GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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TEMPERING THE DISPOSITION.

Steel is tempered by heat and cold. People's dispositions are tempered by the experiences of life. But there is this important difference: steel acts uniformly and the result can be foretold, whereas people, possessing volition, determine for themselves how they will be affected, and respond variously to the incitements of experience, so that the result is always in doubt. Under the same conditions some dispositions grow sweet and genial; others, bitter and morose. These changes are a work of time, but the process is going on daily, and it is well to know how it is done.

How to Grow Sour and Surly.

Look for the evil element in people and their doings. No one is without defect and no action is perfect. Look constantly for people's faults and try to imagine a bad motive for their conduct. In all things try to find something to complain about, and you will in the course of time find your temper bad enough. Your friends won't enjoy it and you will loathe yourself, but you can blame nobody but yourself, for under the same conditions you might have grown into the opposite disposition.

How to Become Sweet and Kind.

1. Cultivate a thankful spirit. Every hour, every moment, brings its blessings. Think of the good and overlook the evil and be grateful for the good. Behind the passing cloud of ills there is the enduring blue sky of God's pure goodness. Don't forget that, the everlasting goodness of God, and your own unworthiness. Then don't fail to appreciat the goodness of men. There is some good in them all. Look for it and be glad that you can find it.

2. Pray for people you know and people you casually meet. See in them what Christ saw when he consented to die for them. This will awaken a kindly feeling toward even the most degraded man or woman. Be a brother to every one, losing sight of the accidental difference in view of the spiritual affinities. How superficial and unimportant are differences of dress and manners and speech in comparison with the profound moral likenesses of men! Toward all you may feel fraternal if only you will see the brother in them.

3. Look on the bright side and be hopeful. Darkness will pass away, and enduring light will come. Believe it and be cheerful. God is at work for the betterment of the world. Christ came and projected into the world's life his mighty influence. The Holy Spirit of God is operating in the hearts of men. All good men and women are banded together for the banishment of evil. Have faith in the forces that make for righteousness, join yourself to them, and your positive attitude will help to make you hopeful and happy.

Don't be a miserable, complaining failure of a man or a woman when you can just as easily and with infinitely more satisfaction be a thankful, hopeful, happy, earnest child of the King.

TEN GREATEST INVENTIONS OF OUR TIME.

The Scientific American recently offered a number of prizes for essays on the ten greatest modern inventions. The first prize was won by William I. Wyman, of Washington, D. C. He selects the following as the ten greatest inventions of the last twenty-five years and gives his reasons for so estimating them: (1) Electric furnace, 1889; (2) steam turbine, 1894; (3) gasoline automobile, 1890; (4) moving pictures, 1893; (5) wireless telegraphy, 1900; (6) aeroplane, 1906; (7) cyanide process, 1890; (8) linotype machine, 1890; (9) induction motor, 1890; (10) electric welding, 1889.

—Rev. W. E. Swain preached in Henderson last Sunday, Rev. J. D. Williams remaining in Greensboro to preach in Grace Church, whose special meeting continued till Sunday night.

—The editor of the Herald met Bro. Swain's morning appointment at Hebron and Bro. Fogleman filled his night appointment in Mebane.

—We found at Hebron a live Sunday-school with Bro. Lytle McAdams as superintendent, and a good congregation of attentive hearers in the church service. The Sunday school had had its annual picnic on Saturday and Mrs. Swain had gone out to be present. She was in the congregation Sunday morning.

We are indebted to Bro. Fogleman for kindly taking us out to Hebron on Sunday and to Bro. John Nicholson, Sr., and his son Albert and the latter's wife for entertainment in their home. It is very interesting to hear the elder Nicholson tell of events of long ago. He is now eighty years old, but stands erect, walks in preference to riding, reads without glasses, takes contracts to superintend large building operations, and is preparing to resume the manufacture of chairs left off sixty years ago. He was a soldier in the Civil War, was taken prisoner and held for more than a year in the prison at Elmira, New York, where he supported his family (at that time a wife and four little children) though he received only ten cents a day for his work in the prison. But he was resourceful and pieced out his salary in various ways. He received an allowance of tobacco, but he did not use tobacco, and so sold his portion. He also bought and sold finger rings made by some of the prisoners. In these and other ways he managed to keep the wolf from the door of his home in Orange county, N. C. One day want seemed to stare them in the face; his wife wrote a letter saying that there was not a thing left in the house to eat, but that same day a man came bringing a wagon load of provisions provided by the far-away imprisoned husband. The prison fare was insufficient to keep away hunger and some were seen to drink the dish water from the kitchens. The supply of tobacco also was too small for some who made it a practice to search the grounds for chews of tobacco that had been chewed and thrown away. They would gather these up, wash them and dry them and chew them again! More pleasing is it to hear him tell the history of Hebron church, which, like most churches, has come up against odds and overcome its difficulties by the faith and earnest, self-sacrificing toil of a few heroic souls.

THOMAS JEFFERSON'S GREAT MISTAKE.

By W. A. Harper, President of Elon College.

Jefferson Aimed at a New Type of Education.

Thomas Jefferson was not only the author of the Declaration of Independence, but the founder of the University of Virginia, and in this latter accomplishment he took an even greater pride than in the former. Jefferson had been educated in France and the free-thought philosophy which then infected French education fastened its tentacles upon his mind. He believed in freedom and realizing that all the institutions of higher learning in his country were controlled by the church, he felt that religious thought could not be free unless religious control were in some way removed from the colleges and universities. He therefore founded the University of Virginia with this distinct aim in view, believing that a new type of Christian man would result in this atmosphere of religious freedom.

And the People Took on to It.

Since his day the various States have been establishing their universities, technical schools, normal schools, all based upon the same philosophy and all inspired with the same purpose. The public school system in its primary, secondary, and high school grades is directed to the same end. The people did not object to the expenditure of their money on these enterprises, because they believed in freedom in politics and tolerance in religion, and inherently felt that church and state should be separated. We believe the same, but experience has taught us certain facts in respect to the matter which they did not perceive. For they did not realize that in accepting Jefferson's doctrine they were cutting off the possibility of religious instruction for their children and opening up the way for the sure entrance of instruction inimical to the very existence of the religious life. But they were. The thing was insidiously done, done with the hilarious acclamations of praise of the citizens, who were charmed with that sweet-sounding word, freedom, but it was done, nevertheless.

But They Got What They Had not Planned for.

President Van Hise, of the University of Wisconsin, says: "Religious instruction in the University of Wisconsin is impossible under the State Constitution." It is presumably so in all the States. Not only do these institutions not offer courses in the Bible, but they even refuse credit for such courses, when taken in Christian colleges, when the graduates of such colleges come to them for graduate study. So that it is not a case of religious freedom, but of freedom from religion, that we find in our State institutions of higher learning. Do not misunderstand me. I am not saying that all the teachers in such institutions are irreligious. I know many men and women in them who are devout Christians, but some of them are irreligious and, though I regret to say it, not all are able to be freed from the charge of dissoluteness. The State institution, whose cementing bond is patriotism, can make of religion only an incident. In order for spiritual life to ripen in its fulness, the very atmosphere environing the young must be tense with religious sentiment. It is not so much the lack of religious instruction in the State institution as the absence of the religious atmosphere that unfits for developing the noblest type of Christian manhood.

Jefferson's Educational Aim Impossible and Inconsistent.

The trouble with Jefferson's aim is that it cannot be realized, and as wise a man as he should have known it. He was the advocate of civil liberty, but he gave the man no exercise of the rights of suffrage till he should be twenty-one years of age, and denied to adult individuals coming from foreign lands the rights of citizenship till they had met with the conditions of naturalization. These two provisions of our fundamental law argue and that, too, rightly that preparation is necessary for the profitable enjoyment of civil liberty. Jefferson knew the folly of granting the suffrage to boys and immature young men and to adults reared in an atmosphere not conducive to training for free suffrage, and if he did not know, the supreme folly of negro suffrage has since taught us the lesson. Seeing with such unerring accuracy the unconditional necessity for a long apprenticeship before the privileges of civil freedom could be profitably invested in men, how could Jefferson with such blindness confer the privileges of religious freedom on persons immature and untrained for it? The inconsistency is inexplicable and the consequences of it alarming in extent and in spiritual poverty.

Its Consequences Deplorable.

In the public schools of many States, for example, the Bible cannot be read nor prayer offered. In many others it can be read, but no explanation offered or prayer made. But there is no law against teaching things inimical to the Bible, and teachers have been frequently known to go out of their way to criticise the Bible and the church, nor have the Christian people any redress against this paralyzing condition. In seeking for a false liberty in religion, we have given up what religious instruction we had in our public schools. That is serious enough, but that is not the worst of it. We have not only given up our right to have our children instructed religiously, but we have acquired the chance of having them instructed irreligiously. It is true that the home and Sunday school and other church auxiliaries can counteract the irreligious tendency in our public schools, but does it and ought it to have it to do? And how are we to correct it in the institutions of higher learning, with the home influence removed? When we pay our money for education, have we not the right to say what kind of education it shall be? But we have forfeited that right, if we wish religious instruction, because the courts have frequently held that the Bible is a sectarian book and its teachings are sectarian and therefore cannot be given in the public school system, whether of the secondary or of the higher order. And yet we repeat, there is no court that has yet forbidden any teacher in these schools to find flaws in the Bible. We have sold our religious birthright for a mess of liberty-seasoned pottage.

Blind Leaders of the Blind.

The National Educational Association gives large space in its annual programs to problems of school and college administration, to technical education, to vocational training, to the futility of classical education, to the study of child nature, to the problems of adolescence, but is silent in respect to the need of religious instruction. This association is our highest educational body. It is representative of the educational thought of the day. And in that thought there is no space for the consideration of religious instruction. Not only do we not have this instruction, but we do not even realize that we need it. Truly do the educational leaders of our day need to see a great light and they can find it in the simple language of Holy Writ in many places, but nowhere more plainly stated than in Proverbs 22: 6: "Train up a child in the way he should go; and when he is old, he will not depart from it." And we all need to realize that "whatsoever a man soweth, that shall he also reap."

Frank Acknowledgment of Incapacity.

But the States have not only established their public schools and rounded out the educational system with their institutions of higher learning and their technical and normal schools, they have gone further and introduced an economic reason for patronizing these institu-

tions by granting free tuition to all who will fulfill certain trivial conditions. This is a frank acknowledgment of their inability to secure patronage in open competition and so they take the money out of your pocket and mine to pay it. And many are decoyed by this practice into sending their children, who would much prefer the spiritual environment of the church college. A little investigation, however, will show that, even with free tuition, education in them will cost more than in the church college, where the life is simple and the demand for extras reduced to a vanishing point. And further the State frequently discriminates against graduates of church institutions in favor of the graduates of its own schools in the matter of certification of teachers—another frank admission of their inability to secure patronage under normal conditions of open, free, fair competition.

Behold a New Educational Power—Carnegie's Money!

But this is not all. For recently there has appeared on the educational horizon a spectacle not before seen in the world's history—the spectacle of a man immensely rich buying the church colleges and universities away from their allegiance to the bodies creating and so far supporting them, through offers of retiring allowances for their decrepid teachers and other good and valuable considerations. And last year thirty-three colleges and five universities were false to the pledges given in their foundation in order to dwell in the tents of the wicked, and I use this word wicked advisedly, because an ancient commandment, if I mistake not, enjoins upon honorable people not to steal. One of the most disreputable things that have happened recently in the educational world was the attempt of this same man to wrest from the Methodist Church the control of the Medical Department of Vanderbilt University by the offer of a large sum of money made through steel, and the bishops of that Church in a published statement with due severity properly characterized him as "an agnostic steel monger," making an "impudent proposal," which is "not so much a donation as an attempt to denature the institution."

Higher Education Impossible Without Bias for or against the Church.

But to return to our original statement that Mr. Jefferson's aim of education for the young with religious freedom is impossible of realization, we have to remark first that it is impossible to teach literature, science, philosophy, history, social science, pedagogy, psychology, ethics, and kindred branches, all of which find liberal space in the curricula of both State and church colleges, without taking position for or against the Christian religion.

In the Christian college it is always for the Christian religion. In the State college and in the so-called free colleges it is sometimes for the Christian religion. Last year Columbia University, one of your free colleges, out of a graduating class of more than 500, had only one professing Christian. Elon, in twenty-four years, has graduated but one who was not a member of some evangelical church. It is evident, then, that we are not talking theory when we say that these branches of learning are so interwoven with Christian thought and life that there is absolutely no escape from making them tell tremendously in favor of the church or with equal power against it. It is, therefore, a matter of religion or irreligion, of religious or irreligious instruction, in our institutions of higher learning. It cannot be non-religion, because there is no midway ground. Did not the Master Himself say: "He who is not for me is against me?" It is simply a question of which kind of instruction Christian parents desire for their children, and Mr. Jefferson's dream, based on the infidel philosophy of France in his college days, cannot make it otherwise in its consequences—consequences freighted with life or death to the soul.

Because Religion Touches Life at Every Point.

One other fatal error of the Jeffersonian educational aim is embodied in its conception of religion as a separate department of life. But religion is no such thing. It is not a matter to be put on or off at will, but a spirit that enters into every department of life and is an ever-present force or it is nothing. It cannot be left at home when you go off to college and taken up when you return home. It is an abiding presence, giving its color to every act and thought of life, and nothing else can take its place without direful consequences to the spiritual man. The human heart demands religion all the time and must have it, or the life will not be full-orbed. Nor can the religious life be well-rounded unless the atmosphere of its daily duties is tense with spiritual power. It will not do to lug religion in from the outside, thus making it a secondary rather than a primary matter, but this is the best that can be done for it in the State school. If the State cannot provide this essential ingredient of life through its educational institutions, and experience has shown that it does not and the courts declare that it cannot, would it not be economy for these citizens of the State to see to it that the State hand over the business of education to the church schools which can and do supply that spiritual culture so needful for the proper ripening and fruiting of the life in Christian character?

Shall We Follow This False Educational Aim?

We of the South have followed Mr. Jefferson a long way in politics and in education. We must not let our veneration for him as a great political prophet blind our estimate of his failure as a religious leader. We do not impugn to him improper motives. His aim was high and his purpose holy, but it simply could not be realized, and I have an idea that were Jefferson living to-day he would be pleading for the Bible in the public schools, in the secondary grades, and for religious instruction, not sectarian, in the State institutions of higher learning, in both of which he believed, but which experience has taught us cannot be realized and the courts have shown to be inconsistent with the genius of our government. You call this religious toleration gone to seed, and I agree with you. I go further and declare it a false toleration, the consequences of which Mr. Jefferson either did not or could not foresee. But we see them and it is entirely within our power to escape them, if we will.

Education Must be either Christian or Un-Christian—It Cannot be Non-Christian.

Enough has been said to make the issue plain. Our education is to be Christian or un-Christian. It cannot be non-Christian. I cannot believe the State school will ever go out of the business of education. I am sure the church school is here to stay. My appeal is therefore to Christian parents to weigh this matter well. They can give their children either a Christian or un-Christian education. It is with them to say which it shall be. By the grace of God many who go to the State institutions come away Christian men and women, in spite of the lack of, and not because of the presence of positive Christian example and teaching—but what of those who do not so come away? The element of risk, irreparable risk, is inherent in each case. You must be satisfied in your own mind that you can take it in the case of your children. I have no more to say. It is your matter. But remember that a remedy that kills more than it cures is a poor one and further remember that the chances are always with the majority. Therefore, as for me and my house, like Joshua of old, we will serve the Lord in education as in missions and as in all other relations of this life to His Kingdom.

CONFERENCE COMMITTEES.

Financial Statistics, 1st Subdist., J. H. Abernethy and J. W. Hardee.

2d Subd., E. G. Lowdermilk, T. E. Davis and C. H. Jones.

3rd Subd., R. S. Troxler, N. W. Gordon and Dr. G. E. Matthews.

4th Subd., J. B. O'Briant, J. B. Trogdon and Atlas Ridge.

5th Subd., A. O. Lindley, S. M. Needham, G. H. Austin, and C. G. Hunter.

6th Subd., W. D. Reed, D. M. Loy, P. J. Blackwelder and N. F. Morgan.

7th Subd., Homer Casto, L. H. Hatley, and M. P. Ray.

Colleges, S. W. Taylor, W. T. Totten, G. L. Reynolds, L. R. Gooch, and Henry Powell.

Conference Treas., J. R. Hutton, C. W. Bates, and L. W. Gerringer.

Christian Endeavor, W. R. Lowdermilk, H. E. Waldrop, W. A. Lamar, Wiley Ward, and Ezra Pair.

Credentials, W. C. Lassiter, W. F. Ashburn, J. A. Stout, and C. W. Grissom.

Church Extension, C. L. Whitaker, J. H. Stowe, W. A. Swain, J. J. Welch, A. N. Robinson, J. F. Dosier.

Ordinances, D. A. Highfill, W. C. Kennett, W. A. Loflin, D. E Brown and G. W. Massey.

Literature, T. M. Johnson, J. D. Williams, J. A. Burgess, J. A. Ledbetter, J. D. Baynes, Joseph Troxler.

Missions, T. J. Ogburn, T. F. McCulloch, W. E. Swain, Wm. Wiley, A. W. Moore.

Official Character, J. H. Moton, H. S. B. Thompson, J. W. Nicholson.

Pastoral Work, R. M. Andrews, D. A. Braswell, A. L. Hunter, J. D. Payne, C. J. Edwards, and J. C. Braswell.

President's Report, Geo. W. Holmes, J. H. Bowman, C. H. Whitaker, H. L. Powell, R. C. Stubbins, W. W. Hunter, and R. L. Dwiggins.

Pulpit Service, A. G. Dixon, J. H. Moton, D. R. Williams, J. J. Welch, W. S. Cecil, and E. F. Segroves.

Sunday Schools. H. L. Powell, T. A. Williams. T. H. Matthews, C. E. M. Raper, C. P. Patterson, James Self, A. D. Shelton, and W. A. Lamar.

Statistics, C. L. Whitaker, J. E. Pritchard, T. A. Plyler, J. W. Curtis, and J. A. Russell.

Superannuates, W. F. Kennett, W. M. Pike, G. L. Curry, J. T. Richardson, and W. D. Fogleman.

Temperance, G. F. Millaway, H. W. Braswell, W. P. Martin, Spencer Holt, E. S. Jones and G. W. Patterson.

Unfinished Business. Ed. Suits, J. W. Hulin, G. E. Hunt, D. B. Johnson, E. A. White, C. M. Garmon, and Peter Hardin.

Methodist Protestant Herald, J. F. McCulloch.

Fraternal Relations, C. W. Bates, L. W. Gerringer and G. E. Matthews.

NOTICE.

I have placed all ministers, preachers and delegates whose names I have in hand. Several delegates have not been reported to me.

As you will observe I have made two new committees that I consider important; Church Extension and Superannuates, and I have placed men on these committees who I am sure are interested in this line of work, and if the Conference does not rule the composing of these committees out I am expecting to hear something that will do us all good.

You will see I have asked the editor of the M. P. Herald to speak to the Conference in the interest of the paper.

C. A. Cecil.

FROM OUR PASTORS

Brown Summmit.

I filled our appointment at Brown Summit last Sunday at 3 o'clock, which was our last appointment this Conference year. All finances fully met. On the fourth Sunday at 11 a. m. we received Miss Nora Carpenter into the church on certificate. We appreciate the kindness of Mrs. E. H. Flagge, while in Greensboro last week, in sending us 25 pounds of sugar. Our pastorate with these people has been very pleasant. Fraternally,

G. F. Millaway.

Orange Ct.

We held a circuit rally for our Sunday schools at Efland church last Sunday, Nov. 2d. We had a fine day. The attendance was good, but not as large as we expected. Mr. J. Norman Wills came down from Greensboro and gave us two excellent addresses, and two "talks" that were instructive. We deeply appreciate his being with us that day and will be glad to have him with us again.

We expect to hold another S. S. rally at Chestnut Ridge next Sunday. Dr. T. C. Amick and Dr. J. P. Lawrence of Elon College are to be with us that day and give us some addresses. We are looking forward for a large attendance and a good time that day. All denominations are invited.

We expect to put all the churches on Orange Circuit on the Honor Roll this year as paid in full—we hope not to be disappointed.

This charge has made many improvements and done a good work this year, but we will not use the space to tell about it at this time.

R. C. Stubbins, Pastor.

Nov. 2.

Albemarle Ct.

I don't know whether you want to know what Albemarle circuit is doing or not. However that may be, I venture a short report of what is being done down here in the east.

Since the last report from this work we have tried to have two meetings. At Rehoboth we were rained out after three days preaching. At Mt. Hermon the weather and the "busy times" with the farmers was against us. Bro. Chas. J. Edwards was the pastor's help. He did all the preaching at both places. The results of the meetings were far from what we should have liked. As far as I know there was only one profession at the two meetings. Of course I am aware of the fact that we do not see all of the good that is accomplished when God's word is faithfully preached. Bro. Edwards certainly did what he could. And if the word preached did not profit them who heard it the cause was beyond the control of the preachers.

The fourth quarterly conference met at the Creswell church on Sat., Nov. 1, at 11 A. M. The usual business was transacted. The financial report looks encouraging. Mt. Elma church has paid every cent of all claims. The other churches are so near paid out that I am now sure of sending a clear report to the Annual Conference. What do you think of that? Besides raising the pastor's salary and paying the conference assessments the circuit has raised $153.80 for painting, for lamps, repairs, for pulpit help, etc. By the end of this conference year the circuit will have raised for all purposes not less than $645. That is not so bad, and that all done in six months, is it? And the good part about it is that everybody who helped to do it is happy over the result. "'Where there is a will there is a way" is as true in church affairs as in other things. Try it and see for yourself.

Just a word about Church Union. I hesitate to say even this little word, because I am not fully persuaded in my mind either way. If union with the United Brethren in Christ is for the glory of God then by all means let that union be consummated as speedily as is consistent with good reason and sound judgment. For my own part I am glad for the trend toward closer Christian unity among the different denominations. God speed the day when denominational strife shall give place to a united effort on the part of all churches for the salvation of the world.

However, I fail to find from the Bible or from reason that organic union, to the extent as advocated by some, is the thing most needed. As long as human temperaments, ideas, and interpretations differ—in short, as long as men are men, thinking for themselves, there will be different ecclesiastical as well as different civil governments. This is my opinion, be it worth what it may.

Linley W. Gerringer.

Creswell, N. C., Nov 1.

Asheville.

Before this appears in print, the concrete foundation for the church will have been completed, unless something unforeseen stops the progress of the work. The concrete part of the foundation only goes to ground level. From there to the sills, the foundation will be of brick.

Last Friday night, while the ghosts were preparing to come forth for their annual revelry, our Juniors were having a good time at the home of Mrs. Miller. The admission fee was a potato for each year of the guest's life. The total number of birthdays of those present totaled up to about two bushels of potatoes. The potatoes have been sold, and the money realized will go into the building fund.

The ladies of the church held a little sale in one of the store windows on the Square on Saturday. They cleared $7.25. This will be applied on the balance due on the parsonage furniture. The ladies will have another sale this Saturday when they hope to complete the amount they need to complete the furniture fund.

Yesterday was a good day with us. We had one new member unite with the church, and added three new scholars to the Sunday school roll. A number of strangers worshiped with us.

The canvass for funds is progressing nicely. I desire to make special mention of one item in the financial report this week, that of Mrs. M. A. Brown. Mrs. Brown lives in Hendersonville. A week or more ago, pledge cards were sent to Col. S. V. Pickens with the request that he try to get his friends to help us. The check sent us by Mrs. Brown is the result, and shows Col. Pickens' interest in our work here. We very greatly appreciate it. C. W. B.

ASHEVILLE M. P. CHURCH.

FOR THE BUILDING FUND.

J. W. Barrett	$1.00
C. C. Greenwood	5.00
F. M. Weaver	5.00
F. M. Stevens	5.00
Mrs. M. A. Brown	5.00
George Greenwood	5.00
J. E. Greenwood	2.50
Rev. E. G. Lowdermilk	2.50
Mrs. E. G. Lowdermilk	2.50
C. W. Brown	1.00
J. B. Luther	1.00
J. W. Goodwin	1.00
Miss Ruth Bartley	.25
Mrs. Carter	.25

The significant thing about this statement is this, that, while the total amount is not any larger than those that have been published previously, the number of contributors is very many more, showing a widening interest on the part of the friends of the work. We want your help, too.

Reidsville.

The fourth quarterly conference was held here today, Oct. 31. Each church represented, but not what we expected, and not as many as had thought of coming. Bethany has paid every claim. Sandy Cross all of pastor's claim and intend to pay all. Reidsville I think will pay all. The salary was assessed at $500, and they elected Bros. Geo. D. Williams, T. F. Humphrey and J. A. Gunn as parsonage trustees. They decided to buy the house and lot at $1,500, and the trade has been closed. This with the advance of pastor's salary will make a hard effort for them, but it shows they mean to move forward. They ask the Church Extension Board for $250 on the pastor's salary. I do hope this will meet the approval of those concerned. The conference worked as harmoniously as any I was ever in. After the reading of the minutes I excused myself and left Bro. J. F. Dixon to dismiss after they had consulted as to their wish for their pastor next year, and I can't say as to whom they instructed for. Now with the churches as they now stand, the salary promised, a parsonage to live in, a good six-room nearly new house, splendid neighborhood, and a good kind people to serve, I can truthfully say I am glad I came to Reidsville.

C. E. M. Raper.

High Point.

We have just closed a rather remarkable meeting in High Point. Nine of the churches here united in this special effort, and the meetings continued for two weeks.

It was a quiet, and yet most splendid revival of religion throughout the city. It is difficult to get at the number of confessions of faith in Christ, but as a result of the meetings 130 have already joined the churches here, and we trust many more will follow.

In our own church Rev. W. F. Ashburn was the pulpit help, and he did most splendid preaching. Our people and the people of other denominations were well pleased with his preaching. He preached twice in Washington St. M. E. Church, and twice in the First Baptist Church while here. Our people learned to love Bro. Ashburn, and will be glad to have him come again. Our church was strengthened by the meeting. Some sixteen or seventeen professed faith in Christ, and ten joined the church last Sunday. We are hoping others will join next Sunday. Up to date we have received just 30 members into the church here during this conference year. We have received into the church here during a pastorate of five years 154 members, with a net gain of about 110.

We have a faithful, loyal people to serve, and with their cooperation, and with the blessings of the Lord, the work moves forward with some degree of success. To the dear Father be all the praise. In His name, A. G. Dixon.

High Point, Nov. 3.

Forsyth Ct.

Our 4th quarterly conference will be held in the new parsonage at Rural Hall on next Saturday at 1:30 P. M.

We have our new parsonage almost ready for the parson. However, it is not painted yet, nor is the stable built; but this too will soon be done.

Bro. R. M. Cox will represent this work in our next Annual Conference. Bro. E. F. Kiger is the alternate delegate.

We are now holding a few days' evangelistic services at King. Bro. Lassiter is our pulpit help. I trust that we shall have a good meeting.

It is at King that we hope to build an M. P. church soon. As yet, we have not been able to begin work. But surely there is an opportunity for us here and a need of an M. P. church.

A. O. Lindley.

Nov. 4.

Attention, North Carolina Pastors.

I am planning to attend your conference at High Point, and will bring a large display of books etc. If any desire some special books, kindly write me at once and I will be glad to include the same. Owing to the Christmas rush which will be on at the time your conference convenes, I will not be able to stay longer than Saturday. Kindly plan to transact all business with me as soon as possible, which will be greatly appreciated. Chas. Reiner, Jr.

Those wishing to be examined in Logic at the coming Conference will please inform the undersigned of the fact as soon as possible. J. F. McCulloch.

THE BEST THANKSGIVING EVER.

From every source come reports of abundant crops. Even those sections which have suffered for the past two years are now able to rejoice in a bountiful harvest.

Such abundant blessings call for a better method of giving thanks than we have employed heretofore. The idea of an over-loaded table, at which one eats far beyond the bounds of prudence, rendering himself sluggish, or, perhaps, bringing on a fit of indigestion, is not a suitable one for Thanksgiving. Yet, to many of us Thanksgiving meaus self-indulgence, instead of gratitude to God, expressed in praise to Him, and in acts of helpfulness to the needy and unfortunate.

The best Thanksgiving demands the best way of observing it. Chairman Millikan, of the Board of Trustees of our Children's Home, has a suggestion to offer which we would do well to heed. That is, that each one give one day's income, wages or profits, to the Children's Home. The children are now comfortably housed in a splendid building near High Point. Friends and neighbors will see that they have a joyous Thanksgiving, no doubt. Let us make sure of our part in that Thanksgiving, by making the suggested contribution.

Surely we cannot be properly grateful for our own blessings, if we fail to take account of the helpless little ones who are dependent upon us for shelter, food and clothing. J. Norman Wills.

TO EVERY FRIEND OF THE CHURCH IN ————.

So many of our citizens are non-church goers or irregular attendants that I feel moved to write a few plain words on this important subject. I cannot believe our non-church going friends fully realize how displeasing to God, how disloyal to the church community and how hurtful to themselves this negligent church attitude must be. If these plain words shall but set sensible men to serious thinking I shall feel thankful.

Jesus loved the church and gave himself for it. Ought we not then to love the church, for which Jesus died, well enough to attend its services, unite with its people and help to support it? I am sometimes asked, "Can't a man be a Christian here and get to Heaven at last without going to church?" Yes, if he wants to go to church and cannot, he may get to Heaven, but the man who is glad to find excuses for neglecting public worship is badly deceived if he imagines he wants to get to Heaven.

If Jesus lived in ————, as when on earth he lived in Nazareth, and were I the only preacher here he would attend my church and be a respectful, reverent worshiper. "As his custom was he went into the synagogue on the Sabbath day." Do not the Sunday home stayers in —— need to worship God? Are they too good, or too bad, to go to church? Jesus went to church.

Perhaps all the citizens of ——— are in favor of having churches here. They would hate to live in a community without churches. How long would ——— have churches if all its citizens were as careless about church as some of its citizens are? Is it right, is it fair and honorable—for any citizens to withhold their sympathy and cooperation from the churches in their community whose property values are increased, whose morals are maintained and whose social life is made safe and happy by these very churches? Can an honest, fairminded man permit his neighbors to do all the praying and paying and church work for the common good in which he shares so valuable a part? Can he stay at home because he is ashamed to go and pay nothing, and too stingy to go and pay something—and be an honorable man? I am not here speaking of men and women who cannot pay. Let them come and take freely. The poor man who would but cannot is worth a score of those who could but will not.

People who do not go to church deprive themselves of the richest blessings civilization can give. The songs and prayers ascending to God from reverent, loving hearts; the sermons filled with the sublimest thoughts the preacher has studied out of God's word; the association with the best of people under the best circumstances, and all the inspirations to a better life felt in the worshipful heart —all these blessed influences help to make a church going people better and happier and nobler than those who do not go to church. Individuals, families, communities and nations that love the church and honor the Sabbath are far superior to those that disregard these institutions. Every man in ——— owes it to himself, his family, his community and God to go to church. One great writer says, "The destruction of the church going habit involves the destruction of every thing that may worthily be called mentality and morality." And Daniel Webster says, "There can be no good education without morals; no morals without religion; no religion without public worship."

I feel grieved for the children whose parents do not encourage them to attend the church services and the Sunday-school. It seems to me that these children are robbed of their rights, and I seriously fear that some of them will after awhile bring their parents to grief. Parents who neglect God's house, however moral they may be, are not fully training their children aright. Parents and children need that help for right living the church alone can give. I am sadly aware of the many excuses that even the most ignorant home-stayer can offer for his not going to church. A large proportion of these excuses are falsehoods, pure and simple. Almost all the people can go to church if they want to go; they go to other places, for money, for pleasure, for business, or labor—why not to church? If it could be published that ten dollars in gold would be given to every attendant at every service during our union meeting in the school auditorium, the building would be crowded every time. The poorest man in town would be there with all his family, down to the baby. People would go for the money, and they could go to worship—if they wanted to.

Some families say they are too poor to go to church; they are afraid they would be looked down upon there. I venture to say, every poor family in ——— that goes to church is respected by sensible people, and is respected more than it would be if they stayed away from church. As a general rule, industrious, self-respecting people can dress well enough to go to church, unless they are too proud, and can send their children to Sunday school. If any are too poor, the churches are willing to help them.

Almost all our citizens, even the non-church goers, are expecting the honors of a Christian burial. But I must think that if I refused to go to church while I live I would in my will, disinherit any of my heirs who would carry me to church when I could no longer keep myself away. Preachers are sometimes seriously embarrassed having to preach the funeral of a man in church the very first time the man is there. It is impossible to preach a comforting funeral sermon over an habitual non-church goer.

Let us who go to church encourage our neighbors to go with us. "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation. Let us worship and bow down; let us kneel before the Lord, our Maker, for he is our God."

May God's Spirit move the hearts of all our people to attend our union services beginning next Sunday night, and

may our citizens become "a people whose God is the Lord."

Respectfully and Fraternally,

T. J. Ogburn.

(The foregoing was used in the form of a circultr letter in Asheboro recently and the attendance on the union services was good and partly attributed to this invitation. We have printed a blank in the place of "Asheboro."—Ed.)

THE BROTHERHOOD.

* * *

The idea of the Brotherhood originated in the mind of Bro. J. Norman Wills of Greensboro. The Brotherhood is an organization within the North Carolina Conference of the Methodist Protestant Church. Originally the Brotherhood was composed of the ministers of this Conference, and as many of the laity as could be induced to join it. The purpose of the Brotherhood is to pay the last nurse and medical bills and funeral expenses of its deceased ministerial members, and help their bereaved families across this difficult passage.

The conditions of membership for ministers are application for membership, the payment of an initiation fee of fifty cents, and the obligation to pay three dollars on the death of each member of the Brotherhood.

For some reason not well known to the present Secretary the lay membership of the Brotherhood was dropped a few years ago. Since that time it has been discovered that his action was a mistake, and the Brotherhood has decided to reopen its doors to the laity of our Conference. The conditions of membership for the laity will be application for membership, the obligation to pay one dollar as a minimum and ten dollars as a maximum on the death of each ministerial member of the Brotherhood.

We believe there are many people in our conference district who will be glad of the privilege to contribute from one to ten dollars to help bear the last nurse and medical bills and funeral expenses of the minister who has faithfully given his life to Christ in trying to help others; and in this way do something for the woman who has sacrificed herself and denied herself of almost every earthly pleasure to make it possible for her husband to give himself wholly to the ministry.

Below is a form of application for membership which those who wish to become members of the Brotherhood will please sign on the line opposite the sum they obligate themselves to pay on the death of a ministerial member of the Brotherhood, and inclose in a letter and send to the Sec., J. A. Burgess, Henderson, 343 Andrew's Ave., N. C.

Form of Application.

I desire to become a non-beneficiary member of the Brotherhood of the North Carolina Conference of the Methodist Protestant Church. On the death of a ministerial member of the Brotherhood I obligate myself to contribute to his medical and nurse bills, burial expenses and the support of his family the amount opposite my name:

..... $1.00
..... $2.00
..... $3.00
..... $4.00
..... $5.00
..... $6.00
..... $7.00
..... $8.00
..... $9.00
..... $10.00

THE TREE OF LIFE.

There is an old legend, which, in days long agone, formed the subject of many a mosaic in cathedral nave, of many a stained-glass window in ancient fane. It tells of how the twisted, rugged tree on which Christ Jesus died came out of the Garden of Eden. The story goes that after Adam had been driven from Paradise he fell grievously sick, and dispatched his son Seth to the Angel with the Flaming Sword, who kept the Gate, craving readmittance to the Garden in order to obtain a medicinal herb which Adam knew grew in one corner of Eden. The request was refused, but the Angel of the Sword said to Seth, "Thy father shall surely recover. This time he shall live and not die. But when his full tale of years shall have been lived out and he goes the way that all flesh must follow, plant these two seeds which I give you —they are from the Tree of Life in the center of the Garden—on thy father's grave. What shall spring therefrom shall be for the saving of the world."

In due time the father of all the living died; and Seth did as the Angel of the Flaming Sword had commanded. He planted the seeds, and upon the grave of Adam sprang up a spreading tree. Out of its branches Moses cut the rod of Aaron that budded. Under it David sat and mourned for his sins. King Solomon, regarding it as a sacred and precious tree, had it hewn down, in order to have it used in building the House of the Lord. Its timber proved so hard, however, as to be practically unworkable, and the trunk of the tree was flung by the workmen, who had failed to make something of beauty out of it, into the bottom of a stagnant pool. The waters of this foul pond not only cleared, but became known throughout the land as the Pool of Healing, the virtue of the waters springing from the log of Adam's tree, lying hidden away in the bottom of the pool. In the days of Jesus of Nazareth the waters dried up, and for years the tree lay in the hollow where the Pool of Healing had once been. And when in the fulness of time Christ Jesus must needs suffer for the redemption of the race, the tree that once had grown on Adam's grave, the seeds of which came out of the Tree of Lofe in the center of Eden, was taken from the hollow of the dried-up pool, and out of it was fashioned the cross on which the Savior died.

"Only an old legend," say you? Assuredly—but one pregnant with the highest, the most glorious truth. The Tree of Death—of Calvary—is the Tree of Life, and the fruit of its branches is for the healing of nations, for the salvation of the race. It flings its shadows across life's dusty highways, and weary, foot-sore travelers drag themselves within the restfulness of its sheltering shadows. Some, like Bunyan's Pilgrim, are sorely burdened, most are sorrow-stricken, many pierced with poignant pain. Yet none who, in their hour of dire need, turn to the solace of the Spreading Tree of Calvary ever fail to be gladdened, rested, refreshed, made glad.

I am told that the eucalyptus tree is, when growing, such a powerful microbicide that no sort of bacteria can possibly exist within the radius of its germ-destroying properties. It is even so with the Tree of Calvary—the Cross of Jesus. It exerts and exudes a sin-destroying virtue. Beneath its crimson shadows the sons of Adam rest secure. They sit down under its shadow with great delight and its fruit is sweet unto their taste.—Presbyterian Banner.

HIS LAMP AM I.

His lamp am I,
To shine where He shall say;
And lamps are not for sunny rooms
Nor for the light of day.
But for the dark places of the earth,
Where shame and wrong and crime have birth,
Or the murky twilight gray,
Where the wandering sheep have gone astray;
Or where the light of faith grows dim
And souls are groping after Him.
And as sometimes a flame we find,
Clear-shining through the night,
So bright we do not see the lamp,
But only see the light,
So may I shine—His life the flame—
That men may glorify His name.

—Annie Johnston Flint.

FROM LOCAL REPORTERS

Albemarle, Stanley Circuit.

Our revival closed Sunday night. Bro. D. A. Braswell did all the preaching, and it seemed to me that it was the best preaching that I ever heard. There were no converts, but the good that was done we cannot tell. We know that God was in the services, for we felt His presence. Sunday afternoon we had an experience meeting, and when our good fathers and mothers began to tell how much they love God and what He has done for them the tears began to flow, and I think every person in the church rejoiced. And then the young people began to rise and thank the Lord for what He had done for them, some that had never spoken in public before.

We were sorry that our pastor could not be with us in the meeting. We know that his prayers were with us. May God bless him and his precious family.

Please pray for Bro. Braswell's health that he may do his work. We want to thank him for the great work he did here. Pray for our little band at Albemarle that we may be faithful.

Our fourth quarterly conference was held at Friendship last Sat. We had a large attendance and much important business, and it seemed that everything worked for good. J. E. Gantt, Rep.

Burlington.

There were 206 present in our Sunday school last Sunday and $4.26 was the amount of the offering.

Our meeting closed on Friday night of last week. It was the intention of the pastor and the church to continue the meeting through part of this week, but Rev. Mr. Hutton was obliged to return to his work on Sunday, and as the interest on the part of the people did not seem sufficient to justify it, the meeting was closed. While there were not many visible manifestations of interest on the part of the unsaved people, yet there is reason to believe that the real gospel seed sown by the preacher will ultimately bring forth fruit for the Kingdom. Mr. Hutton's sermons received the commendation of all who were so fortunate as to hear him, and they were uplifting and a source of real benefit to the church.

The fourth quarterly conference was held Tuesday night. The Ladies' Aid Society, in a splendid and commendable manner, gave a social hour, the feature of which was a most enjoyable supper, just preceding the session of the quarterly conference. Everything palatable was spread upon an extension of tables, round which about fifty gathered, and, after divine blessing was invoked by the pastor, each one partook of the good things to eat with much enjoyment. The church treasurer's report to the quarterly conference showed that the financial condition of the church is much better than it was last year at this time, and we are very hopeful of sending a report of all claims paid to the Annual Conference. Our delegate to the Annual Conference, Bro. J. D. Payne, notified the quarterly conference that it will be impossible for him to go to Conference, so Bro. G. L. Amick, alternate, will represent our church at Conference.

Miss Flossie A. Byrd, of Greensboro, who is general secretary of the Baraca-Philathea movement in North Carolina, will speak in our church next Sunday morning. She will first address our Sunday school at the Sunday school hour, and speak to an assembled audience of the Baraca and Philathea classes of the town at eleven o'clock. We are expecting a big day in our Sunday school.

C. B. W., Reporter.

Star, Why Not Ct.

Our fourth quarterly conference convened here Saturday, Nov. 1st, with most of the churches represented. Business done in harmony, and everything seemed to be in fairly good condition. Unanimous call for the return of our pastor, if it suits him and the Conference to send him back. He preached us a soul-stirring sermon Sunday to go forward in the Master's work. He also preached at night. We are still hoping to build a church house in the future, but don't see our way yet to build as good a house as we ought to have in this growing town.

Well, wife and I visited the Children's Home Oct. 18th, and it is a grand home, well arranged and convenient in every way. Any M. P. to see it will be proud of it, and to see the crowd of motherless children around the table, just as well behaved and quiet as any family. They show that they are well trained. Bro. Garrett and the boys were out in the field at work, getting things arranged out doors, and the girls doing the house work. Every one seemed to know their place. It is one of the best and most charitable works the M. P. Church has ever taken up. Peter Vuncannon.

Star, Nov. 4.

NOTICE.

We will publish railroad schedule for reaching High Point next week, also a provisionary program for Conference procedure. High Point is on the main line of the Southern R. R., so any one can easily find how to reach here.

A. G. Dixon.

Notice to Pastors.

Will each pastor please furnish me the total his work pays this year on all the general interests? Example: Alamance is assessed $270; this includes president, church extension, foreign missions, home missions, superannuate, ministerial education, theological seminary, Bible society, young people, General Conference fund, N. C. Conf. fund. Now if Alamance pays a total for all these of $260, please write on a piece of paper "Alamance, $260," and hand it to me as near the opening of Conference as you can.

This information is very needful for your committee on Ways and Means.

J. H. Bowman, Chmn.

NOTICE.

Nearly all the names of delegates and preachers are in at this writing. We are securing homes for you and trying to get you comfortably placed. Of course we will not provide for you unless we know you are coming. We will endeavor to meet trains, but should we fail to meet you, go direct to the M. P. Church on N. Main St. or phone the pastor.

Yours for service,

A. G. Dixon.

CHILDREN'S HOME.

Report of Superintendent.

Brown Summit S. S	$1.00
Henderson S. S.	9.65
Spring Church S. S.	6.30
Asheboro S. S.	2.50
Philathea Class, Why Not, ...	.90
W. D. Payne, Piedmont Ct., ...	1.00
G. V. Pickens, Shelby, Montana ..	1.00
Total	$22.35

Greensboro: J. Norman Wills, one wardrobe; Miss Mary W. McCulloch, one cloak; Rev. T. F. McCulloch, turnips and sweet potatoes.

Guilford Ct.: John Suits, sweet potatoes.

Yadkin College: Mrs. W. T. Totten, one cloak.

Piedmont Ct.: W. D. Payne, sweet potatoes, beans and pumpkins.

Asheboro: Miss Essie Ross and Mrs. W. C. Hammer, apples and bananas.

H. A. Garrett, Supt.

Nov. 3

P. S. —Some would like to know what we need most We need money and something to eat. At present we do not need wearing apparel or quilts. Supt.

High Point, N. C., Nov. 3, 1913.

Dear Editor:

I am a girl at the "M. P. Children's Home." We have a beautiful home, and we feel that it is going to be more beautiful before long. We are trying to make an honest effort to do things that will be pleasing to Mr. and Mrs. Garrett. They certainly are nice and good to us. I feel sure that every one in the Home loves them. The people are all so nice to us. We want to thank them all, and show our appreciation to them for being nice and kind to us. And we would be very glad indeed for the people of our church especially to come and see our Home, and any others that will. We all go to a graded school near here. We have good teachers. We go to High Point to Sunday school. Mr. Dixon is our pastor. He certainly is a good preacher. Mrs. Dixon is so sweet and kind to the children at the Home. She often provides for some one to come out in their cars and carry us to Sunday school. And we want to thank especially Dr. J. R. Reitzel and Capt. A. M. Rankin for sending their cars out for us so often.

Bessie Morris.

The Resurrection of Peter Slewfoot.

Mr. John Judgemall has had his fun preaching the funeral of Peter, but Peter has just returned from his aeroplane flight and is very much alive. It is a fine thing John has had his laugh. He reminds me of the Irishman who laughed for a half hour thinking how he was going to hold the bull's nose to the ground. No sooner than attempted the Irishman found himself on the bull's horns, then on the other side of the fence. "Faith!" said the Irishman, "it was good I had me laugh beforehand." So if John Judgemall hadn't laughed in his imagination while he was preaching Peter's funeral, perhaps he would never have laughed. John doesn't seem to be an expert preaching funerals, anyway; and if he can't do any better preaching the funeral of the dead than he did of the living Peter Slewfoot, it will be hard for his hearers to know just whose funeral he is preaching. Like the minister Peter once heard of, who preached a funeral, and after he was through one of his hearers said he could not tell whose funeral the minister had preached —his wife's, his children's, his mammy's, his grandmammy's or Mr. Glenn Potts' till he finally went round and looked at the corpse. Judgemall says he was appointed to preach Peter's funeral. I do not know whether he was appointed to this task by God or the Devil. Like a holiness preacher I once met who had had the misfortune to get his tent blown down. Soon after the accident Peter happened to meet with him and he said the Lord or the Devil, he did not know which, had torn up his tent, but whichever it was tore it up at a mighty good place, for he sold every yard of it for plant-bed covering.

Judgemall seems to be uncertain about dates; in fact, about everything. He would have a hard time to tell a tow wad from a bullet since he thought our editor shot the gun that killed "poor Peter." The editor and Peter are on the best of terms and Peter felt no fire at all by the editor.

Now Peter has from the beginning stood for the faithful pastor and all others who report things as they are and do not exhaust the whole alphabet in enumerating little articles and giving a great list of names. Sometime ago Peter read an article in the Herald; the reporter went on to report the children's day service at his church and spoke of how well the children did considering the fact that they had had no training; then went on to say we want to thank our good sisters ——— for their faithful efforts in training the children for the occasion. This needs no comment. A wise man, though a fool, could not but see.

Bro. Bethea said the other week that he did not want any more of Peter's soap advertising. Peter is not a soap advertiser. He only went for the fellow who had gotten a few bars of soap and a little soft soap and was either so proud of it or feared he'd not get another that he wrote out a long itemized list of articles and names of donors and sent them to the church paper for a free ad. Beg your pardon, brother, you don't seem to know which was doing the advertising. I am reminded of an incident. A lady became very much offended at a young man for staring at her dressed up in one of the late styles. Let women have their tailors measure from the throat to the ankles and make the garment accordingly. If Bro. Bethea don't want Peter to say anything about soap, why, don't advertise it in our church paper.

Bro. Shelton—didn't he step light?—as if walking on glass. That was a nice report of the pounding your people gave you. Peter enjoyed reading it. But if you had stopped to give us the names of all who contributed a nickel, and I suspect several gave that little, Peter would have skipped.

Now since Peter is not dead, I'll let this suffice for the present. I have enjoyed reading the Herald for the last few months since the enumeration table has been eliminated. Now as many as think Peter has done more harm than good, stick up his head. And those who concur, say amen! Peter Slewfoot.

—Bro. Barber, of Mt. Zion, brought his wife to Greensboro last week to be treated by Dr. Moseley for disorder of the stomach. Bro. Barber also suffers from indigestion, and is a pioneer in the "sand-cure" treatment, having tried it as long as ten years ago.

—A friend has sent us a book printed in 1816. It is John Wesley's translation of Thomas a Kempis' "Imitation of Christ." It was printed by J. C. Totten, of New York.

—Bro. J. G. Rogers, of Burlington, was in Greensboro last week to visit his sister, Mrs. Stafford, who is a patient in St. Leo Hospital.

—Bro. Charles B. Way, of Burlington, came up last Saturday and stood the civil service examination in the postal department.

—In the election on Tuesday Sulzer, the deposed governor of New York, was elected a member of the state legislature from New York City. Tammany's candidate for mayor of New York city was defeated by Mitchell, a fusion candidate. It is thought that New York has elected a Republican legislature. Massachusetts and New Jersey went Democratic.

—The following eight young men are students in Elon College, preparing for the ministry of the M. P. Church: J. H. Trollinger, Jr., C. C. Lindley, J. W. Bowman, W. D. Loy, J. C. Auman, B. M. Williams, H. M. Neese, and J. F. Minnis.

These men seem to be trying their best to make good. Most of them have to work of evenings to help pay their expenses. The writer thinks he expresses the desire of all when he asks the prayers of all our people that these may obtain an education and thus better prepare themselves for the great work of the ministry. B. M. Williams.

Patterson.

Died near Winston-Salem on October 28 Bro. Cicero W. Patterson, aged 59 yrs. 6 mos. 12 ds. He leaves a wife and four grown-up children.

Bro. Patterson was steward and S. S. superintendent in Mt. Carmel church. He was a faithful worker in his church, a kind husband and father and a good neighbor and left the assurance that he had a home not made with hands eternal in the heavens. J. E. Faw.

—Mexican affairs are still giving trouble to our government at Washington.

AMERICA'S FIRST PUBLIC SCHOOL.

The first public school in America—to be supported by the taxes of the people—was organized in Dorchester, Mass., in 1639. Although there were other schools of earlier date throughout the country, no records remain to show that they were public institutions of learning, maintained by an assessment upon the people.

The words "public" and "free", as applied to schools of this period, had a vastly different meaning from that which they bear today. The income set aside for these pioneer schools was seldom sufficient to defray all the expenses, and so the parents were called upon to furnish fuel and light for the building. The words "public" and "free" merely signified that persons of all classes were privileged to attend, if they were willing to conform to the requirements of the town.

In 1637 the General Court of the colony granted Thompson's Island—situated in Dorchester Bay, half a mile from the shore—to the town of Dorchester. Before that date the island was owned and occupied by David Thompson, who since 1619 had made it the seat of an English trading-post, where he carried on a thriving fur business with the Indians.

After the grant of Thompson's Island to Dorchester, the income from rentals, or assessments on it, was to be used to support a free public school on the mainland. But the islanders were slow in making their payments. At last, on May 20, 1639, the town took legal action against the delinquent taxpayers. It voted to place a tax of twenty pounds on each of the 120 occupants of the island—which, according to the records, "included the principal part of the adult male inhabitants."

The income from the island was sufficient to provide for building a schoolhouse and for the payment of a modest salary to the schoolmaster; but it did not provide for lighting and heating the building, which was probably a log cabin of the most primitive kind. In consequence of this lack of funds for the running expenses of the building, the parents were obliged to furnish "two feet of wood, or two shillings and sixpence, to be delivered to the schoolmaster within a month after the twenty-ninth of September." If these requirements were not met, the parents were promptly notified to remove their children from the "free public school." As late as 1732, fuel and light were supplied by the parents; but after that date the town appropriated an adequate sum for the purpose.

The first schoolhouse was built on what was then known as "Settler's Street," Dorchester, near the corner of the present Cottage and Pleasant streets. It was a one-room affair, poorly constructed; it remained in an unfinished state for some years. Round the building, a clearing was made, and was left destitute of shade-trees. Such a clearing was always made round schoolhouses and meeting-houses, in order that the approach of a hostile Indian or a hungry wolf might be detected. The roof of the school-house barely shielded the children from storms, and the fierce rays of the summer sun.

The master of the school was Rev. Thomas Waterhouse, a graduate of Cambridge University, England. He was, undoubtedly, the first public schoolmaster in America. The town records tell us that Mr. Waterhouse was a very useful man, of a blameless conversation, and especially firm in his non-conformity." His duties were many and arduous. Not only was he obliged to look after the mental welfare of his pupils, but he had to attend to their physical and spiritual needs as well. It it not known just what sum he received for his services, but it is more than likely that one-half his salary consisted of produce, such as corn, barley, potatoes, and fuel.

"From the first day of January to the end of September," ran the regulations, "the master shall—every day— begin school at eight o'clock in the morning, and end at four in the afternoon."

An intermission was granted between eleven and one o'clock—except on Mondays, when he called the pupils together at twelve o'clock "to examine them what they have learned on the Sabbath Day preceding."

These carefully compiled "rules and directions" for this first American institution of learning show great care and excellent management on the part of the city fathers. They were always liberal in giving financial support to the schools Among those who gave generously were John Clapp, Christopher Gibson, Governor Stoughton, and others. Many of them have monuments in the shape of modern school buildings bearing their names and erected to their memory by the city of Boston, of which Dorchester has been a part since 1870.—F. A. Cummings, in Youth's Companion.

—The self-made man stalked into the office of a great financier with whom he had an appointment. "You probably don't remember me," he began, "but twenty years ago, when I was a poor messenger boy, you gave me a message to carry"— "Yes, yes!" cried the financier. "Where's the answer?"—Christian Register.

HOW SAILOR HELPED.

Sailor was a funny little Rhode Island Red hen. Her mane was given her because she had a peculiar rolling gait, like that of a seaman just in from a long voyage. She looked so comical walking about that everybady who saw her laughed. But Sailor was worth a good deal to the farm, in spite of her awkward gait. When Mr. Bradbury hoed the garden she was always on hand to pick up the worms and grubs that he uncovered. She spent much time in the field where the calves were tied, catching the grasshoppers which flew up as the bossies moved about. When the cowe were being milked she caught many of the flies that annoyed them.

Beatrice and Baby Rob loved Sailor. Father had given her to Beatrice when she was a tiny chicken. When Baby Rob saw her he would laugh and clap his chubby hands and say, "Biddy, Biddy," in his cunning little voice. Sometimes Sailor pecked at the buttons on his shoes to see if they were good to eat, which made him laugh louder than ever.

Early in the summer Aunt Jeannette came to the farm for a visit. Aunt Jeannette was a district nurse in the city. One day the children took her out to see the hens and chickens, and, like every body else, she laughed when she saw Sailor. She laughed, too, at Baby Rob's delight. "You darling," she cried, as she kissed his plump, rosy cheeks, "how I wish my pale little city babies could look like you!"

"Tell us about your city babies, please, Auntie," begged Beatrice. So Aunt Jeannette sat down under a tree, and told about the babies who live in the crowded streets where the houses are so tall and so close together that they shut out the sunshine and the fresh air—where there are no trees, no green fields, no flowers—and especially she told of a pair of tiny twin boys who, she was afraid, would not live through the hot summer for want of good milk and pure air.

While Aunt Jeannette talked, Sailor ran about catching grasshoppers, but now and then she stopped and cocked her head, first on one side, then the other, and uttered sharp little cut-cuts, which might have meant: "I am interested in what you are saying," "What a shame!" "Something must be done about it."

The next day Sailor was not to be seen anywhere. For two days she was gone. No one knew what had become of her. Then she showed up long enough to get a few kernels of corn and some water, and disappeared again. "Don't worry about her," advised father. "Pro-

bably she has stolen a nest somewhere." And sure enough! At the end of three weeks Sailor rolled up to the farmhouse followed by ten downy yellow-brown chicks.

"Oh, I wish Aunt Jeannette could see them!" cried Beatrice eagerly. Then her face grew thoughtful. "How much do you suppose I could get for Sailor's chicks if I should sell them, papa?" she asked.

"Want to sell so soon?" laughed father. "Well, well, what do you think of that, Mr. Collins?" he said to a man who had come to the house to buy some milk. "She wants to sell her chicks as soon as they are hatched."

"I want some money for the city babies," explained Beatrice. Then she told what Aunt Jeannette had said about the twins.

"What your aunt says about the city babies is true," said Mr. Collins, whose home was in the city, but who was spending his vacation in a cottage near the Bradbury farm. "Now, if I could hire a little girl to take care of the chickens for me until fall, I would like to buy them and pay in advance. Would a dollar apiece be enough?" he asked smilingly.

"That would be ten dollars!" cried Beatrice, clapping her hands.

"That's much more than the chickens are worth, Mr. Collins," said father.

"Chicks that are going to save babies are worth a good price," said Mr. Collins, earnestly.

Two days later there came a letter from Aunt Jeannette. "Dear Beatrice and Sailor," it said, "your money for the babies came today, and we thank you very much. We shall use it for the twins. Their mother is a brave little woman. She has worked hard and needs the fresh air as much as the babies do. We are going to try to get them all into a fresh-air home for a week or two."

That evening after Beatrice and Baby Rob had gone to bed, father and mother sat down for a quiet talk. "Beatrice and Sailor have done their part," said mother. "I have been wondering if we cannot do ours by having the mother and twins with us on the farm for two weeks."

"That would be fine, if you feel able to do the extra work," answered father. "Beatrice and Rob would enjoy it, I know."

"From what Jeannette has said, I am sure the mother will not make much extra work. She will do her part," mother replied. "We will live out of doors as much as possible, and it will do us all good. I will write to Jeannette tonight."

So the tired mother and the baby boys came out to the farm, and such a happy fortnight as they had. "It was Sailor who got you out here," explained Beatrice, when the little red hen came into view with her brood.

"Yes, Sailor and an unselfish little girl," added father.

And the babies laughed and crowed their thanks.—Ida Blaisdell Tibbetts in Zion's Herald.

AN INTERESTING PUZZLE.

This puzzle has appeared in the papers off and on for a long time, but it is new to one of our readers, and he has sent it to see if any of the Herald readers can explain it. It can be explained and some of our readers have we presume read the explanation. We will give a small prize to the youngest reader that studies out the explanation and mails it to us by Nov. 15. Here is the puzzle:

Take a piece of paper eight inches square. It will of course contain eight times eight or sixty-four square inches. Now cut off a strip three inches wide from one side, then cut this strip along a diagonal into two triangles. Then cut the wider strip obliquely across so that one edge will be five inches and the opposite one will be three inches. You will then have two equal trapezoids and two equal triangles. Put a trapezoid and a triangle together so as to make a triangle with a base five inches and an altitude thirteen inches. Do this with the other two figures, then place the two triangles thus formed together so as to make a rectangle five inhees by thirteen inches and containing five times thirteen or sixty-five square inches. The puzzle is that a piece of paper that in the beginning covered only 64 inches of the table now seems to cover 65 inches.

All can compete that are willing to

Any one can compete from the oldest to the youngest, but the prize goes to the youngest.

THE MOTHER'S HOPE.

She took me in her lap.

"Look into your mother's eyes, lad," she said, "and say after me this: 'My mother' "—

"My mother," I repeated very solemnly.

"Looked upon my heart"—

"Looked upon my heart," said I.

"And found it brave"—

"An' found it brave,"

"And sweet"—

"An' sweet."

"Willing for the day's work"—

"Willing for the day's work."

"And harboring no shameful hope."

"An' harboring no shameful hope."

Again and again she had me say it, until I knew every word by heart.

"Ah," she said at last, "but you'll forget."

"No, no!" I cried. "I'll not forget. 'My mother looked upon my heart,'" I rattled, "'an' found it brave and sweet, willing for the day's work an' harboring no shameful hope.' I've not forgot! I've not forgot."

"He'll forget," she whispered, but not to me, "like all children."

But I have never forgotten—that, when I was a child, my mother looked upon my heart and found it brave and sweet, willing for the day's work, and harboring no shameful hope.—Dr. Luke of the Labrador.

KING DAUDI CHWA IN LONDON.

On the recent visit of the young king of Uganda to England (referred to in the August *Review*) he went to the C. M. S. office and met the Missionary Committee. King Daudi Chwa is just 17 years old, and has occupied the throne of Uganda 16 years. Next year, if spared to see his 18th birthday, King Daudi will be of age and will assume the full responsibilities of his royal rank, which are now borne in part by three Regents, of whom Sir Apolo Kagwa, the Protestant Katikiro, is the chief. His visit to England has been planned with an edutional purpose, to help to fit him for his future duties. Colonel Williams told the young king that there were gentlemen present who remembered the reading of Stanley's letter in 1875 and the Committee's resolution to respond to the challenge by sending a mission to Uganda, who had shared in bidding farewell to the first party of missionaries and who had watched, sometimes with anxiety but oftener with wonder and praise, the fluctuating experiences of the mission from then till now. He exprest the joy and the thankfulness of the Committee in welcoming as a brother in Christ the sovereign of that land of many prayers.—*C. M. S. Review*...

Jesus Christ possesses an unimpeachable and absolute right over us. He has the right of *Creator*: "It is he that hath made us, and not we ourselves." He has the right of *Benefactor*, not only in the realm of temporal, but of spiritual existence. He has the right of *Redeemer*.. This is the greatest claim of all. But our decision demands declaration: He will not have His servants live in secret and retirement. They are to proclaim and publish the fact that they are for Him.—*F. B. Meyer.*

POPULAR TALKS ON LAW.

By W. K. Towers, A. B., J. D., of Mich.

The Dangers of Bad Pie.

Resolved, That it was not more dangerous for Caesar to establish electric fans in the basement under the Campus Martius than it for us to eat pie.

Such is a favorite question for college debate. It is an evidence of some of the fun that is poked at pie. But pie is a national food, and as such the securing of wholesome pie is a part of the question of securing pure food.

Not long ago the question of pure pie and the legal responsibilities of the producer of poor pie became especially important to a Massachusetts man named Wilson. The Wilsons purchased a blueberry pie from a retail dealer, and partaking thereof became very ill.. Wilson suffered long from an attack of ptomaine poisoning caused by eating the pie. He sued the manufacturer of the pie and recovered damages. The pie merchant carried the case to the Supreme Court, only to be beaten again. The court had the following, in part, to say:

"It (the pie company) represented by advertisement that it was engaged in making and selling pies which were not only wholesome but of excellent quality. Apart from any expectation of pecuniary gain or apprehension of loss, it was bound in their preparation to take every reasonable precaution to supply an article of food which would not be deleterious to the consumer's health. The pie having been unwholesome, and the dealer free from blame, the question is, whether there is evidence from which it could have been found that the plaintiff's injuries were attributable to the defendant's negligence. The selection of the berries, the manner of assorting and preparing them for use, and the large volume of business transacted, are described in detail by the defendant's witnesses. The evidence, however, need not be minutely reviewed. Its essential features only are important. It seems that a well-defined period of demand for blueberry pies of the defendant's brand had been established in the trade, for which it prepared by buying and keeping on hand large quantities of berries. But as they were not all used when the public appetite slackened or ceased, the unused portion for eight or nine months, or until the succeeding season, was thereupon stored in whiskey barrels, where the extent and force of the fermentation caused the heads to burst. The jurors from common experience have inferred without difficulty that the fruit as a result of the process had become merely a mass of pulp thoroughly unfit for culinary purposes, and if used it might be highly injurious or dangerous. The decomposition moreover, according to medical testimony, had developed different toxins and poisons, making the berries noxious. If. to neutralize or overcome these properties, the defendant, with knowledge of the qualities of the ingredients, mixed fresh berries with the product of the barrels, nevertheless the fact remained that the pies consisted in part of fermented or decayed fruit. It therefore could not have been ruled as matter of law that the agency of fresh berries had counteracted the poisons and caused the compound to be healthful, and the jury, as the judges correctly held, were to determine whether the pie the plaintiff bought and ate had been properly prepared."

Thus we notice that the manufacturer of pie who advertises that he produces pure food owes to the consumer a duty to make wholesome pie, and if he does, not do so, and injury results to the person who buys and eats the pie, the producer may be required to pay the damages. This applies not only to dealers in pie, but to dealers in food of every variety and description. The purity of everything that is eaten by humans is of the most vital interest and so comes within the safeguard of the law.

One who sells food at retail knows that he is selling it for consumption, and he is understood as giving assurance to his customers that the article which he sells is fit for human food. If it is not in a condition proper for human consumption, and he knew of it, or should have known it, he will be held responsible to the person who purchases the food and suffers loss because of it lack of purity. One may also advertise his products as being pure, as did the pie manufacturer in the above case, and he will be bound by what he states in his advertisement to the public. One may hold himself out to the public as a provider of proper food, as does a caterer who places himself before the public as one skilled in providing and preparing food for entertainments and similar occasions. In a Massachusetts case a public caterer was engaged by persons giving an entertainment to serve food and drink, and a person who attended the entertainment was injured because of the impurities of the food. The person injured sued the caterer and was allowed to recover.

Not only does the law provide redress for the person who is injured because of impure food, but the national and state governments have enacted legislation with a view to preventing the sale of improper food. It is now generally understood that it is one of the proper functions of government to guard the food supply of its citizens. The power of the government extends to providing for inspection of food by public officials. Food supplies may be inspected at the place they are produced, and if unfit, sale may be prevented, or they may even be condemned and destroyed. Both the United States government and a majority of the states provide for rigid inspection of many classes of foods and give to their inspectors a wide authority in preventing the sale of food not up to the proper standard.

Regulation of food not only extends to preventing the preparation and sale of impure food, but also to protecting the public against imitations and adulerants, which may be perfectly harmless. The sale of imitations, as oleomargerine, may be regulated by the government, with a view to protecting the public against imposition. The sale of a harmless substitute for a standard article made be made lawful, but the requirement may be added that by coloration, label, or other device the public may be informed as to the exact nature of the product

The laws which have very generally been enacted against the sale of oleomargerine colored so that it is an exact counterfeit of butter, have given rise to much bitter litigation. In states such as Vermont, where the butter producers are in the ascendency, some very stringent laws have been passed. One state enacted a law requiring that all oleomargerine be colored pink. This was defeated in the courts, it being held that the only proper purpose of legislation regulating the preparation of food was to protect the public against impurities, and that requiring a pure and wholesome article be colored in a ridiculous manner that would in effect prevent its use as food was not proper. But the laws which now exist in many states forbidding the sale of oleomargerine colored at all have been upheld, and this though in the same jurisdictions the sale of artificially colored butter is allowed. So when the legislature enacts that colored oleomargerine may not be sold or offered for sale, its decision in the matter is final.

(Copyright, 1913, by Walter K. Towers.)

Aleen Mildred,

The sweet little daughter of Mr. and Mrs. W. T. Watson, after a few days' illness, went back to God on Oct. 30, 1913, and the little body was buried at Fairview M. P. Cemetery to await the resurrection morning. The mother, father, brothers and sisters looked upon her as being the brightest jewel of the home.

'Tis with sadness we remove her name

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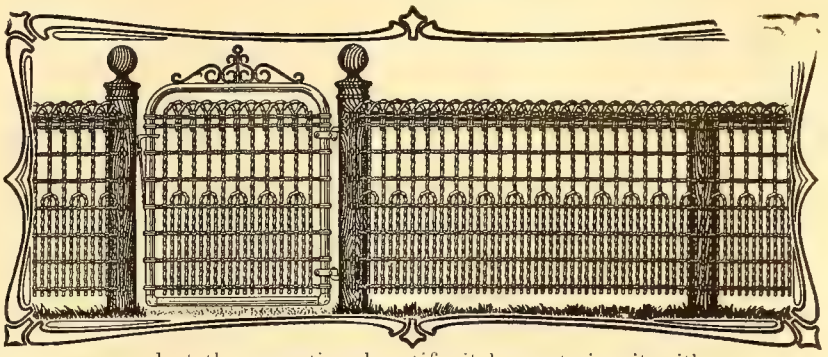

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from the cradle roll of our Sunday school but we are sure there has been another name enrolled in heaven. She was two years and three months old the day she died. In the absence of our pastor Rev. D. W. Hiott conducted the funeral service which was very touching. The bereaved family have the sympathy of the entire community in this sad hour.

Supt. of the Cradle Roll.

BAPTIST DOCTRINE.

We have for our consideration this month the very important subject of the Lord's Supper. None of our distinctive doctrines are so much misunderstood and misrepresented as this. Even our own people are sometimes dissatisfied because they do not fully understand our position and the reason for it. This is what Baptists believe and practice about this ordinance and the reasons.

V.

"The Lord's Supper is not a social ordinance, but a memorial celebration of the death of Christ, in which bread represents His body, and wine represents His blood. Only those who have been baptized are scripturally qualified to partake of this supper, so we cannot consistently unite in this celebration with those who have not been immersed or invite them to unite with us; not because we do not believe in their conversion or piety but because they have not been baptized."

Baptists believe that the Lord's Supper is a sacred memorial of Christ, and His death for us, and is intended to be celebrated only by the church. We do not believe there is any mysterious virtue in the emblems used: but they are only symbols or types to bring before our minds inportant facts and truths concerning Christ. We believe that only immersed believers ought to partake of this Supper, because (1) the meaning of this ordinance shows which ought to come first; (2) Christ and the apostles always confined it to those who had been immersed. We do not find anywhere in the New Testament that unbaptized people ever were admitted to the Lord's table. "And they that gladly received His word were baptized and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrines and in fellowship and in breaking of bread. Acts 2: 41, 42. The order is plain: first belief, then baptism, then breaking of bread, or the Lord's Supper. Paul says, "Keep the ordinances as I delivered them unto you." 1 Cor. 11: 2.

Nearly all Protestant Christians agree with us that people ought to be baptized before they are admitted to the Supper. Otlier denominations invite only baptized people, and we do the same thing. They claim that sprinkling, pouring and immersion are all baptism; but we believe that only immersion is baptism. They can invite us without sacrificing any principle, because they know we are baptized; we cannot invite them because we know they have not been baptized. If we were to commune with them we would do what they would not do, for we would commune with unbaptized people. So no one who believes that immersion is the only baptism can commune with unimmersed people without changing the order which God has fixed for these two ordinances, and this is certainly disobedience.

It is clear that if Baptists practice open communion they endorse sprinkling and pouring as baptism, or they fail to keep the ordinances as they were delivered to us. We do not deny or doubt the conversion, piety, or usefulness of other Christians when we refuse to commune with them. In voting to receive candidates into our own churches we assert our faith in their conversion and piety, but do not admit them to the Supper until they have been baptized. We are glad to show our love for other Christians in many other ways that are proper and right, but we dare not sacrifice a principle which we would do, should we invite them to the Lord's Supper unbaptized. In this matter we are not narrow, bigoted or selfish, but simply consistent and loyal to Christ. Intelligent and impartial Pedobaptists justify and commend us for our consistent position.

Bishop Coxe, of the Episcopal Diocese of Western New York, says: "The Baptists hold that we have never been baptized and they must exclude us from their communion table if we were disposed to go. Are we offended? No; we call it principle and we respect it. I should be the bigot, and not they, if I should ask them to violate their discipline in this or any other particular.", The New York Observer, one of the oldest and best Presbyterian journals in this country, says: "It is not want of

Continued on page 16.

WEST DORMITORY
ADMINISTRATION BUILDING
EAST DORMITORY
Elon College Campus View, Looking North-East from the Dorms.
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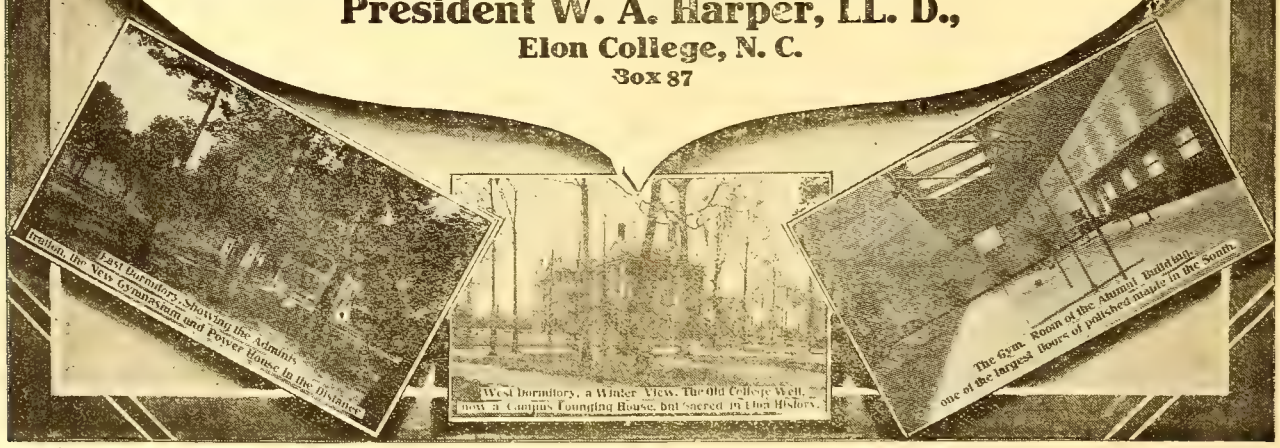
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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

... 50 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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DIED.

Crawford.

Mrs. Harriet Catherine Crawford was born June 12, 1842, and died at the home of her daughter and son-in-law, Mr. and Mrs. Walter J. Williams, October 25, 1913.

She was married to J. K. Crawford April 2, 1861, and for more than 52 years they "had walked arm in arm down life's pathway, sometimes to the banquet, and sometimes to the grave." To them were born seven children. One died in infancy, one son was killed in a railroad wreck after reaching years of maturity; one, Mrs. Herring, the wife of a Baptist minister, awaits the resurrection morn in Flat Rock cemetery; three sons, Robert Crawford, of Stokesdale; E. H. Crawford, of Greensboro, and a son in the West whose name I have not before me now, and one daughter, Mrs. W. J. Williams, together with the aged and greatly afflicted husband and a number of grandchildren survive her. The aged husband can linger only a little while before joining her on the other side of the river of death.

Mrs. Crawford was converted at old Double Springs Camp Ground in 1859 and subsequently joined Bethlehem M. E. Church, South, in Forsyth county. Later, while living in Winston, she transferred her membership to Burkhead M. E. Church, South, and after moving to Rockingham county she connected herself with Flat Rock Methodist Protestant Church, in which communion she died.

Mrs. Crawford was a woman of very strong character; full of energy and perseverance, and of vigorous mind until enfeebled by severe affliction. One year ago she became very feeble and had symptoms of organic heart trouble. On the 15th of last December she suffered a severe though not complete stroke of paralysis. From this time on she was as a little child in mind and spirit—and as a little sick child at that. She and her husband were taken to the home of her daughter, where she was carefully nursed and tenderly cared for. Often, like a little child, she would beg to be taken home; would become peevish and fretful because she could not go. Once, when told it was wrong for her to fret so, she said, "The Lord knows and He will make allowance for me," and I am sure the Lord did make allowance, for He knew that His child was sick. Before her sickness I had talked with her about the Father's House of many mansions and of her readiness to go hence and she expressed herself as being ready.

On Wednesday, Oct. 22, she suffered a second and complete stroke of paralysis and remained in this condition until Saturday morning at about 1 o'clock, when the spirit was freed and went to God who gave it. Funeral services were held in Flat Rock church Sunday, October 26, conducted by the pastor. A vast congregation, overflowing the church, gathered to honor her memory, among whom were many relatives and friends from a distance. It was touching to see the little children weep as they looked for the last time on the face of "grandma." Her body was tenderly laid to rest in Flat Rock cemetery, there to await the glad resurrection.

May her children and grandchildren emulate her virtues, trust and serve her God, and finally meet her in the Father's house above.

W. F. Kennett, Pastor.

Stokesdale, Oct. 28.

OPENING THE HEART.

There was a little boy whose heart was touched by a sermon on the words: "Behold, I stand at the door and knock."

His mother said to him: "Robert, what would you say to anyone who knocked at the door of your heart, if you wished him to come in?"

He answered: "I would say, 'Come in!'"

She said to him: "Then say to the Lord Jesus, 'Come in!'"

Next morning there was a brightness and a joy about Robert's face that made his father ask: "What makes you so glad today?"

He replied: "I awoke in the night, and I felt that Jesus was still knocking at the door of my heart, and I said, 'Lord Jesus, come in,' and I think he has come in. I feel happier this morning than I ever was before."—*United Presbyterian.*

—Trust in the Lord and do good.

Begun on page 13.

charity which compels the Baptist to restrict his invitation. He has no hesitation in admitting the personal piety of his unimmersed brethren. Presbyterians do not invite the unbaptized however pious they may be. It is not uncharitable. It is not bigotry on the part of the Baptists to confine their communion to those whom they consider baptized." The Christian Advocate of New York says: "The regular Baptist churches in the United States may be considered to-day as practically a unit on three points; the non-use of infant baptism, the immersion of believers only upon profession of faith and the administration of the holy communion to such only as have been immersed by ministers holding their views. In our opinion the Baptist church owes its amazing prosperity largely to its adherence to those views. In doctrine and government, and in other respects, it is the same as the Congregationalists. In numbers the regular Baptists are more than six times as great as the Congregationalists. It is not bigotry to adhere to one's convictions, provided the spirit of Christian love prevails."

But some think it is hard not to join with those we love at the Lord's table. This very feeling is wrong, because the Lord's Supper is not intended for us to show our love for each other or to enjoy each other's fellowship. It is not in any sense a love feast. It is wrong to make it so. Jesus did not invite His own mother and other Christians then in Jerusalem. Christ says, "this do in remembrance of me." L. 22:19. If I am concerned about my husband or wife, my mother or father, brother or sister, when I partake of the emblems, if I am happier because they are present, or sad because they are absent, then I am communing with them and not with Christ. Instead of doing this in remembrance of Him, I take my mind off of Christ and put it on some present or absent loved one, and so I pervert the ordinance, dishonor Christ, and lose the benefits I ought to derive. Other churches destroy the sacred and impressive symbolism of bap-m when they substitute sprinkling for mersion, and we would destroy the sig-icance of the Supper, if instead of do-ng it in remembrance of Christ, we should do it in remembrance of each oth-er—if instead of using it as a memorial Christ we make it a memorial of Chris-fellowship. We do not invite im-sed members of other churches be-use they endorse the doctrines of their hurches, for which they would be ex-luded from a Baptist church. How ould we consistently commune with a an whom we would exclude for his doctrines if he were a member of a Baptist church?—Rev. W. C. Tyree, D. D.

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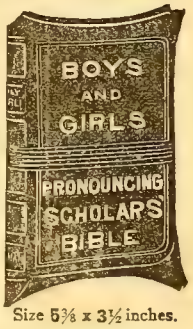

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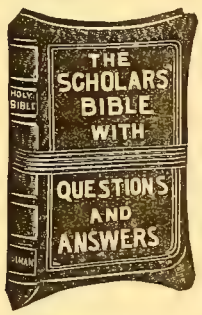

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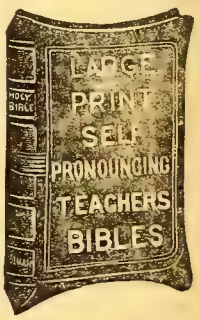

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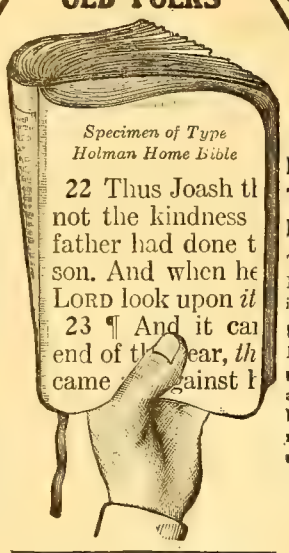

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Methodist Protestant Herald.

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"MURDER WILL OUT."

It may in some cases be a long time before murderers are detected and punished, but they usually are. A terrible sense of guilt in some instances becomes unbearable and the criminal is driven to confession by his own conscience. Sometimes the criminal's own recklessness leads to his discovery. Last Sunday, Dr. Turrentine gave this striking example:

A Virginia merchant named Dameron went north to buy goods. He was followed by a man who intended to kill him and rob him. His courage failed him for a time, but at length he accomplished his purpose and left Dameron's body under a tree near Baltimore, and fled. No clue could be found. Twenty years passed. One day the editor of the New York Sun was passing that way and the tree was pointed out to him under which Dameron's body had been found. He remarked that it was a very unusual thing for a murderer to remain undiscovered so long. He wrote an article about the case and published it in the New York Sun. A copy of this paper found its way to Florida and a man stopping at a hotel sat reading it one day. After reading of the murder of Dameron he walked into the hotel and saw a man under the influence of liquor walk up to the bar, lay down a small coin for drink, saying as he did so, "That's the last of Dameron." This remark of his and the Sun article led to his arrest, trial, conviction, and execution, though twenty years had passed since he committed the murder.

"Be sure your sin will find you out."

—Rev. W. F. Kennett made our city a brief call on Monday.

—We thank Dr. Davis, chairman of our commission on church union, for his frank statement published elsewhere of the considerations that led our commissioners to choose the course they have taken. They were given a difficult and delicate task. They may have made some mistakes—we believe they have—but they should be given credit for honest intention even where they may seem to us to have erred.

They had to guide them this resolution of the General Conference:

"Resolved, That if in their negotiations for Union * * * the Commission on Church Union shall find speedy action advisable, they are hereby authorized to overture the Annual Conferences in regard thereto and upon a favorable action of two-thirds of the said Annual Conferences they shall call a special session of this General Conference in accordance with the constitutional provision to act thereon."

The intent of this resolution is not wholly clear, but we understand it to mean simply that in case speedy action was found advisable, the commissioners should appeal to the Annual Conferences for authority to call a special session of the General Conference to act upon the matter, and in case the Annual Conferences approved, to call the present General Conference in special session. Our commissioners, it seems, have seen much more in it, and have felt themselves authorized by it to frame and submit an overture adopting a basis of union! This is somewhat amazing. Our church law gives to the General Conference the authority to initiate legislation looking to amendment of the Constitution of the Church, but that it can delegate this authority to an uninstructed committee would be most extraordinary if it were true. We do not believe it is true. The Constitution is too important a matter to be changed in such a way. As we see the matter the committee, if convinced that speedy action by the General Conference was desirable, were authorized to submit to the Annual Conferences the basis of union agreed upon—not for adoption by the Annual Conferences—but to enable the Annual Conferences to judge whether the prospect of a desirable union is sufficient to justify the assembling of the General Conference in special session to take further action in the matter.

The basis of union proposed is not satisfactory to many Methodist Protestants who yet hope that it may yet be made so. But to ask us to vote to approve changes not yet made and not knowing how they will be made seems unreasonable. The Annual Conferences that have voted for the resolutions proposed seem to be trying to impose on the General Conference responsibilities that the law of the church places upon them. What would we think of State legislatures that would refer a proposed amendment to our national constitution to Congress instead of voting upon it themselves? When the representatives of these Annual Conferences meet in General Conference to consider the hitherto unproposed changes in the basis of union, how can they know the mind of their own Annual Conferences on these new questions? As we see the matter, the basis of union, completed in every detail, should first be approved by our General Conference and then submitted by overture to our Annual Conferences, and by the Annual Conferences to the local churches. If the Gen. Conf. votes to go into the union and many local churches vote to stay out, the result will be, not union, but disruption and disintegration. There is need of walking carefully and prayerfully, and of avoiding suspicion of the motives of those who do not agree with us.

—To get all claims paid up before Conference, it will be necessary to hustle on many charges. Wouldn't it be fine if this year every charge should report all claims paid in full! We expect that most of them will so report.

—Rev. D. G. Helmick, of the West Virginia Conference, and a member of the commission on church union, is dead.

—Grace Church is in the midst of a series of evangelistic meetings as we go to press. Rev. J. D. Williams is doing the preaching with his usual earnestness and discrimination. The congregations are good, but they are composed mainly of Christian people. How to get the unsaved to go to church and hear the Gospel is a problem. The church will have to do more work out in the "highways and hedges."

OUGHT I TO SING IN CHURCH WHEN I CANNOT SING?

In a revival meeting a few nights ago the pastor on announcing a hymn urged everybody to sing. I was very hoarse and utterly unable to control my voice. Aiming at A flat I would strike G sharp, and would occasionally have naturals, flats and sharps all together, making a jargon worse than a rattle trap or a horse-fiddle. If I had tried to sing I should have failed; for singing is making musical, harmonious, melodious vocal sounds; and I could have produced only harsh, grating, discordant noises, having no more music in them than the croaking of a bullfrog. Nor could the worshipers sitting near me have sung easily and pleasantly, if at all; for my discordant notes would have jarred upon their ears and put them out of tune. The object of singing in church, I think, is to give joyful, beautiful, attractive and inspiring expression to our love for God and to His truth as we feel it in our hearts. It is to "make His praise glorious." It seemed to me it would be wrong for me to give the precious truths the hymns contained a repulsive, shocking setting. What if I had brought with me to church some musical instrument all out of tune and frightfully disagreeable to the ear and had played it off on the congregation! Had I any more right to impose my discordant voice upon my fellow worshipers than I would have had to disturb them with my crazy violin? Should I not be unkind, thoughtless and unreasonable to disturb the religious happiness—to break the holy spell—of rapt worshipers rendering sublime and inspiring praise to God? I remember well an awful experience I had at a funeral service a few years ago. A choir of fine voices would have rendered such beautiful, soothing, comforting music but for the persistent effort of an earnest friend to aid them! Words fail me, dear reader. But just imagine if you can a glass building struck by lightning and a band saw running through a car load of dry gourds! Does the Lord require me to do what I cannot do? Should I permit my religion unnecessarily to disturb the religion of others? Should I try to make music when my best efforts, impossible of success, destroy the music my fellow worshipers make? "Let every thing that hath breath praise the Lord." True. But that does not authorize one man, that has breath only, to so praise the Lord as to prevent a hundred men who have good voices from singing His praise. I have a friend who says he has no idea of tones. But while others sing aloud he moves his lips speaking in a voice so low as to be heard only in heaven. He sings praises unto God so silently that others may "make a joyful noise unto Him with psalms." Several years ago there was an old elder in our State who showed a very different spirit. It was utterly impossible for any body to sing while he was trying to. The young people laughed; the boys and girls ran out of the church; the old people became worried, and the good preacher had to pray. To the various committees appointed to try to induce him to desist from trying to sing he would reply, "I will praise the Lord." As the last resort he was tried in a civil court for disturbing public worship, and was found guilty; but his appeal to the supreme court was sustained, and I suppose he continued to "make a fuss" in church as long as he lived. Let us try to trust he is now in the good world with a voice as well as a disposition much improved. After all, I firmly believe everybody ought to try to sing in church—except those who have tried and cannot. And no preacher shall ever keep me from singing while I can sing, nor make me sing when I cannot—as long as I keep my present sense and religion.

T. J. Ogburn.

ANNUAL CONFERENCE RESOLUTIONS.

The commissioners of the Methodist Protestant Church have proposed a number of resolutions for adoption by the annual conferences, these resolutions being specific and comprehensive, and looking straight toward the object so manifestly desired by the two denominations concerned. These resolutions endorse the basis of union adopted at Columbus, "subject to such changes as may be agreed upon by the two General Conferences," acting separately and conjointly; provide for calling a special session of the General Conference; and clothe the General Conference with full conventional powers.

These resolutions, having been endorsed by the National Executive Committee, and having been successively adopted by seventeen of our annual conferences, while not a single conference has rejected them, have acquired an official standing which puts them quite beyond the reach of anxiety on their own behalf. The conferences thus far adopting the basis of union, including the resolutions under discussion, are as follows:

The Iowa, the Indiana, the Ohio, the Michigan, the West Virginia, the Kansas, the Pittsburgh, the Onondaga, the Muskingum, the North Illinois, the South Illinois, the Missouri, the North Missouri, the Virginia, the Kentucky, the Eastern and the Tennessee.

But certain questions have been raised as to the steps implied in these resolutions; and we shall undertake to answer them herein as briefly as the nature of the subject will permit.

1. If a special session of the General Conference is called, will that call convene the present body, or will a new election be required? It will most assuredly convene the existing General Conference. This is true in a broad and general way, because the GeneralConference is a legislative body, belonging, in its legal status, to the same class as the American Congress and the British Parliament. Furthermore, the continuous existence of the General Conference is inherently recognized by our Discipline, both in its structural essence and in its administrative provisions. The very existence of the Executive Committee, with its General Conference functions, and every duty assigned to the General Conference officers, whether president, secretary-treasurer or Executive Committee, is sufficient evidence in this direction. Specifically, also, the Discipline provides as follows:

"In the event of a vacancy in the office of president of the General Conference, the Executive Committee shall elect one of its members as chairman; and he shall act as president of the General Conference until the succeeding meeting of that body."

This is a clear and indisputable recognition of the General Conference as a continuous body; for how could a president be legally chosen for a body which had ceased to exist? But while each of these reasons is sufficient in itself, there is yet another evidence of clearest record, even if all others were omitted. For it is enough simply to quote the resolution authorizing and directing the special session, which distinctly says, "They shall call a special session of 'this' General Conference."

2. Does the adjournment of the General Conference, 'sine die' affect in any manner this organic continuity of the present General Conference? No more than would such a vote affect the organic existence of the American Congress or of the British Parliament. Adjournment, 'sine die,' never dissolves a legislative assembly, as all good authorities testify. The term is used in America to dissolve what the Century Dictionary calls "those bodies whose existence terminates with the business for which they are convened." But the term in itself, rather than dissolving a legislative body, expressly emphasizes its future existence

and its later functions, the term being the American equivalent to the English term "prorogue," as applied to the Parliament; and temporary organizations, when they wish clearly to express the fact of their dissolution, should, in the opinion of the highest authorities, vote to dissolve, rather than using the term 'sine die;' which, by its very etymology, implies the very opposite of dissolution. But, in any event, it has no effect whatsoever on a legislative body, such as our General Conference; and nobody need therefore give place to the slightest suggestion of worry on that point.

3. As to clothing the General Conference with conventional powers? To accomplish church union between any two denominations, a two-fold process is absolutely necesstry. In the first place, of course, the work must begin and proceed along the lines clearly defined by the constitution. This fundamental requirement has been carefully observed at every step. We are calling the General Conference in special session as directed by the General Conference itself; but we are doing this through a constitutional method so plain that the annual conferences could have done it as effectually without the intervention of a commission. We are overturing the annual conferences as to the basis of union; but we are doing this under the specific authority and direction of the General Conference, which delegated its prerogative to the commissioners in this matter, the Baltimore resolution saying: "And they shall overture the annual conferences in regard thereto."

But there is another process absolutely necessary to organic church union; and this process is grounded in the following considerations:

(a) No church in Christendom has ever made constitutional provision for union with any other church. All the law we have is merely as to amendments to the constitution.

(b) By what law or right, then, may negotiating churches finally become one? Simply by the inalienable right which belongs inherently to every Christian denomination as an independent sovereignty.

(c) How can any given denomination express this sovereign right? Through the highest court of the denomination, which is, in our case, the General Conference.

(d) Why is the highest court of the church, that is to say the General Conference, the only and final agency thru which this sovereign right can be exercised and consummated? Because the Supreme Court of the United States has proclaimed, by a most sweeping decision, that only the deliverance of the highest court of a denomination will be recognized in all matters as the determining and final word; and the Supreme Court further declares that they will not inquire into the merits of the decree of the highest church court "as between the parties before us."

(e) Why should the General Conference be clothed with conventional powers? Because in the act of negotiating the union, in every act beyond the simple constitutional provision as to amendments, the General Conference is exercising conventional powers, whether they are specifically invested with them or not; and all their work toward union, while not unconstitutional, is extra-constitutional, being the expression of the sovereign right of the Methodist Protestant Church. The resolutions should expressly invest the General Conference with whatsoever rights it is bound of necessity to exercise.

(f) But has not this custom, or law or provision been "done away with?", Who has done away with it? And when? And how? If it has been constitutionally "done away with," then there must be some constitutional record of the fact. There is no such record. If it has been presumably "done away with" by a conference resolution, or by omission, then let it be remembered that the legislative act or omission of one General Conference is not binding upon any other General Conference. And even if it can't be done constitutionally, there is certainly no occasion for worry; because in that case it will not have been done. If the General Conference, on the other hand, already possesses conventional powers, then again there is no occasion for worry; for the resolutions in that case will simply reaffirm the fact, without affecting it in any manner.

4. Are the people to vote on the question of union? The people are to do just as they please about it, either voting instructions, or voting their endorsement, or leaving the question to their representatives in the annual and General Conferences. For while popular government is supreme both in the Methodist Protestant Church, and in the Church of the United Brethren in Christ, let us remember that ours is a republic while theirs is a democracy. The Methodist Protestant Church, being a representative government, provides for amendments to its constitution in the following language:

"Alterations of this constitution may be effected by means of overtures by the General Conference, and confirmed by two-thirds of the annual conferences."

The United Brethren Church, being a democracy, provides for constitutional changes in this language:

"Amendments to this constitution may be proposed by any General Conference—two-thirds of the members elected thereto concurring; which amendments shall be submitted to a vote of the membership throughout the church, under regulations authorized by said conference. A majority of all votes cast upon any submitted amendment shall be necessary to its final ratification."

The Methodist Protestant commissioners have followed with exact steps the path blazed for them by the law of the Methodist Protestant Church, beginning and ending in the conferences, simply because the law begins and ends there; the announcement to stations and missions required in the Discipline being for the purpose of making provision for the expenses of the delegates at the special session of the General Conference. The United Brethren General Conference, on the other hand, ordered a direct vote of the people because they were required so to do by their constitutional law.

If the president of the General Conference, or the commissioners as a body, had proclaimed a popular ballot on the question, thus expressing or implying this popular vote as a requirement or a necessity, they would thus have clearly departed from the law of our representative government, and in so far, as we were well advised, would have in some degree jeopardized the union. That is so, primarily, because the constitution makes direct provision in this respect, recognizing only the conferences, and yet recognizing the people, because their chosen representatives form an equal part of every conference. There in another consideration which must be kept in mind, if we would take every step legally and cautiously. Let it be remembered that our church is pre-eminently a mutual rights church. But if we should call for a separate, independent vote, either of the laity or of the ministry, thus giving either branch of our well-balanced government a practical veto power, that would destroy the essential principle of mutual rights, and, in a separate vote of the laity, this would necessarily be true, because the ministers, not being members of local churches, would be totally disfranchised; for membership follows amenability; and as our ministers are amenable only to the annual conference, they are therefore members of the annual conference only. These two reasons, big with jeopardy for the union if they are disregarded, have

dictated the various steps taken by our commissioners.

What is the conclusion, therefore? The conclusion, like the opening proposition, is simply this, that the people on their own prompting, in their various local congregations, must be permitted to do just what they wish to do. But their vote must be in harmony with their representative government, which becomes in our system the broadest kind of popular sovereignty. The laity can vote to instruct delegates thus taking the initiative; or they can vote to endorse or disapprove what the delegates in annual conference may have done, thus exercising the referendum. For even General Conference representatives will certainly take cognizance of the popular sentiment of our beloved church, in whatsoever way that sentiment may find expression.

The annual conference resolutions, as they are being adopted by the annual conferences, are written in the clear light of the law, with only such projections as will express, in harmony with the highest deliverances of church and state, the inherent sovereignty of every religious denomination in America; and we have enough good legal advice upon these resolutions to give us confidence that they will ultimately answer all questions to the complete satisfaction of every friend of the proposed union.

Lyman Edwyn Davis.

JAPANESE MOVE TO BRAZIL.

In consideration of the many articles appearing in the press recently concerning the Japanese question, the coming great struggle between the two races—the yellow and the white—for world supremacy, and the possibility of the assimilation of these two races, it is interesting to note Brazil's favorable attitude toward the Japanese. The Japanese have situated themselves very strongly in some parts of North America, particularly along the North Pacific coast in the United States and in Canada, and also on many islands of the Pacific, and now there is to be a great move of the Japanese to South America.

At present there are some 4,000 immigrants in Brazil, mostly employed on coffee plantations. A recent decree by the Brazilian government grants "Brazil Takushoku Kaisha" (Colonization Company of Brazil) concessions of land in the States of Sao Paulo, Rio de Janeiro, and Minas Geraes, where Japanese colonies are to be founded. A seaport city which is to be inhabited by Japanese only, is to be built at once to the south of Iguape. Its name will be "Rodriguez Alves." Ten thousand Japanese families must settle there within five years, and then 100,000 more Japanese are to settle in the State of Sao Paulo. Their main industry is to be the culture of the silkworm. This section is also said to be suited to the culture of rice, which is in demand in Brazil and will soon be in demand in Japan.

In Japan the amount of arable land possessed by the farmers is estimated at almost two and a half acres each, while in England, Holland, and Belgium, the most denselp populated countries of Europe, the average is about 27 acres, 12 acres, and 5 acres respectively. This shows that Japan has very little room for her coming increased population. As yet her 250,000,000 bushels of rice a year supply her 50,000,000 population, but at an increase of 500,000 population yearly, the proportion of rice to people will soon become seriously unbalanced. These considerations make the movement toward Brazil a matter of wise forethought.

According to the agreement with Brazil, the Japanese are not to be scattered among the natives, but are to live by themselves, speaking their own language, and adhering to their own habits and customs. They are to be free to communicate with Japan, to ship their products back home, and to receive from home whatever they want.—Selected.

THE PERSONAL TOUCH.

Mrs. Daniel Upton.

He saw that it was good. When God created the heavens and the earth, He left the impress of His own hand upon all material things and "God saw that it was good.'

When he touched the forehead of clay and gave man intellect, touched the inanimate heart and awoke the power to love, breathed into the body a living soul with power to choose, the record is that "It was very good."

Throughout the history of His chosen people we find Jehovah ever leading with His own personal hand. Abraham recognized the fact that national life rested not upon a declaration of independence of men, but upon a declaration of dependence upon God, the leading hand of God. Here and there, God touched a man and gave him a special work to do, as Moses, Joshua, Samuel, who in turn touched others.

Finally. in due time, He sent His Son to establish the Kingdom of God upon founding of that Kingdom and its growth is that of the Personal Touch.

Christ was essentially a social being. He never lost sight of the social side of the Kingdom. He belonged to His own age and His method of work was to go from one man to another, pointing out the way to the Father through the Son, an dthe relationship of God's children to each other.

As we read the story of the three years of our Saviour's ministry, it is one continuous moving picture of personal touches. The extended hand upon the leper, the fingers upon the eyes of the blind, the touch of His garment by another, the healing of many where they pressed upon Him. "And the whole multitude sought to touch him, for there went virtue out of him and healed them all," the deaf, the lame, the rich, the poor, the wise and the ignorant, all fell under the spell of His personality.

Thus did His disciples continue the work here, there and beyond, with their man to man message. So, too, did Paul, the first great missionary, carry the Gospel of his beloved Lord and Master to the then uttermost parts of the earth. In like manner did th early missionaries carry on their work among the unenlightened nations of the earth, Morrison, Judson, Carey, Livingstone, and those of more recent years, even to our late Miss Shattuck and Mrs. Coffing. The Christianizing of the nations cannot be accomplished except through the vitalizing touch of humanity, the purified, consecrated personal touch of the humble followers of Jesus Christ. It can do, nay, has done, what neither pen nor sword could accomplish.

Truth and love and spirituality are forever right. Today, as never before, Truth can come out. All has been prepared. We are told that there is not a language into which the Gospel of Christ has not been translated. At home, as abroad, opportunities offer as never before to bring forth the principles of light. The message is not for us or for our neighbors alone. We are its trustees and must pass it on. Christ is depending on us, His disciples, to disseminate the knowledge of His Kingdom. We truly live only when we begin to be spiritual and help others to become so.

With these thoughts in our minds, the questinos naturally arise, how can we better serve our Master and His cause; how can we make our work more effective; what are the problems that come to us as churches, societies and individuals, and how shall we solve them? It is the purpose of this paper to arouse such interest and inquiry as will lead to the betterment of our work during the coming year.

One of the first essentials, it seems to me, for the success of the missionary work in any church or community is the interested pastor.

One great detriment to the work, especially in the smaller churches, is that the ministers change pastorates so frequently and that so many of them have not enlarged views of missions. When the pastor is the leader and constant inspiration along all missionary lines, there is little question about the missionary interest through the church. Let us pray for missionary ministers, who will put their personal touch upon the work.

Second. Every Church (or Society) should have a "vision of the work."

"By what shall Christian people promote their own spiritual growth so surely as by the acceptance of the world as their parish? It deepens the faith to see what God can do. It broadens the sympathy to see what other people suffer for the sake of Christ. It enlarges Christian joy to see liberty actually experienced, the liberty which is always the product of truth."

With this vision before us, we build schools, academies, colleges, and send boys and girls of dusky complexions into them, hardly realizing that among them will soon be found the great leaders, thinkers, discoverers and preachers of the world.

Third. There should be the prayer touch. When Peter in his weakness failed, his Master, Jesus, said, in loving tenderness, "I have prayed for thee." His was a personal prayer for a personal need, an urgent prayer for an urgent need. Then with assurance of the prayer being answered, Jesus said, "When once thou hast turned again." We need to touch our missionaries with our prayers as we would pray for personal friends. Jesus knew Peter and his personal needs. How can we pray for our missionaries, most of whom we never met, and of whom we know so little?

This brings me to the fourth thought I would suggest, that as churches and societies and individuals we should come into personal touch with our missionaries. The ideal way would be for one church to adopt a missionary and make him their own. This, however, is possible with only the larger churches. It is possible for each church and society to have a part in some one missionary, and they can come into close touch with him through visits, correspondence and gifts, as well as prayers.

But, you say, how can we interest people in special missionaries who are not interested in missions at all? Let me give you an incident. A minister had in his congregation a very wealthy man and a good man, but he was not in sympathy with foreign missions. It had been talked over many times, but it seemed impossible to present the subject in a way to change the man's opinion. One day, after trying to convince this friend, the minister said: "Will you pray for missions? You can do that, anyway. Will you?" "Yes, I will do that. It is easy to pray." That night he began to do as he had promised and he prayed for missions. But soon he found he couldn't pray for anything so indefinite. He must at least have a country for which to pray.

He went to his minister and talked it over. The minister gave him "China" and loaned him a book on China. He read and learned of this far away land and of the 400,000,000 of people there. That night he prayed after this fashion, "Lord, I read there are 400,000,000 people in China. I don't know much about them, but I pray that thou wilt bless them." This satisfied him for a few times, but the need of something still more definite sent him again to the minister's study to learn of a city in China that he might substitute for the country itself. So he prayed for this city by name, he read about it, and the more he read the more he wanted to know.

Finally, he called upon the minister once more and asked for the name of a missionary working in that city. This was furnished him, also material on his work and his need. This was the real thing, and he prayed often and earnestly. It was done. The man was converted to missions, and he became an interested man and a generous supporter of missionary work.

Let us consider for a few moments the local society and its needs. Careful and prayerful consideration should be paid to the organization of the work. To accomplish the best results means consecrated service. The officers should be chosen, not haphazard, anybody who will consent to serve, but with much thought and prayer, and always there should be kept in mind the interesting and trainin of the younger women, who must take the places of the more experienced as the years pass on.

To serve well means the sacrifice of time, strength and social life. Much, very much, depends upon the president and her executive board. The president should be in touch with every phase of the work. It is not enough to appoint committees and expect them to act. She is an ex-officio member of every committee, and should know at all times just what is being done by them.

A vice-president should not be a figurehead, one simply to take the place of the president in presiding, should she chance to be absent, but should have such constant sympathetic touch with the president as to be her helper and counsellor at all times. So with the other officers. The secretary, with her heart in the work, will be mindful of the details that mean so much for the success of the work; the sending of notices of meetings to the papers and the pulpit, the note of sympathy to the sick and sorrow stricken, the regular attendance at all meetings, even to the sacrifice of social joys. Above all, the treasurer must use the personal touch here, there, and all the time, always with patience, wisdom and tact. I might keep on indefinitely with the whole list of heads of committees, but it is one story—just personal work and personal responsibility all along the line.

But after all, in this as in all matters of personal influence, it depends much more on what we are than on what we do or say, do you not think so? A woman whose personality challenges respect and love will, without many words, persuade others that what she is interested in must be worth while. If she is a woman who always thinks before she speaks, and never acts without good reason, her espousal of any cause will carry weight, and if she is known to be a woman who is always ready to sacrifice freely and gladly for the object of her espousal, her influence is thereby multiplied. If, in addition, she be fortunate enough to have the winsomeness and personal charm that always goes with self-forgetfulness and love of others, she is a woman whose influence is bound to win.

"Thou must be true to thyself
If thou the truth wouldst teach.
Thy heart must overflow if thou
Another's heart would reach.
It needs the overflowing heart
To give the lips full speech.
Think truly and thy thought
Shall the world's famine feed.
Speak truly and thy word
Shall be a fruitful seed.
Live truly and thy life shall be
A great and noble creed."

—Mission Studies.

THE HAMMER JESUS USED.

"If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance swung,
Could weigh against that precious thing
Round which His fingers once did cling."

POPULAR TALKS ON LAW.

Who Owns the Air?

W. K. Towers, A. B., J. D., of Mich. Bar.

"Free as air" is proverbial and so long as man had not succeeded in mastering the air this was true enough. There was air sufficient for all of us and as none could navigate it with any success, questions of the control of the air did not arise.

But now we have the aeroplane and the airship and we are in what promises to be the beginning of an age of aviation. So it is that the law is beginning to develop; to keep pace with the development of aeronautics. As yet, flying machines are few in number, but it seems that we may well look forward to a time in the not far distant future when the passage of aeroplanes and airships above us will be no uncommon spectacle. What right has the aeronaut to pass above our property? What are his liabilities in case he causes injury to those below him? These and many similar questions are arising, and the law is preparing to answer them as they arise.

If one passes over your land, on the surface, without permission, he has committed a trespass and though he may have caused no appreciable damage to your premises you may recover small damages in a court of law by way of vindication of your rights. What are your rights against the aeronaut who passes through the air above your property? It is a fundamental rule of English law that a person's property extends indefinitely upward and downward. This rule has existed since the beginnings of law, and under it one has control of the area above his land. A strict observance of this rule would lead to this result: An aeronaut who passes above your land is a technical trespasser, and though he drops nothing upon you or yours, though he causes you no real injury, he has violated your rights—he has trespassed—and you may sue him and recover damages. Such would be the logical result of the application of the law as it has long existed in English-speaking countries.

But it seems highly improbable that the law will be allowed to remain in this condition. Aviation has come to stay and it would seem to be necessary that aeronauts be allowed to pass freely over the property beneath, whether it be privately owned or a public highway. This necessity seems certain to cause a change in the law, which is likely to come in the form of legislative enactments concerning flying machines. The French have already taken action, a law having been recently enacted, which extends to aeronauts free right to navigate the air passing where they will. The nation retains the general control of the air, however, so that it may prevent any but French airships from flying over French territory, and make such regulations as may be necessary.

Among the American states Connecticut has taken the lead in passing legislation of this character. A law entitled "An Act Concerning the Registration, Numbering, and Use of Air Ships, and the the Licensing of Operators Thereof", was passed by that state in 1911. Under this law, airships are subject to regulations similar to those generally applied to automobiles. The owner must file certain information with the Secretary of State, pay a fee, receive a certificate entitling him to fly, and a number. This number must be displayed on the airship in letters not less than three feet in height. Airships may be operated only by licensed aeronauts.

This law fixes the responsibility for all resulting damages in the following section:

"Every aeronaut shall be responsible for all damages suffered in this state by any person from injuries caused by any voyage in an airship directed by such aeronaut; and if he be the agent or employee of another in making such voyage his principal or employer shall be responsible for such damage."

The states of Massachusetts and New York are considering similar legislation and before many years it seems probable that every state will have acted on this subject.

The question of fixing the responsibility for damages, which has been cared for in the Connecticut act is one that is likely to be of immediate importance. The dangers of airships passing over property are considerable. Parts, baggage, or ballast might be dropped, causing injury to persons or property.

The fall of an aeroplane upon a city might occasion severe damage to those on land, as well as to the unfortunate aeronaut. But fancy the damages resulting from the collision between two giant airships of the Zeppelin type!

With the present interest in aviation and the popular encouragement which it is receiving, the attitude of the lawmakers is likely to be favorable to them as far as granting to them the right to freely navigate the air is concerned. Landowners are not likely to endeavor to demand a fee from aeronauts passing over their property. The legislators are likely to grant great freedom of passage and the courts are likely to sustain the legislation. Of course, a property owner might object that when the legislature grants the right to navigate the air freely it gives a right to pass over his land and thus takes away from him a portion of his property. Such a contention, if made, will raise some interesting cases, the result of which no one can foresee.

But as to fixing the responsibility for injury resulting from the operation of airships, the law seems inclined to hold the aeronaut to strict account. If the aeronaut wishes to take the risk of riding in the air, he must further take all the risk of causing injury to persons or property over which he passes. As matters stand now, even in the absence of a statute fixing the responsibilities, as in Connecticut, a person injured by an airship may almost certainly recover damages from the aeronaut. If a passing airship lets fall any object which injures your property you may sue the person who is responsible for the operation of the airship.

A few cases have already arisen in England. A British aeronaut was driving his aeroplane and attempted to descend into a field. The field was occupied by a cow and the cow apparently resented the appearance of this strange object from above. As the aeronaut descended the cow rushed toward it, making hostile demonstrations. The aeronaut endeavored to avoid the infuriated bovine, but was unsuccessful and her cowship succeeded in plunging beneath the machine just as it reached the earth. The results were disastrous to the cow, and the sequel came when the farmer who owned the cow sued the aeronaut and recovered damages for the loss of the cow.

The aeroplane has found its way into the classified ad columns as well as into the courts, as witness the following interesting ad which appeared in a German newspaper:

"Lost from an aeroplane, gold watch and chain. Last seen disappearing in large stack of rye on a field near Ulzen."

(Copyright, 1913, by Walter K. Towers.)

—Mrs. Kate Kime, of Burlington, has gone to Buena Vista, Florida, to spend the winter. She has bought a winter home there.

—Rev. W. D. Fogleman came to our city on Monday to put himself under the care of an osteapath. He has been losing flesh of late. The new physician encourages him to expect a cure. May it be so.

FROM OUR PASTORS

NOTICE.

To Other Members of the Committee on Entrance Examinations and All Persons Wishing to Take this Examination:

Please meet me not later than 2 P. M. Tuesday, Nov. 18, at North Main Street Methodist Protestant Church. Pastors will please see that all candidates come properly recommended and that they get in on time, as it is difficult to find time for examinations after Conference opens.

J. H. Stowe, Chmn.
Com. on Entrance Examination.

Siler City.

It was the writer's privilege to visit this thrifty little city last Sunday and be present at the dedication of the First Methodist Protestant Church of that place. Having spent two years in school there many years ago it was a joy to refresh the memory of those days when boyhood is blending into manhood, and to live over again for a few happy hours those years in school. The boyish and girlish faces of those days have lost something of the freshness of youth, but the spirits seem just as young as of yore and their hope in God seemed brighter.

The little city has grown almost beyond the recognition of the old T. S. student who has not had the good fortune to visit there within the past decade. Many nice residences have been built and a great numebr of splendid business houses greet one where once the red soil, often mud, was the only thing that attracted the traveler, some of which too often went with him.

The First Methodist Protestant Church of Siler C. was begun several years ago under Rev. W. C. Lassiter, then pastor of Alamance Ct., who solicited funds for it. The building was erected under the pastorate of Rev. W. D. Reed, if we mistake not. We are writing from memory without advice from the people there. It has since been completed and recently there was spent something like $1,000 in completing the building. It is a beautiful little church with a seating capacity of something like 350, easy to speak in, and has some of as loyal members as can be found anywhere.

Sunday was a lovely day; not a fleck to obscure the blue sky, just warm enough to be pleasant. Thus nature ushered in the day that had been looked for with fond anticipation by many of the people of that little city. They have a good Sunday school, not so large as many of us have, but a most aggressive body of officers and teachers. Bro. Hanner has been a most efficient Supt. of the school there I think since it was first organized. Being a man of intelligence and consecration, the school must prosper under his wise leadership.

The church was presented by Bro. L. L. Wrenn and was dedicated by the writer. The full service in our ritual was used most impressively and our people went home feeling very glad of the privilege to erect and dedicate to the glory of God another temple for worship.

We were entertained in the hospitable home of Brother and Sister Cooper, who while still holding their church membership at Piney Grove M. P. Church are faithful workers in the church here. Bro. Cooper being chorister and teacher in the S. S. We were sorry to have to hasten away early in the afternoon, but glad of the privilege of mingling with these earnest people of God and of renewing many acquaintances. May the Lord continue to bless these dear people and prosper them greatly in the work of His Kingdom.

R. M. Andrews.

Spring Church and Greenville Circuits.

Since my last report we have been in the financial work. Much progress has been made in this. The effect of good revivals held during the summer. Matthew's Chapel paid all the assessment for general interests third Sunday in Sept. Ebenezer has largely overpaid pastor's salary. The other churches have right much in hand already for general interests. Spring Church is doing well. Those noble, loyal people there can be depended upon to do things. Just begun to take the monthly collections for Orphanage. It was great to see the eagerness with which they contributed.

Lebanon yesterday did nicely, overpaying on general interest. Overpaid pastor's salary. The years before it seemed hard for them to pay out, but the church is getting in it a body of hustling young people. It was a joy to see the young women working to get all of general interests assessment. Bro. A. T. Allen began early in the year to do his part as steward and now three weeks before Conference every cent of every claim paid and more.

This work as a whole is doing well. Many improvements are to be made in the near future.

Now, I have never said anything about church union. Such warping of Scripture, trying to make it teach things that it does not teach. Some guided one way and some another by the same Spirit? The people are becoming disgusted at the whole thing. Bro. Taylor seems to think that there is only a hopeless minority that are opposed to it, but if he will just go out on some of the charges he will find a still more hopeless minority in favor of it. Yours for the M. P. Church,

J. A. Ledbetter.

Winston.

The following appeared in the Daily Sentinel of Winston last Saturday:

The congregation of the First Methodist Protestant church expect to open their handsome new church, corner of Seventh and Liberty streets, on the third Sunday in November.

The building, which is nearing completion, is not only attractive, but most conveniently arranged. The main auditorium has two entrances on Liberty street, the principal entrance and vestibule being on the northeast corner. Entering the auditorium, and in the center of a graceful quarter circle is the chancel and pulpit, to the left of which is a spacious choir stand, this being immediately in front as one enters the south door. The main auditorium will be attractively finished in dark oak, with handsome circular oak seats, and the gallery will be fitted up in the same manner. Connected with the gallery also is a large Baraca class room.

Separated from the auditorium by heavy rolling partition is the Sunday school room, which is arranged in another quarter circle. The main floor of this department will seat nearly 200 people, while in the rear are five class rooms to be curtained off and also an enclosed section for the Sunday school library. In the rear of the quarter-circle gallery five other class rooms are arranged very similar to those on the main floor.

Raising the partition, these two departments, the Sunday school room and the auditorium combine gracefully into a semi-circle auditorium with a seating capacity of more than seven hundred.

Plans are being laid for a big demonstration on the opening day. The pastor, Rev. S. W. Taylor, is in correspondence with members of the General Conference of the M. P. Church for the purpose of securing one of the denomination's strongest ministers to deliver the opening sermon.

The new church will not only be a source of pride to the membership in this city and section, but is a credit to the community.

Albemarle Circuit.

The fourth quarterly conference will meet in the Creswell church at eleven o'clock on Saturday, Nov. 1. Let every

official member please be present. This is the most important quarterly meeting of the year for this circuit, and you are needed. May I expect you?

The Pastor.

Asheville.

The work of excavating for the foundation of the church was stopped for two days last week by bad weather, but what time the men were able to work made a considerable hole in the ground, enough to make us sure that the work of building really is commenced.

The canvass for funds is going forward with considerable success. No large sums are being reported, but the pledge cards are being signed quite generously, practically no one refusing to help us a little. Contributions are not confined to the members of our denomination, but friends in all the churches are helping.

The Ladies Aid held a Hard Times Social a few nights ago at which $7 was realized and a good time had. It was evident, from some of the costumes worn, that our people are, sometimes at least, very hard put to it to find something to wear.

It is gratifying to know with what apparent anticipation the people in the neighborhood of the church look forward to its completion, this even from the members of other churches in the city. We started out with the expectation that there would be considerable opposition to the church being located in the section of the city in which it is being built. But, with two exceptions, that opposition, if there was any, has not materialized. On the other hand, nothing but the friendliest interest is being manifested. We believe we have the ideal location both for our people and for the opportunity of reaching a large number of people who are not actively connected with any of the central churches of the city. C. W. B.

ASHEVILLE M. P. CHURCH.

FOR THE BUILDING FUND.

Mrs. M. D. Councill	$25.00
Mr. R. R. Ray	1.00
Mr. G. A. Crawford	1.00
Miss Maggie Willis	1.00
Mr. Sol. Carter	25.00
Dr. A. Pritchard	1.00
Miss Allen	.25
Mrs. Styles	.25

These amounts are cash. Pledges will not be published. If your name isn't in this list, it isn't complete. Let's make it complete..

Siler City Circuit.

The 4th quarterly conference was held at Siler City on Saturday, the 25th. Attendance was unusually good. Each church was represented. The reports were all good. Three of the churches report every cent of every claim paid in full. The general interests reported paid in full at all the churches. Balance of pastor's salary in good shape. Sunday schools all reported in good shape. Considerable improvements have been made in some of the churches, especially at Siler City and Hickory Grove. Hope has been insured for a term of three years. Other improvements are in contemplation. The year has been a very successful one. With proper management it seems to me that this circuit should become one of our most desirable ones. The quarterly conference expressed their appreciation of the pastor's faithfulness by a unanimous rising vote; for this token of confidence the pastor does not know how to express his appreciation.

May God's providential care lead them to nobler things. J. H. Bowman.

Dedication of Siler City Church.

One month ago it was decided to dedicate this church on the 4th Sunday in October. Accordingly Rev. R. M. Andrews, pastor of Grace Church in Greensboro, was invited to be present and preach the dedicatory sermon and assist in the dedication. He very kindly consented to do so. The church was beautifully and tastefully decorated with flowers and potted plants. I doubt whether Van Lindley Co. could have excelled it. The weather was ideal. The congregation filled the house to its capacity. Bro. Andrews' sermon was very appropriate and met the highest expectation of all. The beautiful service as laid down in the Discipline was carried out almost to exactness, and was very much enjoyed by all. The church was presented by Bro. L. L. Wrenn. We have in Siler City a beautiful house of worship, built at a cost of about $3,000. (I haven't the exact figures at hand.) Recently there have been improvements made on and in the church to the amount of nearly $1,000. In the next ten days electric lights will be installed which so far as I can see will add the finishing touch, and give us a church that not only our people in Siler City are justly proud of, but our entire denomination in the State should be proud of. It is centrally located in the growing town of Siler City and is the gathering place for M. P.'s from the surrounding country. While our membership is not yet large, it is as true and good as the very best. The membership has one member of the General Conference, and while he is highly in favor of church union, no one need have any fears but that he will safely guard our rights. We have one member on the board of Conference trustees, one on the Standing District Committee, one on the Ways and Means committee, one of the prime movers, best supporters and truest friends of the Children's Home is Mrs. Emma B. Siler of this church. May this already important church soon develop into greater usefulness. J. H. Bowman, Pastor.

THE POSTAL CARD

W. F. KENNETT, EDITOR

A special service was held at Flat Rock last Sunday in the interest of the Children's Home. The exercise was opened with words of welcome by Miss Mary Ogburn. Her words of welcome were well spoken and well received. Mr. Andrew Hosford delivered a short and interesting address. Mrs. J. B. Ogburn gave a very appropriate and touching reading. This was followed by a short sermon by the pastor based on the text, "For ye have the poor with you always, and whensoever ye will ye may do them good." The fact that the fatherless and motherless children are among the most helpless and dependent of the poor and that we always have them was emphasized. I have never seen so many people contribute in one congregation. It is true most of the contributions were small, but the contributing was general. Something over $23 was the total. This will probably be increased to $25. The exercise was a success and many people will be more interested in the Children's Home.

The 4th quarterly conference.

Remember next Saturday at 11 o'clock at Gideon's Grove. Be sure to attend.

Charlotte.

A Methodist Protestant church has been organized in this thriving city. The membership is small, but they are some of the very salt of the earth. They have the old-time religion. We will tell you more about what they have done and are doing and are going to do when we write again. Then you will think they are some of the salt of the earth. Some time in July they gave the pastor a new suit of clothes that cost $22 but the Belk Bros. gave $4 on the suit, and later Bro. C. O. Garmon paid $5.73 on a pair of shoes and other things for the pastor. God bless you, dear brethren and sisters. I thank you with all my heart for your kindness in giving me these things, and

for the money you have paid me and the gifts you have given our little orphan girls. You have made our hearts glad more than once in our struggle this year. I wish I could give all your names but time and space forbid it here. But our Heavenly Father knows every dime and every little dress and every hand that gave them all and He will reward you every one. I hope to be at Charlotte on the night of November 5th and preach that night. Will all the members who see this publish it and get all the people together we can on that night. We will hold our fourth quarterly conference on Saturday night before the 3rd Sunday in November. I want all the members to be present on both these nights mentioned. I hope we can put a pastor at Charlotte next year that can spend the most of his time there. If we can place a working pastor there it will not be long until we can build a good church there with a little help from the church at large. I have not had the pleasure of being with our people at Charlotte much during the summer and fall months. I have been engaged in revival work about all the summer and fall. I have been busy all the year. I have been in a number of good meetings during the year and I have seen a number of places where we can build M. P. churches. Will it be wrong to build any more M. P. churches?

I have received many calls to help in meetings this year when I could not help. The brethren of the Conference have been very kind to me in calling on me to help in meetings and the most of the churches where I have helped hold meetings have paid me very well. I wish I could have helped every brother that called on me to help. There are many things that I would like to say about my year's work and about our dear old M. P. Church. I will say this: I like the reival work above all other work, and I feel like it is my work, and I for one am not ready to take down our old M. P. altars around which God has saved so many souls. I thank all you brethren for your kindness to me. God bless our beloved Zion. Fraternally,

D. A. Braswell.

NOTICE.

It is important that I know at en early date who is coming to Conference. A few have reported, but the great majority have not yet reported. We are looking forward with pleasure to your coming, but of course can only provide for those who we know are coming. Nov. 19 to 24 is the time. All members of the faculty and students to be examined are expected to arrive here on Tuesday evening, Nov. 18th. We will try to meet the trains, but if we fail to meet you at the train, come direct to the Methodist Protestant Church on Main street, about three blocks from the depot and you will be cared for.

All organizations wishing a place on the Conference program will please let us know at once. The president of the Conference and the writer will undertake to map out a program, and it must be done soon. Yours in service,

A. G. Dixon.

High Point, N. C.

NOTICE

Those wishing to be examined in Logic at the coming Conference will please inform the undersigned of the fact as soon as possible. J. F. McCulloch.

Greensboro, N. C.

PERILS OF THE MINISTRY.

Contrary to the opinion of the world, the ministry is full of moral perils. It has pitfalls on every hand and byways on every side. There is a widespread impression that the life of a minister is one of sheltered security. It is a sort of quiet, land-locked bay beside the stormy sea. And of all impressions of which I have ever heard, that is the farthest from the truth. The life of a minister of the Gospel is one of storm and stress. The work of the ministry creates temptations of which others do not dream. There is the temptation to become hardened and perfunctory in the handling of holy things. I had not been in the ministry a year before I made the horrifying discovery that a man can be proclaiming the evangel, burying the dead, praying with the dying, and yet slowly losing his own personal hold on God. There is the temptation to be worldly in mingling with worldly people. "The world offers itself as a climate, and we may be led into accepting it as the atmosphere of our lives." I remember with grief a number of good men who, starting to bring others to Christ, have ended by descending to them. Yes, and there is the ever present temptation to the baser and more bestial of sins. There is the lust of the flesh as well as the lust of the eyes and the pride of life. The peril to the minister's moral manhood is more deadly than the world has ever dreamed. It inheres in the very nature of his work, in the tasks given him to do. The preacher's very emotional intensity often brings him to the point of danger. The pastor's work leads him into situations where moral wrongdoing is made easy. Sometimes he is cast headlong to the very center of the crucible. Sometimes he is compelled to withstand the subtlest assaults on the citadel of his soul. One day Jowett and Hugh Price Hughes were walking the streets of London. Long did they talk of their common tasks and triumphs. Suddenly, however, the impetuous Hughes stopped and grasped his confrere by the arm. "Jowett!" he cried, "Jowett! The evangelical minister is always on the brink of an abyss." My brethren, Hugh Price Hughes was everlastingly right. His cry was a cry of warning and appeal to every man who dares to preach the Gospel. The abyss may differ at different times, it differs with different men, but its yawning maw is ever there.—From a Sermon by Rev. Dr. Andrew Gillies in Zion's Herald.

—Rev. J. T. Black, of the Muskingum Conference, M. P. Church, has been appointed pastor of a United Brethren Church in Sacramento, California.

—The church has never been authorized to content itself with saying to the world, "Meet us in the meeting-house." Its commission is to go and preach to every creature.

—Prof. M. H. Holt has been away for months for treatment for his health. He returns to take up his work improved in health.

—Rev. John A. Gilmer, pastor of Mt. Airy and Madison Presbyterian churches, died a few days ago.

—Woodrow Wilson Melvin is the name of a Greensboro baby born last November. This boy was pronounced a "perfect baby" in the recent contest, and President Wilson wrote a nice letter to the parents. And that was not all: President Wilson stopped at our station ten minutes on Tuesday and called for Woodrow Wilson Melvin. Woodrow Wilson Melvin was not far away, but such was the throng about the President's car that the two did not meet.

—Dr. Turrentine, president of G. F. College, preached a fine sermon for us of Grace church last Sunday.

A Word from Prof. Holt.

I passed the Orphanage last week, and I must say that in design and location it does great credit to our denomination —and would do credit to any church in the State. I want to congratulate the committee. J. Allen Holt.

A Question for Boys.

Why are the fore wheels of a wagon made smaller than the hind wheels?

GINGER AND THE CATS.

Annie Balcomb Wheeler.

Ginger is a big shaggy dog the exact color of ground ginger. He is such a pet of the family that he is allowed to sleep in the house. His bed is on the kitchen lounge, and Mistress made him a little mattress to keep him warmer. This is kept during the day at the foot of an unused stairway. When it is bedtime, Master says, "Come, Ginger, it's time to go to bed."

"Bow-wow," says Ginger, and off he trots, seizes his mattress, drags it across the floor, then pulls it up to the foot of the lounge. It is funny to see him chase around in a circle two or three times before he curls himself up for the night. In the morning he drags his mattress back to the stairway.

Buff and Peggy are two coon cats who live in the same house. Buff is big and good-natured, but Peggy is little, old and somewhat spoiled. Ginger has been taught to be kind to the cats, and they in turn are more friendly than cats usually are, still they are more or less jealous of his greater privileges. They have to sleep out in the barn.

One cold winter morning, Master had business for Ginger before he had time to do his chamber-work. When Ginger came in again, Buff and Peggy had taken possession of his bed. Buff was jubilantly working her paws up and down, and purring like a big automobile. Peggy was curled into a fluffy ball, and merely opened one eye when Ginger appeared. Ginger looked at the cats, then pranced and whined. No doubt he was trying to say, quite politely, "Excuse me, but it is time to put my bed away." He whined once more to make sure they heard him.

"Now there'll be a scrap," declared Mistress. "I'll bet on Peggy."

"I'll bet on Ginger, if it is two to one," contradicted Master. "Here, Ginger, go put your bed away."

"Bow-wow, bow-wow," barked Ginger, going a bit nearer the cats.

Buff stopped treading and purring, huffed up her back and spat defiantly. Peggy didn't move at Buff's warlike attitude, but it was noticed that she was watching Ginger from her two slits of eyes.

"Go put your bed away," repeated Master.

"Bow-wow, bow-wow," answered Ginger, dashing forward, then back with the speed of lightning, while Buff spat and Peggy tightened her paw for a stroke. They had the coveted bed and seemed willing to fight to keep it.

"I told you to put your bed away," threatened Master.

Ginger groveled at his feet, looking up as if to ask, "What can one poor dog do against two cats?"

"Ginger!" and Master stamped his foot.

Ginger stopped, straightened up, then took a fighting position. Peggy got to her feet in haste, and both cats had a paw raised expectantly.

"Ur-r-r," growled Peggy.

"Spit, spit," went Buff.

Ginger didn't bark, he was waiting. When he saw that Peggy's paw had relaxed a bit he made a rush, grabbed a corner of the mattress, and down it came, cats and all.

What a mix-up there was for a few minutes! Mistress jumped upon a chair to be out of the way. What a squirming, twisting, and waving of gray tails and yellow tails; what a spitting, growling, and "ki-yi-ing," for Peggy and Buff were taking their revenge on Ginger. Then the air cleared. Ginger dragged his property away to safety, and Buff and Peggy scuttled under the stove, where they nursed their injured feelings and glared out to see what would happen next.

"Good dog," praised Master, when the bed was in place.

"Good dog? You mean poor dog," protested Mistress, getting down. "Look at his nose." Ginger whined and laid his nose on her lap. He felt as he did last year when he had a fight with the porcupine. He had three long, deep scratches d wn his nose.

"Never mind, Ginger," said Master, patting him, "those saucy cats will never get on your bed again," and they never did.—Zion's Herald.

A DAY IN THE JUNGLE.

Streaks of dawn are appearing; it is five o,clock, time for us to get up and prepare for our day in the jungle.

We are far up above the clouds, which lie in fleecy beauty in the valleys, the uplands and hilltops appearing from them as islands in a pure, white sea. The eastern sky is glorious now in the full morning light, but the valleys are still filled with mist. The air is fresh and keen, making us ready for an early breakfast before setting out.

Now we are off on foot, leading our unwilling ponies down the steep, rocky path that descends from the bungalow. As we plunge into the jungle and look around, the pleasure of being alive is keen within us. Whenever a break in the trees allows, our eyes wander over the distant view, along the wall of hills, fringed with foliage, circling us round.

When the distant view is hidden, there is plenty of interest to occupy the attention close at hand. Here are one, two three tree ferns. There are quanties of the umbrella palm everywhere; the umbrella-shapepd leaves, each with edge indented, and the white, tassel--like flowers, are luxuriant. The ground is thick with growth—green grass and leaves, and brown stems and stalks—all sparkling with morning dew, while the delicate gauzy spiders' webs, only this morning spun afresh, spangle as if set with diamonds. A few flowers are in bloom, but only a few, as the season is early.

Creepers are everywhere, and of mammoth growth, having reared themselves from the valley below to a height far above my head. They are supported by twisted, rope-like stems, erect or bent and curved, and have finally attached themselves and are clinging to tall trees over the foliage of which they grow like a mantle adorned with sprays of the beautiful white flowers of the creeper.

I hear a sound above me and, looking up, see a brown monkey running along the branch. He jumps from tree to tree, then settles on a branch and looks superciliously down, while he deliberately drops the remains of his lunch on my horse's head. Near by follow quite a colony of his species. Among the crowd are one or two carrying their babies in their arms.

I mount my pony so that I can look about in every direction with undivided attention, as then I need no longer notice my footsteps. How charming to be, for a time at all events, independent of trains, trams or steamers; no motor car here with its attendant and annoying cloud of dust, and its disturbing ways.

Do I hear a train? No, it is only two grotesque hornbills puffing through the air as they fly together across the sky Then all is quiet and I stand for a moment to let the exquisite peace of nature sink into my soul. I listen. There is stillness, but the quiet has harmony in it; there is no harshness in the insect's buzz or the contented croak of the birds. Now a bulbul sings its low, sweet song, and then a wagtail runs along, with an agility all its own.

What is the matter with the bamboos? They are yellow and withered; the beautiful green of this giant, feathery grass has given place to flowers, and purple pear-shaped fruit. These bamboos flower once in nineteen or twenty years, then die. The houses of the villages for many miles around are chiefly constructed of bamboo, but it can be used for this pur-

pose only when green. As I ride along, I hear the crack, crack of the falling and dead bamboo stems. For a year or so, there will be scarcity of building material, and food. The rats, finding ample feeding store in the bamboo seed, increase, consume the grain, and then famine follows. It is expected next year.

Another loop in the road rounded, and I come upon a shady glade into which the sun's rays apparently never pierce with too great heat. For a moment I imagine myself in a Devonshire lane.

A little farther on we reach the boats by which we are to go down the river, and our trip through the jungle is over. —Indian Witness.

CASTE IN REAL LIFE.

Miss Sara Pollock.

It was a hot, breathless day in the missionary bungalow at Periakulum station, in South India. The leaves of the tall trees in the compound were stirless and the air visibly palpitated with heat as it rose from the ground. The Pulney Mountains, only six miles away, rising in their majesty to sublime altitudes of coolness and beauty, seemed only to shut off any wandering breeze that might have brought momentary refreshment. Even the sound of the brook that had dashed down from the mountain tops and which flowing through the garden sometimes brought a suggestion of coolness from the serene heights above, was low.

The young wife, mother of two little children, was alone in the house, for her husband, upon whom had recently come the responsibilities of this large station, was itinerating up the great Kambam valley, visiting some of its numerous villages.

The sound of the brook might be low, but not so the sound of the tomtom, for the "cholera mother was angry," and hour after hour the bodies of her supposed victims were being carried past the bungalow from the town of Periakulum to the burning ground of the dead.

Forty miles from a physician, it is not strange that the mother thought of her children, but hers was a brave young heart, and she stayed her soul on God.

Sunset came at last. The great orb of fire dropped behind the Pulneys, and the weary mother came out to catch new courage from their gold and purple glories, for "the strength of the hills is His also." She saw approaching her verandah a poor stranger bowed in agony, for the dread disease was upon him, and, rejected by his own countrymen, where could a stranger turn in such a case save to the alien white lady?

Regardless of her own danger she prepared remedies and ministered to him; then she called her servant and said, "Take this poor man to the kitchen (which in that hot climate is always detached from the house), where he can be kept warm, and give him this medicine. We may be able to save his life."

Her servant bowed in acquiescense, and at the call of her children she returned to her room, and in due time retired. Had this young missionary been longer in India, had she known more of the iron rule of caste, she might have anticipated the result.

In the early morning, when she stepped on the verandah to get a breath of air, she was startled, horrified, to see there, still under the window, the stark figure of the poor stranger who had been left alone in his extremity to die. In haste she called her servant.

"Why did you not help this man into the warm kitchen and give him the medicine as I told you?"

"I could not, Ammah, he was not of our caste."

"But you have let him die! Do you care more for your caste than you do for a life?"

"I could not touch him, Ammah, he was not of our caste.»

"Well, it is too late now, but you must remove him from the verandah as quickly as possible."

"I cannot do it, Ammah! He is not of my caste."

The young mother was aghast. She had been willing to take risks to save a life, but, at a time when cholera raged, to leave the remains of one who had died from it under her window, in that torrid clime, was like courting death itself. She commanded, urged, in vain. She pointed out to her servant the danger to himself and his family as well as to herself and her children, only to be met with the answer, "If I should touch him I should break caste, I should become an outcast from my people. I should lose all my share of the family inheritance, I cannot do it.

Only by sending to the town and demanding help from the government official, was a scavenger—a man so low whe had no caste to lose—secured to do the last offices for this fellow-being. O Hinduism! thy heart is as the nether millstone. O Caste! thou art as cruel as the grave.—Mission Studies.

THE INFLUENCE OF A TRACT

A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. You may see the monument of that man before the Church of the Consistory in Paris known in history as Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the Reformation on the entire continent of Europe, for he was William of Orange. "How far yon little candle threw its beams!" Who knows what the power of the tract may be?—D. J. Burrell.

THE GREAT DELIVERER

The captain of a vessel was once caught in the fury of a terrible storm in mid-winter on the great lakes. His beautiful ship was being slowly but surely crushed in the great fields of ice that closed about it. His heart sank within him as he saw the last chance of escape cut off. It was only the question of a few minutes when the pressure of the ice would crush his vessel like an egg shel. He dropped his wheel and went below into his cabin and fell on his knees. He begged and wrestled with God to interpose to save his ship—the ship that was the realization of the dream of his long, hard struggle in life. The lives of his crew were also the burden of his petition. Many of them were unprepared to be hurled into eternity with so little warning. He plead as Jacob plead, and like Jacob, he prevailed.

He rose from his knees and went back to the wheel. Suddenly a breeze sprung up immediately behind him. In a few minutes it had grown to the velocity of a gale. Its pressure suddenly parted the ice before the ship, and blowing fiercer and fiercer, the ice field was hurled back across the dark waters. A cheer went up from the men and a sailor rushed up to the captain and said: "Shall we give her more canvas, sir?" The captain replied, "Don't touch her! Another hand is on this wheel. Almighty God is guiding this ship. Do not put your hand on sail or sheet."—Selected.

—Billy Sunday: "The saloon will take off the shirt from the back of a shivering man. It will take the coffin from under the dead. It will take the milk from the breast of a poor mother who is the wife of a drinking man. It will take the crust of bread from the hand of the hungry child. It cares for nothing but itself—for its dirty profits. It will keep your boy out of college. It will make your daughter a prostitute. It will bury your wife in the potter's field. It will send you to hell."

FROM LOCAL REPORTERS

Burlington.

Last Sunday was observed as Home Department and Cradle Roll Day in our Sunday school. The attendance was 252, and the offering amounted to $6.31. The program which had been prepared in advance was well rendered.

Our special meeting began Sunday morning. Rev. J. R. Hutton arrived on Sunday afternoon and is preaching some searching and stirring sermons. The attendance upon the services is good, the church being well filled at the first service. The prospects for a revival seem very encouraging. C. B. W.

Thomasville.

Our special meeting began the second Sunday in this month and lasted nine days. Bro. D. R. Williams of High Point was our pastor's help and he certainly did some fine preaching. We were glad to have him with us. There were sixteen conversions. Twelve of these gave their names to join our church. All the services were well attended and much interest manifested; but as the writer looked over the well filled church one evening I couldn't help but think of the verse, "The harvest is white but the laborers are few." Oh, we need more laborers in this field.

Our fourth quarterly conference was held last Wednesday night with Pres. C. A. Cecil presiding. We were glad to have him and Mrs. Cecil with us.

Our delegate was instructed by a large majority to bring Rev. T. A. Williams back to us for another year. Bro. Williams preached two fine sermons to us Sunday. The two Misses McCulloch who are here teaching in the schools worshiped with us Sunday. Sunday school is getting on finely; there are 404 scholars on roll now.

Siler City.

Sunday was a glad day for our church here. It was the day for the dedication of our building. The day itself was a beautiful one, cool, clear and crisp, just the right kind of a day for a large congregation to come out, and the congregation was there. The church was filled to overflowing, all could not get in.

The exercises began at 11 o'clock. The pastor, Rev. J. M. Bowman, presented the Rev. P. M. ndArews, of Greensboro, who preached the sermon, and it was a great sermon, one of the best ever preached here, and the great congregation enjoyed it fully.

Bro. L. L. Wrenn presented the church for dedication. The exercise closed with the singing of the doxology and the benediction by Bro. Andrews.

The fourth and last quarterly conference was held here Saturday. Bro. Bowman presided. Every church represented, and reports from each church splendid. Two of them have paid all claims and the rest have nearly paid out on all assessments. The first quarterly conference for next year will be held at Piny Grove Church. G. E. M.

Ringwood, Halifax Ct.

Our pastor, Bro. Pritchard, filled his regular appointment here Sunday, giving us one of his best sermons. They are all good, but I think this was the best yet, or probably it was the one we needed most. Sorry there wasn't a large crowd out to hear him. The more we see of Bro. Pritchard, the better we like him and hope Conference may see fit to send him back to us next year. We are painting the inside of our church now, and it will add much to the appearance.

J. E. W.

Spring Church.

Our Sunday school is getting on finely. The attendance for the past month has been good. Our school has decided to give a Sunday's collection of each month to the M. P. Orphanage. The 4th Sunday has been set apart for the collection; the first one was taken last Sunday which amounted to $6.30.

Bro. Ledbetter filled his regular appointment here last Sunday, delivering a good sermon, as he usually does. He has only one more appointment here for this year. We hope Conference will see fit to send him back for the coming year. He has been so dutiful and faithful to his work this year that we feel he is the right man in the right place.

Fourth and last quarterly conference was held here last Saturday. Some of the church officers were elected for the coming year: G. F. Robinson, class leader; J. W. Crew, assistant; G. W. Massey, Supt. and R. M. Robinson assistant. The same board of stewards and trustees were elected.

Messrs. E. C. Dimick and G. W. Massey were our nominess to Annual Conference. G. W. Massey is declared delegate. We hope for a pleasant session of Conference this year, a Conference that will be pleased to return our same pastor. Nannie Massey.

Moriah, Tabernacle Ct.

Bro. Johnson preached a very impressive sermon this afternoon. The key to it was that we should have such a desire to do right that we would fear to do wrong. Bro. Johnson shows that he has an unsurpassable interest in our spiritual condition, a fact which we appreciate so much.

The fourth and last quarterly conference will be held next Saturday, Nov.1, at Tabernacle church. There will be preaching at 11 o'clock and the business will be transacted after dinner. Let all members make Bro. Johnson feel good by their presence.

Lillie Sharpe, Reporter.

Oct. 26, 1913.

Lee's Chapel, Halifax Ct.

As our reporter has been sick for the last two months with fever, I will give a short report. Our pastor was rained out the 3d Sun. in Oct. So he sent me a card saying that he would preach for us last Sat. at 3 P. M. He and his good wife were there on time. We enjoyed his sermon very much. I was glad to see his good wife looking so well. I think they have about decided to stay with us another year if the Conference say so. We have the best Sunday school that we have had in several years. I do not think we will freeze out this winter. Bro. Porter is doing a fine work in the Sunday school and the children all like him.

I think Bro. Judgemall is mistaken about Bro. Slewfoot being dead. I think he will write again with more life than ever. R. A. Hardy.

Mt. Lebanon, Randleman Ct.

Our revival meeting began the fourth Sunday in September and continued nine days. Rev. R. L. Troxler was the visiting preacher. He preached earnestly and faithfully until the meeting closed. His preaching was highly enjoyed by all. We were glad to have him and hope he will be with us again. May God wonderfully bless him and his labor. We had a very good meeting—best for some time. There were over twenty conversions and several reclamations. Our church was both built up and revived. Bro. O'Briant preached a good sermon Sunday morning, but the congregation was small on account of the weather.

Good wishes to the "Herald" and its readers.

Beulah Lineberry,
Aleen Lamb.

Concord.

Sunday at 11 o'clock was a glorious time at our church. Bro. Suits preached to the children. His Scripture lesson was Ephesians 6th chapter and his subject was "A wise son maketh a glad fa-

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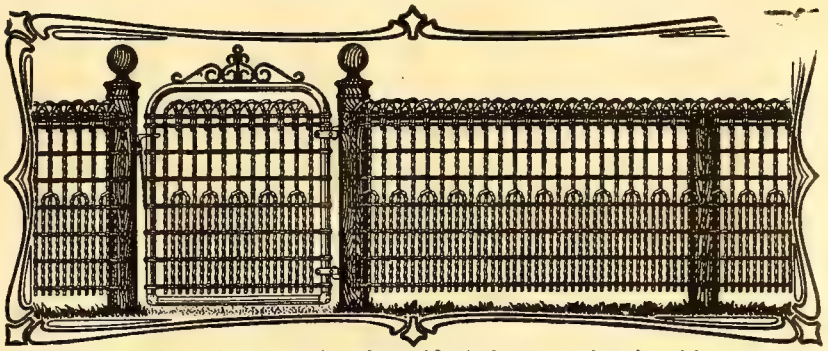

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DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

ther and a foolish son maketh a sad father."' Sister Lottie Brown has gone to the Jackson Training School as Matron. She will be misse dery much. Bro. Pearly Scarboro from Rutherford College visited his father and mother over Sunday. We were glad to have him with us. Bro. W. H. Scarboro and Sister Scarboro, Bro. Pearly visited our home Sunday evening. Some of the neighbor girls came too. They sang and played sweet songs. O how we did enjoy it.

William Earnhardt.

CHINESE MAGAZINES FOR WOMEN

Chinese women are eager to read, and many newspapers are published for them. There are several such in Shanghai made up mostly of translations of second-rate English fiction. Since April, 1912, the Christian Literature Society has issued a magazine, called "The Women's Messenger." This contains articles in Mandarin on hygiene, the care and bringing-up of children, good stories, and explanations of Christian truth. It is extremely popualr and reaching large numbers of women. The Young Women's Christian Association in Shanghai is responsible for several departments of it, viz., Association notes, school news, games and biography. This magazine goes monthly into many non-Chriistian homes and is eagerly read. Perhaps its influence has much to do with the fact that in many heathen homes, the idols are being entirely given up, and the religious ceremonies of the family being performed only before the ancestral tablets.—*Zeitschrift fur Missions-kunde und Religious-Wissenschaft* and *The Foreign Annual of the Y. W. C. A.*

Are you "Growing in Grace" these swiftly fleeting years? That does not mean are you growing in church society, nor even, necessarily, in church activity. And it may not mean in visions and revelations. But are your sympathies broader? Are you more sorry for earth's Christless ones than ever you were before? Are you doing more for them? Are you giving more money, in proportion to your income, than ever before? Are you living more for God and less for self? Are you more kind and patient? Do you pray more? And, beneath all, do you live more upon the Word of God? For we "grow in grace" as we grow "in the knowledge of Jesus Christ."—*Selected.*

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.

Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinely Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

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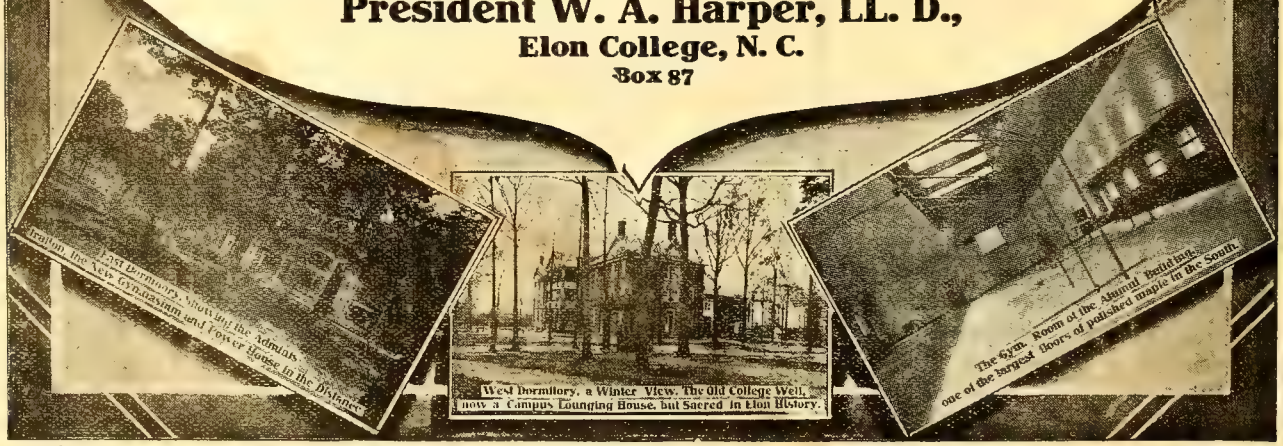
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily except Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P & A, Greensboro, N C.

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DIED.

Qualls.

Bro. John Qualls was born in Orange County, N. C., May 17, 1841. Married to Martha Sykes Aug. 4, 1868, and died on Oct. 2, 1913, being seventy-two years, four months and twenty-five days old. During the war between the States Bro. Qualls was a member of Co. I, 17th N. C. regiment and faithfully served his State in the capacity of a private. He was the father of four children, three of whom and the widow survive him. Early in life he joined the Missionary Baptist Church, but when the Methodist Protestant Church was organized in Mebane by Bro. W. D. Fogleman, he united with the church here and was faithful to his church, always in his place till failing health forced him to remain at home. Whatever may have been the storm and tempest of the past, his last years were full of hope. During his last days he was a great sufferer and frequently when in great pain would audibly pray for grace and strength to endure the torture, saying as he prayed: "It is all right and I do not mean to complain." As he looked forward to his approaching dissolution he would pray for sustaining grace when the last hour should come. He frequently said to me: "If it were not for the goodness and grace of the blessed Lord, what would I do?" He has met the last enemy and through Jesus Christ he has conquered. The day following his death we laid him to rest in the Methodist Protestant cemetery at Efland, N. C. For some time he and his wife had lived with his son David in Mebane. During his last illness he had every attention that could be given. Brother David and his wife were tireless in their ministrations. May the Lord comfort those who survive and keep and lead each in the way that leads to a home beyond. W. E. Swain.

CONFERENCE BROTHERHOOD.

Proposed Amendments to Constitution.

The committee appointed to recommend amendments to the constitution of the Brotherhood recommend the following:

1. Admit non-beneficiary members.
2. Make the assessment fee of the non-beneficiary member one dollar as a minimum and ten dollars as a maximum.
3. Change the assessment of the beneficiary member from $3 to $5.
4. Change the initiation fee of the beneficiary member from fifty cents to one dollar.
5. Change the constitution so as to readmit to the Brotherhood all those ministerial members who are in bad standing on the payment of one dollar as an initiation fee.

D.A. Highfill,
J. A. Burgess.

—Missionary Review: "One hundred years ago only one college student in ten professed faith in Jesus Christ, even in this Christian country. Today about 50 per cent. of all college students are professed Christians. A hundred years ago college students thought less about Christian missions than they did about the climate of Mars or the rings of Saturn. Today the Student Volunteer Movement enlists hundreds of bright, well-trained, educated young men and women for the missionary field. Yale University, through its students and alumni, is raising $200,000 for the equipment of a mission in Changsha, China, and other great educational institutions are giving like heed to the missionary cause. The Christianization of the world by preaching and teaching and living the Gospel is now a world problem, and sane men everywhere are giving heed to it."

—Dr. J. B. Gambrell: "There are certain agreements among Christians which invite co-operation for efficiency. Let us take the temperance question, now such a live matter among us. Happily, there is a wide agreement among Christians on the temperance question. It would be silly for them not to co-operate. The fight is broader than churches. It does not go on church lines nor ordinances. I am perfectly wiling, as an individual, to co-operate with sinners, infidels, Catholics or any in a fight on saloons. But to come closer in, suppose a convention were called, free for all, to emphasize the supernatural in religion, against the materialism of the age. I could go to the meeting, and would

in no way feel embarrassed to sit on the platform with Cardinal Gibbons and speak with him for what we both believe. But that would not align the Baptist churches with the Catholic hierarchy, nor would it be an endorsement of the soundness of the Catholic Church."

CHILDREN'S HOME.

Report of Superintendent.

Received since October 13th:

Rose Hill S. S., Monroe Ct. $2.00
Denton Sunday school 1.00
Gordon Place S. S., Kansas City, 5.00
Mt. Hermon S. S., Mt. Hermon Ct., 1.50
Mt. Pleasant S. S., Mt. Pleasant ct. 1.75
Mt. Lebanon S. S., Randleman Ct .. 2.00
Union Chapel S. S., Granville Ct., 4.01
Levi Watson, Pinnacle, N. C., ... 1.00
Hickory Grove S. S., Siler City Ct., 1.35
Rehoboth S. S., Granville Ct., ... 7.36
Flag Springs S. S., Richland Ct. .85
Ulah Sunday school 1.20
First M. P. Baraca class, Thomasville, 2.00
Graham Sunday school ..... .84
Union Chapel S. S., [illegible] ct., 2.00
Level Cross church, [illegible] Ct., ..3.30
Porter S. S., Stanly 2.01
Albemarle S. S., Sta[illegible] 1.06
Mill Grove S. S., Sta[illegible] 1.87
Love"s Grove S. S., [illegible] ct., .. 3.08
U. F. W. Society and [illegible] Mizpah Church, Haw [illegible] .. 10.00
Love Joy S. S., Why [illegible] 1.65
W. H. Miss. Society, [illegible] Church, Tabernacle 7.08
W. H. Miss. Society, [illegible]son, 7.15
Total, ... $71.06

From High Point— [illegible]. J. Welch, one Bbl. each Irish and sweet potatoes and one Bu. turnips [illegible]. Moffit, 6 pieces underwear and [illegible].

New Salem church, [illegible] Ct., potatoes, meal, flour, [illegible], and ware for table.

If you are going to [illegible] potatoes or anything that cold weather will damage, please send in before it gets cold. Mrs. Page informs me that [illegible] barrels and boxes of potatoes were rotted when they reached the orphanage at Denton because the weather was cold when the shipment was made. When making a shipment to the Home please notify the superintendent so the goods will not have to lie in the depot and damage.

Brother, has your church or Sunday-school given aid to support the Children's Home or have you? If you have, you don't regret it, do you? If you have not aided in a worthy cause, like caring for helpless children, you will want to if you could see the children in our Home.

It is not possible for all the members of our church to visit the Home, so just instruct your pastor and delegate not to come home from the Annual Conference at High Point without going out to see the Children's Home and then act when they tell you what is being done and what is needed. If they are dissatisfied they will be the first. Those who have contributed congratulate the building committee for its work and rejoice that they have shared in the work and say, "I am going to do more."

I sincerely hope you will give Bro. Millikan's letter your prayerful consideration and on Thanksgiving or near that day contribute one day's wages or one day's income to the Home.

H. A. Garrett, Supt.

GETTING READY TO MOVE.

The owner of the tenement which I have occupied for many years has given notice that he will furnish but little or nothing more for repairs. I am advised to be ready to move.

At first this was not a very welcome notice. The surroundings here are in many respects very pleasant, and were it not for the evidence of decay, I should consider the old house good enough. But even a light wind causes it to tremble and totter, and all the braces are not sufficient to make it secure. So I am getting ready to move.

It is strange how quickly one's interest is transferred to the prospective home. I have been consulting maps of the new country and reading descriptions of its inhabitants. One who visited it has returned, and from him I learn that it is beautiful beyond description; language breaks down in attempting to tell of what he heard while there. He says than in order to make an investment there, he has suffered the loss of all things that he owned here, and even rejoices in what others would call making a sacrifice.

Another, whose love to me has been proven by the greatest possible test, is now there. He has sent me several clusters of the most delicious fruits. After tasting them, all food here seems insipid.

Two or three times I have been down by the border of the river that forms the boundary, and have wished myself among the company of those who were singing praises to the King on the other side.

Many of my friends have moved there. Before leaving they spoke of my coming later. I have seen the smile upon their faces as they passed out of my sight.

Often I am asked to make some new investments here, but my answer in every case is, "I am getting ready to move."

Jesus Christ possesses an unimpeachable and absolute right over us. He has the right of *Creator*: "It is he that hath made us, and not we ourselves." He has the right of *Benefactor,* not only in the realm of temporal, but of spiritual existence. He has the right of *Redeemer.*. This is the greatest claim of all. But our decision demands declaration: He will not have His servants live in secret and retirement. They are to proclaim and publish the fact that they are for Him.—*F. B. Meyer.*

—Under a big black headline, "Russia Bars Out Baptist Church," the following telegram is given from St. Petersburg: "The Russian ministry of the interior is credited today by the Novoe Vreyma with the intention of permitting the holy synod to proclaim the Baptists as a 'sect especially harmful to the state', and therefore not eligible for registration and not possessing the right of liberty of worship. The action of the government is attributed by the newspapers to recent refusals of Baptists to take the military oath. The Baptist World's Alliance, during its session in Philadelphia in 1911, raised $70,000 for the establishment of a Baptist seminary in St. Petersburg, and two Baptist ministers were appointed to proceed to the Russian capital to seek permission from the emperor for the erection of the buildings."

—The Congregationalist: "We find it rather ungracious in the Roman Catholic newspapers which are printing complaints that the words we sing as a national hymn and call 'America' are sectional and sectarian. One such paper, after saying that it is 'a sectional song, by a Yankee Protestant minister who wrote it for a Protestant Sunday school picnic', goes on to say: 'If any of our readers happen to be present on an occasion when this offense (the singing of America) shall be repeated, we advise them to hiss, and hiss vigorously.' This is the sort of utterance that keeps alive the popular suspicion of the good faith of the Roman Catholic authorities in their profession of Americanism. The editor of this silly and mischief-breeding advice should read Mary Antin's story, 'The Lie', in the August Atlantic, and see how the singing of Dr. Smith's verses affected the son of a Russian Jew."

—The committee appointed to propose amendments to the constitution of the Brotherhood submit their report this week and invite discussion of it.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

"MOTHER."

Mrs. Sarah McCulloch fell asleep on Thursday night of last week at the advanced age of ninety years, nine months and five days. She died in Asheboro at the home of her only daughter, Mrs. R. R. Ross, who had tenderly cared for her during all the years of her second childhood.

She had been twice married; the first time to John Teague, the second to Joseph D. McCulloch and had been a widow the second time for more than forty-four years. Her living children are W. J. Teague, of Asheboro; R. F. Teague, of Climax; Rev. T. F. McCulloch, of the North Carolina Conference; Mrs. R. R. Ross, of Asheboro; J. F. McCulloch, editor of the *Methodist Protestant Herald;* A. E. McCulloch, of Pleasant Garden; and C. E. McCulloch, of Wilmington. Another son died in childhood. There are living about thirty-five grand-children and about the same number of great-grand-children. Joseph McCulloch had been married before, and brought to the new home two sons who grew up under the same roof with the others, thus bringing three sets of children into one family. One of these two sons is David McCulloch, now of Greensboro; the other died years ago, leaving one son, John, who lived, married, and died near Tabernacle church, leaving a family.

"Mother" was a daughter of Robert Julian who before his going to Illinois to live lived where the town of Julian afterwards sprang up. She was of French and Dutch extraction with we presume an admixture of English blood, and combined in her disposition in good degree the vivacity of the French and the equableness of temper of the Dutch. She was rarely angry, and never seemed to have the blues. She had much affliction in her family and passed through the troubles of the Civil War; in it all she maintained a buoyant hopeful spirit.

She became a Christian in her girlhood and first joined the Baptist Church. At the time of her death she had been for perhaps more than sixty years a member of the Methodist Protestant Church at Tabernacle. At this church we buried her last Saturday. Grandsons acted as pall bearers. It was a comfort to us to have her last two pastors, Revs. T. M. Johnson and T. J. Ogburn, conduct the funeral.

"Mother" was faithful in church attendance as long as she was able to go, and could hardly be kept from going after she became so feeble that it was not safe for her to go. It was not her disposition to be demonstrative of her religious feelings. In times of emotional excitement, while others about her were shouting the praises of God, tears would flow from her eyes and her face would become radiant with joy, but that was all.

It grieved her deeply when people did wrong and she prayed, especially for her children, that they might be saved from wrong-doing. She believed that God answers prayer. One time she told me of this occurrence: A man in her community was exerting a very bad influence over young men by the sale of whiskey, which he did contrary to law. Revenue officers tried to stop him and failed. Then she asked the Lord to stop him. Soon after his leg was broken by his horses and the poor fellow after lingering for weeks died from the injury. This recital awoke in me a feeling of awe of the power of a good woman's prayer.

"Mother" in her home life was kind to people poorer than she and to domestic servants, including slaves. To her people were people, irrespective of social condition.

"Mother" did not profess to be perfect, but I believe that she was conscious of no fault which she did not try to overcome. I believe she is now with those who have washed their robes and made them white in the blood of the Lamb. What a joy it will be to her to be permitted to welcome her children and all her descendants as they come, one by one! May no one of them all fail to trust in and obey Him who is the only Way.

—Let us not think about jumping into alligators and whales. If a union is formed which sacrifices that for which we ought to stand, don't you see that it will be our duty to stand for the same things still, even though we have to stand alone? But I do not expect such a union to be formed, though I thus speak.

—A brother asks why the golden texts in our Sunday-school papers are not given as in the King James Version. We presume it is because the editor thought it better to give them from some other version. It may be explained to those who do not understand that the Bible was not originally written in English, but a part of it in Hebrew and a part in Greek. There have been several versions or translations made and some Bible readers prefer one and some another. No one believes that the translators were divinely inspired. It is well to compare different versions, as they supplement each other.

—Statistics show that there is an average of fourteen deaths every day caused by the dangerous custom of walking on railroad tracks or otherwise trespassing on such property. DON'T DO IT!

—The Moody Bible Institute of Chicago had 1947 students during the past year. They represented 27 different denominations, 37 States and 23 foreign countries. 142 were graduated, of whom a large proportion had foreign missionary work in view, although the Institute is proving to be a great help to Home Missionary Boards in supplying men for frontier fields in our own land. It also does a great work in Chicago, where the larger part of the students obtain their training in practical Christian work. Last year they conducted or rendered other service in 16,033 religious meetings in the city, taught 13,161 Bible and mission study clases, made 21,244 personal calls, conversed with 35,722 persons on the subject of salvation and reported 4,721 souls who had professed conversion to Jesus Christ.

—Rev. C. E. M. Raper was called to attend the funeral of Mrs. Atsy White at Hickory Grove Oct. 20th. She and her husband were school children of his 29 years ago.

—Next week we hope to give the answer of the President of the General Conference to some questions regarding the union movement.

SPECIAL EFFORT FOR THE CHILDREN'S HOME.

A few weeks ago the Finance Committee of the Children's Home published a statement showing amount collected on pledges for the Home which was $13,411.04, and a balance due on pledges of $4,632.37. The building and farm cost about $25,000, so it will be seen that if all pledges are paid we will still have a debt of over $5,000. We know the friends of this institution realize the importance of paying this indebtedness as early as possible, and we have therefore adopted a plan by which we hope to raise the money with which to cancel the indebtedness within sixty days.

We have secured a list of the stewards of our Church, not only in North Carolina, but of every church in the United States, and we are writing each one a personal letter requesting a contribution from each member of the Church on Thanksgiving of an amount equal to one day's income or one day's wages. To secure the names of the stewards we addressed a letter to each pastor requesting a list of their stewards. The letters the pastors write about the Children's Home are very gratifying, and we believe our people are going to respond liberally to this call.

Rev. J. McLean Brown, of Oxford, Md., writes: "I enclose my personal check for $5.00 and pray that it may be magnified a thousand fold."

Rev. J. A. Rhodes, pastor Methodist Protestant Church at Cowan, Indiana, writes: "The work you are engaged in is one of the most needed and important of our Church, and he that careth not for his own house is worse than an infidel. I will do what I can to stimulate the enterprise here. May God bless the good work already done, and those who are pushing it."

Rev. S. S. Stanton, President of the Indiana Conference, says: "Am pleased with the work you are doing and your plan for financing the Home should succeed. To help it along, find my check for $5.00."

Dr. Lyman Edwyn Davis, President of our General Conference, sends a strong endorsement of the proposition. He says:

"I heartily endorse the plan proposed by the trustees and managers of the Children's Home at High Point for the support of that worthy institution. They are to ask Methodist Protestants to contribute to the Home a sum equal to one day's income, whether wages, salary or profits; and who will not be willing to help so great a cause to this extent? How it will sweeten our Thanksgiving feast if we can come to the table bringing with us the happy remembrance of having assisted in giving shelter and comfort to homeless children. My benediction upon the Children's Home, and upon every heart enlisted in that good and noble enterprise.'"

We have quoted the above letters in order that our people in North Carolina may know that our Church as a whole is becoming greatly interested in the Children's Home.

J. M. Millikan,
Chairman Board of Directors.

ACKNOWLEDGMENT.

Dear Editor: The sales of shares in the "Horses and Hack" are going lively this morning.

The first contribution outside of High Point to reach me came from one of our business men whom I never knew to fail to respond to an appeal for help from his church or Lord. This brother said he had the check already written out to contribute in some way to the Home and so sent it immediately for this enterprise. Think of having your check written and ready just waiting for the doors to open that you may deposit in heaven's bank. We say "Well done," and what wins the "Well done" of your fellow-laborers will, we are sure, win the "Well done" of the Master.

A visitor to the Home left the price of two shares with Bro. Garrett on Sunday. On Tuesday I received such a glad letter from a brother who said he was so glad to send the money that he came near writing "eight shares" in the date line of his letter. This brother also notified Dr. Reitzel that he was sending the price of eight shares who spoke to me over the phone and said, "I'm afraid I won't get any of those shares, so I am going to write my check at once for five shares and will come by and leave the check."

A young lady wrote me inclosing the price of five shares, and said, "I have begun to tithe, which makes it easy for me to give when calls come." We drove out into the country yesterday on business and incidentally met with two persons who took one share each. I have never undertaken to collect for any cause where the people responded more gladly than to this.

Lest you didn't see the first article, our project is this: We are selling shares in a Sunday-school hack, a team of horses, a wagon, and harness, at one dollar per share.

Since last week 28 shares have been taken, leaving 559 and one-half shares yet to be taken. Sunday schools and individuals are asked to take these shares anywhere from one to five. Who'll be the next? In His name,

Mrs. A. G. Dixon.

High Point, N. C., Oct. 18, 1913.

THE CONSUMPTION OF LIQUORS.

By Rev. T. J. Ogburn.

There exists in the public mind, as indicated in the editorials and contributions of various newspapers, such perplexity over the statistics of the United States Internal Revenue report for 1913 showing an increase in the per capita consumption of intoxicants, although seventy-two per cent. of our country's territory, are under prohibition, that I feel moved to write about the matter.

The revenue statistics give the number of gallons removed from the government bonded warehouses—not the amount consumed—in any year. The production of liquors had for many years so far exceeded the demand that there had accumulated in these warehouses a vast surplus, so that millions of gallons had to be withdrawn whether the trade demanded it or not, the legal eight-year period for bonding having expired during the period covered in the revenue report for 1913. Wholesale liquor dealers are now holding much of this withdrawn surplus in their private warehouses awaiting the increased consumption prematurely reported. The amount withdrawn in 1913 and reported consumed for a few years had been surprisingly small.

The so-called increase in drinking is not worrying our anti-saloon friends, politically; nor is it bringing joy to the liquor men. Both parties know that prohibition does not increase drinking and that in the stock market there is an increasing shrinkage in the value of liquor securities. Dry statistics are sounding the death knell of the liquor business, and the liquor men dolefully acknowledge it. And their waning, dying business shows that prohibition does not increase drinking; as for instance: In 1906 the brewers and distillers of America spent $14,578,000 in new buildings and extension of their busines, and the churches $5,632,751 for new buildings. In 1912 the churches spent $14,870,506 on new plants, and the liquor men spent $2,937,783. This year Christian people are spending ten times as much for new buildings as the liquor men are spending for new liquor enterprises—a change in seven years from a ratio of 2 and 1-3 to 1 for the liquor business to a ratio of 10 to 1 for the churches.

Our saloon friends are not careful, sometimes, to designate the territory in which the assumed increase in drinking has taken place, leaving us to infer that this increase is universal. But the year book of the United States Brewers' association gives the average amount consumed per capita in licensed States as 25.23 gallons, and 1.35 gallons in prohi-

bition States. We may seriously inquire how great the increase in liquor consumption would have been but for the check prohibition puts upon this awful business! And we may rejoice to contemplate the reduction when we shall have nation-wide prohibition, of the average per capita consumption in the United States to 1.35 gallons a year, or four teaspoonsful a day—including as this average does now in prohibition States, all the liquor used for mechanical, scientific and other purposes. In forty-five years our country's population has increased one hundred per cent., while the dry territory population has increased thirteen hundred per cent. It is not ours to weep. Let the increase go on!—Reprinted from Greensboro Daily News.

WHAT ONE TRACT DID FOR CHINA.

We often ask the question, "What can I do to aid in extending the kingdom of Christ?" Many of us are too young to be sent as missionaries to foreign fields, too young to do active ministerial work; to us, it seems that there is no way by which we can assist. Ways and means are often at hand, opportunities are presented, but frequently we are unaware of their existence.

A striking example of how we may improve every opportunity is found in the story of a girl who lived in the mountains of southwest Virginia. She was the servant of a family living in a house of only three rooms. She had only three months' schooling in her life. Her wages were four dollars a month. Out of this she gave every month two dollars to her family, one dollar to the support of her church, and one dollar to foreign missions. Her clothing was earned by taking in extra work and sitting up far into the night.

At the age of fourteen she gave her heart to God. Soon after her conversion, she found a tract entitled, "China's Call for the Gospel." In this she read of the great need of workers to carry the bread of life to hungry souls far over the sea. She became so interested in China that for ten years she prayed for God to send her as a missionary to that country.

About this time Doctor Len Broughton happened to stop at the home where the girl was working. Her room was given to him, and there he found her Bible. Nearly every verse was marked. Over the verse, "Go ye into all the world, and preach the gospel," etc., was written, "Oh, if I could!" Becoming interested, Doctor Broughton inquired about the girl. In conversation she told him that she had reached the conclusion that she had been mistaken as to her calling in life; that she had prayed for ten years, "Lord, send me to China," but was now praying, "Lord, make me willing to be a missionary for thee in the kitchen." Doctor Broughton at once made arrangement for her education, and later she was sent as a missionary to China, where she is now doing good service for the Lord.

Did you ever stop to think what a great amount of good one little tract may do? If this girl had not read that tract, she might never have been concerned about China's great need. Through the influence of this little tract many souls are now being saved. Are you doing all you can to spread pure, wholesome literature in this country as well as in foreign lands? Many who are saved today, have received the gospel light through the reading of good literature. A book, a paper, or a tract may be the means of saving some one, who, in turn, may be used by the Lord in bringing many souls into the kingdom.—The Gospel Trumpet.

UNION OR DIVISION—WHICH?

I think I have read all that has been said in our church papers about the basis of union between the M. P. and U. B. churches, and with great hopes in the start, but if one is to guess from what they read and hear said, it seems to me that division is gaining faster than union. The question has been asked, will the local church vote on the basis of union, and if so when? I have not seen or heard any answer yet. I have seen and heard opinions, but they are wide apart. I have been a member of the Methodist Protestant Church for nearly fifty years, and have always understood that the power of government and handling the church property lay in the local church. The deed is made to the trustees of the local church. They can hold it against any other claims, but have no power to convey it without two-thirds of the members vote for the sale of the property.

Now I venture to say I believe there is a majority of the members of the Methodist Protestant Church that are partly or totally blind as to what the basis of union is. The majority of the members do not take the church papers, and if the basis of union has ever been named in a M. P. pulpit, I have not heard of it.

How can any delegate intelligently vote for the members that elected him, and he totally blind as to what they wanted?

Now with all due respect to all that have given an opinion on the question of union, I am still hoping that it can be settled satisfactorily to all, but with the light before me now, if I were a delegate to the Conference, I should excuse myself from voting on the subject of union, on the ground that I did not know whether the people that sent me wanted union or not. unless I was assured that it would come back to the local church for ratification.

Now, brethren, if we are looking to the great Founder of the Church for leadership in this move, is it not time to call a halt, and call upon our Great Leader to lay His hand upon a Moses or some one else to lead us out of the wilderness to the promised land of union, or where He would have us go? Sincerely, Peter Vuncannon.

Star, N. C.

ATTENTION AGAIN.

If you are interested in buying a new high grade typewriter, please write to the undersigned for particulars. I am in a position to offer some of the very best standard makes at very low figures on easy terms and at the same time increase the Minutes Fund by several dollars. Write at once if you are interested. Geo. L. Curry.

Graham, N. C.

NOTICE.

The Examining Board of the Conference will meet in S. S. Room, North Main St. Church, High Point, on Tuesday, the 18th of Nov. at 8 P. M.

All members please be present. All who expect to come before the Board must be on hand. C. L. Whitaker, Chmn.

FROM OUR PASTORS

PENSACOLA.

Our revival commenced the fourth Sunday in September. Bro. Lamar came and helped in the work. The people were delighted to have him here again as he used to serve them as pastor. Quite a number were converted and reclaimed. Thirteen have given their names for membership. Bro. M. P. Ray will be the delegate from this church to the Annual Conference.

Pastor.

THE POSTAL CARD

W. F. KENNETT, EDITOR

The year's work on Flat Rock circuit will close as follows: The 4th quarterly conference will be held in Gideon's Grove church on Saturday, November 1st. This being Saturday before the 1st Sunday in November. We wish as nearly as possible to close up the business part of the year's work at the quarterly conference, and we hope to have a full attendance of the official members present.

The last round on the circuit will be as follows: Bethel, 1st Sunday in November at 11 o'clock A. M.; Flat Rock, 2d Sunday at 11 o'clock; Palestine, 3d Sunday at 11

o'clock; Gideon's Grove, at 3 o'clock.

We shall be glad to see all the members out on the last round.

We were rained out at Palestine last Sunday and also the 3d Sunday in September and almost rained out at Gideon's Grove in the afternoon of these Sundays.

Don't forget the time and place of the quarterly conference and don't fail to be present.

Stokesdale, Oct. 20.

ASHEVILLE.

This (Monday) morning a little company of us gathered on the church lot, and each in turn took the shovel and dug a little dirt from the foundation. So the work of building the Asheville church has at last begun. The hopes and the prayers, the visions and dreams, of this faithful people, and of their fathers before them, began to materialize to-day. We believe it is to be a day fraught with great consequences to all this section and to the entire conference, and in no small measure to the entire denomination. The membership here is happier than it has been in many a day—they are at last to have a home of their own.

The last quarterly conference was held last Thursday night. A resolution was passed inviting the next session of the Annual Conference to meet in Asheville M. P. Church. The delegate was instructed to ask for the return of the present pastor for another year. The pastor's report shows that $1.006.17 has been raised so far this year. All but $70 of this amount is the result of the personal efforts of the membership. The Ladies' Aid Society raised $351.31 of the total amount. They will increase that amount to more than $400 before the close of the conference year. Figures are not always interesting, but in this case they show that while the membership here is small, and has been laboring under difficulties that have killed many another church, it is very much alive at this time.

We have begun an active canvass of the city of Asheville and the surrounding territory, and have assurance that our appeals for help will meet with a hearty response. We shall also begin a campaign for funds from the friends throughout the bounds of the conference. The organization here needs your help. Most of our people own their own property, but they are not, for the most part at least, blessed with ready cash, and they need to be helped out by those who may be so fortunately situated.

C. W. B.

GASTON CT.

The fourth quarterly conference will convene at the Union Grove church in Gastonia on Saturday night before the 1st Sun. in Nov. at 7 o'clock. All members of the conference who are specially interested in properly closing the business interests of the Gaston Ct. for this year and wish to take some forward steps for the ensuing year, are especially requested to be present. Brethren and sisters, let's make this quarterly conference the best in the history of our administration. D. M. Loy, P.as.

Oct. 20, 19133.

YADKIN COLLEGE CT.

Fourth Quarterly Conference.

On Sat., Oct. 11, President Cecil arrived from High Point and we were soon en route for Mt. Carmel, the place of the last conference of the year. Soon were gathered a large representation from each of the churches, numbering thirty-three in all, and a good turnout of people from the community. At a little past eleven Bro. Cecil gave us a shaking-up sermon which was much enjoyed.

The ladies had for us a most sumptuous dinner prepared and each, I think, ate to full satisfaction.

After a short intermission quarterly conference was called, Pres. Cecil in the chair, and every detail of business gone into and transacted in harmony. Every official member showed interest in his line of work.

Finance made a good showing, a little ahead of anything done in the four years I have been pastor. One church, Bethesda, reported out on pastor's claim and is assured of every cent of general interests. The other five churches made a good showing and we are hopeful that we will be at the Annual Conference with every cent of every assessment.

The conference raised pastor's salary $50, making $750 for the next year and voted unanimously for the present pastor. The work is in good shape and should any of you brethren be assigned here you may consider yourselves fortunate. This is a good people and cannot be excelled by any charge in the State.

Pres. Cecil stayed over with us Sunday and preached three times, at Bethesda, Friendship, and Yadkin College, preaching good, practical sermons at each place. I heard one brother who is not a member of our church say he would not take five dollars for his part of the sermon at Yadkin College.

Our president sometime ago finished his round of laborioius work throughout the District and now is doubling back and rendering valuable service to some of us. He does not look or seem to be worsted, although I heard one of our executives say years ago that it would kill any man to travel the District.

Our president has done a valuable year's work, looking closely after every interest of our beloved church.

May the Lord bless our coming together in our annual session and may the business be transacted with renewed interest. To my mind we make our conference sessions too long. I think more time should be given to committee work and every member of Conference be required to be present at each session of Conference. This way of trying to do business with a part out on committee work, a part out on the street and in front and rear of church drumming for Cts. or something else, while the few stay in trying to transact business in the absence of the majority is a shame to civilization, saying nothing about a Christian body of ministers and laymen. Let's get at something better. What say you, brethren?

Union. Where are we? I must admit I do not know. I have tried to read everything for and against. The brethren have argued the thing well and it sounds good just to read and not think for yourself. Some go so far as to say it is the voice of God calling His scattered children together. I have been afraid to say yes, even to move, I have listened. Frankly, I must admit I have failed to hear His voice or even to see the shadow of His hand. I have noticed false interpretations of our Savior's word. I have argued with myself as I have read and in my feeble judgment I believe the argument has been on false premises and therefore the conclusions have been false. I am distressed. I have never been worked up over any thing as I have been over this union question. I have known what I was, but I do not know what I shall be. We are in a wilderness and a Moses did not lead us in but it will take a Moses to lead us out. And I am afraid we will all die before we reach the Promised Land. I am afraid of the alligator of the wilderness; he is too small to hold a man of my physical circumference. I could not have room to kick. I would rather fall overboard and be swallowed by a whale of the sea. Then I suspect the whale would think he had a steam engine in his stomach.

I have just hinted at some things and I am afraid you will not get what I mean and you will perhaps call me a fool now but a prophet in the future. H. L. Powell.

REIDSVILLE.

The trustees and stewards of Reidsville church met last Wednesday night. J. F. Dixon, chairman; J. D. McCollum, Secy. All present but one steward. T. R. Totten from Bethany was present. They met to

discuss the advisability of renting or buying a parsonage. It was the sense of those present to buy. The chairman appointed D. L. Carroll, Geo. D. Williams and J. H. Turner to see about buying a house and lot, and report to the 4th quarterly conference at Reidsville on Friday before the 1st Sunday in Nov. The other churches to help them decide. They have found a nice comparatively new six-room house in a splendid neighborhood for $1,500.

C. E. M. Raper.

STANLY.

Our fourth quarterly conference meets at Friendship Sat. before the 1st Sun. in Nov. Preaching at 11 A. M. and the business of the Conf. at 1:30 P. M. Business relating to the division of the circuit will come up, and we earnestly request the presence of all officials. G. L. Reynolds.

ASHEVILLE M. P. CHURCH.

FOR THE BUILDING FUND.

G. P. Younginer $50.00
Rev. J. F. McCulloch 5.00

Wouldn't you like to see your name in this list?

MY ANNUAL VISIT TO UNION GROVE.

In compliance with a request, to attend the special meeting at Union Grove, I set out on Friday before. My son Willie conveyed me to Peeble's ferry and here I was met by Cousin Thos. Ellis, and conveyed to his hospitable home, where we spent a short time with his interesting family; then he conveyed me out to Advance for train. Here I met the pastor,Bro. Self, and Bro. Martin, who had just closed an interesting meeting at Elbaville church. Bro. Self and I boarded the train for Mocksville, where I had the pleasure of spending the night with Bro. Self and his interesting family in the parsonage, situated in the most desirable part of the thriving town of Mocksville, the county seat of Davie county.

Saturday morning we left in Bro. Self's auto for Union Ridge, a distance I believe of about 26 miles. We were making good speed considering the roughness of the roads when some miles from Union Grove our car dropped suddenly into a mudhole, breaking one spring. But Bro. Self, having more ingenuity than most preachers, soon patched up the spring and went on, arriving at Bro. Templeton's near the church, where we spent the night very pleasantly. Sabbath morning, the people began to gather at church, and by eleven o'clock the beautiful grove was full of vehicles and people; and while the congregation was not quite as large as it would have been owing to the incomplete state of a bridge over a stream that must be crossed to reach the church, yet there were enough people there no doubt to have filled three such buildings as Union Grove church. This suggests the building of a large arbor and having a camp meeting in the near future: and as some of the brethren spoke of these improvements, it may be consummated yet. Sunday, Sept. 28, being my birthday, and at the request of the popular pastor, Bro. Self, I preached at 11 o'clock to a very attentive congregation. I preached once every day from Sunday up to Friday P. M. when the meeting closed, and as well as I remember there were nine conversions. There were several things that made against the success of the meeting: the threatening weather, the very busy season, and the unfinished bridge on one of the highways etc. But we had a good meeting anyway. But as usual, the good people of all denominations and friends placed me under renewed obligations to them, by giving me another birthday dinner on the church ground. I have no language to describe the dinner, or express my gratitude to them. Suffice it to say it was grand. The table was about 80 feet long, filled with the best things that or any other section of the country can afford, and prepared by the good sisters of that section in the most tempting manner. And last but not least, they made up a purse of $16 and gave me an overcoat. I appreciate these tokens of love the more because I was their pastor 47 years ago, and have helped in their special meetings every year, when in reach, and they voted unanimously this year requesting me to come again next year, if living and able.

The sand-clay road from Statesville out to near Union Grove church, and the bridge at Jennings' mill will soon be completed, and then this will be one of the most desirable sections in the State; and if we had a sufficient supply of ministers, it would be a wise plan to make a station of Union Grove church. If I were a young man and given that church, I believe they would support me handsomely, or any good man who would devote his entire time to the work. May God bless the good people around Union Grove temporally and spiritually and make them a power for good. Dear brethren, pray for me. Bro. Self is beloved by his people on Mocksville circuit.

Geo. E. Hunt.

Slewfoot.

It has fallen to my lot to write the obituary of Peter Slewfoot. This is a very difficult task because the exact time of his birth is not known, neither is the exact date of his death on record, and, furthermore, it is uncertain—very uncertain—as to whether Slewfoot did more of good than he did evil in his short and mysterious existence. It is believed that Slewfoot was born, or came into existence in N. C., sometime during the winter or early spring of the year 1913. His death is believed to have occurred during the latter part of July of the same year and the writer believes that it was the result of a bow shot at a venture by the editor of the *M. P. Herald.* The editor had suggested that Slewfoot appear at the Summer Conference and conduct a "round table" on poundings and the proper style of reporting poundings, whereupon Slewfoot refused. Then the editor said: "As Emerson said to the Millerites when they told him the world would soon come to an end, Emerson replied, 'Well, I guess we can get along without it,'" and then the editor said we could get along without Peter Slewfoot, it is believed that this was the shot that killed poor Slewfoot. At any rate he has not since been heard from.

Slewfoot while he did live was a mighty Peter and it is passing strange that so mighty a Peter should so soon "Peter out." While he lived Slewfoot—the mighty Peter—was much talked of and much "writ" about. Some thought Peter was a preacher—some did not know what he was—in fact, the editor of the *Herald* is probably the only one who did know who he was and it may be that the reason he killed him was because he did know him. Suffice it to say that the great Peter Slewfoot has passed and his like will hardly be known again.

Since it is hard to tell whether Slewfoot did more harm than he did good we know not whether to weep or rejoice over the passing of Slewfoot—the mighty Peter. So, dear friends, take your choice—weep or rejoice—according to your own feeling.

John Judgemall.

Oct. 17, 1913.

Bro. Judgemall is certainly mistaken as to the cause of Bro. Slewfoot's death. Since he is mistaken here, he may also be mistaken as to the fact of Bro. Slewfoot's death. We await confirmation of the report. Ed.

—A full-blooded African chieftain has just passed his entrance examinations at Harvard and will enter the university next September. He is B. Gbl Wolo. His people, 300,000 strong, are the Krud of Liberia. They have no written language, so that the only way he can communicate with his family is through traders on the coast, who send the messages by word of mouth along the trail.

—Radium has been used with remarkable results in the treatment of cancer in the Middlesex Hospital, London. The surgical staff say: "We do not maintain that we have cured these cases by radium. What we have done is to cause growths proved microscopically to be cancerous to disappear in a truly astounding way under radium rays."

THE MAID OF DREAMS.

The simple, everyday tasks of little Jeanne d'Arc were like those of other peasant girls. In the morning she helped her mother with the housework and the spinning; later she would follow the plow with her father, and often she would take her flock of sheep far away to graze, and she would sit and watch them, weaving weird fancies; and as the years passed a strange gift came to her—the gift of seeing ahead. It did not come at once, but little by little her companions noticed that Jeanne would talk of to-morrow or the day after or a week thence as if it were that very day. The little maid scarcely took heed of this; but as she watched her flock a hope sprang up in her heart that France would sometime be free, that help would surely come. And then, when Jeanne was nine years old, came the dream of dreams that meant so much to France.

Not a hundred yards below the Forest of Oak stood a deserted hermitage in which there was a little chapel. Near by were rich pasture lands, and here Jeanne loved to bring her flock, because, while they grazed, she could go into this quiet place and think and pray. For Jeanne was a pious child, and a chapel was meant for prayer. It was so restful and still that often the tired little girl would close her eyes and sleep would steal upon her. And one day she dreamed that God spoke to her and commanded her to leave her flock and her work at home, her parents and brothers and sisters and all her little friends in Domremy, and go forth to help France and the king.

So vivid was the dream, so deep and reverberating the voice, that Jeanne awoke with a start and sat up, rubbing her bewildered eyes. It had grown quite dark in the chapel, and over the distant hills sounded the warning rumble of thunder. That was surely what she had heard in her dream. So, gathering her flock, she set out for home to get under shelter before the storm broke. But the vision stayed with her, and the child kept thinking sadly of her France, torn by civil war, fighting within herself, and weakening her own defenses, while the lion of England crouched ready to spring and take what he could.

Those in France who fought for the king were few in number and their leaders timid. The Burgundians were powerful allies of the English, and they were passing in triumph through the country, burning and plundering as they went.

Now the village of Domremy was devoted to the king; and as it lay along the line of march, it was put to the sword, and the poor peasants had to run for their lives. The family of Jacques d'Arc fled to Neufchateau, where they took shelter in the house of a friend, and when at length they ventured back to the village, poor little Jeanne, who was only ten years old, sat down and cried at the sight of her home. The roof had been torn off, and all the year's harvest that her father and brothers had gathered so patiently had been burned and trampled under foot by the horses of the soldiers; the cattle had all been killed; there were signs of desolation everywhere; and as Jeanne turned away from the pitiful sight, there came a stirring at her heartstrings and a rush of memories as she thought of her dream.

Yes, she would obey the voice of God and save France if she could. And all at once the child became an earnest, thoughtful girl. She had told no one of this dream; but when she was lying wide awake at dead of night in the little room she shared with Baby Catherine, it came to her again and again, this wild, passionate longing to save France. She would sit in her quiet corner, too, and listen eagerly to the tales of war and bloodshed brought by the chance travelers who stopped overnight at her father's house.

With the other children she still played games and laughed and sang around the fairy tree; but when alone with her flock she would sit absorbed, her knitting dangling forgotten in her hand, her dreamy eyes looking far across the devastated fields.—St. Nicholas.

"As thirsty travelers come and go
Where some fresh mossy fountain springs;
It cools their lips and sweetly sings,
And glides away with heedless flow;
Let me do good and never know
To whom my life a blessing brings."

OUR FOREIGN MISSIONARY WORK.

Easy, if All will Help.

Our aim to raise $50,000 this fiscal year which ends May 1, 1914, is no idle dream. The idea was born of absolute necessity, and of our church's obligation and ability to do that much for the extension of the Kingdom in the heathen world.

Now that we have reached the point where individuals are giving as much as $500 for this great work, and one has given $5,000 to the Annuity Fund which helps to guarantee the future of our foreign missionary operations, it ought to be an easy matter to raise this amount. Why, it would take only 28 cents per member to do it, and who says that our people cannot average that small sum?

Some of our churches manifest very little interest in foreign missions, and yet the church that does not engage in this work has no just right to the name Christian, for it denies the authority and disobeys the command of the Christ, and neglects the great heathen world that must get the gospel by God's people carrying it to them in the ways He has plainly indicated.

One way to realize our object is for pastors to raise their assessment for foreign missions at the earliest possible date, and send it to me without delay. Every month that pastors delay doing this adds to our financial difficulties, and it is not business-like, but wasteful, because interest must be paid while waiting for receipts which could, in most cases, be sent early in the conference year just as well as at the close when the extra demands often cause the general interests to be slighted.

The friends who are thinking of making a special contribution to our Board would render great assistance if they would kindly forward their gifts to aid us reach our objective by May 1, 1914.

The C. E. Societies that have not yet made their offering for the Denominational Union's Missionary, or the Maryland Conference Union's Missionary's support, would help us if they would speedily send their contributions. The offerings of the many will make one large amount. Now, fellow-workers, for a determined, united and persistent effort to raise $50,000 this fiscal year, by May 1, 1914.

Fred C. Klein, Sec.-Treas.
316 N. Charles St., Baltimore, Md.

"Keep" Texts.

These "keep texts" are all in the Bible. Find them and learn them, and so make them yours:

"Keep thy heart with all diligence; for out of it are the issues of life."

"Keep thy tongue from evil, and thy lips from speaking guile."

"Keep thee far from a false matter."

"He that keepeth his mouth keepeth his life."

"Take heed to thyself, and keep thy soul diligeintly."

"Little children, keep yourselves from idols."

"My son, keep thy father's commandment."

"My son, . . . keep sound wisdom and discretion."—Exchange.

—Clark College, Worcester, Mass., has adopted a regular three years' course leading to the A. B. degree.

—I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth.—Paul.

FROM LOCAL REPORTERS

BURLINGTON.

Sunday being a rainy day, our Sunday-school attendance dropped to 64. The attendance is always small on rainy days, as most of our people regard the rain and the mud to the extent that they stay at home. We are planning and working for a big day next Sunday, which has been set apart as Home Department and Cradle Roll Day. Provision will be made for those of the Home Dept. who are physically unable to get to the church. The entire membership of both departments is expected to be in attendance.

The special meeting which has been under consideration for several weeks will begin next Sunday. The pastor has secured the services of Rev. J. R. Hutton of Greensboro as pulpit help. Prof. Lindley of the southern part of Alamance will probably be secured to conduct the singing. We are looking forward to a great meeting, and believe there will be many souls won for the Master.

Mrs. J. H. Boon, who has been in the Stokes Sanitarium at Salisbury for treatment, returned last Sunday, and we are glad to report that her condition is very much improved. We hope for her a speedy recovery.

Bro. James Workman who has served as vice-president of the Baraca Class in our Sunday school for the past four months, resigned Sunday morning, and left this week for Hillsboro, where he has accepted work. We regret to lose him, as he has been a most faithful and loyal Baraca and Sunday-school worker. He is succeeded in the Baraca Class by Bro. G. L. Amick.

We are glad to report that Bro. T. A. Amick, who was confined to his home several days last week on account of sickness, is able to be out again. C. B. W., Rep.

FAIRVIEW.

How fast time flies and what this means to us, is somewhat the writer's thought as these few lines are penned. As we realize how near the close of the year is and look over our past and ask ourselves, "Have I done my best in trying to do just what I think God would have me do?" This is a question each one should ask himself. There are many sins we commit daily both of omission and of commission, and were it not for such an all-forgiving Father, we would have to remain under this terrible load, but Christ has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Mat. 11:28-30. What further assurance need we have than this?

And, moreover, when we know too that "God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have everlasting life," when we look on such sacrifice from our Father, why should we not be willing to yield our lives, our all to Him?

Our 4th quarterly conference convenes on Saturday night before the first Sunday in November. All are urged upon to be present.

Our faithful pastor, Rev. E. Suits, had a very severe chill a few days ago, but was able to fill the pulpit at his regular appointment the third Sunday at three o'clock. We were glad he was able to be with us in spite of the inclement weather. He conducted a funeral service at the above-named hour, the deceased being a Mr. Edwards, of Concord; his wife passed on before a few months ago. He leaves two small children, neither large enough to realize the loss of father and mother. But God, using man as the instrument, cares for such as these. For He careth for the sparrows, and are we not more than they?

Mr. W. A. Carter's monument was unveiled at this place the 1st Sun. in Oct.

Our sister church (the Presbyterian church at Bala Mill) will have her installation services the 4th Sun. in Oct. These services are to inaugurate the pastorate of Rev. Mr. Wauchope of Oklahoma. May God lead pastor and people.

Mr. Zeb Cochran of Hartsell Mill who was seriously injured in an accident in the mill a few weeks ago is still very sick. How wondrous God's dealings are with us!

May God's richest blessings rest on pastor and people is the writer's prayer.

Reporter.

REHOBOTH, GRANVILLE CT.

Our pastor says that the reporters should write more often, so I am writing to say that work at Rehoboth is running smoothly. One cause for our success is system—we open the services on time, regardless of the number present. Everybody knows this, so there are enough present to open S. S. at the appointed hour. The question box review which we began about two months ago is interesting and helpful. When we had the lessons about the ten commandments, the many thoughts which were brought out in these discussions gave us clearer ideas of God's law. We learned some good points upon Sabbath-breaking and Sabbath-keeping. Some of our farmers cured tobacco on Sunday and the question arose, "Is it right to cure tobacco on Sunday?" It didn't take long to answer this. We will do ourselves justice by saying that the most of these Sabbath breakers were not our members. Visitors are impressed with the large number of grown boys and girls who take active part in our church and Sunday school. They give liberally, too. We have some who give the tenth of their earnings. Our interest in the Orphanage has not ceased. We urge all who can to take part in the shares about which Mrs. Dixon wrote week before last.

Last first Sunday Mr. Bethea took for his subject the 23d Psalm. He asked some one to define the preposition; then he showed us some things we hadn't thought about before—the meaning of the many prepositions in that psalm. If it did not seem so much like a habit among the reporters, I would say "that was a fine sermon." Mr. Bethea is about to close his third year as our pastor. We never saw a preacher more universally loved. Not a single thing have we heard spoken against him since he has been with us. Even the other denominations "borrow" him. We must have him again next year and many more consecutive years. Granville Ct has been so prosperous under his pastorate that it would be interesting for him to give the *Herald* readers an itemized account of the work done.

My letter is too long, but since reading Mr. McCulloch's editorial of last week, I must say that he is right in his attitude toward printing select secular matter. It is necessary to know some of these things in order to do the best religious work. Doubtless the *Herald* goes into homes where it is the only paper. We congratulate our editor upon the choice literature which he gives us. Hattie Harris.

LINCOLNTON.

Our Sunday school is getting along finely. Our attendance for the past month has been over 100. Our collection also I think has been good, being over $2.25 on an average. Officers and teachers were elected on the 1st Sunday for the coming year. D. B. Johnson, Supt., Monroe Wright Asst. Supt., Robt. G. Wood Sec.-Treas., Miss Lillie Buff Asst. Sec., Miss Lucy Gales, Mrs. Maggie Hoke, Mrs. D. B. Johnson, Miss Jennie Jenkins, Monroe Wright, Miss Dovie Gilbert, and Mrs. James Jimerson, teachers. We are looking forward for a good year in our Lincolnton S. S.

Our C. E. Society is also doing good work. We have three societies: Senior, Junior and Intermediate.

We have only a few more weeks of the Conference year, and another year has come and gone, and gone forever. What we have done is forever done. We have and will have raised this year on the Lincolnton M. P. Church debt about $268.00. We have our pastor's salary almost paid. May we all be in earnest prayer from now till Conference is over that God may lead in all things

pertaining to the church work that all things may be so arranged as to bring about the best year's work next year that ever has been in the history of the Methodist Protestant Church.

As to the church union so much talked about, I am opposed to it, for more than one reason. I will refrain from giving my reasons here. Success to the *Herald*.

D. B. J.

GILES CHAPEL.

Rally day exercises will be held by our S. S. on Sunday, Oct. 26th at 10:30 o'clock. Bro. A. J. Luck will meet his S. S. class of 37 years ago. Bro. Luck is very anxious to meet them once more at the old home church. Come! and enjoy the day together. In the evening we will be entertained by the following speakers: Prof. Bradshaw, Rev. J. E. Thompson, and Bro. L. Ferree Ross, president of our S. S. Association. A cordial invitation is extended to all.

Yours in the work, J. C. Allred, Supt.

FAIRMOUNT, FRANKLINSVILLE.

A church has been organized at this point with 23 members. Rev. T. J. Ogburn preached the opening sermon the 1st Sun. in Sept. A Sunday school was organized with 48 present. On Oct. 12th the number had grown to 66. W. C. Jones is the superintendent, J. H. Burrow, assistant; D. N. Burrow, Secy.; Ada Kinney, organist, Miss Martha Neighbors, assistant.

A protracted meeting was held beginning the 1st Sun. in Oct. which proved to be a glorious one. Rev. Mr. White, of the Christian Church, preached on Sunday. Bro. J. A. Laughlin, a local preacher of Cedar Falls, came and rendered earnest service after Sunday. There were eleven converts and 7 joined the church. More members are expected in the near future. We attribute the success of the meeting to the presence and power of the Holy Spirit.

W. C. Jones.

CORINTH, LITTLETON CT.

Bro. Edwards told you that we had a good meeting and that Bro. Gerringer did good preaching also. You who have heard him know that he usually does, because he prepares his sermons well. We had nine additions to the church. In the number were Mr. William Smith, his wife and a daughter who live near Littleton.

Last 1st Sunday Rev. D. A. Fishel preached for us. Some strangers and many visitors worshiped with our people, and were a little bit surprised not to find Bro. Edwards present, but pleased to hear Bro. Fishel.

Messrs. A. E. Carter and Ezra Pair were our nominees to Annual Conference. Ezra is declared delegate.. We hope for a pleasant session of Conference this year, a Conference that will be "well pleasing in His sight."

Mr. J. Willis Fletcher, one of our members, died at his home in Henderson last Thursday. His body was brought to Littleton Friday and taken to Corinth for interment. Here he was placed beside his wife who preceded him several years. A daughter and many relatives are left to mourn. Mr. Fletcher was a good man, a Christian, one that walked with God.

Mr. Forest Insco and Miss Pearl Nicholson, both of this community, were married in Warrenton last Wednesday.

Miss Myrtice Walker is attending school in Richmond this fall. We miss her much in Sunday school.

The Baptists have erected a lovely little church in front of Mr. Green Bobbitt's, near us. Their revival meeting begins this week. Rev. Mr. Coppage is Pastor Bobbitt's help. Fannie Barnes, Rept.

JAN'S DOLL—THE STORY OF AN ALASKAN CHILD.

Jan was a small Eskimo, who lived on the northern coast of the great winter land of Alaska. In the south and southwest are mountains covered with mighty forests of hemlock, spruce and larch, and they are full of wild creatures, elks and bears, foxes, wolves, martens, etc., in perpetual stir, hunting and being hunted. Here the river Yukon, full of shining fish, plunges down into the sea, its volume so immense that ten miles out from its mouth its waters are still fresh. Most of the inhabitants, the Aleuts, Indians, and whites, dwell here. It is very silent except for the strange cracking and moaning of the ice and the rush and roar of the snow-storms that sweep down with clouds of stinging ice-spray and whirling snow-flakes, and blot out sea and land in a white blur.

But our Eskimo baby liked it—that did he! both the long, long night and the long, long day that made the Arctic year. In the pale blue Arctic night the moon and stars shone brilliantly, and there was a snow-glimmer also that guided the Eskimo on his way. The snow-peaks and plains, wherever a shadow touched them, were a delicate blue, and the moonlight on the frost set sparkling a host of silvery frost-flowers. Often the air crackled and tingled, and Jan beheld the dance of the Northern Lights, violet, rose-colored, and white streamers, leaping high into the heavens, and sending soft, trembling auroral lights over the snow. He was so warm in his seal-skin, fashioned very like a fur bag, that he did not mind the cold.

The little house he lived in was made of snow, and shaped like an old-fashioned bee-hive, with a very low entrance. This did not at all inconvenience the short Eskimo men and women. It was surprisingly warm in the snow huts, where the seal-fat burned in the lamp all the time. The air, it is true, was very smoky; and things generally, especially the children, were very grimy and oily. But Jan did not mind.

Jan, even in his short life, had known one adventure. The Eskimo men, of course, never dreamed of stopping indoors because it was night, for that would have been losing time, indeed! Their sleds, pulled by dogs, went rapidly over the slippery ice and snow. For the black water, they had canoes. Their business was fishing; and colthes, food, light, fuel, weapons and ornaments came from their catch of seals, whales, sea otters and the walruses, which were valuable chiefly for their white tusks. A rumor reached the village that some traders were at the next settlement, and Jan's father and some other Eskimo villagers loaded their sleds with skins and tusks, and started on a trading expedition. Jan's mother was dead, and his father, unlike the other Eskimo fathers, would not leave him at home with the women and children, if he could take him. This seemed a very safe journey, so Jan, in his fur bag, was packed in the sled between his father's feet, and enjoyed the crack of the long whip and the rush of the sled through the keen, frosty air and over the frozen ground.

As they returned, however, one of the dog-teams ran away, and Jan's sled was overturned, and he and his father pitched out. When they picked up his father he was still stunned by the fall, and the others did not think of Jan at all, for they were not used to babies as traveling companions for men. The women usually carried them over their shoulders, like a pack.

So Jan was left alone, a poor little mite, quite helpless as to arms and legs, so tightly was he bundled up, and lay on his back and heard the great north wind and the waves singing and shouting to one another. He thought of the low snow-house and the smoky light—it was all snug and warm inside, he knew, and the women and men were busy in different parts of the room. Some of the men were carving ivory or bone, and telling wild and curious stories, and if the women were not listening, they, too, sang or told stories.

Jan thought of himself, toddling about from one group to another, as the story pleased him best, and he wished with all his heart that he was there. He also remembered very distinctly a story his father had told of being at work one day on the beach by himself, as he thought; but he heard a growl, and there was a great white Polar bear sitting opposite him. A homesick Polar bear in the Zoo is not agreeable, but our Eskimo liked him still less in such a suspiciously good humor, his sharp white teeth showing as he grinned. In fact, he liked his company so little that he left his work and fled. When poor little Jan remembered the sharp teeth, he could not stand it any longer, but opened his mouth wide with a wail of distress.

Some one else was traveling along the coast at this time, though Jan did not know it—a missionary, on his way to the next village. All at once he heard a different sound—a child's cry—and, wondering very much, he looked about him and at last saw a little dark bundle on the ground, from which the cry was still coming.

"Bless me, it's an Eskimo baby! The cry is all right, at any rate."

His voice was very kind, and Jan gave a small grunt of approval as he felt himself picked up.

The missionary was surprised to find Jan old enough to talk; but he had not gotten much information when there was a violent wriggle, and a funny little cry of delight, for in the snow-glimmer was dimly visible what looked like a procession of walking bundles—the father, who had quite recovered from the shock, and his companions on the search for Jan.

This was the way the little Eskimo got acquainted with the tall missionary, and he soon got to love him very much indeed.

When the Alaskan summer came Jan's people left the snow huts and lived in skin tents (when they were not fishing), and the sun shone on the icy crystals and made them glitter like the rainbow, or flush with rose color of sea shells. down from the icy pinnacles, and the streams ran, leaping and laughing, into the sea.

And Jan made a discovery. He found a quiet, sandy cove that the seals liked. The men were fishing in quite another direction, and so the seals had a good time. When Jan, one lucky day, left to his own resources, climbed up the rough rocks and peeped down, he saw two or three old bearded walruses, or sea-horses, on the furthest point, looking very solemn and very silly. He did not care for these, but for the seals, the fathers diving about in the water, the mothers and the baby seals lying lazily content in the hot sunshine. The sun was low and red, and the mountains were all aflame, and the snow no longer looked cold, but like soft, warm fleeces of crimson wool and the seals looked very black and shiny in the red light.

Jan saw the little seal he particlarly wanted to play with. It had such dear little flappers, and such round, innocent eyes. He crept nearer and nearer, down the rocks, but the old mother seal, who had been dozing, felt his shadow, and turned her head and saw him. She knew that kind of a creature, only bigger, and knew no good of it, she would have said; so she made a sudden splash into the water, and after her went the little seal, and, splash, after splash along the shore, all the seals vanished from sight.

civil intentions, and had never gone fish-

It was hard on Jan, who had the most ing in his life. He felt rather small and lonesome, for it is not nice to be snubbed, even by a baby seal.

After awhile, however, he got up and trotted away. He thought it was about time for his father to return, and Jan remembered a certain piece of ivory, which he was carving into a doll for him. It was the most hideous thing, with goggle eyes and an absurd nose and mouth, but Jan watched every stroke with wonder and delight.

Yes; his father was at work upon it and little Jan squatted close beside him, and forgot his disappointment.

"Do you like it, Jan?" asked his father.

Jan gave a little grunt of pleasure.

Presently he said, "I want to give it to the tall man."

The missionary was six feet tall, and so towered far above the little Eskimo men ,who were rarely above five feet.

Th father gave a big grunt in his turn, he was so surprised.

"But you like it?"

"Yes"; said Jan, with two little guttural sounds of approval, "and I like him."

The father went on carving in silence, and the doll grew more and more grotesqe, and more beautiful in Jan's eyes.

Soon the news came that the missionary was going back home for a while to see his wife and child. Jan grew very eager for the work of art to be finished, and as soon as it was done he and his father started for the next station. It was the kind of day you never see anywhere except in the Arctic countries; a mist and the sun shining through it, and casting strange looking, soft, white halos on the ground, and here and there lay delicate phosphorescent blue shadows. The missionary was in his sled, ready to start, but waited when he saw them, and smiled at Jan while his father explained their errand and placed the precious image in his hand.

His first glance was a puzzled one, and Jan's heart sank with sudden misgiving. Of what use could even the most exquisite plaything be to his friend, going away to a land of men all as big as himself—for so he had told Jan—and therefore, in all probability, dangerous?

Jan looked at the misionary very wistfully. He had naturally a fair skin and auburn hair, but he was so greased with blubber and blackened with smoke that he apppeared very dark. There was a love however, in his round eyes that recalled to the missionary's mind another baby face with a big doll close beside it. He told Jan how glad he was to have this gift.

"Do you like it as well as seal-fat?" queried Jan, still doubting.

"Better than seal-fat; better than sea-horses' teeth."

So our little Eskimo was entirely satisfied, for these were his highest standards of value.

In truth, the thought of this grotesque and ugly image often brought a sort of glow to the missionary's heart on his long journey, for he knew it was Jan's treasure; and when he told the story to his wife she took Jan's doll very gently in her hands and kissed it.—The Christian Millions.

NOONTIDE PRAYER

Have you and I to-day
Stood silent as with Christ, apart from joy
or fray
Of life, to see by faith His face,
And grow, by brief companionship, more
true,
More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time in thought our hand to lay
In His, and thus compare
His will with ours and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect,
Within the hidden life, sin's dross, its
stain;
Revive a thought of love for Him again;
Steady the steps which waver; help to see
The footpath meant for you and me.

—*Selected.*

SUNIA, A HINDU CONVERT.

Some years ago in one of the poor Hindu homes of Lahore there lived a little girl named Sunia. Her mother died when she was a small child, and her father married again. The step-mother did not ill-treat Sunia, though she was not as kind to her as her own mother had been.

Sunia's father was the bearer, or table-servant of an English gentleman, and, according to Indian custom, lived in the servants' quarters in his master's compound. In this same compound lived the gentleman's coachman. This man also was a Hindu and was unmarried. So the father made arrangements to give him Sunia to be his wife. Though she was young and untrained for the responsibilities of wifehood, yet it was considered best for her to marry. Usually when an Indian father gets his daughters married, he believes he has done his duty by them. And, indeed, this is no small undertaking, for custom demands that on such an occasion a great display be made. Though a man be poor and not able to have a costly wedding, yet he will borrow money, make the usual sumptuous feast, buy fine clothes and jewels, and hire musicians, thus contracting such heavy debts that he may be unable to liquidate them during his whole subsequent lifetime. Much of a rich Hindu's wealth is "eaten up" through the marriage of his daughters. Recently a rich Hindu in Lahore spent about one hundred thousand dollars on his daughter's wedding.

After Sunia's marriage she went to her new home. Her round of duties now consisted principally in cooking her husband's food and in keeping the little mud house in order. She had not learned to read and write, as this is not considered essential for an Indian girl. She knew how to sew a little, and as she was not one who spent many idle hours, she improved her time by making their few articles of clothing and keeping them in repair.

But a sad experience awaited poor Sunia. Soon after her marriage she became badly afflicted with spinal trouble and also something like rheumatism. She kept getting worse, until she could only stand or walk a little by the help of a cane. Through the kindness of the English gentleman (her husband's master) she was sent to an English hospital in Lahore. Here she remained for three months, but received little benefit. She left the hospital and returned to her father's house, who had moved to another part of the city during her absence. Sunia's husband did not want her to return to him, as he did not care to have an invalid for a wife. The father was willing to have his daughter stay with him, but requested the husband to bear her expenses. This, however, he refused to do.

After Sunia's return to her father's house she continued to grow worse until she was unable to stand even in a stooping posture. Her whole body began to shake and tremble, and she suffered much pain. Some Christian women living near saw her great distress and wanted to arrange to send her to the hospital. One of the women was working in the zenana hospital, and she told Sunia that she would be kindly cared for there. There was little hope of the sufferer's getting any better where she was, so she decided to go with the woman, as this hospital was for the treatment of women only. The doctors gave her electric treatment, and soon the trembling in her limbs ceased, but her body was still in great pain. For five months she was given free treatment, as in this hospital the poor are treated gratis. She grew somewhat better and was able to stand again and walk a little by the aid of her stick, though she had to go in a stooping posture on account of her spinal trouble.

One day the doctor came to Sunia and asked her if she would not like to return to her home. The thought of home brought no happy feelings to Sunia's heart. Her husband did not want her back, and she was a burden to her father. Moreover, she was becoming dissatisfied with Hinduism. During her illness her heart began to long for something better. While meditating she thought, "I will become a Mohammedan"; but, deciding that that would be little better than Hinduism, she thought, "It will be best to become a Christian." She asked the doctor if she might not remain in the hospital, saying, "When I get well, I will learn to be a nurse." This lady doctor, happening to know Sister Laura Jarvis, wrote to her asking if she would take Sunia into the girls' orphanage. In reply Sister Jarvis came to the hospital and took the afflicted girl home with her.

Soon after Sunia's arrival in the orphanage, Brother and Sister Jarvis had a camp-meeting. This was a good opportunity for her to hear the precious gospel story. Every day she was carried on her bed to the tent where the meetings were held, and she earnestly listened to the preaching. How well I remember the face of this little sufferer. She was indeed a pathetic sight, her body afflicted, her mind unenlightened, and her soul unilluminated. But the word of life had its effect upon this darkened heart, her soul became awakened to its of a Savior. Hope sprang up in her Jesus would also heal her body. was prayed for, and the Lord helped so much that soon afterwards she able to walk without a cane.

Six years have passed away since nia came to the orphanage. Now can read her Bible in Roman Urdu, every night comes to worship prom with her Bible under her arm. She learned to sew and darn very ne She is living in our mission compo and we find her a useful helper in m little ways, but especially with her dle. She is now happy and very th ful for the way God has led her light.—Josephine McCrie in The Go Trumpet.

LEARNED PARSON.

A new minister in an Alabama ch was delivering his first sermon. darkey janitor was a critical liste from a back corner of the church. sermon was eloquent, and his pra seemed to cover the whole human l encircling the globe several times.

After the service one of the deac asked the old darkey what he thou of the new preacher. "Don't you th he offers up a good prayer, Sam?"

"He mos' suhtainly do that, bo Dat man asked de Lord fo' things odder preacher didn't even know de L had."—Chicago Record-Herald.

A professor from Iowa went to E land last summer, and was introduced a professor from one of the English u versities. He welcomed the Americ and said, "I met one of your colleag last summer. We had another profes from Ohio here to visit us."

"But I am from Iowa."

"Iowa, indeed! How very interestin I am sure the other gentleman called Ohio."—Lippincott's.

About Handwriting.

Illegible handwriting may prove aid to prosperity. The late Lord Gosch said of his father: "He has told m half in joke and half in earnest, th when he came to London he was oblig to found a firm because he wrote such bad hand that no one would take hi for a clerk." Of Lord Goschen himse his biographer remarks: "In his latt years he might have spelt as he chos for no one could have affirmed with ce tainty how many 'l's' he might ha put in 'although.' At length his seri became undecipherable, even by Gosch himself. He could not when speakin

in Parliament make out what he had put on paper, and he thus came in later years to abandon almost entirely his old practice of making notes."

Joaquin Miller, "the poet of the Sierras," who died a few months ago, has been put forward as the very worst writer that ever lived. The secretary of a literary society once invited him to attend a banquet and received an answer, of which no one could decipher a word. He wrote again to the poet, stating the difficulty, and suggesting that, in replying, he should make a cross at the foot of his letter if he were coming, and a circle if he could not be present. Miller complied with the request, but nobody could decide whether the mark he made was intended for a circle or a cross.—Chicago Daily News.

What One Potato Can Do.

A great amount of good is sometimes brought about through very small means. Some young people think that they can not do much for the missionary cause. But did you ever consider how much could be done by starting with a potato, a few grains of wheat or corn, a small plot of ground, a pair of fowls, or something else of the kind? Though these things look rather small to begin with, they will soon multiply and almost astonish you with results.

To show what can be done by starting with small things, let us take the experience of one young boy interested in missionary work. He asked his grandfather for one potato, enough ground to plant it in, and all that it produced for four years. His grandfather granted his request. The first year that one potato produced nine; the next year these became a peck; the third year brought a harvest of seven and one-half bushels; and the fourth year seventy bushels. These were sold and the proceeds given to missionary work.

If twenty thousand young people would each raise seventy bushels of potatoes every four years, and would sell them at the extremely low price of 25 cents a bushel, the total would be $350,000.

Think of what that would accomplish for the missionary cause! It would no doubt mean some extra work, but have you not often told the Lord that you are willing to do anything for the advancement of His cause?—Gospel Trumpet.

He: I see that there were but 5,080 words in the English language in Shakespeare's time. Now there are 450,000.

She: Well, just think how many more people there are who speak English!—Cleveland Plain-Dealer.

MISSIONARY QUALIFICATIONS.

By Mrs. B. C. Patterson.
S. P. Mission, Suchien

I feel it might prove helpful to some of the younger workers to know some of the qualifications that after sixteen years I found so necessary for a missionary to possess.

First would I mention a realization in one's own heart that methods of work contrary to our own ideas may be proper methods. Missionaries as a class, and those preparing for the work, on the whole have strong wills and ideas of their own, and to cultivate the feeling that the Spirit works in many ways, and ways different from our own, will bring peace to ourselves and help us in dealing with others. This has been a great benefit to me, not only in dealing with the missionaries but especially with the native helpers. Their ideas of work are often very different from our own.

2. Love.—John 4:20. This is to me one of the most difficult passages in the Bible. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The difficult part is in the comparison between God, who is so lovely, and the brother, whom to us is so unlovely. It seems easy to love God, and yet if we love not the brother, there is something wrong with our lives toward God. It is often easier to love the natives, for whom we make so many allowances than our Christian missionary, of whom we feel we have a right to expect proper behavior. The last enemy to be destroyed in many of our hearts, I fear, is not-loving. We must have an hourly struggle against this monster.

3. Given to Hospitality.—1 Tim. 3:2. This is a requisite for good mission work. By this I mean the broad sense of receiving all in what we know as true hospitality. The filthy, the diseased, the unlovely we are to receive graciously and treat them as friends. This is one of the hardest parts of mission life and where many of us fail. John Newton said he took a knock on his door as a call from the Lord, and in no other way can we receive graciously some of our visitors.

4. Apt to teach.—1 Tim. 3:2. Teaching is the method of mission work. Each inquirer must be taught line upon line. Preaching the Word is more for converted ones. The unenlightened must be taught, and any training that will make us the more capable of teaching the word to others is what we need.

5. Not soon angry.—Titus 1:7. In a conference of missionaries recently Mr. Webster, of the Keswick Convention, said: "You look after your temper and God will look after the work." Many a missionary who has the spirit to give his body to be burned for the natives, yet greatly cripples his usefulness for Christ by getting angry with some servant or coolie. Perhaps more missionaries have to return home because of this one reason than we imagine. We cannot be too guarded on this one point. There is no Scripture which says that a nervous person, or one with indigestion, has free license of the tongue.

6. Yield to God.—Rom. 6:13, 16, 22. There is a victory; and we may possess this and every necessary qualification by yielding ourselves to God. Mr. Webster also gave three steps to being filled with the Spirit: 1st, Confession. 2nd, Yielding ourselves entirely to God. (It may be a very little thing that keeps one from being filled with the Spirit.) 3rd, Receive, Accept, Take. Jesus said: Receive ye the Holy Ghost. By faith we receive the filling of the Spirit just as we receive justification. Moody said the seed sowing required a skillful hand; any one could reap. So may we all be skilled laborers for God by being filled with His Spirit.Woman's Work in the Far East.

NEW DANGER FROM AUTOS.

Automobiles have brought into existence another health problem of considerable proportions, according to Sir James Crichton-Browne, the president of the British Sanitary Inspectors' Association, as stated by him in his annual address before the association last week. The dust raised by automobiles is a menace to the public health, he asserted, as it is productive of disease. Whatever the material of which roads are made, he said it contains almost invariably pathogenic germs derived from organic sources. It is already evident that road dust is responsible for cases of conjunctivitis, oral sepsis, sore throat and tonsilitis, bronchitis and pneumonia. The chief danger attending road dust, however, is tetanus or lockjaw—a rare disease, no doubt, but one the death-rate from which shows a decided increase. He stated further that all motorists and dwellers on the highway should be warned that they should keep covered and free from road dust all cuts, wounds or abrasions on the hands or face.—Zion's Herald.

—A growing scarcity of willow, generally used for wooden shoes in Europe, is leading to an adoption of poplar.

—Theodore Roosevelt has gone to Brazil. After delivering a number of addresses he will push on into the wilder interior on an exploring expedition.

MAKING CALLS.

Mrs. Missionary was dressed in her most "honorable garb," and with her retinue was starting for a round of visits in the homes of girls of the Katherine Fleeson Memorial School. Boa Kam was the retinue, and she too had "entered into her most honorable garb" and had a wreath of white flowers on her black, glossy head. She carried herself with the air of a queen and all the dignity befitting her eight years. Here and there along the street they met school-girls, to whom Mrs. Missionary said, "In the next week on Thursday we will have school agaiin. Be sure you come and invite your neighbors." "O yes, I am coming, my cousins are coming, we are all coming!"

Mrs. Missionary and Boa Kim hurried on through the busy market, turning in when they came to a row of pretty little cottages. At once they began a very animated conversation. This was a hint to the hostess in case any small article of toilet needed to be donned. Their thoughtfulness was well rewarded, for when they reached the top of the ladder all the family were prepared.

This was the home of one of the oldest Christians in Lakadn province. He alone of a large family is a Christian and the only one in his neighborhood as well. Last term, through his influence, several girls came to the school, and thus opened this place to Christian influence. After a short visit with Uncle Boon Maa and Pa Keo, his heathen wife, Mrs. Missionary said, "I now beg to take leave of you." "I bid you go," said the host, "and I will go along with you," he added, for he wanted Mrs. Missionary to go to the houses where his heathen neighbors would be most open to the Gospel.

This visit was in the home of a girl whose parents have a prosperous store. The girl was overjoyed when she saw Mrs. Missionary, ran to meet her and shook her hand up and down like a pump-handle The mother was pleased too but more moderate in her joy, as befitted her quiet, studied dignity. She brought the only chair in the house and placing it in the most honorable position invited Mrs. Missionary to sit down. Then out came all the family silver, betel boxes and drinking cups. There was altogether quite a display of family heirlooms. Mrs. Missionary begged the pardon of her hostess, saying, "We women from the outside country never chew betel, neither do we smoke, so if you will kindly pardon me I will not take any today." After Mrs. Missionary and her hostess had exchanged a few confidences about their ages, parents, etc., and all the children of the family had been noticed and praised for their beauty and plumpness, the real object of the visit could be presented, which was a talk on the value of education. The hostess agreed with Mrs. Missionary in all she said, but this did not necessarily mean that she really did agree, but only that Lao etiquette required her to do so. Having pressed home in her most forceful style the benefits of education, Mrs. Missionary arose, saying, "I beg to take leave of you." "I bid you go," said the hostess.

Mrs. Missionary went, accompanied by all the children of the neighborhood. She went slowly, sending a delegation on in front announcing her coming. The next call was in an immense teak house. Mrs. Missionary was ushered into the reception-room and given the same chair she had had in the last call. It had been carried on ahead for that purpose. The hostess, a woman of seventy-three, came to greet Mrs. Missionary from the inner room, whither she had fled to "enter into her most honorable clothes". The servants flew here and there, bringing out all the family silver to do honor to the occasion, and the guest had hard work to keep from exclaiming as these most exquisite pieces of workmanship were being displayed. Lao etiquette bade her look perfectly indifferent. This being the first time Mrs. Missionary had been in this home, the hostess was quite distressed because she could not chew betel or smoke, so she said, "Do have a drink of water." When she was told that only boiled water was used by the missionaries she said, "So you never drink anything but cooked water and we Lao never have any cooked water." One of the brightest girls in the school had come from this home. "I want all my grandchildren to have an education," said the old grandmother. "In the coming days only those with an education can hope to succeed in the Laos land. Times have changed and wisdom and learning are entering from the south."

"Please come to my house now," said the little girl when the visit in the great teak hoouse was finished. Proudly, with many a backward smile, the little maid led the way to a beautiful little modern cottage. Here the father and mother rose to greet Mrs. Missionary most cordially and invite her to sit on one of the two chairs in the house. The man of the house sat in the other. It was a lovely little home, scrupulously clean; the floor of the reception-room was polished until it shone like a mirror. Both the parents were most enthusiastic over their daughter's education and the industrial training she was receiving in the school, saying, "She was Mrs. Missionary's little Christian, and she could teach her what she needed to know." This gave the guest a splendid opportunity to tell the parents something of Christianity as well.

The next visit was in a home where Dr. Crooks had been called late one night to attend a girl unconscious with fever. Life was almost gone, but with heroic effort it was saved. Nothing opens homes to missionaries like the medical work. Mrs. Missionary was given a warm welcome, especially from the girl whose life had been saved. "Please don't sit on that rug," she said, as Mrs. Missionary was about to settle on a straw rug, "wait a second." A gentle bump from the inner room announced the arrival of the borrowed rug via the window, and proudly it was brought forth.

Thus ended the visits in that community, and altogether Mrs. Missionary and Boa Kam had a most delightful morning. The cause of education was enhanced, the Gospel preached and the family silver aired. They went back through the busy market, where the school-girls called to them from all sides. Mrs. Missionary rejoiced as the girls came out to greet her. She remembered not many months back when not one of these girls was touched by the Gospel. Now the school has opened all these homes to Christian influence. One hundred and forty girls were enrolled in the Katherine Fleeson Memorial School last year, making it rank among the largest girls' schools in all Siam.—FLORENCE B. CROOKS, in *Woman's Work.*

THE STONE BABY.

Little Japanese Uner was dead. His Buddhist mama was *so* grieved. He was all the child she had and now he was gone and it *was* so lonesome. But that wasn't the worst of it. His mama believed his spirit had to go into a dog, or cat, or cow, or chicken, or something, and go right on living. Who knew whether folks would be good to the animal that had Uner inside! He could no longer talk and they would not know. Poor little boy! and the tears fell fast.

"I will go and see about it right off," she said. So she sped away to a stone-cutter.

"Get me a little grey slab of stone," she said, "and chisel out on one side of it a baby's head as like my baby's as you can make it. Do it clearly and do it quickly. I must get it to the temple at once, that Kwan Yin may take pity on my little son and keep him from harm."

This mama was rich. When her stone image was done, a servant carried it for her to the temple and set it down in front of the big Japanese god. A poor neighbor of hers stole up wistfully. Her baby

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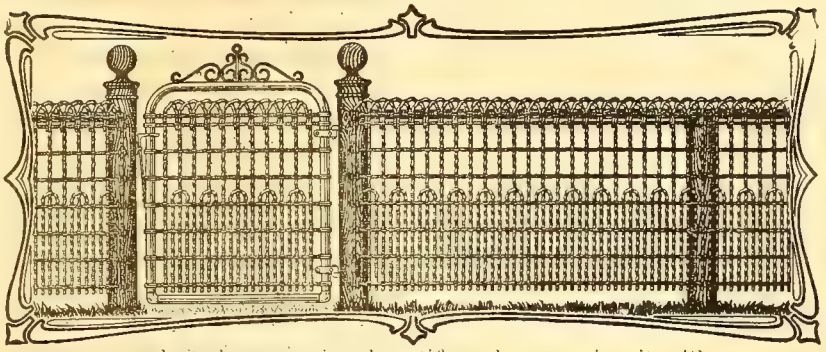

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——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

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GEO. L. REYNOLDS, A. B., *Principal.*

also was dead. She had no money to make an image, so she longingly laid down by the other's slab a plain little stone from the brook.

So many, *many* mamas must have cried tears, for there was a regular forest of little grey silent babies standing in front of the big god, yes, and heaps of little stones from the brook, too. The mothers had prayers written out for them on strips of strong paper. These were fastened on to the front door with thousands of others. Maybe the mother thought wistfully, "I wish I knew whether the great Kwan Yin, who must look after my child, was a man or a woman. How queer it would have been if Uner had not known, when he saw one of us coming, whether it was his father or mother. Anyway, O great Kwan Yin, carry my little son safely through all his troubles to a good time and a great peace somewhere beyond." She had finished.

The big, still idol kept on being big and still. The little grey stone babies were as silent as ever. The last baby come to this strange nursery, the little stone Uner, copied the manners of the rest and said never a word, and his mother went away crying still for the little arms that would not go round her neck any more.—Mission Studies.

—The Living Church: "'Socialism' is an alluring word; but the word must not blind us to facts as to what is preached and practiced in its name. The current political socialism of the day offers, largely, a gospel of hatred and of class war, by means of which to reach ends that seem good. The church may largely approve those ends, but it must substitute a gospel of love as the means of attaining them."

—China continues to show an extraordinary interest in the Scriptures. Writing from Shanghai, Dr. G. H. Bondfield reports that the issues from the Bible House there for the month of April alone exceeded 317,000 volumes. During the first four months of this year 158,000 more books were issued than during the corresponding four months of 1912. The increased demand is not merely for Gospels, but for Bibles and Testaments; nearly 5,000 more Bibles and 6,600 more Testaments have been called for.

BAPTIST DOCTRINE.

W. C. TYREE, D. D.

Last month we considered what Baptists believe and teach about the Bible, the first in the list of our distinctive doctrine. This month our subject will be the second in the list of our distinctive doctrines, viz.: What Baptists believe and teach about the church. Our views on this subject differ from the views held by other denominations, and the difference involves so much and is so important every Baptist, young and old, should understand it thoroughly.

II.

"A church is an organized body of baptized believers in Christ. Every church is a separate and independent body accountable only to Christ and governed only by the Word of God. Every member of the church has equal rights and privileges. There are two and only two offices in the church with scriptural warrant and authority, the office of pastor and the office of deacon. There are two and only two ordinances for the church to observe, viz.: Baptism and the Lord's Supper."

We believe it is the privilege and duty of all true disciples of Christ, all who have believed on Him and surrendered to Him and trust in Him as a personal Savior, to join the church and that only such should be members. Believers in Christ are converted or regenerated, so we believe that a church should be made up only of converted or regenerated.

Baptists have always contended for a regenerated church membership, which of course, means a clear and distinct separation between the church and the world. This doctrine has been and to some extent is still peculiar to the Baptists and it is to us a fundamental doctrine. By teaching and contending for this we have probably rendered our greatest service to the cause of vital religion and to the world. Other denominations have taught and do teach that the church is the right place for people who intend and are trying to live right. Others teach that to be in the church will help people to become Christians and then the church will help them to become better Christians. But we teach that the church is not the right place for people until they have become converted or regenerated.

We believe that the first command which Christ gives to those who believe on Him is to be baptized, and we think that every one who accepts Christ as Lord and Savior should obey this command as soon as possible. By doing this we make a public declaration that we have become a follower of Christ and we believe that no one who has not obeyed this command and made this public declaration ought to be a member of the church. So we believe that the church should contain only regenerated people who have been baptized. We believe that every church is a separate and independent body. It is not as other denominations hold a part of a general system. A church is not dependent on any other body of men for its regulation or government. It is not responsible to any council, conference or synod for its actions, its decisions or its doctrines. Each separate church should regulate and govern itself according to its own interpretation of the will of Christ as it is revealed in the New Testament. As each church is thus separate and independent we do not speak of the Baptist church as a whole, but of Baptist churches. The members of the church are all on the same level. There should be no separate orders or classes, but each one of its members, however humble or obscure, has the same rights, privileges and authority as the others. In government therefore a church is a pure democracy. The vote of one member counts for as much as the vote of another, and in all church decisions and actions the minority is governed by the majority. According to the New Testament, as we understand it, there are two, and only two officers in a church whose authority the members are required to recognize and respect, the pastor and deacon. We do not have presiding elders, bishops, priests or popes because we do not find authority for such officers in the New Testament. The words bishop and elder do appear there, but the connection in which they occur shows plainly that they mean the same thing that pastor means. So all three refer to the one and the same office. To the church we believe two ordinances have been committed to be perpetually observed, viz.: Baptism and the Lord's Supper. So both of these are church ordinances to be administered only by the church. No one should administer the ordinance of baptism as an individual and upon his own responsibility, but only by authority of some church should he baptize a candidate who has been approved by the church. The Lord's Supper also should be celebrated only by the church, and confined to those who are members of the church. We do not believe the New Testament teaches that any individual should, as a priest, administer the bread and wine used in the Supper, to any body as a sacrament, as is sometimes done in other denominations.

That is what we believe and teach about the visible and local church so often referred to in the New Testament. In a few instances the word church is used in the New Testament in another sense. In Matthew 16: 18, Christ says to Peter: "Upon this rock I will build my church." In Hebrews 12: 23 the writer speaks of "the general assembly and church of the first born who are enrolled in heaven." In these and a few other passages the reference is not to the visible local church, but to all who have been redeemed by Christ both on earth and in heaven. In this latter sense the word church occurs in the New Testament only a few times but it is often used in the former sense to designate the local body of baptized believers in Christ.—Baptist Messenger.

THE JUDGMENT OF CHRIST.

He sat down over against the treasury and watched the worshipers as they brought their contributions to the support of the Temple and the care of the poor. It will not be difficult to imagine some of the crowd who passed before the Savior's eyes. Human nature was the same then as now. Fashions of thought are ever changing, essential life remains the same. The fickle seasons alter the colors of the landscape; its general contours abide. Take the crowd that goes to church to-day, and with slightly differing modes you have the crowd that went up to the Temple in the days of our Lord. Let us look upon two of the types.

Here comes Dives, somewhat haughty and supercilious, "clothed in purple and fine linen," and most evidently "faring sumptuously every day." If we are walking in the crowd and are anywhere near him, we may overhear snatches of most familiar speech. "Trade bad!" "Taxes heavy!" "Innumerable calls!" "Terrible losses!" "Don't know what the country is coming to!" "Have to retrench and reduce all round!" But if we could hear a deeper speech, even the speech of the heart, we might hear a different story. At any rate, superstition is not quite dead, and Dives regards the treasury as in some way a custodian of his own wealth; a little charity is a good investment, it may conciliate good fortune, and hedge him about with hallowed serenity. So he drops his loud-sounding gift into the coffers; and the eyes of Judgment are looking on.

But here comes a widow, known by her garb of sorrow; a "poor widow," as is evidenced by her faded dress and wasted face. Her eyes are fixed upon the ground, or when she lifts them they have that far-away look which sorrow so often brings. Perhaps as she goes she is repeating to herself some of the psalms of the sanctuary. Perhaps we might overhear her saying this: "It was too painful for me, until I went into the sanctuary!" And she carries something in her hand, "even all her living," and she quietly, almost stealthily, but gratefully, drops it into the treasury; and the eyes of Judgment are looking

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execpt Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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on! "And He called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity, but she of her want did cast in all that she had, even all her living." And there the woman stands, with her two mites in her hand, and the generations come and go, but her figure and her sacrifice will never fade away. She gave "two mites which make a farthing," and she achieved unconscious immortality.—Rev. J. H. Jowett.

MARRIED.

* * *

JOHNSON-THOMAS.

On Oct. 15, at 10 o'clock, at the beautiful country home of Mr. and Mrs. Byrd W. Johnson, of Stokesdale, N. C., was celebrated a wedding of rare beauty and of much interest to friends and relatives.

The marriage vows were taken by their fair young daughter Effie Parmelia and M. Walter Thomas. Seated at the organ was Miss Clara Byrd of Summerfield, surrounded with ferns and chrysanthemums, when sweetly chimed forth the first faint notes of Mendelssohn's wedding march during which from out the adjoining room slowly proceeded the bridal party in order thus:

Miss Nina Johnson, sister of the bride, as maid of honor was attended by Alfred B. Bray of Stokesdale as best man; next came Jessie Byrd of Summerfield with Ira N. Johnson of Greensboro, a brother of the bride; lastly came the bride and groom.

Just at this point the waiting company were attracted by a vision of loveliness, the bride hanging on the arm of her betrothed, handsomely attired in a traveling suit of navy blue cloth, hat and gloves to match.

The vows were spoken by Rev. W. F. Kennett. Only a few near relatives and friends were present. Immediately after the ceremony Mr. and Mrs. Thomas left for Washington, New York and other northern cities. Mr. Thomas is a promising young Christian man, whose life and character are reputed to be such as his bride and new-found relatives can be proud of. He is a native of Rockingham County and well known in the county and has been secretary for J. T. Price for several years.

Miss Johnson is a lineal descendant of Sampson Lanier, being a great-great-granddaughter of his and comes of a very aristocratic family.

She is a beautiful young lady, a fine Christian girl, and is one of Flat Rock's most faithful members, being organist and secretary for Sunday school.

We wish for them a long and happy life.

One Who was Present.

BEING in doubt, I say,
Lord, make it plain!
Which is the true, safe way?
Which would be in vain?
I am not wise to know,
Not sure of foot to go,
My blind eyes can not see
What is so clear to Thee;
Lord, make it clear to me.
Being perplexed, I say,
Lord, make it right!
Night is as day to Thee,
Darkness as light.
I am afraid to touch
Things that involve too much;
My trembling hand may shake,
My skill-less hand may break—
Thine can make no mistake.

—Eleanor Chesnut.

(The writer, Eleanor Chesnut, was massacred in China during the Boxer uprising.)

—Prof. Edwin E. Goldmann, professor of surgery at Frieburg University, who devoted almost all his life to the study of cancer, died recently at Frieburg, of cancer of the liver.

—John Townsend Trowbridge, the author, has reached the age of 86 years.

—The church in which President Wilson has been worshiping Washington has recently been sold to the colored people. A new church will be built in a more desirable neighborhood.

—One hundred acres of the Florida national forest will be sown to maritime pine seed this fall. Maritime pine is the source of the French turpentine industry.

—San Francisco recently received its first cargo of lumber from the Tongass national forest, Alaska. The shipment consisted of 1,500,000 feet of Sitka spruce.

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VOLUME XIX — GREENSBORO, N. C., THURSDAY, — OCTOBER 16, 1913. — NUMBER 47.

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1. I believe that all men are sinners.

2. I believe that God the Father loves all men and hates all sin.

3. I believe that Jesus Christ died for all men, to make possible their salvation from sin, and to make sure the salvation of all who believe in Him.

4. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lordr Jesus Christ.

5. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sins. This is justification.

6. I believe that all who receive the forgiveness of sins are at the same time made new creatures in Christ Jesus. This is regeneration.

7. I believe that all who are made new creatures in Christ Jesus are accepted as children of God. This is adoption.

8. I believe that all who are accepted as children of God may receive the inward assurance of the Holy Spirit to that fact. This is the witness of the Spirit.

9. I believe that all who truly desire it and seek it may love God with all the heart, soul, mind and strength, and their neighbors as themselves. This is entire sanctification.

10. I believe that all who persevere to the end, and only these, shall be saved in heaven forever.

—A brother writes protesting against the publication in the *Herald* of such matter as the governor's good roads proclamation and popular talks on law. We have respect for this brother's opinion—as much respect perhaps as we could have for any opinion that we think false. We do not know this brother personally, only by his letters of which this is not the first of the kind, if we are not mistaken; but we respect him a great deal more than we do this particular opinion of his. We believe he could do what we could not do: that he could trudge through the mud to church on Sunday morning, sit down in a cold and dirty room, with window panes out and the floor unswept, and be perfectly comfortable and happy dreaming and singing of heaven. We believe in heaven too, but we cannot wholly disregard present surroundings, and we believe in a Christianity that moves people to try to improve conditions in this world. We believe that Christianity is at the bottom of the good roads movement among Christian and enlightened people. When our governor asked us to publish his proclamation, we thought we would be doing a good and proper serivce to comply with his request. We were glad to hear one of our readers say recently that the people of his community are going to turn out at the time named by the governor and work the roads. As to the talks on law, these deal with matters of personal rights and obligations such as every right-feeling man ought to want to know about in order that he may deal fairly with his fellowmen. We pay the writer of these talks for them, and supposed we were doing our people a real service by presenting them. If, however, there are many like our good brother referred to above, we will save ourselves the expense. We don't expect to hear of many who object to this use of a portion of our space.

AN UPREACHING COMMUNITY.

We do not find "upreaching" in our dictionary, but we need the word and so coin it to describe a community we were in last Sunday. We had heard of an M. P. church that originated in this peculiar way: A number of farmers, not church members and not Christians, living in Chatham Co., felt the need of church privileges and Christian influences for their families. They talked about the matter and one day met on a hill in the woods, made a clearing, built a brush arbor, prepared seats and erected a platform and rude pulpit and then sent an invitation to Rev. Wm. Amick to come and hold a protracted meeting. He came and preached with his usual earnestness and had a great meeting, those farmers who built the arbor being among the converts. A church was organizzed and a house of worship built and named Hope. This church is now on Chatham circuit under the pastoral care of Rev. J. H. Bowman. By his invitation we preached for him in Hope church last Sunday. After the services, Mr. Isaac Dunlap, a Baptist brother present, spoke of the interesting history of Hope church, recounting the circumstances which enabled us to identify it as the church of whose peculiar origin we had heard. We felt that we were on sacred ground. Nearby the church is the cemetery where probably sleep some of the first members, for that occurred nearly forty years ago. Hope church has taken on new liife in recent years. The congregations are now good and there is a live Sunday school under the superintendence of Mr. W. J. Underwood, a Presbyterian brother of so broad and liberal spirit that he works with our people as if they were his own. A town has sprung up around Hope church bearing the euphonious name of Bonlee. It is a station on the Southern and one of the termini of the Bonlee and Western Railroad, a new road built and owned largely by Mr. John Dunlap. The Dunlap brothers are enterprising business men, running mills at different places, besides this railroad, and they have done and are doing much for material development in this community. The town of Bonlee has quite a number of neat new residences and stores are coming in. There is also a Baptist church with a devoted membership which gives promise of a bright future.

But not satisfied with this achievement, the community is now reaching up after higher educational advantages. A corporation has been formed and preparation made to build a splendid high school building. Mr. John Dunlap who gives the site and $10,000 toward the building and equipment also pledges $1,000 a year for running expenses for five years. It is the purpose to establish a school of high grade and make its advantages available to people of small means. The contract for the building has been let and the school is to open next September.

During our say in Bonlee we were pleasantly entertained in the homes of Bro. Wm. J. Underwood and Bro. W. J. Talley. The latter is the general manager of the Bonlee and Western Railroad and is making it pay dividends.

SOME QUESTIONS.

While things are being said, I too will have my little say.

I find in the Constitution of the Methodist Protestant Church,

ARTICLE XVII.

Provision for Altering the Constitution.

1. Alterations of this Constitution may be effected by means of overtures, submitted by the General Conference, and confirmed by two-thirds of the Annual Conferences.

Is there any other way by which the Constitution of our Church may be lawfully altered?

Why talk of clothing delegates with conventional powers?

What are conventional powers? and where do we find in the Constitution of our Church anything about conventionaal powers?

The Constitution says that "Alterations of this Constitution may be effected by means of overtures, submitted by the General Conference." How about a committee of the General Conference submitting overtures to the Annual Conferences? Could the General Conference, under the Constitution, delegate to a committee the authority to submit overtures? If a committee has this authority, why go to the trouble and expense of calling a session of the General Conference?

The name Methodist Protestant Church is a part of the constitution of that church, Article I. Can that name be changed without an overture, submitted by the General Conference, and confirmed by two-thirds of the Annual Conferences?

If the name is changed according to the law of the Church, does that carry the property of the Methodist Protestant Church to the church of the new name?

I suppose that nearly all of our church property is deeded to trustees for the use and benefit of the Methodist Protestant Church. If the name of the church is lawfully changed, is not the church of the new name the owner of all the rights and privileges of the Methodist Protestant Church?

Perhaps some of our lawyer members can answer these questions.

In the consummation of the proposed union, if all is done according to the plain letter of the Constitution, will not a way be opened for almost endless litigation? and will not litigation follow? And if this thing is done hastily, will there be any fewer denominations? And will not hard feelings and heart burnings follow? And will these things be for the glory of God?

I am not opposed to the proposed union, nor am I a stickler for a name. I do not even get insulted—strange as it may seem to some—when some one calls me a Protestant Methodist instead of a Methodist Protestant. But I do not much like to be called a Protestant—specially when it is pronounced *Prodezun*—and that is what we will be called, if we take the proposed new name. Any one that wants to may fool himself into believing that he will be called United Protestant. And if he is, what will it mean?

We would have to be continually explaining what we were and what we stood for.

No, I am not a stickler for a name, and a rose by some other name would even smell the same to me. But I would like for the name to have a pleasing sound—"harmonious to my ear."

I am in favor of the union—but if it is going to cause a split in our own ranks, I stay with the friends that I have loved and with whom I have labored these years. For what is the good of a union that will be a division? Some individuals may profit by such a union.

So far as I am concerned, the name does not stand in my way.

I am for union when it is such a union as the whole Methodist Protestant Church will willingly and freely enter; till then not for

Yours truly,

C. L. Whitaker.

THE UNION QUESTION.

Having read all that has appeared in the *Methodist Protestant* and *M. P. Herald* in reference to the proposed union between the M. P. Church and the U. B. Church, I must confess that I have seen no evidence adduced that has convinced me of the wisdom of the proposed union. There has been some beautiful *sentiment* expressed, but solid proof of the good that is likely to come to the M. P. Church as a result of such union, I have failed to see. There has been a dealing in glittering generalities, but real, practical, tangible, concrete facts, have been wanting. It has all been too mazy, misty, shadowy. When persons "get it into their heads to get married," they can always see good and convincing reasons, whether anybody else does or not; so it seems that an element in the M. P. Church has determined to get married, *nolens volens;* and they seem to think that the present "offer" is the best "chance" that has come their way. But marry, they must. They seem to write upon the assumption that the thing is sure to "come off," and that it is folly, or sin, to oppose it. But what sound, substantial reasons have been given for this proposed union? Just because somebody thinks it is the thing to do? Is that all? This seems to be about all the reason that we have seen. But union is beautiful! Indeed it is, where there is real unity; but mere organic union without the spirit of unity, is but an empty name. We would not be understood to oppose that unity, or oneness, for which Christ prayed, as recorded in the 17th chapter of John, and of which Paul speaks in Eph. 4: 13; but this is something more than the organic union of Christian bodies. Something infinitely deeper, closer, intenser, and more divine, than something done by a little conferring, a little legislating of the few for the many, the most of whom have never been consulted. Yes, we are intensely in favor of that unity for which Christ prayed, and about which Paul wrote; but this can never be realized in the manner that is being proposed. It is a matter of the spirit and inner life.

Will some one please tell us what real good will come to the M. P. Church by this proposed union, if consummated? Will it make us better Christians? Give us more power with God and with men? Give us easier victory over the world, the flesh and the devil? If so, we ought to consummate it by all means; if not, where is the advantage? We fail to see it.

Is it material good? We fail to see this. For the churches united will not have a single member, nor dollar more, than the two have apart. With just the same amount of work to do that they have separated. So where is the gain? Now if the U. B. Church would cease its present work and help us do our work, that would help us immensely; or if we were to cease our work and help the U. B. do theirs, this would be quite a help to them. But for each to continue doing his own allotted work as is now being done, where is the gain? A man has $100 in one purse and $500 in another; he takes the $500 out of the one purse and puts it in with the $100; but has he any more money by this juggling? Of course not. We can bunch, or pool, our dollars, but we cannot pool our mission stations, churches, nor colleges; and it will be difficult to pool our official organs. We M. P.'s have failed to consolidate our two general organs after 36 years of contemporary existence. So where is the real material gain? Not a man nor dollar gained; not a bit less work to be done.

There might be the cutting off of a few general secretaries; but of this we have no assurance. This is the only ghost of gain that we can see on this ecclesiastical horizon—a mere phantom.

But what of the loss to the M. P. Church, should this thing consummate? This seems to have had a small place in the thought of the most who have written. Some enterprises are being hindered already by this union agitation. How many or extensive, we know not. But we believe that there is more of it than we have anticipated. I feel that we had better not hurry. Go slowly. Be careful. Take time to think. as we attempt to steer our craft up this

tortuous stream. Let us have something more than beautiful sentiment and glittering generalities. Facts, brethren, facts. We want the substantial, tangible, concrete reasons. Something more than that it is beautiful, and that it will make us "bigger." The size of a thing does not of itself determine its value. We believe that the veil ought to be taken away, so that all the people can *see,* and then give each one a chance to register his convictions. What we have said, I suppose, will not create a ripple on the ecclesiastical waters; but we wanted to say it, and will say, in conclusion, Let well enough alone, unless we are sure we can do better. J. F. Dosier.

CHURCH UNION.

I have watched, with deep and increasing interest, the discussions on the proposed union of the Church of the United Brethren in Christ and the Methodist Protestant Church and, so far, I have seen nothing that convinces me that this union is not desirable and practicable.

Some who favor the union oppose the basis of union as agreed upon by the Commissioners of the two churches. Others, and I am inclined to think that they are greatly in the minority, oppose the union on general principles. They do not want to unite with any church. I have all due respect for the opinion of those who do not think as I do upon this matter and I accord to them the same privilege that I ask for myself, and that is, to act according to their own judgment. However, for me this last reason is not a valid one. As I see it, those who take this position must furnish the wisdom that justifies the existence in the United States of one hundred and eighty five different Protestant denominations. I do not believe that it can be done. Common sense, business economy, and Christian brotherhood are all against it. I do not believe that Jesus intended that His church should ever be broken up into so many different and rival bodies. It was not so at the beginning and should not be so now. Such conditions as we now have give rise to small and struggling churches, necessitate an underpaid ministry, and make business economy in the use of both men and money impossible. Many communities all over the country are trying to support two, three, and four churches, and in many cases even more than that, when one, and at most two, are amply sufficient to do all the work of the community. Who can argue that such conditions best promote the Kingdom of our Master and that this is even a rational, not to say economical and Christian way, of doing the work? The tendency of this union and all other like unions is to eliminate such conditions and to magnify the real spirit and purpose of the church.

As to the basis of union agreed upon by the Commissioners of the two churches, I have to say that it is not to my liking in every particular. If I had made it myself, it would not have been beyond criticism. But my hope is that the wisdom and Christian fairness in both churches may find a way to so amend the basis of union as to disarm criticism and unite the vast majority in both churches on this great question. If this cannot be done, then it seems to me that the time for this union is not yet.

It muse be remembered, of course, that no union can be consummated without concessions by both churches, and as I understand the situation, both churches have made concessions. It must also be remembered that enough concessions cannot be made to satisfy, in every particular, the individual preferences of the four hundred and fifty thousand members in the two churches. But what can be done, I sincerely hope, is to find a basis of union upon which the vast majority in both churches can be agreed. If the union of these two churches is "desirable and practical," as our last General Conference unanimously declared and as our brethren of the U. B. Church have also emphatically declared, then it does seem to me that it will be an ecclesiastical crime for either church to defeat it. If it is desirable, it ought to be, and I for one believe that it can be, without the surrender of any principle either in doctrine or polity that is vital to either church. Why then keep them longer apart? I cannot see the wisdom of it. I believe that God wills this union and that it will be consummated if these two churches follow the divine leading. S. W. Taylor.

Oct. 13, 1913.

ASSESSMENT ON VANCE CIRCUIT FOR GENERAL INTERESTS.

In last week's issue of the *Herald* Brother Whitaker calls attention to the difference in the assessments of Vance and Roanoke Cts. The comparison shows Vance up very unfavorably. Bro. Whitaker got his information from the Minutes, and is therefore to be excused. I do not know whether the assessment committee is to be blamed, or the publishing committee. But the fact is Vance Circuit is assessed for general interests, including president's salary, $224.00. I think, however, there is at least a grain of justice in Bro. Whitaker's criticism. I guess about the only thing taken into consideration in laying these assessments is the willingness of the people. I suppose this is about what Bro. Whitaker and myself would do if we constituted the committee. If we were trying to haul a heavy load up hill, and had just two horses, one a good puller, and the other no puller at all, we would expect the puller to draw the load. I know this is a good way to balk the good horse. I sometimes wonder how much longer the old faithful horse is going to tug at the load. How to get things evened up, and each one to do his part is a problem which I wish some expert mathematician would solve for the North Carolina Conference of the Methodist Protestant Church. Bro. J. F. McCulloch seems to be good in mathematics: possibly he can give us a solution of the problem. J. A. Burgess.

[There is a famous problem called The Problem of Three Bodies which has perplexed mathematicians for centuries. The papers recently reported that this has been solved by a mathematician in the North of Europe—a Swede, I believe. As I have gotten somewhat out of the mathematical habit, I would suggest that this problem be referred to him.—J. F. M.]

"From all the dark places
Of earth's heathen races,
O see how the thick shadows fly!
The voice of salvation
Awakes every nation,
'Come over and help us,' they cry.
The kingdom is coming,
Oh, tell ye the story,
God's banner exalted shall be!
The earth shall be full of His
Knowledge and glory,
As waters that cover the sea!"

"SISTER MATTIE GIVING."

One of Mrs. Peabody's Jubilee stories lingering in the memory has been brought to surface by the present discussion of tithing and systematic giving. It is of a man who wandered into a church one day and found another man sitting alone near the back, listening to the serious discussion of a band of women at the front. Unable to get an understanding of the subject, but certain from the solemnity of the women that it was a matter of weighty importance (surely not of cheer and happiness), the newcomer approached the other man and murmured: "I beg your pardon. Can you tell me what the ladies are discussing?" "I am sorry, but I cannot," replied the first. "I have been here only a few minutes and haven't heard much; but as nearly as I can gather, they are holding a funeral service for Sister Mattie Giving." And yet "the Lord loveth a *hilarious* giver."—Selected.

—Our Register of Deeds is being sued under charge of issuing a marriage license to a girl under 18.

NORTH CAROLINA CONFERENCE.

The eighty-eighth session of the North Carolina Annual Conference will convene November 19, 1913, in the North Main St. Methodist Protestant Church, High Point, N. C., at 10 o'clock A. M., Rev. A. G. Dixon, pastor.

High Point is on the main line of the Southern Railway between Washington and Atlanta.

C. A. Cecil, Pres., High Point, N. C.
N. G. Bethea, Sec., Henderson, N. C.

FROM OUR PASTORS

MT. HERMON CT.

The fourth quarterly conference will convene at Mt. Hermon church on Saturday before the first Sunday in Nov. at 1:30 P. M. All members of said conference who are specially interested in properly closing up the business interest of the circuit for this year and wish to take some forward steps toward another year are especially requested to be present.

E. G. Lowdermilk, Pastor.

ASHEVILLE.

The preacher has time for but a word this week, but it is the most important word that has ever come from west of the Blue Ridge, a word for which you have been listening for many years. *The contract for the building of the Asheville church has been awarded.* Now sing the doxology and rejoice with us. We will tell you all about it next week.

Contributions to the Building Fund.

Col. S. V. Pickens	$50.00
Miss Jennie Pickens	10.00
Mrs. Eliza Greenwood	10.75
T. E. Davis	1.60
W. A. Swain	1.05
Asheville S. School (Talents)	38.72
"A Friend"	10.00
Total to date	$122.12

Let us have yours.

PIEDMONT CT.

I am going to give Peter Slewfoot another chance. On last Saturday afternoon I came back from Winston, and when I got near my boarding place I saw a large crowd assembled at the house, and I could not imagine what was the matter. I drove on to the house and then everybody began to smile, and I soon saw what was up. The good people of the Canaan neighborhood and some from Mt. Pleasant had gathered to give the pastor a pounding. They soon had a long table spread with everything good to eat on it, and then they brought out an eighteen-dollar suit of cothes and a four-dollar pair of shoes and presented them to the pastor. We then ate to our satisfaction, and then a short talk by the pastor, and we sang a good old song, had prayer and then all journeyed homeward. It was indeed a glad occasion, and may God bless these dear people for their tokens of esteem and love, and may God enable us to be a greater blessing to them than ever before. A. D. Shelton.

MOCKSVILLE CT.

I have held seven special meetings on the work; I have two others to hold. We have had good meetings: 54 conversions and a number of reclamations; 21 have joined our church and others will join on my next round. Rev. S. M. Needham helped me in one meeting and did good earnest work, and it did the church good. Rev. T. E. Davis aided in one meeting and preached well; all enjoyed it. Rev. W. P. Martin was with me at Bethel two days and did some fine preaching. He was with me also at Elbaville. Rev. W. C. Lassiter came and joined us on Monday and remained until Wednesday night. He did good faithful work. Bro. Martin and I stayed till Friday; closed with good success. Rev. Geo. E. Hunt was my help at Union Grove, and he did some able preaching, as he always does. And I am sure that all the people greatly appreciate the faithful and efficient services, and will join me in thanking these brethren for the good work they have done among us.

We were hindered much by rain. I think every meeting would have been much better if we had not been rained out so much of the time. I am encouraged to find that the people are taking a greater interest along all lines of church work. I am hoping to bring up every claim in full this year.

The third quarterly conference declared Bro. Lonnie Hopkins elected delegate to the Annual Conference. Bro. Charlie Carter was elected alternate. J. W. Self.

To the Official Members.

Brethren, get busy and have good reports. You know it will be only about four weeks to the Annual Conference. Our fourth quarterly conference will meet at the parsonage at 11 o'clock on Saturday before the second Sunday in November. We hope to have Bro. Cecil with us on that day if he can come. J. W. Self.

ANDERSON AND YARBORO CTS

We have about finished our revival work for the year. The last meeting was at Cross Keys. Great interest manifested, but was rained out.

We have had a very prosperous year. Good revivals in the churches; forty-eight additions, with a few more to be received yet. Yarborough, 16; Liberty Hill, 15; Fairview, 10, and Harmony, 5.

Our congregation has continued to grow all the year. Sunday schools show good increase especially: Anderson charge has about doubled their attendance.

I am gratified with the interest manifested. While I have such a large work I can't give much time to any church, the people have been loyal and I have enjoyed the co-operation of the people. Peace seems to reign in all the congregations. Anderson charge has reached the point where they want (an omission in the copy comes here which we cannot supply. Editor) mountain called Pinnacle. I wonder if Bro. Hunter lives on that mountain. I assisted J. E. McSwain in meeting; found him doing well. W. A. Lamar.

OUR M. P. SCHOOL AT DENTON, N. C.,

Conducted by Rev. G. L. Reynolds and Miss Martin, is now on a sure foundation and the school seems to have a bright future, and I believe our people will stand by the school and make it go forward.

Will all those who are interested in the educational work of the M. P. Church and the upbuilding of God's Kingdom through our beloved church please send me some amount of money at once to pay the debt on the building and buy a little more land for the use of the school. Brethren and sisters and friends of the M. P. Church, please respond at once with some amount to this worthy cause and encourage a tired teacher. Send all money to me at Concord, N. C. Yours in His service,

D. A. Braswell.

HALIFAX CIRCUIT.

The fourth quarterly conference will convene at Bethesda church on Friday before the second Sunday in Nov., this being the 7th day of Nov. Rev. C. L. Whitaker will preach at 11 o'clock; there will be dinner on the grounds and the quarterly conference will be held in the afternoon. A full attendance is desired.

There will be a meeting of the membership of Eden church on Friday before the 1st Sunday in Nov. at 2 o'clock. Every member of the church is asked to be at the church that afternoon, as there will be business of importance to transact.

J. E. Pritchard, Pastor.

OLD FOLKS' DAY AT GRACE CHURCH.

The morning service at Grace Church next Sunday will be for the older members and friends of the congregation. All parents and elderly people are cordially invited to attend

—Attendance at Grace S. S. last Sunday was 226. The enrollment went up to 264.

—Rev. M. McG. Shields, moderator of

the N. C. Synod of the Presbyterian Church, preached a helpful sermon at Grace Church last Sunday.

IMPORTANT NOTICE.

Those coming to the Annual Conference in High Point, Oct. 19-24, hoping to be entertained, will please let me know within the next ten days. Pastors need not do this except for the sake of their delegates. But I shall look to pastors to report for their delegates. Some have already reported. Our meeting begins Sunday, Oct. 19, and as soon as that is over we must get to work in earnest to get things in readiness for Conference. Any suggestions for arrangement of program are now in order.

A. G. Dixon.

High Point, N. C., Oct. 14, 1913.

—Bro. John M. Coble of Liberty went to Sanford last Saturday to visit his son who is a highway engineer.

—A Russian explorer has discovered a new island in the Arctic ocean. It is described as mountainous and uninhabited. We do not expect to hear of any great migration of settlers to it.

—The exhibits of the Sharps at the fair here are attracting much attention. They are among Guilford's best farmers.

—Miss Talley, of Bonlee, has gone to Burlington to take a position in a milliner's establishment.

—Another great sea disaster is reported. The Steamer Volturno caught fire in time of a storm. Other ships came in response to the wireless call but so stormy were the waters that rescues could not be made and 136 people went down to watery graves. At last a ship laden with oil came and by spraying oil on the waters the sea became calm enough for small boats to be used and many were saved.

—The Odell Hardware Co. has recently been making an exhibit of a fireless cooker, which we have been long convinced is a good thing.

—The Journal and Messenger: "The Roman Catholics are coming to the view that their Vulgate edition of the Bible is not what they want it to be. It was made to conform in large measure to the Tyndale and, finally, the King James translations; and now that there has been some improvement in the common version, it is in order for Rome to avail herself of the scholarship of the age. Accordingly, Abbot Gasque, head of the English Benedictines, is on his way to this country in an effort to raise funds for the proposed revision. Cardinal Merry del Val has given him a letter informing him that the pope highly approves his project, and it is probable that he will meet with much success in his mission for money."

THE SUFFERING WAY.

"In bringing many sons unto glory, to make the author of their salvation perfect through sufferings."

"Alawys bearing about in the body the dying of Jesus, that the life of Jesus may be manifested in our body."

Oh! this is a Suffering Way—
My feet are weary,
My heart afraid—
As I go, I query
"Why am I made
To walk in this Suffering Way?"

Oh, this is a Suffering Way!
When I cast my heart
In the furnace of fire
It seemed to burn hotter—
I questioned the potter.
"Is it your desire that I suffer this fire?
Do you wish me to stay in this Suffering Way?"

Oh, this is a Suffering Way!
I am near the close of the day—
Now I surely may rest—
I know it is best.
I have borne the day's burden,
Now I wait for my guerdon,
And here by the wayside I'll tarry and stay
Just outside the Suffering Way.

But right in the Suffering Way
I saw One on before—
His visage was marred,
His body was scarred
Than all others more—
The print of the nails and the spear
Even there I could see clear
That my heart gave a bound,
And again I had found
My place in the Suffering Way.

And there in the Suffering Way
My feet that were weary before
Seemed to spring with a bound
Of rest newly found—
My heart that was sore afraid
And questioning, "Why am I made
To walk in this Suffering Way?"

Seemed so full of joy, it must shout and sing
Of its freedom and gladness.
A glad new ring
Gave place to erst sadness.
Like a bird on the wing
I sped on apace,
Till I came face to face
With the One in the Suffering Way.

—M. M. F. in Woman's Work in the Far East.

—Religious Herald: "Some people come out from the 'Hardshell' camp like Pharaoh wanted Moses to come out of Egypt—'a little way'; others come out as Moses did come—entirely out. One of our state evangelists recently had a remarkable experience in a county in southern Virginia, where 'Hardshell' sentiment prevails, even in a so-called missionary Baptist church. He preached twelve sermons in eight days; had several professions of faith; received eighty-two cents for his service, and a deacon of the church charged him $2.50 for taking him to the station. Thank God and take courage. There was a time when Baptist preachers could not get out of a county except by way of the jail."

The following official statistics of religious bodies in Japan have been published by the Japanese Bureau of Religion:

Christians	140,000
Buddhists	29,420,000
Believing Buddhists	18,910,000
Shintoists	19,390,000
Believing Shintoists	710,000
Temples with priests	72,128
Temples without priests	37,417

It is especially remarkable that of the adherents of Shinto, which is the State religion, so few are Shintoists by conviction and in fact (that is "believing"), but it is declared to be true, because every official, officer, and teacher, must be a nominal Shintoist, tho he may be a Buddhist in reality. Of the temples without priests, large numbers are closed, and many others abandoned as speedily as possible.

The number of Christians reported is supposed to include Roman and Greek Catholics, but the enumeration is incomplete. Baptized Protestants alone number over 80,000, and with adherents must reach about 120,000. Roman Catholics report 65,000 (including children), and Greek Catholics claim 30,000. This would make a total nominal Christian population in Japan of over 200,000 men, women and children.

—Christian Intelligencer: "The Society for the Propaganda of the Faith, the one great Roman Catholic foreign mission agency of the world, reports receipts for 1912 of $1,610,000, a sum larger by $155,400 than in 1911, and the largest in the history of the society. Of this, $85,200 increase was sent by Catholics of the United States, or more than half. American Catholics contribute a far larger sum than any other, France alone excepted."

—Baptist Advance, Arkansas: "The believer has now everlasting life; and he shall not come into condemnation; for he is passed out of death to which he was in bondage into the freedom and blessings of life. Something worth more than gaining the whole world has happened to him."

POPULAR TALKS ON LAW.

FULFILLING THE CONTRACT.

By W. K. Towers, A. B., J. D., of Mich.

Not infrequently, in his anxiety to close a bargain, one will agree to furnish an article or perform services to the satisfaction of the other party. Your watch is out of order; you take it to a watch maker, yet hesitate about leaving it for him to repair. He agrees to fix it to your satisfaction. You wish to purchase a silver dish of a jeweler, but you desire a monogram placed upon it, and you doubt that he possesses the artistic ability and good taste to do the work so that it will please you. He assures you that he can and will please you. and that if he does not perform the task to your satisfaction you need not take the dish. You give him an order under these conditions.

You wish to have your roof fixed and driving a close bargain, insist that the carpenterr agree that he will perforrm the task to your satisfaction, else he need not be paid. You go to your tailor to place an order for a suit. In his anxiety to secure the order, which you seem somewhat loathe to give, he assures you that he will make you a suit that will satisfy you and that if he does not, you need not take it.

In each of these cases you have entered into a contract with the tradesman or workman, calling for the performance of certain labor and the furnishing of materials or the sale of an article. Now, suppose that in each of these cases the work specified is performed in a fair and workmanlike manner, with reasonable skill. Yet, suppose you have changed your mind in every case and no longer desire the article or the work that was done, or you feel that the work does not quite please you. Therefore, you insist that as the others took the risk of pleasing you, you are entitled to insist that they do it and if they do not you may refuse to accept the work which they have performed for you. They insist that the work is well done and that you ought to be satisfied. Your contention is that no one but yourself can say whether you are satisfied or not and that if you say you are not that settles it.

Suppose that the watch maker, the jeweler, the carpenter and the tailor all sue you, insisting that they have performed their portion of the contract and that you must make the payment agreed. Are you entitled to insist upon the letter of the contract and enforce your own word as to whether you are satisfied or not, regardless of whether a reasonable man would say that you ought to be satisfied? The answer is that in some cases you can and in some cases you cannot.

The watchmaker and the carpenter could force you to accept their work and make the agreed payment; the jeweler and the tailor would probably be forced to accept your decision that you were not satisfied, and make such other disposition as they could of the dish engraved with your monogram and the suit cut to your measure, without receiving any pay whatever from you. The distinction which the law draws between these cases is the distinction between work requiring a mechanical execution and a mechanical excellence and work designed to fit varying personal taste, as work of an artistic nature. If a brick foundation is to be built for your new shed, and is to be completed to your satisfaction, and it is completed in a substantial and workmanlike manner, and a jury of ordinary men decide that a reasonable man would be satisfied, then the law will insist that you ought to be satisfied whether you say that you are or not. So it is, also, with the repairing of the watch and the repairing of the roof. These are mechanical acts, and if the jury finds the work well and properly done, and believes in view of all the circumstances that a reasonable person would be satisfied, you will be compelled to accept the work, despite the fact that the agreement required that it should be done to your personal satisfaction. But a suit of clothes and a monogram upon a silver dish are matters involving personal taste rather than mechanical excellence. If these articles do not conform to your personal tastes you do not want them, and no one can decide that you ought to want them, for it is proverbial that there is no accounting for tastes.

It is a general rule that a contract must be performed literally. Neither party can claim to have performed the contract unlti he has done just exactly what the contract requires in all of its terms. The work or material to be furnished, or the money to be paid, must be supplied in the exact quantity and quality at the place and time specified.

Yet this rule, like all others, has exceptions, one of which we have noticed above. In certain classes of cases the law is inclined to allow substantial compliance with the terms of a contract as amounting to performance. When a matter involving many details is generally completed as specified, yet fails in details of minor importance, the law regards this as substantial performance and requires that the other party fulfill his part, though an allowance is made to cover the items in which the work was not as specified. Thus, if a house is being built for you under contract, and is completed in accordance with the contract in all the larger details, but varies in a few lesser places, you cannot refuse altogether to accept the house, in case he sues you on the contract, but an allowance will be made amply sufficient to cover the cost of making the defective parts conform to the specifications.

What is known as impossibility of performance is stated as one of the legal excuses for failure to perform a contract. This is very likely to confuse the average person, as most of the things which we would view as "impossibilities" are not such "impossibilities" as will, in law, excuse the failure to fulfill a contract. The impossibility which will put an end to a contract must be of a sort that the parties can be deemed to have contemplated as an adequate excuse, should it chance to occur. Hardship or unforeseen difficulty, no matter how severe, will not excuse failure to perform according to the terms of the agreement. If a man agrees to paint your house in two days, it is no excuse that he finds it impossible to finish the house in two days, no matter how hard he works. Neither is it an excuse that his materials are stolen or destroyed and so he cannot proceed. Nor is it an excuse that his workmen strike, unless this is provided against in the contract. But if the house should be burned, that would amount to a destruction of the subject matter of the contract, which is such an impossibility as will furnish legal excuse for failure to perform.

If one contracts to furnish his own personal services (not to do something that anyone may do) and dies, or is seriously injured or falls ill, no damages for failure to perform his contract may be recovered against his estate, or against him, since this is such an impossibility as furnishes legal excuse.

When one has completed his side of the contract, and not until then, may he bring legal action to force the other party to do his part. An exception to this is where the other party has definitely broken the contract in advance by word or action, as by a definite statement that he did not intend to fulfill the contract. A person who has contracted to deliver goods must have the goods specified at the time and place required. Then if the other party refuses to accept them a breach has occurred which gives to him a legal right of action. If the agreement is to sell for cash he need only tender delivery, and if the other party has not the cash to fulfill his part of the agreement there has been a breach of the contract.

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—The legislature adjourned on Monday night. One of it last acts was the passage of a bill forbidding the slaughter of calves under a year old for veal in 31 counties, including Guilford, Alamance, Cleveland, Caldwell, Ashe, Moore, Lenoir, and Wake.

FROM LOCAL REPORTERS

MIZPAH.

The U. F. W. Society and other friends of Mizpah church have recently made up and given to the children's home $10.00, which they hope will be of great help to them.

Rev. W. F. Ashburn filled his regular appointment at Mizpah Sunday morning. He preached an interesting and helpful sermon to a large congregation.

Beulah Hill.

PILOT CHURCH, SURRY CT.

I am a little girl eight years old and I love to go to Sunday school. I have not missed a single Sunday since it began. My papa is our superintendent. My sister is my teacher. Brother A. L. Hunter is our pastor and we all like him very much and hope he will come back another year.

Effie Whitaker.

SILER CITY.

We were glad to have Rev. Robt. Troxler with us on 2d Sunday night. He supplied for our pastor, Rev. J. H. Bowman, who has been unwell for a week. Hope he will soon be well again.

Fourth quarterly conference will be held with the church at this place Saturday before the 4th Sunday in this month at 10:30 A. M.

I am sending a clipping from our local paper, *The Grit,* about our church here:

"The M. P. church building will be dedicated the fourth Sunday, and the dedicatory sermon will be preached by Rev. R. M. Andrews, of Greensboro. All the former pastors are expected. The church was built about seven years ago and now that it is free of debt it is to be dedicated. Four weeks ago the building was freshly painted, and early in the spring it was equipped with modern seats and the walls handsomely frescoed. The building is this week being wired for electric lights."

G. E. M.

BURLINGTON.

The attendance at our Sunday school last Sunday was 179, and the offering amounted to $4.81.

The Sunday school decided to set apart the fourth Sunday in this month as Home Department and Cradle Roll Day. A committee was appointed to prepare a program for the occasion. All members of the home department and cradle roll will be especially invited, and will form a class and be taught by our pastor. We expect to have a large attendance on that day.

Mr. and Mrs. P. E. Moran were received into the church by letter last Sunday morning.

Messrs. G. L. Lambert and T. Paul Davis, students of the University of N. C., spent Saturday and Sunday here with the latter's parents, Rev. and Mrs. T. E. Davis. Mr. Davis, who was formerly the Burlington reporter to the *Herald,* reports that he is getting along splendidly in the University.

The church and parsonage were recently photographed by an expert photographer, and we hope to be able to have a picture of both published in the *Herald* in the near future, provided the editor desires to publish them.

Our .fourth quarterly conference will probably be held on the first Tuesday night of November. C. B. W., Reporter.

SANDY RIDGE, OAK RIDGE CT.

Our special meeting embraced the first Sunday in Sept. It continued until second Sunday night. We had a grand and glorious meeting. Bro. Braswell came on Saturday, preached three sermons on Sunday to the delight and edification of a large congregation. Owing to the busy season with farmers the meeting was held at three and seven-thirty P. M. through the week. Congregation small at day service, good at night. It is useless to tell you that Bro. Braswell knows how to use the gospel lash. Yes, he just took off our old coats and he thrashed Sandy Ridge good, just exactly what we had been needing for quite a while from the fact that we became careless and unconcerned in regard to our duty to the church and to God. The brother had enough fire to lay on the lash sufficiently to wake us up. He did not only wake up the church but succeeded in waking up about twenty-five of those that were out on the cold mountain of sin. It is to be regretted that only seven out of that number gave their names for membership. But some of them were members before. It seems to me the proper thing for a person to do after conversion is to take the vows of the church. Then put forth a strong effort to live up to the vows. Bro. Braswell's preaching was very plain and to the point and had the desired effect. It was enjoyed and was highly complimented by all that heard him. Come again, Bro. Braswell. I forgot to say that Bro. Lowdermilk made up a purse of $25; while his throat trouble prevented his talking very much, yet he was not idle, but was busy in doing this act of kindness to help his brother who was laboring so earnestly and faithfully for the salvation of those who are dying for want of the bread of life. It seems to me that D. A. can talk more religin than any man I was ever in company with. It is a benediction to be with him. We had the satisfaction of having Bro. Rufus Pegg with us a few days during the meeting. Thanks to Bro. Pegg for his earnest prayers and help.

Our third quarterly conference met with the Kernersville church on Saturday before the fourth Sunday in Sept. A short but a splendid sermon by the President, Rev. C. A. Cecil, at 11 o'clock. Dinner. Conference at 1:30, President in the chair. Bro. Cecil asked a number of questions that were real interesting as well as instructive. We had to expose our ignorarnce of the Discipline, but learned some very important facts. A very interesting and harmonious session. Bro. Bob Durigon, delegate elect to Annual Conference, Prof. M. H. Holt alternate. Sunday school not attended as well as it was two months ago, but doing fairly well. Had a good prayer-meeting last Sunday night. J. H. Gordon.

WOODLAND AVE. M. P. CHURCH, WINSTON.

Our Sunday school is doing splendid work. Last Sunday we had 80 present; 21 new scholars. Mr. H. B. Martin's class of boys started a Red and Blue Contest two weeks ago with 7 members. Today the Reds had 16 and the Blues 14 members.

Our S. S. attendance is good, but the teachers are scarce. We have five classes, only four teachers. If we had a Baraca teacher I'm sure the class would take more interest.

Sunday we elected officers. W. A. Speer was elected superintendent, H. B. Martin, assistant; G. F. Snyder, Sec. and Treas.; Mrs. H. B. Martin, organist; Misses Hattie Jordan and Irene Speer, assistants. Misses Kathleen Sink and Zonie Gentle were elected to bring flowers to the church, then carry them to the sick. Messrs. Aquilla Crissman, Lewis Gentle and John Henesdale were elected ushers.

Mrs. Gentle one of our members, has almost recovered from fever. Mrs. Jordan is slowly improving.

Rev. S. M. Needham preaches every 1st and 3rd Sunday. Rev. S. W. Taylor delivered a splendid illustrated lecture for us the 4th Sunday.

Our congregations for the night services are not as large as we would like to have them. We certainly hated to see our pastor move to the country. We feel that if we could have our services every Sunday like our pastor started the first of the year that our church would grow. There certainly is work in East Winston; a church built in July has over 100 members. If we had the M. P.'s to work with us like their denomination is helping them we could grow. We certainly appreciate the service some of their members gave us. Reporter.

UNION GROVE, ORANGE CT.

We have not been heard from recently, but we are not dead.

Our church building has recently had a nice coat of paint inside and out, which is a great improvement to its appearance. We have a nice pulpit and the L. A. S. have purchased two chairs for the pulpit. We hope to continue the work until it is neatly fixed up.

Our special meeting began the 3rd Sabbath in Sept. Rev. J. D. Williams came on Monday and preached three excellent sermons for us. We are always glad to have him come home, and so sorry he had to leave so soon, but glad to learn Mrs. Williams is improving and trust she will soon be restored to good health.

Our beloved pastor, Rev. R. C. Stubbins, continued the services until Thursday. We had a good meeting and three joined the church. Mr. Wain, Miss Lonie Garrett, and Miss Lola Lloyd. We are glad to welcome these young people to our church.

We have a very interesting S. S.: had a good Children's Day service the 5th Sabbath in July.

We were glad to have Mr. Hersey Cates, Baptist, with us yesterday; he is a good S. S. worker.

Sept. 24, Mrs. Bessie Kirkland and Mr. Thomas Pearson were married by Mr. J. M. Lloyd, J. P. We hope they will continue to come to Sunday school.

Prof. T. O. Pender was with us the last day of our meeting, and every one enjoyed his singing so much. We hope the United Brethren and our church will both get busy trying to save souls, and stop trying to unite, for I believe all we need to make us succeed as a church is regenerated members of the church. Is uniting with any other church going to bring us that? We trust it will soon be settled.

With best wishes to the *Herald* and its readers,

N. B. L.

Oct. 13, 1913.

EDEN, HALIFAX CT.

Last Sunday Rev. J. E. Pritchard preached a delightful sermon. Communion service was observed after preaching. We used for the first time our new communion set. The fourth quarterly conference will convene at Bethesda church Sat. before the fourth Sun. in Oct. I believe they have decided to have an all-day affair, dinner on the grounds. Hope all the official members will be present.

There is only one more preaching Sun. at our church before Conference. We will have to wake up and get busy to have things ready.

A singing school has been organized at the McDaniel school house with Mr. A. L. F. Dosier as teacher. Our enrollment is right large and the pupils seem to be getting along finely.

We were glad to have so many of the Eden folks with us at our Sunday school at the McDaniel school house first Sunday afternoon; hope they will come again.

We were glad to see the preacher's wife out Sunday, as she has been gone some time for her health. We hope they will send our same pastor back, as we all are carried away with him and his little wife.

Irene Hawkins.

FRIENDSHIP, HAW RIVER CT.

Our Sunday school is progressing nicely. Attendance last Sunday, 55.

We are now making preparations for our Children's Day. We expect to have it next Sunday, beginning at 10:30 o'clock. Bro. McCulloch will be with us and preach a missionary sermon. We hope to have a large congregation. Every one is invited to come.

Bro. Ashburn has preached us some good sermons this year. We are sorry he cannot be with us next Sunday also.

Blanche Weatherly, Reporter.

GILES CHAPEL S. S.

To Whom It May Concern.

As we failed to get our rally day programs in time to have our rally day exercises the first Sunday in October, we are making arrangements to have it the fourth Sunday in October. We are trying to secure the help of good speakers to follow the rally day exercises. We hope to spend the day profitably for the betterment of our S. S. work. We will further announce in next week's *Herald,* the names of speakers, if secured, and full program.

J. C. Allred, Supt.

CID, UWHARRIE CT.

The special meeting closed at Jerusalem Wednesday night. They had a good meeting from start to finish. There were 10 converts and several accessions to the church, with more to follow, so I learn. The church was greatly revived. Bro. Matthews from Denton was Bro. Trogdon's pulpit help and did some excellent preaching. But the Sunday morning sermon by Bro. Trogdon was one of the deep ones and I believe was seed sown on good ground. It seems as if the churches almost everywhere are in such a lukewarm condition that it is so difficult to get the members of the church to step out and help save the lost: what is the matter?

Credit to whom credit is due: we have a few excellent workers on this circuit. Why not many more take up the cross?

As the Conference year is drawing to a close we are sorry. But we hope to be made glad by the return of our pastor to this work again, as we feel it will be a great loss to the work if he leaves us. But we must all have good faith with our work.

Mr. Atlas Ridge from Canaan assisted in the Jerusalem meeting. He is a good worker. Bro. Trogdon had a bad spell with his side Saturday, the 11th inst., and we were all sadly disappointed by his not being able to be at Cid that day. But I'll trust in a Higher Power to restore his health to us again and to his dear family who need his help. But while he was so sick he thought of his little flock at Cid who would look for his appearing, and he got Bro. Ridge to come and fill his place. We all had an enjoyable time and one heart was made to rejoice aloud and praise God, for it was good to be there.

I am always glad to read the reports from all the churches, but home churches come first. I bid every one God speed.

Mrs. N. W. Lanier.

HOPE, SILER CITY CT.

Last Sunday dawned beautiful and clear and it being our preaching time a large crowd assembled at this church for worship. We were disappointed in not seeing Bro. Bowman, as he was unable to be present. However there was a treat in store for us as he had made arrangements with Rev. J. F. McCulloch of Greensboro (editor of the *Methodist Protestant Herald*) to fill his appointment, and to say his sermon was thoroughly enjoyed but feebly expresses it. Although we regretted very much the illness of Bro. Bowman, yet we were pleased to have Bro. McCulloch with us, as it was his first trip among us.

We were also glad to have Bro. John Tally of Bonsal with us.

Our Conference year is nearing a close, and I am glad to report that we are coming up nicely with our claims. General interests are paid in full and pastor's salary is very near paid up. We have also insured our church this year and hope to make some improvement on it in the near future.

Success to the *Herald* and its readers.

Kara Andrew, Reporter.

HAWKINS CHAPEL, LITTLETON CT.

Our pastor was with us the 2d Sun. in Sept. and delivered a good sermon. The Lord's supper was administered. A good many partook. Our pastor was with us again to-day and preached another of his good sermons to a large congregation. All listen very attentively to the good messages brought. As the Conference year draws to a close we feel that we want our faithful pastor to come back. We have learned to love him. We have one appointment before Conference.

Mr. Billie Hawkins had his leg broken

by the falling of his horse; he is getting along very well.

The farmers' union gave a nice dinner at Hawkins Chapel school house the 2d of Oct. that was enjoyed by a large crowd of people. They had two speakers, Mr. Green and Dr. Templeton. The speaking was good. Vannah Shearin, Reporter.

Oct. 12, 1913.

Woody.

On September 13, 1913, the death angel visited the home of Rufus Woody and called to its eternal home the spirit of the dear wife and mother, Mary Ellen Woody (more commonly known as Marie). She had been critically ill for nearly eight weeks, suffering untold misery, yet she bore it with meekness. She was as a rose bud plucked before it reached full bloom, her age being 26 years, 8 months, and 10 days.

She was converted at an early age and joined the M. P. Church at Concord of which she remained a faithful member until death, always attending when health would permit.

She was the oldest daughter of Mr. and Mrs. J. C. Thompson of near Saxapahaw.

On March 31, 1907, she was joined in holy wedlock to Rufus Woody. To this union were born four children, three infants which had just preceded her to the glory world and a little boy who survives.

She leaves to mourn her loss a husband, a baby boy, 18 months old, a father and mother, one brother, seven sisters and a host of relatives and friends.

Her pastor, Rev. G. W. Holmes, conducted the funeral at Concord M. P. church on Sept. 18, and her body was laid to rest in the cemetery at that place amid a sorrowing host of relatives and friends. It would have touched the hardest heart it seems to have heard her darling baby crying, "Mama, Mama, poor Mama's gone." Our hearts go up for the precious little one who will never know the sweetness of a mother's love. Doubtless he will be well cared for, but there is nothing except the love of God which exceeds a mother's love for a child. May the Lord so direct his steps that he may some day join that dear mother, little brother and sisters who now wait for him in glory. She cannot come to us, but it is comforting to know that we can go to her.

Her character was one of gentleness and kindness. Now she has gone and darkness has settled down upon the home. The light of her presence has drifted away, and there is left the feeling of desolation, relieved only by her beautiful life and the hope of meeting her again in the glory world. God's voice echoes through this cloud of darkness and whispers, "My will is best."

Whereas our Heavenly Father in His wise providence has seen best to remove from our midst our beloved sister,

Resolved, 1. That in her death the church has lost a loyal member, the Sunday school a constant attendant, the husband a devoted companion, the son a loving mother, and the community a kind and noble woman.

Resolved, 2. That in the death of our sister, we bow in humble submission to Him who is too wise to err, and too good to be unkind, for we feel that our loss is her eternal gain.

Resolved, 3. That while we drop a tear of affection over her grave and weep with those that weep, we rejoice with them in the many high and noble actions of her womanly life.

Resolved, 4. That we tender the husband and relatives in this sore bereavement our warm and loving sympathy and point them to the tender mercies of her Lord and Savior who doeth all things best.

"Dear sister, thou hast left us,
And thy loss we greatly feel;
But the God who hath bereft us,
He can all our sorrows heal."

Resolved, 5. That a copy of these resolutions be sent to the church *Herald* for publication; also a copy furnished the bereaved family.

Ada McBane,
Addie Lewis,
Tacy Woody, Committee.

FOR THE CHILDREN'S HOME.

Since my last report I have received the following donations:

M. P. Church Union Bridge, Md., $5; Granville Ct., N. C., $75 to furnish one room; Fallston Ct., $10; Rev. C. L. Whitaker, $7.50; Ada M. Beck, Nunda, N. Y., $5; G. B. Harris, Henderson, N. C., $25; Grace M. P. Church, La Grange, N. C., $6.10; Mt Hermon Church, $7.81; Friendship S. S., $1.59; M. P. (name not given), $2; Maple Springs Church, $14.85; Hickory Church, $11.20; Dalton Chapel, $0.60; Oak Grove Church, $0.50.

There are yet six rooms in the Home that have not been taken to be furnished. Each can be furnished at a cost of $75. I hope that the good people throughout the denomination will be interested enough in this work for at least six individuals or churches to furnish these six rooms.

We now have 22 children in the Home with plenty more applicants wishing to be admitted and if we expect to care for these orphan children we must continue to rally to the cause, furnish the Home and support the children.

All contributions for furnishing the home should be sent to me, and all contributions for support of the children should be sent to the Supt., H. A. Garrett.

J. R. Reitzel, Sec. and Treas.

SUPERINTENDENT'S REPORT.

Gray's Chapel, $10.40; Brown Summit S. S., $1.25; Bethany S. S., $2.00; Star S. S., $2.00; Pleasant Union S. S,, $1.68; Mrs. D. R. Williams, $1.00; Welch Memorial S. S., $3.00; Friendship, Albemarle Ct., $4.75; Bethesda S. S., Yadkin College Ct., $1.55; Tabernacle S. S., $0.92; Ira Kirkman, R. 3, Greensboro, N. C., $5.00; Whitaker's Temple S. S., $3.00; Shelbyville M. P. S. S., Shelbyville, Md., $1.80; Giles Chapel, $1.35. Total, $39.70.

Mitchell's Grove church, Mrs. Mitchell and Mrs. Gray, onions; High Point, Mrs. J. J. Welch, turnips; Asheboro, Home Miss. Society, 2 doz. napkins, one box potatoes, canned fruit, jelly, flour, corn flakes, tea, gelatine, formaline, collars, hose, suspenders, combs, cloth, etc.

Greensboro, Grace church Home Miss. Society, one bunch bananas and candy; Mrs. T. A. Hunter, one coat suit, one cloak, one coat, and one suit clothes; Miss Lelia Martin, one quilt; J. P. Sharp, Mt. Hermon Ct., apples.

Many wonder why I do not write more about the Home. None but those who saw the condition of the grounds when the Home was opened can imagine what was to do. All the remnants of the building material, weeds, briars, bushes and all the dirt taken out when the basement was dug must be removed. We have hired nothing except some grading which the boys and I couldn't do as we needed horses to pull the scrapes.

We had to move the barn farther away from the house and now we have a very good little barn but not much in it to feed.

We hope to have it full of feed next year to feed our cows and horses provided the good people will help Sister Dixon buy the pair of horses she is wanting you to take stock in. I trust you will respond to her call, because we need a good pair of horses for our work. The horse we have is too old to do farm work unless it is light.

Many of our readers don't know that the following have furnished or are furnishing rooms: High Point, Mr. W. J. Armfield, one room, $100; Mrs. J. J. Welch, one room, $75; Mr. Geo. Penny, one room, more than $100. Henderson church, one room, $75. Julian, Philathea and Baraca classes, one room, $50. Shiloh church, one room, $50. Granville Ct., one room, $75. Mr. Leonard of Lexington gave $100 for one room.

Let others do the same generous act.

Mr. E. W. Freeze, Secy. and Treas. of Cannon Fetzer Co., High Point, is clothing two of our boys complete the year round and gives us special prices on all goods bought from his store. Can't some one else do as well as Mr. Freeze?

H. A. Garrett, Supt.

CLIPPING FEATHERS FROM THE LIVE OSTRICH.

The clipping season on an ostrich farm is a period of unusual interest. The gorgeous white plumes, which so regularly appear upon the wings of the male ostrich, are always cut—not pulled out, as many people suppose—just before the feathers are ready to be shed in the natural molt. Plucking or pulling out the quills is never practiced upon the tame birds, for that method would so damage the great sockets in which they grow that very likely no more such feathers would be forthcoming.

On clipping day all the full-fledged fowls are driven into a triangular inclosure. The ostrich to be plucked is led into a sort of cratelike coop, where a cloth hood is slipped over his head. The big bird instantly appears to grow quite docile; for when he is blindfolded and cannot see he seems to imagine himself to be perfectly safe. With a helper holding the full-feathered fowl to keep him quiet, a man with a sharp pair of shears proceeds to clip, one by one, the handsome plumes, cutting each one off close to the flesh. When all the ivory white wing and tail plumes have been thus taken, the shorter black and drab feathers of the body are carefully pulled out. The hood is then removed, and the big bird passes out free into an adjoining paddock. So quickly has the operation been performed and so absolutely painless the process, that the shorn bird does not appear to realize that he has, within those few minutes, been deprived of his main point of beauty.

These proceedings are continued until all the birds have been stripped of their surplus plumage. The stumps of the clipped quills are allowed to remain in until they drop out of their own accord. As soon as the inside pulp has dried up, the stubs may be easily removed, although they are more generally permitted to shed naturally, which procedure will take place within the space of a few weeks, when new feathers begin to take their place.

The plucked feathers are immediately taken to the factory, where they undergo the various processes of sorting, washing, curling, dyeing, and finishing. In the final preparation for the market the ends of other quills are added to the stubs of the plumes in such a clever manner that the substitution is scarcely discernible.

Until a few years ago all ostrich plumes were supplied by feather hunters from the wild birds on the sandy plains of South Africa. Recently, however, ostrich farms have been established in some of our own States, and these domestic birds now furnish most of the fancy feathers of commerce. It is claimed that one bird ranch in Southern California contains over a thousand domesticated ostriches, which are given special care for the commercial value of their feathers.

At the nesting season a pair of these domestic birds three years of age are placed in a separate corral. During the six weeks of the incubation period the male sits on the eggs at night, the hen relieving him during most of the hours of the day. When the dozen or more striped chicks are hatched, they stand about twelve inches in height, are strong and full-fledged, and are each the size of a full-grown barnyard hen. This is not strange when we remember that an average ostrich egg weighs more than three pounds. For the first two or three days, bits of shells and tiny stones form the main diet of the newly hatched ostrich chicks, but before the ten days have gone by the greedy birdlings commence to grow fat from swallowing the same variety of food at that upon which their parents thrive—tender shoots of green alfalfa, chopped beets and cabbage, and all sorts of fruit and grain.

For the first half year the young ostrich is supposed to increase in height at the rate of one foot a month; at the end of six months the youngster will often weigh nearly as much as either of the parent birds, but it is not until the third year that the plumage reaches its prime. Afterwards the plumes may be regularly removed every eight or nine months.

The most valuable ostrich feathers are the twenty white plumes that grow upon each wing of the male birds and the few plumy tail quills, the short black plumage of the body being of small value. The plumes from a flock are generally disposed of to wholesale dealers by weight, and usually each male bird will yield an annual crop of feathers to the value of fifty dollars or more.

One of these huge ground birds is quite strong enough to bear a man's weight upon its back; and while unable to fly, it is capable of running at the rate of an average express train, and when in full swing can cover a distance of twenty-two feet at every stride. The average height of a full-grown ostrich is over seven feet; its weight is two hundred and fifty pounds, and, barring accidents, it may live to the ripe age of seventy years.

It is said that a pair of these big birds, when once mated, remain zealously devoted to each other through life, and that should one bird happen to die the other will revere the memory of its lost consort by ever refusing to choose a second mate. —AUGUSTUS W. DOUGHERTY, in *Nashville Christian Advocate.*

A whining preacher is like a crying baby, not liked by any one.—Baptist Messenger.

DENTISTS IN PREHISTORIC TIMES

Prof. M. H. Saville of Columbia University has just returned from an exploring expedition to Ecuador. Although he went unaccompanied and his expedition led him only a short journey south of Panama, he made discoveries that surpass any previously made in that region. He spent most of the two months he allowed himself digging into mounds in the province of Esmeraldas, in northwest Ecuador, in search of pre-Incas relics. The results of his discoveries indicate a surprisingly high order of civilization among the brown peoples of that part of South America.

He brought back with him some skulls that showed their owners to have been men superior to the Aztecs—even equal to the Egyptians in some respects. Some teeth in these skulls were filled with gold and cement, indicating that the art of dentistry had reached a high degree of perfection in Ecuador, perhaps more than a thousand years ago and certainly before the time of Columbus. These gold-filled teeth are the most valuable feature of the finds, in Prof. Saville's estimation.

In his explorations in Mexico he has found teeth filled with cement and stone for ornamental effect, but never before has he seen prehistoric teeth filled with gold. The gold in these teeth appears to have been used less for ornament than for preserving them, because it has been applied from the inside so as to show but little from the outside. He found a few fillings of cement. Whether filled with cement or gold, the borings indicated that an instrument had been used that did the work as well as those of the modern dentist. Other teeth were found which after coming loose in their sockets had been fastened to their stable neighbors by means of gold bands, much as is done in modern dentistry.

The people found living in those parts were unable to give any information in regard to the fillings. Prof. Saville infers that the owners of the teeth must have been persons of the highest class, and that they were possessed of a remarkable degree of courage to undergo the process of drilling and nerve killing without the use of cocaine or other anesthetics. Gold in that country was comparatively plentiful, but the fact that some of the people had their teeth filled with gold and others had theirs filled with cement indicates that only the aristocrats used gold for that purpose.

In addition to the skulls containing the filled teeth, Prof. Saville brought back two beautiful clay-modeled heads, about the size of an ordinary orange.

These were colored a light hue, and it is thought they may have been made so in imitation of the complexion of the Ecuadoreans of the period of the artist. The features of the faces are delicately molded and show much expression. The professor says he has never seen more skillful work of the sort anywhere. The customs inspectors, after examining the specimens when he landed, pronounced them objects of antique art, and as such they were allowed to enter duty free.

Prof. Saville says the province of Esmaraldas from which he brought these relics is a territory practically unknown to the scientist. He believes there are many marvelous treasures buried there which would greatly enrich American museums. In one instance he saw a wooden chest containing valuable gold ornaments of great beauty dug out of a mound and he has little doubt there are other mounds in the territory from which like treasures may be obtained.—The Pathfinder.

THE CHILDREN OF CHINA.

By Mrs. M. W. Hemingway.

(By One Who Was a Child in China.)

The Chinese are very fond of children. So, although most people in that crowded population are poor, with a poverty of which we have no conception, still parents do a great deal for their children, and the children of China usually manage to get their birthright—a happy childhood.

Take a look at the Japanese dolls sold at stores and you get a good idea of how cunning Chinese children are, with their round, brown faces, large dark eyes and little shaven heads, which sometimes have a ring of hair left and sometimes four or five tiny braided tails sticking out in all directions. Rich children are gorgeous in silk, satin, and velvet, with wonderfully embroidered caps. The babies of the poor are dressed in plain, blue cloth, but the mothers always manage to find scraps of bright-colored cloth to make a gay cap for their little ones. The most curious are those suits made to imitate animals. A tiger suit is made of yellow cloth striped in black and has a tiger cap to match, with glaring eyes and flapping ears. Even the tail is not forgotten, nor the backbone, with vertebrae made of cloth stuffed with cotton. The first sight of a child dressed in a new tiger suit, tail and all, was too much for the gravity of some American visitors, even though it was in church time. There is a great difference in the appearance of a child at different seasons of the year. In winter Golden Peach or First Joy is dressed in cloth thickly wadded with cotton, just like a bed comfort. A child who is well off will wear several wadded suits, one over the other, till he looks too wide to waddle and only meant to roll. By summer the plump child shrinks with his clothes, and in very hot weather you find most Chinese tots in regular summer costume of a bib apron and a pair of cloth shoes. The bib is tied round the waist and contains a pocket for peanuts and toasted melon seeds.

Two books, the "Chines Mother Goose" and "Chinese Boy and Girl, written by Dr. Isaac T. Headland, give many examples of Chinese Mother Goose rhymes. Finger and toe rhymes are common in Chinese, as well as in English, though the Chinese usually call the little pig who went to market a duck, and refer to the baby's feet as ducklings. Perhaps the commonest rhyme to be said for little feet is that of the cows:

"This little cow eats grass,
This little cow eats hay,
This lititle cow drinks water,
This little cow runs away,
This little cow does nothing,
Except lie down each day—
We'll whip her."

Another very much like our "East or West, home is best," is this:

"Gold corner,
Silver corner,
None to compare with one's own poor corner."

The Chinese have a wealth of such nursery rhymes which Dr. Headland's book does not pretend to exhaust. Any resident of China for a length of time knows many more to add to the collection. This nursery lore can be utilized and is being adapted for the use of the kindergartens begun in several of the missions in China. Kindergartens in China will find a rich store of material ready for their hands. There are songs about sawing wood, drawing water, keeping store, and all the various occupations which children try to imitate. Each mission kindergarten has its training school, and the bright, capable young Chinese girls who take the course will be able out of the store of their own childish recollections to bring out much that will be interesting and valuable in the development of kindergarten work in China.

Child nature is so much alike in all lands that we are not surprised to find Chinese children masters in the art of making mud pies. With very elaborate little clay molds, costing about one tenth of a cent a piece, they make their little men, animals and cash with holes in the middle. Games of Blindman's Buff, Fox and Geese and Peas Porridge Hot, are played under slightly different names. Top spinning and jackstones are favorite amusements. The Chinese child loves his pet kittens, doge or goldfish. If he cannot feed a lark or a canary he will keep a green cicada in a cage which he himself weaves of grass, so as to enjoy the shrill chirping of his pet in the cool of the day. Every little Chinese girl hopes to own silkworms. She feeds them mulberry leaves and keeps them spinning raw silk handkerchiefs and mats for her.

As for the toys which amuse Chinese babies, many can be bought from the traveling salesman, whose rolling drum calls together all the children of the village to inspect his wares. There are tin rattles, wooden rattles and tiny drums, the exact copy of the salesman's larger one; there are glass rings of every color and size to attract the little girls, and there are tiny insects and animals modeled beautifully in clay, and there are larger animals stuffed with buckwheat chaff, elephants, dogs, camels and toy mules drawing miniature Peking carts. But the best toys are made at home by the children's own mothers, with scraps of cloth and silk and a great expenditure of paste, thread and time. The cloth dolls made for Golden Peach wear just the same kind of clothes as Peach herself wears, with real black hair fastened on in entrancing knots and loops, and she has a countenance of India ink. Any little American girl would like Peach's doll. It is in kite season that Chinese boys are perfectly happy. On a spring day one can see the sky all alive with kites of wonderful shapes,—here a dragon, there an owl, here a snake and there a butterfly, and at the end of the string a radiant little Chinese boy.

Besides the toy-seller there are others for whose street cry the Chinese child learns to listen. There is a glass blower who blows little glass bottles while you wait, and the candy blower who blows molasses paste into forms of men, tigers and chickens, and puts the complete product on to a straw handle. A candy man costs three cash (one twentieth of a cent) and the animals cost two cash, so it doesn't matter that they are all very fragile. When one tiger breaks the child eats the fragments and buys another.

There are the dog and the monkey shows, or the sheep and trick bear, and other traveling jugglers who earn a few cents for each performance. The fact that such a large number of these shows can make a living speaks for the liberality of the Chinese parents toward the children. It is said that in no other country is there so large an army of those who earn a living by amusing children.—*Mission Studies.*

—The most important legislation of the special session of the legislature was in the action on railroad rates and on the proposed amendments to the constitution.

PUNAN NEST GATHERERS.

The wild jungles of Borneo are marvelously beautiful, filled as they are with majestic trees from whose mighty limbs fall veils of waving vines, while rare orchids of every known color bloom among ferns whose fronds are truly gigantic.

These tropical forests are singularly quiet, their silence being broken only by the musical dripping of water, the hoarse, croaking cry of the hornbill, and the low, birdlike note of the wawa monkey.

The jungles of Borneo are quite as interesting as they are beautiful, too, for they are inhabited by some of the queerest people to be found anywhere around and about. For it is deep in their darkest parts that the Punans dwell, that strange race of men and women who are first cousins to the terrible head hunters, but who have none of the wildness and fierceness of the other tribe, being as gentle and harmless as children, while their simple lives are lived right out in the open, with no bed save the grass and no roof save the leaves and the sky.

The Punans sometimes build fragile little huts of tree boughs, interlaced with broad palm leaves laid upon the top for a roof. As a writer who has lived among them says: "They have never a thought of the morrow, no cares, no responsibilities, no possessions, no enemies; for they desire nothing that other people have, and have nothing that other people desire, not even clothes. Money is dross to them, and their home is where they hang up their blowpipes and parangs. Night cannot find them homeless, for home is wherever the setting sun finds them. If rain comes, a few poles and a few leaves make a shelter; if the night be clear a soft bed of leaves in a nook between the great flat roots of the tapang tree is luxury itself. And, finally, in the happy land of the Punans there is no dressing and undressing morning and evening."

The Punans are the people of Borneo who gather the strange birds' nests that the Chinese regard as such a delicacy. These swallows, or swifts, go to Borneo in the spring by the thousand, and from time immemorial they have built nests in the far-famed caves of Mount Subis, as the openings in he Niah hills close to the coast are called. Each year the Punans gather immense quantities of these nests, their method being so unique that it is well worth telling.

Mount Subis is about fifteen hundred feet high, and the entrances to the caves are far up the side, and can be reached only by expert climbers, as the way leads right along a path of slippery limestone, where even the surest-footed sometimes slips and receives a hard fall.

Close by the "Great Cave," where the swallows build, is a smaller cavity in the hillside known as the "Trader's Cave." This is where the Chinese traders who come up to bargain for the nests make their homes during the swallow season. The funny little houses are built inside the cavern, and have no roofs at all, for there is no rain in there, no moon, no sun, no anything but space, utter silence, and constant gloom.

The main cave is a weirdly beautiful place, the great varied roof rising fully six hundred feet. The floor dips abruptly from the entrance to a deep valley, and is covered fully three feet with a queer dry powder, not at all unlike tanbark, made entirely of the wings and dry skins of millions of beetles that the birds have discarded.

In the dark recesses of this mighty cavern the swifts, or swallows, build by the million each year; and when a stranger enters their gloomy nesting place and they come whirling out, the beat of their countless wings sounds like the rush of mighty waters. Just inside this cave are the funny little platform houses of the Punans. They have no roofs, and the walls are merely boughs carelessly woven together. They are built upon stilts, and are reached by means of the notched log generally used by the natives of Borneo.

The Punans gather the nests in a very ingenious fashion and one that makes a civilized man's hair stand on end when he has a chance to watch the performance. Long poles are securely lashed together with rattan, one after another, until they reach almost to the top of the cave. And right straight up these wobbling poles do the jungle men climb, going up with the agility of monkeys. Each climber carries with him a stout pole with a hoe and homemade candle at one end. The sputtering candle furnishes them with light enough to see where the nests are, and they scrape them off with the hoe, the men on the ground gathering them up as fast as they fall and putting them in rude baskets. The swallows will build three times, and the nests are taken only twice, the birds being left in possession of their last little homes.

Some of these swift nests are known as the "white nests" and others as the "black nests." The Mount Subis caves furnish the black kind only; but though these are not regarded as such a delicacy as the white nests, thousands of dollars are brought into Borneo each year as duty on these little swift homes. The Chinese traders pay the government a certain price each year for the privilege of securing all of the nests in a certain area, the space to be determined by the detaching poles. These poles are owned by the traders, who pay the Punans a paltry price to climb them, the amount being absurd when the danger is remembered, for a slip of the foot means certain death to the daring climber.—*Young People*

THE SAINT ANNE RELIC SWINDLE

During nine days in July there was on exhibition at the church of Saint Anne de Brighton Park in Chicago, a so-called relic of that alleged saint, who is declared by the priesthood to have been the grandmother of Jesus. It is claimed that on previous displays of this relic many miraculous cures were effected, and on the present occasion several thousands of "the faithful" journeyed to Chicago in the hope of being relieved of their ailments, being encouraged to visit the city by newspapers of that town which—as was stated by J. H. Davis in his recent contribution to the Menace—are "schrambling forward to kiss the pope's big toe." Those editors know as well as we do that this pretended relic is a fake, a fraud and a contemptible device of the priesthood to cheat the ignorant and superstitious victims of that church, and that the alleged miraculous cures are purely imaginary, like the relic itself. They also know that the priests themselves are fully aware of the dirty swindle in which they are engaged. This is proved by the fact they exhibit this alleged relic for only nine days in each year, whereas if they believed it to be genuine they would keep it constantly on view to relieve the sick and suffering every day in the year. We have further proof in the fact that when these same priests are afflicted by any disease it is not to the relic of Saint Anne that they apply for relief but to the nearest doctor of medicine; following in this respect the example of the pope himself,who during his recent sickness summoned several physicians, although the churches in Rome are rich in saints' shin-bones, holy coats and fragments of the true cross. These sacred relics are all right for the comon herd, but no one has ever known or ever will know of their being resorted to by the priests themselves.

The story manufactured by the priesthood to account for the origin of this relic is substantially as follows: After the death of Jesus his followers were so persecuted that they fled from Palestine. Fearing that their enemies might desecrate the graves of the dead they unearthed the body of Jesus' grandmother and took it with them—just how is not explained, but it was probably carried in a suit case. The fugitives subsequently tired of their burden, rid themselves thereof by depositing it in the vault of a church in southern France. There it remained until the time of King Charlemagne, about 700 years later, when somebody with a good memory suddenly

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recalled the aforesaid alleged circumstances. A delegation of ecclesiastics thereupon proceeded to the church and easily identified the bones, which were afterward conveyed to Rome. Although the actual name of the deceased was unknown, the priesthood surmounted this difficulty by giving her the name of Anne and also made her a saint.

About a dozen years ago a priest of the church of Saint Anne de Beaupre, situated near Quebec, visited Rome and while there he asked for a section of the skeleton and was given a piece of a wristbone. On his way home he left this relic on exhibition in the church of Saint Anne in the city of New York. There it remained for several weeks, being visited by many thousands and of course performing the usual miracles. A fee was also of course charged and a large sum of money rewarded the swindlers. Indeed, its success as a money-making scheme was so brilliant that after the relic was taken to Canada the New York priests applied to Rome for a duplicate thereof and are exhibiting it at intervals. It now appears that a Chicago church is engaged in the same confidence game, and if the skeleton holds out, every church in Christendom will be working the same racket.

It is not complimentary to our police officials that while they diligently hunt down the gold-brick, fake mining, green goods and other swindlers they calmly look on while the Roman Catholics are engaged in conducting schemes so nefarious that in comparison the highwayman is an honest, upright and desirable member of society.—*The Menace.*

Murphy was a new cavalry recruit and was given one of the worst horses in the troop. "Remember no one must dismount without orders," said the sergeant.

Murphy was no sooner in the saddle than the horse kicked and Murphy went over his head.

"Murphy," yelled the officer, when he discovered him lying breathless on the ground, "you dismounted."

"I did."

"Did you have orders?"

"I did."

"From headquarters?"

"No, sor, from hind quarters."—Ladies' Home Journal.

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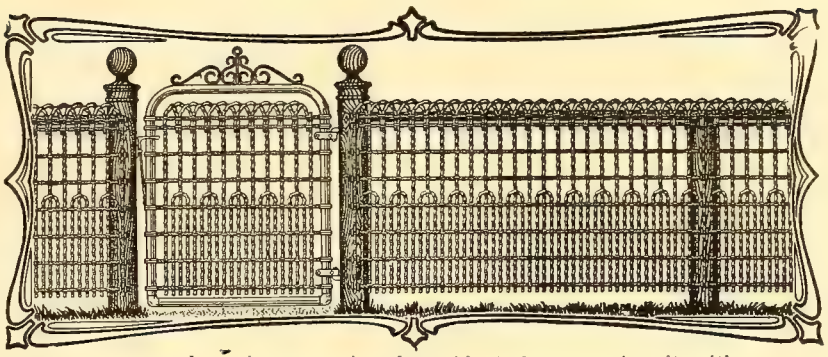

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——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

EVERY WOMAN: A PARABLE

Mrs. H. W. Hunter

Every Woman had passed a beautiful childhood. In a world poignantly sweet with beauty, but where there was still much suffering, it had been her privilege from earliest childhood to walk in "parched ways, and "blossomy ways," "acquaint with pain" and too "acquaint with rose and song."

As a little girl she had lived in a garden spot of the world and had played with Joy and Laughter and Beauty and many another pretty companion. But although Nature outdid herself in beautifying this garden spot, and although there were many gardeners to care for it, still when she was only a mite of a girl she was given a little corner for her very own and she was encouraged to give a little time each day to the care of it, so that she early had a share in the joy of work and sacrifice and could dance away the remaining hours with her pretty playmates in lightness of heart.

Now this gracious garden spot of the world had around it a very high wall with massive gates that shut in all the beauty and shut out whatever might be on the other side of the wall.

Every Woman could remember distinctly the day when, pausing breathless in her play, she had noticed that one of the great gates had swung open, and the light died out of her eyes at the sight of that world out there. Her playmates were strangely affected by it, too, for Laughter fled far away across the garden, Beauty hid herself near at hand behind a clump of lilacs, and Joy—well, Every Woman *thought* Joy had fled too.

Outside the wall a long and dusty road climbed a rugged hillside. And up the hill was marching an endless procession whose dull, dead tramping beat into the rhythm of a dirge. On under the pitiless sun they marched, and when Every Woman had recovered from the shock sufficiently to single out the hideous details a wild-eyed, raving mother was hurling her baby girl against the wall while a hideous gaunt creature held her by the arm, laughing hysterically the while she whispered in the poor mother's ear.

That, Every Woman afterward learned, was Despair, who was most often to be seen near the mothers of baby girls. Another poor creature, from whose eyes the light of reason had altogether faded, usually held Despair by the arm. Her name was Suicide.

On marched the procession. Poverty had at his heels a rabble clad in miserable rags like himself—a rabble that shuddered and groaned alternately when Famine and Disease and Over-population, dreadful creatures all three, overtook them in the procesion.

A band of red-robed little girls marched past her. Every Woman looked again. Yes, they *were* little girls, though they had the look of little old women in their faces. And then she noticed that underneath their red garments were heavy weights about their necks, dragging them down—the little child widows of the East.

Next came a great mob of men, women and little children who huried on their way as if driven along by some unseen, horrible force. They kept looking furtively behind them. Fear was stamped upon every face. In her excitement Every Woman stepped forward and caught one of them by the arm.

"What is the matter?" she cried.

"Oh, can't you see?" gasped the breathless wayfarer. "He's coming; he's right upon us!"

"Where? Who is it?" asked Every Woman.

"There! It is Superstition!" whispered the poor mortal, and he broke away and ran fearfully after his companions. Every Woman caught just a glimpse of the dreaded ghost, Superstition, as he went in speedy pursuit of his victims.

Her attention was caught next by a man in priestly garments, but with a face so disfigured by sin that she closed her eyes till he passed. Behind him came a group of pretty flower-bedecked dancers who bore a strange resemblance to their priestly leader. They tried to dance, but they could not. Underneath the set smiles on their faces was an expression of utter hopelessness. They stretched out their arms to Every Woman as they passed. She understood that the leader in the priest's garments was Immorality and that he had traveled from a country far across the seas.

Suddenly, like a green spot in a desert, came one unlike the rest. She held a sick baby in her arms; several children clung to her skirts; a crippled woman leaned upon her for support—and she smiled at Every Woman. There was an invitation in her smile. And Every Woman felt that she wanted to go; that she would gladly forsake her garden spot forever if only she might follow in her train. But the lovely stranger marched buoyantly on, and Every Woman could see (for she looked until she was out of sight) that she moved among that vast throng, helping the weak and fainting ones over rough places, carrying water to the thirsty ones, giving a smile here and an encouraging word there and always with crowds of little children around her. Every Woman noticed that whenever she appeared the dreadful creatures Poverty, Despair, Superstition and the rest fled far away and their victims suffered a glad relief.

As the last flutter of the stranger's garments disappeared over the hill, Every Woman turned and ran back through the garden, never stopping till she had found her mother. There kneeling at her knee, she sobbed out her story. And there she learned that it was not chance, for the time had come when the daughter must catch this vision of the world. The lovely stranger, her mother told her, was Service, and her smile *was* an invitation. Every Woman must choose between her garden spot and that great procesion without the wall.

She went out into the loveliest spot in all her garden and there she made her choice. And the next day found her outside the gate climbing the hill with the others. When she was ready to start Beauty still hid behind the lilac clump, Laughter was nowhere to be found, but Joy had a surprise for her, for she announced her intention of going too.

'That is just where I belong," she said, "out there with you and Service."

As Every Woman joined the procession, Service held out her hand and said, "I am glad you have come. I need you."

And right from her heart Every Woman answered, "And I need you."

The years passed by. Every Woman had much to learn, but Service was her constant companion and she taught her the secrets.

As soon as she could she had the high wall torn down. Then she transplanted trees, flowers and shrubs from her garden to the other side of the road, until finally the day came when the roads wound right through the midst of a garden. Through her ministrations the hill was made less rugged, "the mountains and hills were made low and the rough places plain." She made "streams break out in the desert and the desert rejoiced and blossomed as the rose."

The time pased very quickly, until one day she and Service stood with Hope and Faith and Love and some others and looked over the garden full of happy, busy people moving buoyantly among the garden plots. Joy moved among them, Beauty was there too, and even Laughter flitted here and there.

"And God shall wipe away all tears from their eyes," murmured Every Woman, and her voice thrilled with happiness, "and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain. For the former things are passed away."

"Yes," answered Servise, "and it is you, Every Woman, who have done this glorious thing."—Mission Studies.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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MARRIED.

THOMAS-BARBEE.

Mr. Eugene C. Thomas and Miss Ella May Barbee, both of Reidsville, were married at the home of Rev. C. E. M. Raper in Reidsville Oct. 11, 9:40 A. M. Only a few friends were present. They left on 44 for the home of the bridegroom's parents in Danville, Va. Best wishes to them.

C. E. M. Raper.

DIED.

Miss Mary Viola Lewis died Oct. 3rd, and was buried at Fair Grove M. P. Church on Saturday. She was the daughter of Mr. and Mrs. J. P. Lewis. She was 26 years, 9 months and four days old. She had a severe spell of sickness while a child and has been an invalid all her life. We sorrow not as those that have no hope, for we feel sure she is much better off, and while she was a constant care, the family treated her more like a pet than a trouble. It was hard for them to give her up. The Lord will guide you to the other shore, if you only follow on. Funeral by this writer.

C. E. M. Raper.

—Northwestern Advocate: "Recently the municipal dance censor of Lenox, Mass., resigned his position rather than submit to being drawn into unpleasant controversy with the society people of the town, who strongly resented his order to bar objectionable dances. This statement is but another in the cumulative evidence that the greatest curse to the dance evil is found among our 'better' classes of society."

—Biblical Recorder: "When certain states of Christian (?) America are banishing the Bible from the public schools, it is interesting to learn that the government of Egypt, through its minister of education, recently ordered 4,600 Bibles, 400 New Testaments, 20 reference Bibles and 20 copies of the Concordance for their schools. It is stated that this is the first time the Bible has been introduced into the government schools of Egypt."

—Miss Cynthia A. Miller tells the following experience which took place when she was preparing to leave China: "Last Saturday I was talking to the women of the Training School and asked each of them to give me a message that she would like me to take to the good sisters at home who had been instruments in God's hands in raising funds for the splendid building that they have now for the Training School. There were many sweet and tender messages given, but the teacher, Mrs. K'u, just said: 'Many years ago when my dear mother was living I remember this same request was made of her by a missionary leaving on furlough, and her message then is my message now. In this life there is not enough time to thank them for what they have done; but wait till we all meet around the great throne above, and we will have all eternity in which to thank them and thank him and can all praise and adore our Lord together, forever and ever.' "

"Happy, if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
'Behold! Behold the Lamb!' "

MY CONSCIENCE.

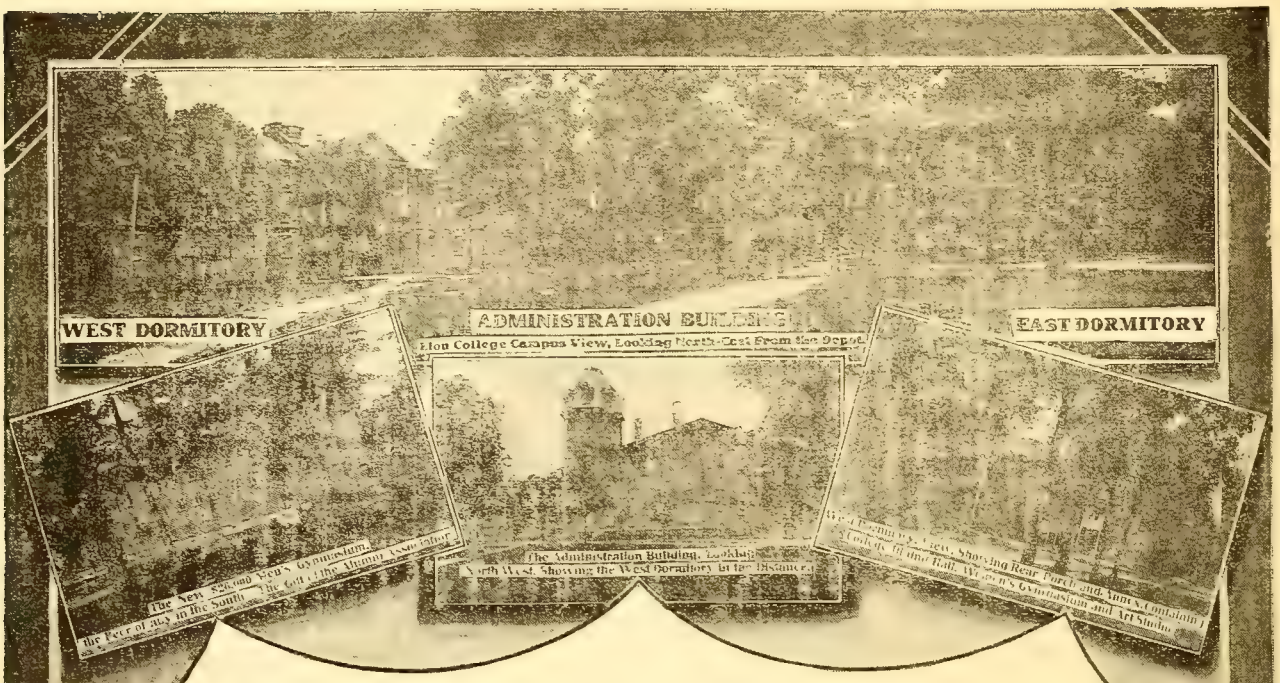
BY JAMES WHITCOMB RILEY.

Sometimes my Conscience says, says he,
"Don't you know me?"
And I, says I, skeered through and through,
"Of course I do.
You air a nice chap ever' way,
I'm here to say!
You make me cry—you make me pray,
And all them good things thataway—
That is, at night. Where do you stay
Durin' the day?"

And then my Conscience says, onc't more
"You know me—shore?"
"Oh, yes," says I, a-trimblin' faint,
"You're jes' a saint!
Your ways is all so holy-right,
I love you better ever' night
You come around—'tel plum daylight,
When you air out o' sight!"

And then my Conscience sort o' grits
His teeth, and spits
On his two hands and gabs, of course,
Some old remorse,
And beats me with the big butt-end
O' that thing—'tel my closest friend
'Ud hardly know me. "Now," says he,
"Be keerful as you'd orto be
And allus think o' me!"

—*The Century.*


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East from the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.

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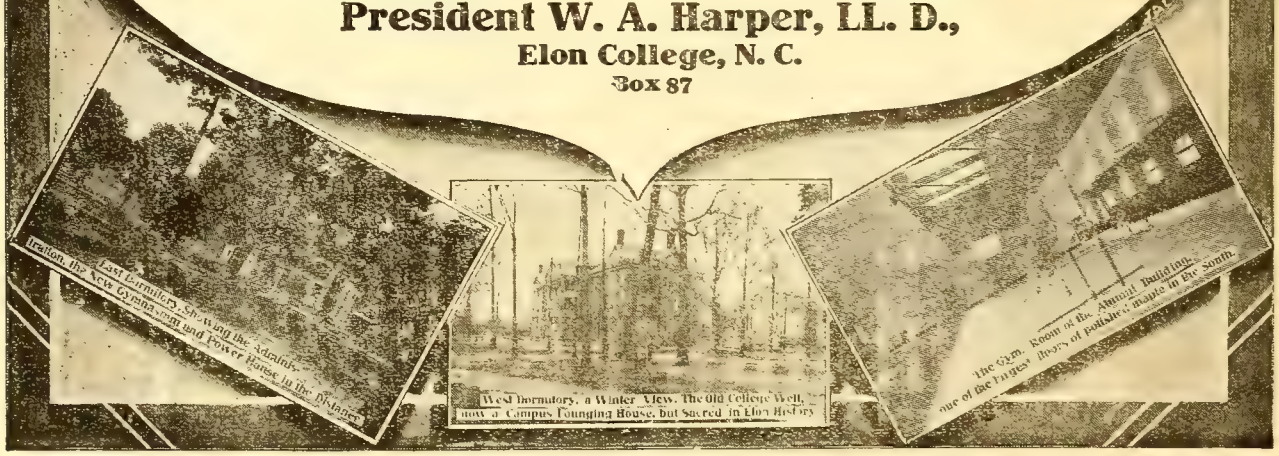

GENERAL COMMISSION ON ARCHIVES & HISTORY THE UNITED METHODIST CHURCH

goal. The valor and enthusiasm of Balboa conquered all obstacles. He made friends of those Indian chiefs who were willing, and fought with those who preferred to be his enemies. At last, when he entered the territory of a chief called Cuarecua, he arrived at the foot of a mountain chain from whose summit the Indian guides told him he could see the object of his search.

Only 77 Spaniards were able to scale this height. The rest were disabled by exhaustion or by wounds. At daybreak on the 25th of September the little company, led by Balboa and Pizarro, began to ascend the ridge. Before noon they reached the top. Before them was a cone-shaped peak which obscured all the view toward the south.

"'There,' said one of the guides, 'from the top of that rock you can see the ocean.' Nunez de Balboa shouted to his men, and alone scaled the height. What a magnificent sight greeted the eyes of the governor of Antigua! Covered with splendid vegetation such as is seen only in those regions, was the steep southern slope of the ridge, broken here and there by rocks and gullies, and far away on the horizon was a shining line of silver which confirmed all that he had been told about the existence of the new sea.

"Balboa drew his sword, and raising it toward heaven, took possession of that sea for Spain, and named it the Southern sea. He then called to his men. With Pizarro leading, the little company was soon at his side. Those strong men, hardened by endurance and the sight of many battles, looked in wonder at the expanse of water that shone in the sunlight far away, as if they were seeing a vision. Somebody began to sing a religious chant, others followed, and for the first time a Te Deum was heard on the isthmus of Darien.

"When all the men were satisfied with looking at the far-off sea, they cut down trees with their daggers and hatchets, and carrying the trunks of these to the top of the rock, built there a huge cross which they supported with heavy stones. After this their only desire was to touch the waters of that ocean and walk along its shore. The thing was not easy, but a few days afterward they had opened a way through the forest and accomplished it.

"The tide was low when they arrived, and they had to wait for it to rise, because between them and the water was a stretch of sandy mud in which the men sank to their knees. As soon as the tide began to rise Balboa, carrying in one hand the Spanish flag and in the other a drawn sword, advanced into the green waves until the water reached his waist, and took formal possession of the sea and all its shores in the name of Ferdinand of Aragon and his daughter Juana of Castile. That sea which for so long a time belonged to Spain, was the same which Magellan afterward wrongly named the Pacific ocean.

"By a strange chance the ships with which Pedro Arias was coming to take possession of the government did not meet the ship in which Balboa was sending to the king of Spain news of his discovery and a large quantity of the treasures secured in his journey. Pedrarias's squadron arrived at Antigua the 29th of June, 1514, and its commander immediately sent an officer to look for Balboa.

"The messenger found Balboa dressed in a shirt and cotton trousers, directing the construction of a roof on his house. The officer with his shimmering silk raiment and silver-plated armor must have been greatly surprised at such simplicity. However, with the greatest courtesy he notified the governor that the squadron in sight had brought his substitute, and Balboa quietly replied that he might disembark and that he would be well received.

"Pedrarias landed with his men, and immediately had Balboa arrested, informing him that he would be judged guilty of causing Nicuesa's misfortune. Soon after this Balboa was justly rewarded, for the king sent him a message of congratulation for his discoveries, declared him innocent, and named him general and governor of any lands which might be discovered in the Southern sea. . .

"Of course Pedrarias was much displeased with this news. His hatred for Balboa grew until three years later he pretended to have discovered a conspiracy, accused Balboa of being a traitor, and loaded him with chains. A few days later the brave discoverer of the Pacific, the man who had accomplished the greatest feat of exploration in America, was beheaded."—The Pathfinder.

POPULAR TALKS ON LAW.

By W. K. Towers, A. B., J. D., of Mich.

As a very large proportion of us must either direct the work of those who serve us or follow the direction of those whom we serve, the question of the duties which employee owes to employer is indeed vital.

The method that an employer usually adopts to enforce his authority is to dismiss from his service the employee who fails to obey his commands, or perform the duties expected of him. The fear of "losing the job" is what holds most employees to their duties. The employee usually enforces his rights by quitting when he is ordered to perform a task which he believes unreasonable. In cases where the employee has been hired for no definite period, and there is no understanding that the employment is to continue for any period, the relation of employer and employee is continued merely at the will of the parties and may be readily dissolved by either. But where there is a definite agreement—a contract—between employer and employee, fixing a term of employment, the employer may not discharge the employee without adequate grounds.

When we speak of "master" in the popular sense we usually think of one who has wide authority over the person of an employee who is in a decidedly inferior position. We are inclined to think of a "servant' as one serving in a somewhat menial capacity. But such is not the meaning of master and servant in legal terminology. The words master and servant are as broad as employer and employee, including all employers and all employees, whatever their rank, whatev- their calling. The general manager with the widest authority employed at a salary of a hundred thousand dollars a year is, in law, a servant. The simplest employer is a master.

The duty of the servant to obey the master is fundamental. It is of the essence of the contract of employment and must always be recognized. "A promise by the servant to obey the lawful and reasonable orders of his master within the scope of his contract is implied by law," said a New York judge. "Submission to the master's will is the law of the contract." An authority on this subject has written, "Where a servant deliberately violates his master's orders, or refuses to obey them when given, he is clearly guilty of the grossest breach of contract. His duty is to obey the master in all things for which obedience is implied from the nature of the service undertaken."

The employer's usual redress for a refusal to obey on the part of the servant is a dismissal from his service. This right of a master to dismiss a servant who has violated this duty of obedience is firmly settled. As to just what amounts to such a defiance of proper authority as to justify an employer in dismissing an employee who it has been agreed is to serve for a definite period is the question that is of most immediate interest and importance to employer and employee.

Spaine was a farm laborer in the em-

ploy of Arnott for the usual term of one year. He usually breakfasted at five o'clock and dined at two. One day Arnott ordered him to go with some horses to the marsh which was a mile off, before dinner, dinner then being ready. The plaintiff said that he had done his due, and would not go until he had had his dinner. Arnott told him to go about his business, and he went without making any submission to the instructions. Later Spaine sued Arnott because of wrongful dismissal, seeking damages for the breach of contract of employment, but he failed to recover.

"If Spaine refused to obey his master's orders," said the judge, "I think he was warranted in turning him away. It would be exceedingly inconvenient if the servant were to be permitted to set himself up to control his master in his domestic relations, such as the time of dinner. After a refusal on the part of the servant to perform his work the master is not bound to keep him on as a burthensome and useless servant to the end of the year."

This case is rather extreme, and many courts would probably now rule such an order as unreasonable, and refusal to obey it not sufficient grounds for dismissal. It illustrates the undoubted principle that a master may dismiss his servant for a single act of disobedience. A farm laborer who refused to work during harvest time till 8 o'clock was held properly dismissed, as was also a coachman who, against his employer's express orders, carried friends of his own in his employer's carriage. A traveling salesman who refused to comply with the request of his employer to return his samples, the superintendent who refused to obey his superior's orders to reinstate an employee, and the teacher who refused to reinstate a pupil who was instructed to do so by the school board, were all held to be properly dismissed for such single acts of disobedience. Numberless examples might be discovered of instances of disobedience that have been held to justify a dismissal.

Not only may a master dismiss a disobedient servant, but he may also sue that servant and secure damages for any injury which may have been caused by reason of the servant's disobedience.

While the general rule is that the disobedience of any order is a breach of the duty which the employee owes to the employer, and so a justification for dismissal, there are certain circumstances which will justify a servant in his disobedience. A servant need not obey an order which is unreasonable, but an employee should be very certain that the instruction would be deemed obviously and certainly unreasonable by a normal person before he disobeys for that reason. Nor need a servant obey instructions which are unlawful. Neither may an employee be dismissed for failure to obey orders instructing him to perform services which are not properly within the duties for which he was employed.

A servant may not be dismissed for the failure to obey an order in regard to a matter of small importance and so trivial that the contract of employment was not affected. If the disobedience was unintentional, and in regard to matters of no importance, and the instructions were in regard to matters of mere detail and not of a character to require in all circumstances strict obedience the law will generally insist that there is not sufficient grounds for the severing of the relation of master and servant.

A master may dismiss a servant tho the act in question was not actually injurious to him—it is enough that there was a failure to obey in a matter of importance, or a wilful disobedience of any character of a proper order.

As before stated, a servant may not be dismissed for failure to obey an instruction requiring services of a kind different from those which he was hired to perform. An employee is bound to perform the duties he was engaged to do and no others. Thus a boy hired to care for sheep and assist at hay time, cannot be required to perform the additional duty of taking charge of several cattle in the winter. A ballet dancer who has been engaged as premiere danseuse cannot be compelled to take an inferior position in the ballet, nor is a lady's maid expected to milk cows. But the master's requirements must be clearly beyond the scope of the servant's employment to justify a refusal. Thus a man hired for general work on a farm is not justified in abandoning his employment because he is set to cutting flax with a machine and thinks this too hard work.

The hours at which a servant is required to work are not infrequently fixed by the terms of the agreement between employer and employee. The length of a working day may also be prescribed by law. It may be understood from the nature of the employment, but a servant cannot be required to work at unreasonable times, nor for periods, which considering all the circumstances, are excessive.

As to holidays the laws of the state control. Other days off may be recognized and understood by custom or stated in the contract. Sunday is usually a legal holiday, or understood as a holiday, yet it may not be in exceptional callings as those of seaman or railroad employee.

Sickness, or other urgent necessity, is a recognized excuse for an empployee's failure to work during periods of required labor. But a servant who absents himself from work, contrary to the instructions of his employer, for no good cause, is guilty of a breach of duty and may be dismissed.

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GENTLEMAN JIM.

"Help yer across de street, mom?"

The timid-looking old lady, standing helplessly on the corner, turned her eyes from the motley array of passing vehicles to the face of the boy who stood, hat in hand, awaiting her answer.

His hands were grimy, his clothes sadly in need of repair, while a small blacking box slung across one shoulder proclaimed his avocation that of a bootblack. His attitude of respectful attention, however, was one that might have been envied by the palace bred scion of one of the so-called four hundred. Little did the boy dream that this act of politeness was destined to change the whole course of his life.

The small old lady smiled, and placing one hand on his arm, allowed him to conduct her through the maze of hacks, street cars and automobiles, each one of which to her mind at least, seemed to be moving in all directions at once.

"Dere you be, mom, all safe an' sound," said the bootblack, as they reached the other side.

The lad was about to move away, when the old lady caught him by the arm. "Wait," she said, opening her purse, "I haven't paid you."

The boy's glance rested for an instant on the rather shabby black shawl, then he looked straight into the kindly face above it.

"I ain't in de habit of charging fer a little kindness like dat," he said, with a quiet dignity that impressed Jane Rushly far more than the words.

"What's your name?" she asked, closing the purse.

"Me name's James Budd, but I never uses it, mom," replied the bootblack; "de boys calls me Jimmy de Bud, an' Gentleman Jim."

"I think the last fits you the best," she said, smiling. "And now, Jimmy, where do you live?"

"In de city," answered Jimmy, with a comprehensive sweep of his hand.

"Oh! but I mean, where do your parents live; surely you have a father and mother?"

For a moment the boy was silent, then

Hutcherson, Mrs. T. S. Wray. We have 10 regular members. We will have our meeting every Monday after the first Sunday in each month. Will meet at the church the next meeting. We hope to have a good number out and have new members to join us. Pray for us in this work. Mrs. D. L. Carroll, Cor. Sec.

Mt. Hermon, Mt. Hermon Ct.

Our special meeting began the third Sunday in this month. Although it was raining almost all the time Sunday, and the roads were in a bad condition, yet the house was filled to its utmost capacity. Our pastor, Brother Lowdermilk, had no ministerial help Sunday. Rev. G. F. Millaway came Monday and did all the preaching until the close. Brother Millaway is not unknown to us, he having assisted in a special meeting at Mt. Hermon about six years ago. Large congregations came every day to hear his excellent sermons. Not only did the people come to hear, but they had a "mind to work," (I mean the Christian people), and, as a result of that, there were fourteen conversions and nine accessions. The church was greatly revived; some were so filled with the Spirit that they praised God aloud.

The third quarterly conference was held at Mt. Hermon on Saturday before the fifth Sunday in August. The business was transacted in harmony. It was found that Bro. G. W. Patterson was elected delegate to the next Annual Conference. Bro. A. A. Sharpe was made alternate. Best wishes to the Herald.

Hubert L. Isley.

Sept. 29, 1913.

VISIT TO THE CHILDREN'S HOME.

Dear Editor:

As I have been a visitor at the Children's Home I would be pleased to say a few words in regard to it. I think they have a real nice place and a most beautiful Home, one that we ought to be proud of.

On my arrival I did not feel like a stranger at all to meet those bright little faces with those sweet smiles and the loving kindness of the children, and to have them take me over the building and show all the different parts from basement to garret and to hear them tell what different people sent them, and to hear them talk and chatter. It would be a pleasure trip to any one, I think, to go to the Children's Home and see how well they are trained; and best of all, it is nice to see the interest that Mr. and Mrs. Garrett take in the children and the pains they take in teaching them how to do their work. Each child, boy and girl, knows what they have to do, and it isn't any trouble to get it done and they seem to take a great delight in doing it. I don't think we could have found any one else to take care of the Home any better than Mr. and Mrs. Garrett, and I as a Methodist Protestant am very well satisfied with having them in their care, and I pray that Heaven's richest blessings may be with them and the children, and may the Lord help me to do more for the Home than I ever have.

Lottie Brown.

Concord, N. C.

DIED.

Jenkins.

At Worthville, Sunday, Sept. 21, 1913, James Jenkins, aged 28 years, passed out of this life. Bro. Jenkins was a member of our church at Worthville and was a man of most excellent virtues.

Early this year he was elected as superintendent of our Sunday school at Worthville and rendered good service until the mills closed down, when he went away for some time. He was taken sick while away and came home sick, and never was well any more. He was loved and honored by all who knew him. He has left an influence among the people at Worthville that will live long. He will be remembered for his consecrated life in the service of his Lord. He was true and loyal to the church, but was far from being narrow, always manifesting that charity and broadness which characterizes the real man. He leaves one brother and seven sisters and a host of friends. On Monday, Sept. 22, the funeral was held in our church at Worthville after which his body was laid to rest in the Worthville cemetery. A large crowd of people attended the services. Our church was full and some standing at the door on the outside.

The relatives and friends have our sympathy in this hour of affliction.

J. B. O'Briant.

Sept. 27, 1913.

Tucker.

James Prior Tucker was born June 11, 1856, and died July29, 1913.

He leaves to mourn their loss a wife and brothers and sisters. He was married the second time to Elmira McKoughan.

When quite young he professed faith in Christ and joined the church at Palestine in Rockingham county and later moved his membership to Ai Methodist Protestant Church of which he remained a faithful and active member till God called him to come up higher.

He did not enjoy good health for the past few years, but he had been about his daily work as usual until that day he was complaining some, but not thought to be seriously ill. He ate his dinner and went to take his rest under the shade tree when the death angel came and claimed his soul.

Jesus saw fit to take this good man from our midst, and while we are left to mourn our loss, we can feel that we have another link added to our chain to draw us closer to heaven.

He was a great friend to his pastor and was always ready to show favors to him. He was superintendent of the Sunday school and was devoted to his work. I have seen him go when I knew he was scarcely able, but he was so interested in his church and to see God's work prosper he would not give up to his feelings. He loved his Sunday school people and always had an encouraging word to say to them, and would try to get everybody in Sunday school. His scholars will miss him, but he has left an example behind worthy for us to follow, and if we live as close to the Master as I think he did we need not fear the summons to come suddenly as it did to him.

We have lost a loyal member, a kind neighbor and friend. We pray that our loving Heavenly Father that doeth all things well will bless and bind up the broken-hearted wife and that she may find comfort in fleeing to Jesus Christ for comfort and consolation and that the vacancy made by Providence may be filled by His Holy Spirit.

One of the largest gatherings of people we have seen at this church attended the funeral services held Thursday afternoon, July 30th, at Ai M. P. Church conducted by his pastor, Rev. W. R. Lowdermilk.

Mr. Tucker is gone, but we feel he is rejoicing on the other side of the river and waiting for his loved ones and his friends whom he so much loved. He would often say, "Meet me in Heaven."

A Friend.

Cheatham.

William H. Cheatham, son of Isaac and Cynthia Cheatham, born August 27, 1840, died September 21, 1913. On April 22, 1868, he married Sallie Gooch and to this union were five children born, two of which preceded him to the spirit world. His wife also departed this life a few years ago and many were the times we have heard him speak of the time when they should be reunited; for it was his delight to talk of heavenly things and to talk of his faith in a future state of happiness for the faith-

ful. Brother Cheatham had been a faithful member of the church for 58 years, having joined when he was 15. He never did get too old to have an interest in the work of the Sunday school either, as was attested by his presence every time he was able to be there. Many times would he quote John 3: 16, "For God so loved the world that he gave his only begotton Son that whosoever believeth in him should not perish, but have everlasting life."

Surely this good man will be greatly missed at Rehoboth where he was always in his place unless providentially hindered. Even when he was not permitted to attend services on account of failing health he was missed by his pastor as he was a very attentive listener to the word. We shall miss him in the quarterly conferences of this charge as he was often on hand to show his interest in the work of the charge. Most of all he will be missed in the home where his advice and example counted for the most.

Surely the children will miss him, but to you sorowing ones the best way you can reflect honor on the one you loved so much is by being true to the church and to the interest of the Kingdom as he was faithful. A vacancy for you sons to fill if you will and thus carry on the work that your faithful father delighted to see prosper. "A hoary head is a crown of glory if it be found in the way of righteousness." Surely such men as are faithful are wearing this crown that brings to them the glory that can be carried to the other world and this is the only kind worth seeking for.

"Servant of God, well done,
Rest from thy loved employ,
The battle's fought, the vict'ry's won,
Enter the Master's joy."

N. G. Bethea.

OUR FOREIGN MISSIONARY WORK.

Another Gift to the Board.

To-day's mail brought a check for five hundred dollars from another brother in West Virginia, and in the brief note accompanying it he wrote: "and we hope it will help to build up the Master's Kingdom," signed by him and his wife.

Yes, it will help to build up "the Master's Kingdom;" for this amount will pay the salary of two Japanese preachers for a year, and the rent of a house or two used as a chapel. This good brother recognizes his stewardship, and is faithfully trying to use his money in the way God will approve, and surely his heart will be enriched with great joy, and his life with rich spiritual blessings.

There are many more in different parts of our denomination who should follow this worthy brother's example and send us a substantial gift to help develop the great foreign missionary work of our church which now has urgent needs. Let us hear from you at once.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

A SAMPLE.

Here is a fine sample of what an organized class can accomplish.

The Servo Adult Bible Class has had a rapid growth. Organized 1911, with seventeen members, within a year the enrollment had increased to eighty-six. One hundred and twenty-seven names were on the roll during the year.

The officers, members and committees of the class are energetic and resourceful, as a record of the year's work shows. This record includes the gift of an individual communion set to the church, the purchase of song books for the Sunday school, and the assuming of the salary of the church organist. In addition to the gifts, one Sunday's offering each month goes to the treasury of the school.

On Tuesday evenings the class conducts a social service study course. During the first winter, *The Challenge of the City* was the text-book used. Special lectures on various allied subjects, as well as a stereopticon lecture, housing conditions and the prevention of disease added to the value and interest of the work.

During the second year the theme was "Civic Needs. Just before the city voted on the new charter there was a debate on "The Commission Form of Government vs. The Ward System." Judge Ensign, of the juvenile court, told of the need of this special work. The city attorney addressed the men on the police courts of the city.

We will gladly send you free helps for organizing just such a class. Write today to C. H. Hubbell, Adrian, Michigan.

"UNANIMOUS DAY."

We like that term. We want to pass it on to you as a watchword for your Rally Day.

"Unanimous Day is the name given to the fall rally Sunday by a class in a small town, the aim being to make the attendance roll call "unanimous". Last year's slogan was "every person in town in the Sunday school on Unanimous Day," and they actually accomplished just that—one convalescent invalid being taken in a wheel chair.

Here are some more pointers for making Rally Day a success.

We had an experience meeting at our Rally Day Social preceding the Sunday Rally. Each member was asked to give two minutes to telling what ought to be done in the class and how it could be done. When finished we found we had spent an exceedingly profitable hour.

We gave four boys megaphones and started them out through the town on Saturday afternoon. They went through the streets calling the attractions of our class Rally Day. It may not have been very dignified, but it got the crowd.

We asked all our members to submit names of persons to whom they would like to have personal letters written. We secured a long list of names in this way and divided them up among the class with the request that personal letters be written each one inviting them to Rally Day. These letters did much to boost the class.

We had a stereopticon sheet put upon the front of a large building in the heart of the business center of the town. As everybody in our town goes down to the business part on Saturday night, that night we took the stereopticon and showed pictures with invitations to our Rally Day. We showed pictures of some of our boys in our school, some of the little tots in the Primary Department, a picture of the inside of the church, and pictures of our various class banquets and outings. Had a great crowd the next morning.

We have an excellent program which is more popular than any of our previous issues. The demand is far ahead of any former year. Send to-day for your share. These programs are free and are sent prepaid. Send your order to C. H. Hubbell, Adrian, Michigan, now.

GOOD ROADS PROCLAMATION BY THE GOVERNOR.

STATE OF NORTH CAROLINA,
EXECUTIVE DEPARTMENT,
RALEIGH.

Whereas the modern highway is essential to material prosperity, and to the advancement of the social life of every community; every people that aspires to join the forward procession and that hopes for the opportunities of our time is beginning to realize the necessity of improved roads; all sections and all progressive citizens are demanding them and determined to have them; the whole country has awakened to their importance; everywhere there is a generous rivalry to have the best, and everywhere enthusiasm for them is apparent, and increasing; and

Whereas the the people of North Carolina are losing, according to reliable estimate, twelve million dollars annually on account of bad roads—this vast sum paid as a tribute to mud:

Now, therefore, recognizing the universal sentiment for road improvement, and realizing the benefits which must result therefrom to all the people, I, Locke Craig,

Governor of North Carolina, do set apart Wednesday, the 5th day of November, and Thursday, the 6th of November, 1913, as GOOD ROADS DAYS, and do appoint these days as holidays and days of festival throughout the State, to celebrate the beginning of an era wherein improved highways shall be built in every neighborhood, that all the people of farm and city may enjoy the opportunities which they bring.

I call upon all patriotic people throughout the State to work upon the public roads and refrain from all other occupations on these appointed days; and I call upon every able-bodied man to shoulder his shovel, and march out and strike a blow for progress. Let the farmer, the merchant, the lawyer, the doctor, the minister of the Gospel, the rich and the poor, and the men of all walks of life enlist as volunteers in this mighty army for grand accomplishment.

Let no man be above this work, nor forget his duty to himself and to his neighbors. It will be an honor to every man on these days to labor with his fellow-man to banish from the country the curse of bad roads and the evils that accompany them.

Let all the people of every station, high or low, be moved by the same patriotic impulse to work for the common weal. To all the benefit will come. Let all participate.

I do appoint and set apart these days, the 5th and 6th of November, that the people may have an opportunity to give substantial expression to the universal desire and determination of the State, in action inspired by hope, and rejoicing that will resound in one unbroken chorus from the mountains to the sea.

I call upon all the women to participate. In every hour of danger they have inspired the men of North Carolina with faith and courage; in this day of realization, they with their children will come to lend to this noble cause the charm and the encouragement of their presence. They can provide good things to eat, and decorate every worker with a badge of honor.

Let every citizen do his duty, and these days will be long remembered for the impetus they gave to the cause of good roads and a finer civic spirit.

I call upon the county commissioners of every county in the State to issue a proclamation urging the people to go out on the 5th and 6th days of November, and labor for the welfare of their respective counties and communities, as well as for the whole State of which they constitute a part.

I call upon the president of the Farmers' Union to issue his proclamation to the farmers of North Carolina, and to their local organizations, that this great body of our citizenship, constituting as it does the bone and sinew of the State, may join with energy and enthusiasm in this movement. More than any other class of our people, they are dependent upon the country road. More attractive homes, better farming, and a finer rural life will result from the building of modern highways.

Let the work be completely organized so that it will reach to every neighborhood, "and be conducted in a systematic and business way, to the end that at sunset of the second day there will be no community in all the State where the hand of progress and toil has not left its mark in permanent road improvement, and the progressive spirit its impression in the hearts and minds of the people."

I call upon the ministers of the Gospel, the educators, and the press of the State to use their mighty influence for this work, which means not only material development, but moral and intellectual development.

I call upon all road overseers, good roads associations, boards of trade, chambers of commerce, and all associations and organizations for the public welfare and civic betterment to give to this movement the energy of their influence.

I call upon the mayor of every town and city of North Carolina to issue his proclamation that his people may enlist in this organization, and in the building of roads upon which the prosperity of town and city depends.

Let every North Carolinian show by his work that he is for the improvement of his State. "Let us labor that we may enjoy the fruits of today, and our children a fuller fruition to-morrow."

Done at our city of Raleigh, this the 27th day of September, in the year of our Lord, 1913, aand in the one hundred and thirty-eighth year of our American independence. LOCKE CRAIG,

Governor.

By the Governor:

JOHN P. KERR, *Private Secretary.*

STATEMENT CONCERNING THE ACTIONOF THE NATIONAL CONGRESS OF THE DAUGHTERS OF THE AMERICAN REVOLUTION FAVORING THE RESTORATION OF THE SALE OF ALCOHOLIC LIQUOR IN THE ARMY CANTEEN.

The National Congress of the Daughters of the American Revolution at Washington last spring adopted a resolution favoring the sale of alcoholic liquor at the Army Post Exchange.

It was SLIPPED through. Many delegates had gone. There was such confusion that few knew what was going on. The newspapers, hungry for news favorable to the canteen, failed to catch it. I learned of it myself by accident. To make sure I sent for the leading papers of New York, Philadelphia, Washington, Chicago and St. Louis. I found it only in the Washington papers, and then only in an obscure form in the running story.

Believing this to be part of the same campaign to discredit the W. C. T. U. by enlisting women in behalf of the canteen, which had secured action by a little body of army officers' wives and a little group of doctors' wives, I wrote a letter to every D. A. R. Chapter Regent of America asking her to co-operate in an effort to have the D. A. R. set right, and to submit the matter to her local chapter for action.

The replies are interesting. A few defend the "Canteen" but the great majority do not. Many write that they did not know of the action until the receipt of my letter. A few had already protested. Some chapters have since met and officially protested. Many expressed indignation. Some who take no sides on the "Canteen" question say that it was an improper subject to be brought before the D. A. R. The President General says she regrets the action. I am informed that the Executive Board decided after my first letter last May that such questions shall not be brought up in the future. But to stop here would leave the "Canteen" advocates in possession of the field, so we shall be compelled to insist that it be considered enough to rescind the action.

To this end, and to show the real sentiment of the country, I shall introduce a resolution at the National Convention of the Anti-Saloon League at Columbus, O., November 10-13, asking the D. A. R. to recede from this action on the ground that this question is outside the province of such an organization.

Women are the greatest sufferers from the liqpor traffic, and I do not believe that any body of cultured, patriotic women will stand for the brewers against the people when they understand the issue.

Instead of going backward by consenting that its private soldiers be officially tempted to drink, this nation is preparing to insist upon total abstaining officers in harmony with the efficiency demands of the business world.

(Signed) William H. Anderson,
Legislative Superintendent Methodist Temperance Society.

—Gustave Johnson of Minneapolis, a cripple with a disabled back, takes in sewing to help support his family, and earns $3 or $4 a week. His wife goes out scrubbing and earns $30 a month. Neighbors help them, and they manage to live and care for their two children.

GOLDEN ROD.

Golden rod, as gold as the dawn is golden,
Torch of beauty lighting the autumn pathways,
We who tread the shadows of life autumnal
Fain are to follow.

Into darkness, into the wastes of winter,
Into voids whence never a foot returneth,
Such a guide to brighten the deepening silence
With rays immortal!
—Clinton Scollard, in New York Sun.

DISCOVERY OF THE PACIFIC.

It was on Sept. 25, 1513—four centuries ago—that the Pacific ocean was first viewed by the eyes of white men. This anniversary is being celebrated in various ways in America and Europe. Some historians have erroneously given Cortez the credit for discovering the Pacific, tho of course it belongs rightfully to Vasco Nunez de Balboa. Even the poet Keats in one of his sonnets repeats the blunder where he says:

Then felt I like some watcher of the skies
When a new planet swims into his ken.
Or like stout Cortez, when, with eagle eye,
He stared at the Pacific—and all his men
Looked at each other with a mild surmise,
Silent upon a peak in Darien.

At a meeting of the Royal Geographical Society in London recently the anniversary was fittingly observed and Keats' error was corrected. Sir Clements Markham in an address on the subject said: 'There is no reason why Keats should not have used the name Nunez instead of Cortez if he had known. It would have fitted his verse equally well. Nunez was one of the best of the Spanish conquerors, one who overcame by far the greatest difficulties by the most praise worthy methods, and whose life was as romantic as his death was deplorable and sad."

Sir Clements related how Balboa had made the discovery of the isthmus of Darien, or Panama as it is now called, and from the backbone of the continent looked out upon the Pacific, and how his first act on seeing this splendid expanse of water was to sing a Te Deum of thanks to the Almighty. He reviewed how the great object of the explorers of that time was to find some water passage through the continent which would give them their coveted route to the Orient.

Magellan argued that by sailing south along the coast of South America he must come either to some opening in the land or to the termination of the land itself. As we know, he finally came to the straits at the extremity of South America which bear his name, and was the first man to round the western hemisphere and the first to cross the Pacific. This was seven years after Balboa's discovery. The completion of the Panama canal marks the final conquest of the isthmus and gives the world the waterway to the East which the bold explorers of four centuries ago so eagerly sought for.

The government of Panama is planning to erect a colossal statue of Balboa at the Pacific entrance to the canal. The cost of the monument will be defrayed by public subscriptions. King Alfonso of Spain has shown his interest and generosity by heading the list with 50,000 pesetas((about $10,000.)

The following account of the discovery of the Pacific was translated for the Pathfinder by Margaret H. Benedict of Cincinnati, from a Spanish source. It is particularly interesting because it tells the story from the Spanish point of view:

"About the middle of the year 1511 the bold explorer Vasco Nunez de Balboa was governor of Santa Maria de la Antigua. Don Diego de Nicuesa had been appointed for this place, but some of his countrymen who envied and hated him had not even allowed him to disembark when he came to take possession of the government. Santa Maria de la Antigua was one of the first cities founded by the Spaniards in Colombia. It was on the river Darien, and the new governor, never content to be idle, began to explore the surrounding country, visiting the Indian tribes and trying to establish friendly relations with them.

"Balboa was a genial, kind man, tho severe enough in cases of necessity, and his fine character together with his good looks soon won for him the hearts of the natives. One of these, the chief Careta, whom Balboa met in one of his journeys, went so far as to give him one of his daughters in marriage, and was always his firm friend.

"Nor was the only advantage which the Spaniard gained by his friendship with the Indian. In one of his expeditions through the Colombian territory Balboa met another chief called Comagre, who lived in the interior of the isthmus of Panama. This chief had a son who presented the traveler with many jewels of pure gold. When Balboa asked him where this valuable metal could be found the youth replied that beyond his father's lands toward the south was a sea whose shores abounded in gold and pearls.

"Rejoiced at this news and eager to profit by it, the governor of Antigua hastened to send word to Spain asking for men and supplies to enable him to reach the unknown sea. Meanwhile Balboa was ignorant of what was happening in Spain. The news ofNicuessa's repulse had reached there, and Balboa was unjustly accused of having caused it. Pedro Arias de Avila, better known as Pedarias, had been appointed as a new governor in Balboa's place, and was coming to America to depose him.

"It seems that to some men are given mysterious and happy inspirations. Nunez de Balboa was one of these men. When he saw that the time was passing and no answer to his petition was sent from Spain he began to be uneasy and determined to search for the unknown sea without waiting for the men whom he had asked to have sent out from Spain. He called together his friends in Antigua, and with them discussed the difficulties of that journey which might possibly take them to Marco Polo's mysterious Cipango, (or Japan) the principal object of Columbus's famous voyage.

"Well might a thousand men be needed for such an expedition, but it was impossible to find so many, and the explorer had to start with 190, who left the city on the 1st of September, 1513. Vasco Nunez de Balboa and Francisco Pizarro were the leaders. They took with them a pack of bloodhounds to help in fighting savages and to guard the Indian slaves.

"The difficulties of the undertaking seemed at first insuperable, and once conquered, unbelievable. The company had to carry on frequent and terrible battles with fierce and warlike mountain tribes. Continual quarreling and fighting among their own men hindered and delayed the march. The country was almost impassable, and it was the custom at that time for Spaniards who went on such expeditions to wear all their armor, which burned under the rays of the tropical sun. One can imagine what it would be for a small army of men, under the weight of helmets and breastplates, to pass through almost impenetrable stretches of virgin forest where the swampy ground was covered with thorny underbrush, and across steep mountains which could only be scaled with the greatest difficulty.

"The distance from Antigua to the end of the journey was not great, not more than 70 miles, and yet it was nearly a month before the travelers reached their

urday till Friday morning and did the preaching. The people enjoyed his sermons and visits very much. He did good preaching, which was plain and truthful. We are all glad he came.

After he left us I did the preaching. At some of the services several were at the altar showing their interest in their salvation. We know of three conversions. At the last service three united with our church. Mr. Joe Sutton came froom the Free-will Baptists, and Mr. and Mrs. J. A. Vinson joined on profession of faith.

J. H. Abernethy.

Sept. 29, 1913.

GRANVILLE.

Since my last report many things of interest have happened, but being so busy with special meeting work have left all the reporting for the local reporters to do. I do not know that Dr. Slewfoot has done us any good, indeed I am afraid that many of our young people have left off their duty for fear that they would be assailed by this monster of the deep and I have noticed that many things that were interesting to me do not appear any more. I do not think that any one need to fear Peter as he almost run out of soap the first time for there was quite a drop off in the quality of his first article and the second; so much so that it seemed to me of all the time and space that could be wasted he was at it and I did not think it worth while to answer him any more and am not at this to have any more of his soap advertisements but to try to encourage the young reporters to go on with their work and if there are defects why those of us who are not so old and sour will look over that and will encourage you to go on to perfection.

Our meeting at Mt. Carmel was one of the best, so the people there say. Quite a number were saved and reclaimed, seven joined the church during the meeting and there are two others to come at the next appointment. Some who were never known to talk in the church before were so strengthened that they arose and spoke of the good that had come to them from the ser ☛. The closing day was one in which the Spirit came upon us in great power. I am sure that the people were blessed as the result of faithful praying and working. They all sang that could. They prayed, they did personal work, in fact there were no idlers that week at Carmel. When the people have a mind to work as of old they will have the power as of old. Thank God it has not departed from the church when the servants of God put him to the test. This has been a good year on Granville in spiritual things and we appreciate the co-operation of the people of the different churches of the charge in making the work go and thus bringing to the Lord his own as they have given of their time and talent to his services. We are stronger for another year's work because of the experiences of this year.

I want to mention the names of those who have helped in a material way to make the burden lighter and to encourage us by these extra expressions of appreciation: Sisters Lizzie Finch, Sadiah Stone, William Garrett, Sallie Hedgepeth, Van Dyke, Minnie Pardue, Mabel B. Harris, George Hicks, Ida Harris, Lena Floyd. Also from the following brethren has come substantial help: Jos. Beckham, Bro. Harp, James Thomp son, W. C. Rogers, Charlie Hunt, J. W. Davis, John Harris, Alonzo Woodlief, A. K. Rogers, Hugh White, Eugene Pardue, H. A. Finch, L. W. Huff, L. J. Edwards, J. C. Stone, G. N. Hicks, J. H. Harris, and E. G. Finch. All these have helped in a way that I feel that they should be mentioned and if I were to take the time to mention the articles given it would take too much space. We thank you, friends, for your gifts of appreciation and pray God to bless you richly in spiritual things.

Brethren, have you thought that it is only two months and we will be in annual session? May the good Lord enable us all to come up with the best of reports of every department of our church work.

Sincerely, N. G. Bethea.

Henderson, Sept. 20, 1913.

Grace Church, Greensboro.

We had a good day at Grace Church last Sunday. It was Rally Day in the Sunday school. Every department was represented. Supt. of the Home Department called the roll and many members answered to their names; likewise the Supt. of the Cradle Roll called the names of the babies on this roll and the mothers answered for them. Then they were brought forward to the altar and the pastor offered a prayer for them and their parents. Only part of the program of our Young People's Board was used, time was insufficient for all of it.

There were present in all departments 289; the collection for the Young People's Board was over $8.00.

Supt. Hunter and the officers and the teachers are to be congratulated upon the success of this day. It was great for what it revealed as well as for what was done: it gives assurance of better things in the days to come.

Our third quarterly conference decided to make a strong effort toward paying off the church debt. The matter was referred to the Advisory Committee, and this committee worked out a scheme which was referred to a called session of the conference for endorsement, which was heartily endorsed and will be pushed to consummation early as possible.

It was found that Bro. W. W. Hunter was elected delegate to Conference, and Bro. W. S. Jones was elected alternate.

The work on the new Sunday school room has been delayed somewhat, but it has not been abandoned; it is too badly needed for that. We hope that the church debt will soon be gotten in satisfactory shape so this work can be pushed to completion at no distant day.

Our special meeting is to begin the fourth Sunday in October. Bro. J. D. Williams will assist the pastor in these services. We are expecting good results from these services. R. M. Andrews.

Mebane Charge.

The special meeting at Hebron began the 3d Sunday in Sept. and closed the Thursday evening following. Sunday was a very rainy day. Notwithstanding this there was a large congregation—more than the church would hold.

On Monday Bro. Curry came and did all the preaching thereafter, and all who heard him declare it was well done. Hebron neighborhood is peculiar in one respect. There are fewer adults out of the church in the community than any place I can recall. There were seven or eight professions and six united with the church. On Wednesday evening of the meeting, after the afternoon service, quite a large part of the congregation went over to Bro. Frank Jobe's and held a service there. Bro. Jobe has been confined to his room for a long time. He is now an old man. In other days he was very active in church work. All the preachers who traveled the old Orange circuit, to which Hebron used to belong, can testify to the faithfulness and consecration of Bro. Frank Jobe. Though he has suffered much physical pain there is that calm, resigned expression in his face that is really helpful to see. Bro. W. D. Fogleman, the former pastor of this charge, was at every service, and though he has not been well for some time, his power in song is little abated and his prayers are mellowed with the fervor of a trusting soul. Altogether the meeting was good. The preaching and singing were both good and we feel like thanking Bros. Curry and Fogleman for what they have done.

W. E. Swain.

Mebane, N. C., Sept. 30, 1913.

—Rev. S. W. Taylor recently officiated in the marriage of Mr. Donald E Strable to Miss Virginia Mae Needham, a sister of Rev. S. M. Needham.

THE TIDINGS..

On Monday night, Sept. 8, a twelve days' revival was closed at Glen Raven. The meeting was a glorious one indeed. The exact number of conversions and reclamations is not known, but the number was something more than twenty. Six joined the church. It is to be regretted that more did not join the church but it is still hoped that others will at a later time. Besides other results the church was very much revived and encouraged. The pastor did the preaching. At a recent visit to Glen Raven it was the pastor's very pleasant surprise to find that a nice altar rail had been built and nice carpet laid on the floor of pulpit, altar and aisle. This adds very much to the interior of the church. The Ladies' Aid Society is responsible. They did it. Again Glen Raven surprised the pastor and family when on Saturday night, Sept. 21, twenty-five persons came to the home and asked for a place to unload. While the pastor and family were somewhat embarrassed and did not know exactly how to do among so many, they swung doors wide open and told the good people to take possession. These good people did not fail to bring many good things to wear and to eat, all of which the Lord knows about. May God bless these good people.

The Haw River revival began Sept. 8 and closed Sept. 19. Bro. Taylor was the pulpit help and did most excellent preaching. He left an impression on the people of Haw River that is sure to last. There were more than twenty conversions and reclamations, and fifteen joined the church. Others have been converted since the meeting closed. It has been said that this was the best meeting that has been in Haw River within fifteen years.

All the churches on this work have enjoyed good revivals this year.

On Aug. 31 the third quarterly conference declared Br. Spencer Holt elected delegate to Annual Conference. Bro. Hulbert Cates was elected alternate.

Geo. L. Curry.

Yadkin College Circuit.

To the Official Members of Each Church:

Take due notice and stand straight: Hear me, know your duty and be present, every one of you Official Members. Get busy and have good reports. You know it will be only about five weeks to Annual Conference. Our fourth and last quarterly conference will meet at Mt. Carmel on Saturday before the second Sunday in Oct. Our president, Rev. C. A. Cecil, will be with us and preach to the official members at 11 o'clock; dinner, business of Q. C. Bro. Cecil will remain with us and preach at Bethesda on second Sunday in Oct. at 11 o'clock; Friendship at 3:30 P. M. and Yadkin College at night. Yours for the Master,

H. L. Powell, Pastor.

I have held five special meetings on the work; I have two others to hold. We have had glorious meetings: 264 conversions and reclamations; 70 have joined our church. Rev. W. F. Ashburn aided in three. Rev. S. W. Taylor, in one, and Rev. J. H. Bowman, in one. All these brethren did good and faithful work which was greatly appreciated by pastor and people. Thanks to each of these brethren for efficient services and to God be all the glory.

Yours in the Master's Service,

H. L. Powell.

FROM LOCAL REPORTERS

MILL GROVE, STANLEY CIRCUIT.

Our church work seems to be moving on very well. The Sunday school attendance is not very large, but one cause, I suppose, is, there have been revival meetings and all seemed to want to attend these. Our pastor filled his regular appointment the second Sunday in this month, preaching three sermons for us. Every one seemed to like the sermon on Sunday night best. I heard several say it was an excellent sermon. We still have the cottage prayer meetings, also have mid-week prayer meetings at the church. These meetings are not very largely attended, but all seem to take an interest; on last night in the prayer meeting there was a proposition made for all Christians to come forward and shake hands, and the proposition was then changed, for all who wanted to be Christians to come forward, and every one came; there wasn't one that didn't move under one of the propositions. Pray for us that we may go forward, for Christ and his Kingdom. Nealie Fincher, Reporter.

Giles Chapel, Richland Circuit.

Our meeting has come and gone, but I trust its influence has gone out through this entire community and will reach out through all eternity.

There were twelve conversions and one reclamation, we think; we could not number them definitely as all were not present the last night of the meeting. Four additions to the church. Rev. D. A. Braswell was pulpit help; and help he was, for I surely think he helped all who heard his earnest pleadings and prayers to save poor unsaved souls. We certainly love to hear Father Braswell preach and trust he will live many years to expound God's word to poor dying men.

We were very glad indeed to have Rev. and Mrs. Joel Trogdon and little son J. B. attend the meeting. We are always glad to see them back at the old home church. We pray that Bro. Trogdon may be restored to perfect health and be spared to live a long while yet with his dear family.

Mr. J. C. Allred, our S. S. Supt., began holding prayer meeting on Sunday night in each week, a month before the series of meetings began, which did much good, as some of us church members felt stronger and ready for the work in the meeting. We feel determined to carry on the prayer meeting all the year. Readers, pray for us that we may grow stronger in the faith.

I certainly do love to read the Herald and am eagerly waiting for its arrival each week. Long may it live. Best wishes to the editor and its many readers. Mrs. W. R. Hamlin.

Sept. 29, 1913.

Concord.

We have just closed a ten days' meeting with very good results. Bro. Dixon Reed was with us a week. We enjoyed his presence much. Seven united with the church, backsliders were reclaimed and the church was revived.

Our Sunday school is doing nicely.

We are still trying to make improvements on our church. The Ladies' Aid Society has raised money to have it painted inside. The painters began work this morning. Our Busy Bees are still busy with their good work and they seem to have the will and the mind to work for their Master.

Our meeting closed sooner than was expected on account of Bro. Suits' health. He is better at this writing, I am glad to say. L. F. B.

Reidsville.

The ladies of the Reidsville Methodist Protestant Church met at the church on Sept. 25 and organized a Ladies' Aid Society. The meeting was opened by reading the 19th Psalm and a very fervent prayer offered by Rev. C. E. M. Raper. Then came the election of officers as follows: Mrs. A. P. Sands, president; Mrs. G. M. Thompson, vice president; Mrs. D. L. Carroll, Cor. Sec.; Miss Madge Thompson, Rec. Sec. and Treas. A committee of three was appointed to secure new members: they are Mrs. J. R. McCollum, Miss Treva Raper and Miss Berta Cannada. Another committee was appointed to formulate plans to raise money for the society: they are as follows: Mrs. G. S. Kernodle, Mrs. John C.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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THE MESSAGE FROM MARYLAND.

BY LYMAN EDWYN DAVIS, D. D.,
President of the General Conference of the Methodist Protestant Church.

The unofficial paper sent forth last week by ministers and laymen of the Maryland Conference is at once too late and too early. If it is intended to modify or amend the basis of union in the hands of the commission, it is too late, because the commission has adopted it and passed it on to the annual conferences as authorized and directed by the General Confenence. If it is intended to modify or amend the basis of union in the hands of the General Conference, it is too early, berause the meeting of the General Conference will not be held until all the conferences shall have voted, and the proper time for a conference a conference to express itself is in the reguar session. But, inasmuch as the basis of union is being adopted by the annual conferences, subject to such changes as may be agreed upon in the joint-session of the two General Conferences," there and, then, as everybody should know will be the opportunity for any conference to present any kind of deliverance it wishes to bring, through its duly elected delegation.

Whatever is said in Maryland, however, deserves immediate attention, and certain statements in this particular paper are evidently based on misapprehensions which should be at once removed. because they are subtly calculated to produce an impression that there is discord in places where there is absolute harmony on this great question. To these expressions I will here give brief answer:

1. As to the expressed fear that 300,000 United Brethren might outvote 185,000 Methodist Protestants. Even so, in ordinary General Conference the 28,000 in Maryland might outvote the 8,000 in Ohio; and the 8,000 in Ohio might outvote the 6,000 in Alabama. But while that is a possibility, nobody considers the matter as a practical contingency, simply because the conference units are lost in the larger consciousness of the denominational unit. If the two denominations unite, it must be just that kind of unity, and such is the kind of union which the Lord will give us in the final consummation. But, in the meantime, the two denominations are mutually protected in a way vastly better than a mere agreement. In the first place, our annual conferences are calling our own session, not the United Brethren General Conference. And when our General Conference meets it will do exactly what it wishes to do in all respects, and can surround itself with whatever safeguards it may think uecessary. And the same is true of the United Brethren General Conference, for let it be understood once for all, that the two General Conferences will meet separately at the first, and that every vital question is to have first a majority vote of each General Conference voting separately. That is understood by everybody, because all precedents of recent date have made it a tacit law.

2. As to the proclaimed haste with which this matter has been prosecuted. This reason is urged with apparent seriousness to explain presumed "defects" in the basis of union. The fact is that more actual time and more general discussion has been given to this proposed union than to any consummated union in the history of modern Christianity. If it has been less than a year since these negotiations began, let it be remembered that these negotiations were grafted upon the negotiations of many years. Furthermore, after our first meeting at Columbus, the name having been decided upon, the work of writing the syllabus was then divided into four units, with special sub-committees for each of them, whereupon an adjournment was taken until March 19, thus giving for the development and elaboration of these several units, not one week, but four months. Whether these gentlemen were satisfied with the time allotted to this task may be safely judged, I am sure, by their signatures to the various reports brought in at the March meeting. For this basis of union, let it be noticed bears the signature of every member of our own commission present at the first and second meetings. The report on vested interests was signed by J. E. Peterson and J. F. Howe; the educational unit was signed by Dr. T. H. Lewis and J. F. Howe; the report on benevolent interests was signed by Dr. C. D. Sinkinson and Colonel J. J. Barge; the report on doctrine and discipline was signed by Dr. M. L. Jennings and D. D. G. Helmick. All these are signatories to this basis of union, and not a single word of complaint was heard from any one of them to the effect that this long interval of more than one hundred days was too short a time for the completion of the work. As to the declaration of faith. In so far as that instrument reproduces the Dayton creed, it has borne the critical study and won the reverent praise of many years. In so far as it represents the sacrificial toil of Martin Luther Jennings it stands as a martyr's monument; and the sturdy and worshipful doctrines comprehended therein are those of real Protestanism, and something vastly more and vastly better than any mere negation. As to the constitution, that was fully discussed in my article entitled, "The Old Books in the New," as published in The Recorder and in the Protestant of very recent date, and I humbly ask attention to that article as an answer to the assertion that the constitution offers either book to the exclusion of the other. It is only necessary to say in this connection that every essential of that constitution, besides representing equally the fundamentals of each denomination, is firmly embedded in the administrative experience of three generations,, and, when elaborated on the lines laid out by the commission, will command the support of both denominations in all their united future.

3. As to the name. We paused and reconsidered that in the second meeting of the commission; reconsidered it with great patience and prayerful long-suffering, only to return to the name originally agreed upon. And the chief diffeulty met by those who object to the name, The United Protestant Church, is to fit upon a substitute which has any hope of winning either the mutual agreement of the two denominations or the favorable judgement of the

Christian world. For let it be remembered yet again that Methodist Protestant objection to the word "Brethren" in the commission was just as strong as United Brethren objection to the word "Methodist." This difficulty is particularly illustrated in the name suggested in the Maryland paper: "The United Brethren Methodist Church!" I do not believe that even those who propose this name would be contented with it until the next meeting of the quarterly conference!

4. As to pausing and reconsidering. Let us see. Fourteen conferences have now voted on this basis of union, and every one of them, after the most thorough discussion, and after the most liberal use of the religious papers as a public arena on the great subject, has voted in favor of this basis of union, and by a vote unprecedented for its unanimity. Seven of the conferences stood absolutely unanimous for the proposition, while the opposition in the other conferences was so slight that it will melt away in the love feast of the union. These fourteen conferences, representing the east and the west, the north and the south, and comprising about one thousand ministers and delegates, and representing one-half the membership of our whole denomination is a sufficient indication of the fixed will of the Methodist Protestant Church. Therefore, I submit that it is time to reverse the exhortation to "pause and reconsider." It is not for the denomination "to pause and reconsider" at the suggestion of any one man, or any one constituent unit; but it is for the one constituent unit to pause and consider at the authoritative voice of the Methodist Protestant Church, as expressed in behalf of this union by the General Conference; and in behalf of this basis of union by the duly appointed commissioners, by the National Executive Committee, and, as we have every reason to believe, by the answering sentiment of the people. And yet, the whole denomination will pause and consider, at the called session of the General Conference, when every conference must have opportunity to present its own deliverance on this subject, and where every opinion must have voice, and every voice its due weight, in the final determination of this great question..

ATTENTION, METHODIST PROTESTANTS!

Within about two months the Annual Conference of the North Carolina District will be in session. Before that conference is to come a question of very great concern to both ministers and laymen. It is the duty and great privilege of each minister to be present and express his convictions on all questions coming before that body. Such duty is not imposed upon laymen and that great privilege is denied them. They may speak, but they must speak through their representatives. The representative in the annual conference can represent his constituents only as he knows their will. He may speak on all questions coming before the conference, but, unless he knows the will of his constituents, he speaks for no one but himself. If, therefore, the great body of laymen are to be heard on the important question which is to come before the next annual conference, they must make known their will to their representatives. That they have but a short time in which to do this is very manifest.

Laymen labor under another disadvantage. They must speak, if they speak at all, before there has been the fullest discussion, A minister need not make his decision until he has heard the discussion in the annual conference. If laymen are to speak, and speak intelligently, there should be as complete discussion as possible before the conference convenes. Of necessity this must be done very largely through the church papers.

At the last General Conference of our church, after a very heated discusion on the question whether the old Commission on Church Union should be continued, and after it was decided to continue it, the resolution of D. S. Stephens, D. D., came up for consideration. The purpose of this resolution was to secure, if possible, the speedy union of the Church of the United Brethren in Christ and the Methodist Protestant Church. The resolution contained what some believed to be an unfavorable criticism of the old Commission on Church Union. Hence it was vigorously opposed. Dr. Stephens himself offered a substitute from which the supposed criticism was eliminated. This substitute proposed that the basis for negotiations should be the Act of Union by the Tri-Church Council at Chicago. This did not meet the approval of the General Conference. The substitute was, therefore, laid on the table. F. T. Tagg, D. D., then offered the following: "We believe that a union of the Methodist Protestant Church and the Church of the United Brethren in Christ is both possible and practical, and therefore we authorize our Commission on Church Union to enter into negotiations with the Commission of the Church of United Brethren in Christ, just so soon as that Commission is fully authorized to enter upon such negotiations." This was unanimously adopted.

Thus authorzied, our Commission entered into negotiations with a like Commission of the Church of the United Brethren in Christ. The Joint Commission has formulated a Basis of Union. This has been published in the *Methodist Recorder,* the *Methodist Protestant,* and the *Methodist Protestant Herald.* It is now being presented to the various annual conferences for ratification. It will come before the next session of our own conference. What shall our conference do with it?

The answer to this question depends upon four considerations: 1. Whether the organic union of two or more denominations should in any case be sought; 2. Whether the Church of the United Brethren in Christ and the Methodist Protestant Church should form such a union; 3. Whether the procedure is in accordance with the law of our church; and 4. Whether the Basis of Union guarantees the perpetuity of all in our church which ought to perpetuated.

Upon the first of these considerations my conviction is firm. I believe in the organic union of Protestant Christianity. I go further. It is my belief that the whole militant church should be organically united. My reasons for so believing may be comprehended under the following heads: 1. Historical Reasons; 2. Practical Reasons; and 3. Scriptural Reasons.

Historical Reasons. These may be stated in the following propositions: 1. The Church was originally one organization. At its head stood the College of Apostles. There were no denominations. The united church stood in solid array against the heathen world, and it grew most rapidly. The spirit of schism took advantage of this rapid growth to create divisions. Into the church came converts and partial converts from both the Jews and the Gentiles. The partial converts from the Jews would confine Christianity within the narrow bounds of Judaism. They came near disrupting the church, but Paul withstood them and the integrity of the church was maintained. The other partial converts sought to liberalize Christianity until it would include much that was heathen. Against these stood the Apostle John. Again the integrity of the church was saved. There were, of course, parties within the church, but the church went into the second century a united church.

2. It follows, of course, that all the divisions of the church have occurred since the days of the Apostles. The first serious rupture came in the year 325, when the Nicene Council condemned Arianism. The next schism occurred, in 431, when the Council of Ephesus rejected Nestorianism. Twenty years after another division was occasioned by the condemnation of Monophysitism at the Council of Chalcedon. Still another occurred, in 680, when the Third Council of Constantinople refused to tolerate Monotheletism. All these schisms were in the eastern part of the church. In the west there were a few short-lived divisions growing out of differences of opin-

ion on questions of discipline and polity. The great schism which divided the church into Greek and Roman came in the year 1054. The Protestant revolt began in 1517, when Luther posted his ninety-five Theses. Almost immediately Protestantism began to disintegrate. But time would fail me to tell of the many divisions.

3. All these divisions of the Christian Church have been occasioned by some error. Arianism denied the deity of Christ. Nestorianism taught that he had two personalities. Monophysitism denied that he had two natures. Monotheletism refused to believe that his will is theanthropic. The Greek Church denied that the Holy Spirit proceeds from the Son. Protestantism was occasioned by an error in the doctrine of justification. The ground of every division in Protestantism is to be found in some error, chiefly in doctrine or polity.

4. From the above proposition it follows that had no error crept into the Christian Church there would have been no divisions.

5. What divided the Christian Church into hostile denominations is still holding those denominations apart. No denomination can justify its independent existence without reference to what it regards as the errors of other denominations. There is no valid argument for the separate existence of two denominations which have the same Christian spirit, the same Christian thought, and the same Christian purpose.

6. When the errors which separated the Christian Church into denominations, and still holds those denominations apart, have been overcome, the denominations will naturally gravitate toward organic union. The affinity of kindred spirits will draw them together. Since the Great Revival of 1857 there has been a growing interdenominational fellowship. Until then the various denominations had viewed one another with feelings of mutual suspicion and distrust. But in this work of refreshing there was no room for sectarian strife. The denominations began to magnify the things which they held in common rather than the things which kept them apart. Since then there has been a growing unity of spirit, of thought, and of purpose. This is inevitably breaking down denominational barriers. Denominational loyalty is giving way to a larger and better loyalty, to the kingdom of God. "Church union is in the air." No one man started the movement and no group of men can stop it. Whoever makes Jesus Christ, the Redeemer and Savior of men, the central theme of his preaching and the model of his living, is promoting church union. As surely as Jesus is lifted up men will be drawn together.

Practical Reasons. These must be very briefly stated. 1. Church union would eliminate denominational competition. That such competition is an evil will hardly be questioned. It engenders denominational strife, divides Christian communities into hostile groups, wastes Christian energy, and paralyzes Christian effort. By crowding too many churches into certain communities, it makes it impossible for those communities to give adequate support to any of them. The minister's salary is of necessity small. It is unusual for such communities to commond the services of strong, well prepared ministers. In consequence, the spiritual life of the community suffers. The ministry too frequently emphasizes that which differentiates the denominations while the people hunger for the Bread of Life. It is almost impossible to have a good revival in a church divided into hostile factions. It is just as difficult to have a good community revival where there are too many rival churches. In such communities the various churches are so occupied with their own struggle for existence that they have not the time to consider nor the means for assisting the larger enterprises of the church.

2. Co-operation would follow competition. This would make possible the establishment of stronger religious centers in each community, the maintenance of a stronger ministry, and a united Christian community against the forces of evil in the community. These would secure to the community constant spiritual development. More than that, such a religious community would have something to contribute to the larger problems of the church. Co-operation would enable the church to build and equip better colleges and distribute them to better advantage. It would enable us to have religious instruction in the public schools, for it is not usually the non-religious man who objects to such teaching but the man in the other denomination. In fact there is little objection to the teaching of religion. It is to the teaching of sectarianism that objection is made. A united church would give great impetus to all moral reforms, to evangelism, and to foreign missions. The non-Christian world cannot long withstand a united Christendom.

To those whoo have merely the individual point of view these practical reasons will have but little force, for to such persons congregational factions are not very objectionable. What do they care for congregations? Church membership is nothing to them. They can be as good Christians out of the Church as they can in it. Those who have the social point of view feel the need of the congregation. But they wish it to be free from factions. As the social view broadens there is a growing demand for larger units of organization. The congregation cannot do all that it would like to do. Hence it forms an organic union with other congregations. But the circuit does not include the whole view. Circuits must be organized into larger units and these units into still larger. Does our view extend beyond the denomination? Then it calls for a more inclusive organization. Are we concerned chiefly for God's Kingdom? Then it must be seen that contending denominations sustain about the same relation to the Kingdom that striving factions do to the congregation.

Scriptural Reasons. In the New Testament the word church has two meanings. A local congregation is called a church. In this sense the word is often used in the plural to indicate two or more congregations. The word is also used to indicate the whole body of Christians. The record gives us but two occasions on which Christ used the word. In Matt. 16: 18, Christ speaks of organized Christianity. In Matt. 18: 17, he speaks of the organized congregation. Nowhere else in the Gospels does the word occur. The great word upon the lips of the master was the Kingdom. In the Acts of the Apostles and the Epistles the word church is more frequently used. The Master discoursed concerning the Kingdom; the disciples, concerning the Church. The two are not exactly identical, but they are very closely related. They sustain to each other about the same relationship as do the mind and the body. A United Kingdom requires a United Church through which to operate. Let us observe then:

1. What Christ thinks of a divided kingdom. Though he is speaking of the kingdom of Satan, he states a general principle. "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." This principle is applicable to Methodist Protestantism, to Protestantism, and to Christianity. It is as applicable to the Church of Christ as it is to the Kingdom of God.

2. What Paul thinks of a divided church. He entreats the Roman Christian to mark and avoid those who create divisions (Romans 16: 17). He beseeches the Corinthian Christians to avoid divisions and to cultivate unity (I. Cor. 1: 10). It may be said that Paul is not here speaking of denominational divisions. This is very true, for such did not then exist. But who can read I. Cor. 3: 1-8 and doubt what Paul would have said, had he been present, when Protestantism began to break up into denominations, some following Luther, others Zwingli, and still others Calvin?

3. What is involved in the prayer of Jesus for Christian unity. "Neither pray I for these alone, but for them also which

shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17: 20, 21). We need not enter into a discussion of the mysteries of the Trinity. It is enough to say that while the Father and the Son are two distinct persons, they are one in thought, one in emotion, and one in purpose. They think alike, feel alike, and act alike. But there is a deeper unity. They are one in substance. Neither tritheism nor unitarianism expresses the truth concerning the Godhead. There are, in the Godhead, three Persons so united that there is but one God. In other words, the Godhead is an organic unity. Such a unity is involved, I believe, in the prayer of Jesus for his church. Such a unity, he intimates, would hasten the coming of the Kingdom.

4. What is involved in Paul's great analogy. This may be found by reference to the following scriptures: Romans 12: 4, I. Corinthians 12: 12-27. On this analogy and the application of it to present conditions, I quote Amos. R. Wells:

"Organic union, then, is not identity. Some bodies of Christians are full of fire and fervor, but no one wants to make the body all heart. Other denominations are more cautious, deliberate and thoughtful; but no one wants to make the body all brain. Still other denominations excel in preaching, and others in missions, and others in charities, and others in the reception and adaptation of new ideas; but no one wants a body that is all mouth, or feet, or hands, or ears. The very conception of organic union is an implication of diversity of organs.

"But—and this is the truth to be emphasized—the organs must be united, or there is no organism.

"Were Paul speaking now, he might say, "Ye Christians, how have ye dissected the body of Christ? Are the Methodists the heart? To what purpose does the heart beat apart from the body? Are the Presbyterians the brains? To what purpose do the brains think in a heap by themselves? Are the Baptists the missionary feet; the Episcopalians the ministering hands, the Congregationalists the eloquent tongue? But I see the feet in one pile, and the hands elsewhere, and the tongue by itself. *Disjecta membra*, and not the glorious body of Christ! Why, not even His robe was torn apart, nor a bone of Him broken, and would ye dissect Him utterly?"

"The ideal of Christian fellowship, of church federation, that many entertain is a bundle of sticks tied together. The sticks can be broken separately—for they remember the old story—but the bundle cannot be broken. Brothers, when sticks are tied into fagots, it is not that they be broken, but that they be burned. What an ignoble symbol for the church of the living God—a bundle of dead sticks!

"Rather, the *body*, the *BODY!* One presiding intelligence, directing every part to vigorous deeds. One weaving sympathy, that all may sorrow and rejoice together, and move in harmony. One well poised strength, all the body fitly framed and knit together through that which every joint supplieth. And one Spirit of the living God at home in every organ, in one no more than another and no less than another, rejoicing in the instrument of his will."

Why, then, do I believe in the organic union of Christendom? Because it would be the climax of our splendid church history. Because it would place the ability of each at the disposal of all, and the power of all at the disposal of each. Because it would combine the utmost flexibility with the utmost strength, perfect freedom with perfect stability. Because it would inspire every Christian with the momentum of the Church Universal, and confound the workers of iniquity. Because it would be the maximum of utilization with the minimum of machinery, the greatest results with the least waste. Because it would transform religious drudgery into a religious zest, and the aching strain of a dwarf into the easy swing of a giant. Because it would put the Church of Christ in harmony with the organic union of the Triune God. Because it is the will of Christ, who desires all good for his churches, nothing but good for them—because it is his loving will that they all may be one.

The second of the four considerations mentioned at the beginning of this paper must, because of limited space, be very briefly discussed. I believe that the Methodist Protestant Church and the Church of the United Brethren in Christ should form an organic union. Some of my reasons for so believing are:

1. The principle of organic union is, in itself, right. My reasons for believing this are stated above.

2. It would follow that, without some very good reason for so doing, Christian denominations should not remain apart.

3. There is no good reason for these two denominations continuing their separate existence. But there are several specific reasons why they should unite.

4. They are already one in spirit, in thought, and in purpose. In spirit they are equally Mehodistic, in thought they are equally Arminian, and in purpose they are equally Christian.

5. In polity they are in substantial agreement. There is no fundamental principle of government recognized by the one that is not recognized also by the other. In each the doctrine of mutual rights is sacred, the right of appeal is inviolate, the itinerant system is practiced, and the unit of power is the individual. In each, the congregation, the quarterly conference, the annual conference, and the general conference are organized on the same general plan and perform the same functions. The Church of the United Brethren is, in some respects, more democratic than the Methodist Protestant Church. In that church overtures for changes in the articles of faith and in the constitution are submitted to the local churches. In our church they are submitted to the annual conferences. In that church delegates to the general conference are elected by the people, though they are nominated in the annual conferences, the ministerial by the ministers and the lay by the laymen. In our church they are elected by an electoral college. Though that church is more democratic than ours, it has a stronger central power. Of this our church has long felt the need. Each denomination recognizes but one order of ministry. Their bishops are, therefore, merely officers, elected like the President of our General Conference by each general conference for a term of four years. Their presiding elders are elected by the annual conferences and perform about the same duties as the President of our Annual Conference.

6. To a very large extent the two churches occupy contiguous territory. A union of the two would enable the united church to hold its members much more securely than either can do now. In moving from one community to another members are often lost because there is no church of our denomination in that community. By a union of the two churches such loss would be greatly diminished.

7. We need the inspiration of larger numbers and greater enterprises. Our people are in many places discouraged. They see but little future for our church. Large numbers of those converted at our altars either go to other churches or join no church at all. Either because we have lacked courage or the means, we have not had convenient educational advantages for our people. Because of this, large numbers of our brightest and best young people go to other denominations. To a certain extent these things are felt in all parts of our church. In the western part of it they are felt very keenly. There they are facing a crisis. They must either go forward into union, disintegrate, or die. Their disintegration or death would have a disastrous effect upon the church in the east. A satisfactory union of the two denominations would give to all concerned a great inspiration.

8. The effect of such union upon other small churches would be most wholesome. Other denominations are watching these negotiations, and if the union is succesfully formed, some of them may reasonably be expected to enter it.

(To be continued next week.)

C. E. Forlines.

THE CHURCH UNION.

I thought I would not write anything on it, but will ask a question or two, and then say a little.

How many United Brethren congregations are there in N. C.? Will we be any better equipped as Christians to do the work assigned by our Father? Was the widow's mite accepted or those that gave of their abundance? Do not some small things confound the wise? Can you explain how, not the process, a grain of corn sprouts? How has the M. P. Church ever managed to exist if it is not based upon the Bible?

If this talk of union does not put her out, what union next will we discuss? Why send men into mission fields to build new M. P. churches at a sacrifice of time and means if we have done but little good for nearly 100 years? We talked of union with the Christian church, M. E.'s, and now with the United Brethen: Has it not caused harm, brethren, to think less instead of more of each other? Has it not made an almost world-wide impression that we are either dissatisfied or wanting gain or popularity? While we were negotiating with the M. E. Church, we were talking of our church in Reidsville, I know it hurt us, and retarded our work and is still hurting. An M. E. minister told my people, I mean my wife and daughter, we would soon be united. What do you suppose he told other people? Right now people are staying out of our church to see if we do form a union, and if we do, or they do, our loss will be many. I have heard a slang phrase, "there are more ways to choke a dog to death than on hot butter." If this matter of union is talked a while longer, and with a few more denominations, my candid opinion, it may not be worth much, but we will have to join some other and not unite. It actually keeps some of us uneasy for fear we will wake up some morning, and will have to ask some body else who we are anyway. St. Luke 12: 31. I quote thirty-second: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." My concern is: are we in the flock? I do not understand this to mean any particular denomination, but His flock. I prefer to be one of the little "flock" where I may know and be known, rather than be in a large "flock" where the finger can be pointed at me by one of the large flock and say, "You came from scrub stock; you have lost your identity; name, please sir, what is your name?" Some say not much in a name; take Christ out of the Bible, what have you left?

Fraternally, C. E. M. Raper.

HOW CHURCH UNITY WILL COME.

Organic unity on the basis of denominational compromise is unthinkable. The whole of Christendom is wiser, and represents more fully the sum of truth, than is possible to any single denomination. All denominations, however small, have some demonstrable right for their existence. No one denomination, however historic or powerful, has the right to ask a lesser denomination to surrender or submerge its convictions. The working hypothesis for the unity of Christendom will finally be developed by the compelling power of great truths which must appeal to the universal vision of the Christian world. As has been well said, the final unity will come "not through compromise, but from comprehension." George P. Mains, D. D., in *The Constructive Quarterly.*

CASH AND CHARACTER.

A reliable magazine is responsible for the statement that New York City expends annually more than thirty millions of dollars, and Chicago twenty-two millions, for the education of their boys and girls. The rural districts of the United States expend seventy-five millions of dollars per year for public education.

When such a tremendous sum of money is lavishly thrown by a nation into the lap of childhood for the child's intellectual development, the parent should stop, and prayerfully consider how best he might utilize the apportionment that has been assigned to his or her child. Our nation is acting nobly and wisely in seeking to raise the standard of citizenship. It is doing a work that is commendable in God's sight in making it possible for the poor to educate their sons and daughters. While this enormous sum is being yearly expended for the intellectual development of childhood, the parents of the nation should by no means feel immune from personal responsibility with reference to the training of their sons and daughters. All the gold and silver of this rich and productive nation—the tremendous and enormous wealth of the whole world might be thrown into the lap of one boy, with the express purpose of educating him, but to rely on silver and gold alone would reveal a sad failure, and a probable curse.

However useful and valuable our money may be, it is only a means to an end, and cannot by any means be substituted for character development in the home. Having noted the worth of the child in the estimation of the parenthood of our great country, let us consider briefly a few things, which, if rightly impressed upon the child's heart and life, together with the monetary assistance given him or her by the government, will develop a citizenship of the highest type, a nobler manhood, and a purer and more virtuous womanhood.

The peace and happiness within a nation depend upon the obedience of its citizens. When they are obedient to the will of comon law, strife, theft, murder and all kinds of lawlessness are unknown. Where obedience is the watchword, peace and power reign supreme. Obedience is one of the corner stones of a home. Without it, home is not home, but a vague imagery of what might be a foretaste of heaven on earth. Obedience, then, playing such a conspicuous part in the formation of a real home, should be woven into the child's life even before the infant lips can lisp the name of mother. Industry is another very important element to weave into a child's life. The world is overcrowded with shifts and deadbeats today, because they were not taught to work from early childhood. The lack of early training along industrial lines is evidenced by idle boys who seem to have absolutely nothing to do, but loaf and whittle away the time that God has entrusted to them for an holy purpose. Many a prison cell is occupied today by sons who were permitted to grow up as weeds of the field. They grew to manhood without any special care or special training, and consequently at maturity they discovered themselves unequipped, and unqualified for the serious problems and battles of life. Not having force of character sufficient to offset their lack of early parental care, they yielded at the weakest point, under the pressure of evil desire and unrestrained ambitions, until they were curbed by the law of the land, and branded by society as wreckage and driftwood.

The formation of a princely character should be the lofty aim of our American youth. It should be the happy task of every father and every mother, to spare no pains in lending every possible influence to make Christian character first and foremost in the lives of their sons and daughters. During this past age, a great many people's chief concern is the dollar; while the moulding of character has but very little, if any, place in their daily program. Many children who are sent to Sunday school until they are grown, surprise their parents by failure in the world. No parent should ever be surprised at his or her child's failure, when he knows that he never manifested enough interest in the child to lead him to Sunday school.

The nation may appropriate thousands for the individual boy; the Sunday schoool may lend every good influence possible, but if the deep underlying principles upon which true character is based, are neglected in the early home training, the child is a failure. The prayers and the tears and the earnest pleadings of parents and friends, apparently harden his heart, and hurry him toward eternal shame and despair.

In conclusion don't trust in the government's cash alone to make successes of your boys and girls, nor to the day school, nor even to the Sunday school. Seek the guiding hand of God, and establish in your home a little heaven on earth, where love, obedience, and every Christian grace are sought as hid treasures. Thus will the standard of citizenship be elevated, the home purified, the church raised to greater power, and God's name honored and glorified.

Will H. Neese.

Sept. 19, 1913.

RESTLESSNESS.

We often are reminded of the restlessness of our age, and there have been many attempts to analyze it and find its cause and cure. At the outset we must meet the theorist who would persuade himself and others that restlessness is a good sign, and prevents stagnation and ease-seeking, and is hopeful of improvement and achievement. Such a theorist flies in the face of common judgment, even the experience of men. Activity, with plan and purpose, is hopeful and good in its effect. But activity without purpose accomplishes nothing, and this is restlessness. When we find a boy who has a plan, a purpose, and is active to execute the one in order to accomplish the other, he breeds admiration and confidence and gives promise for future manhood. But when we find a boy who has neither plan nor purpose, yet cannot sit still, but is ever on the go, we rightly conclude that he has troubles with his nerves and with his mind. Soul and body are unhealthy, and he breeds either pity or contempt. He is restless. The other boy is active. Restlessness, save under artificial restraint, is no omen of good.

When, then, we are convinced that restlessness is evil, we do the more earnestly inquire into its cause and cure. There are many to-day making such inquiry, and there are just as many ready to give the answer. One would say that restlessness is due to selfishness. One's mind is so centered upon self that it becomes weary with the narrow vision; and selfishness violates a law of our being, and so restlessness is the result. Doubtless this is the occasion of restlessness in some cases. It is very likely to be the cause in those cases where the person has abundance of this world's goods. But there are cases of restlessness which cannot be attributed to selfishness, although there is much that is due to this important disposition. Another would say that ambition and self-esteem are causing our restlessness. We want everything, and we are confident that we can get everything; and so pressed on by one and led by the other, we take no time to rest. There is some truth in this. It exactly fits some cases, but not all. There are still souls who could be content with little, and who doubt their ability to get that little, and still they are restless. Still another would say that restlessness is due to pampering. Every whim to-day is gratified. Indulgence is cultivated, and discontent is the result. This is true in many cases, but not in all. We find the poor as restless as the rich, and there are many laborers who are never indulged who are still very restless.

A medical man would likely say that our restlessness is due to the condition of our nerves. It is a physical problem. We eat badly, we sleep badly, and we take pleasure badly. We violate the laws of our physical being, and the nerves and blood are in bad condition, and we cannot rest. This, indeed, comes near the truth. The rush of the age, its intense enterprise, is nerve-wrecking. But there are those who do not know that they have nerves who are nevertheless very restless. A sage might say that much of the restlessness was due to looking too much on the dark side of things. The light departs from life, and we are driven about by imaginary fears and dangers. This, too, has much in it; but it does not explain all. There may be other causes which still others may mention.

After all, are any of these things mentioned true cases? Are they not each an occasion of restlessness in particular cases? What is the real and general cause lying back of all these occasions? If we find this, then we may find a cure for it. Where does man find rest? What satisfies him and gives him contentment? Not this world nor anything in it. And does there not come a suggestion for our age from this very fact? We will all acknowledge that with most of us we are seeking our rest and contentment in the things of this world, and they never can give it, and we never can find it. This is an old trouble which presents itself in all ages, though in some due to an unsatisfied and discontented soul. Nothing can remove this and give contentment and rest but the presence of God what different form. Our restlessness is himself. Faith in him is the cure for restlessness in all people and in all ages. He comes to us, recognizing our malady and offering us his cure. Here it is, as compounded forty centuries ago: "Fret not thyself to do evil. Trust in the Lord. Commit thy way unto the Lord. Delight thyself in him. Rest in the Lord, and wait patiently for him, and thou shalt dwell in the land, and verily thou shalt be fed. He will bring thy way to pass, and he will give the desire of thine heart. He will show forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord and wait patiently for him." Here it is again, twenty centuries later: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you; for my yooke is easy, and my burden is light. Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—*The Presbyterian.*

—Mr. James Irwin, Southern representative of a Canton, Ohio, firm manufacturing sheet metal goods, was here for the week-end. He is an old Adrian boy, and has a special liking for Mr. Gurley Coble, also an old Adrian boy. We were pleased to see both in our office Monday, for we, too, are an "old Adrian boy."

—Already they are talking about candidates for 1916. We wonder whether it would increase or diminish the talk about candidates if national elections came every six years instead of every four.

—Next Sunday Grace Sunday School, Greensboro, is to have a RALLY DAY. Bro. Hunter, superintendent, wants to see, not only every scholar present, but also every member of the home department, and, not satisfied with that, he wants all on the cradle roll to come, even if they have to bring their cries with them. There will be special exercises at 10:30 A. M. COME.

—Greensboro's Sunday school attendance has been climbing up the last year. It verges on to 200 now. Burlington and High Point and Thomasville may have to do some extra work to keep ahead.

—We are glad to hear that our people in Asheville are proceeding with their church-building enterprise. They will need help, of course, but that will not be difficult to get when they have done their best.

—Contrary to popular belief, forest fires seldom travel more than 2 or 3 miles an hour. Even in extreme cases it is questionable whether they burn at a rate of more than 6 to 10 miles an hour.

—The trials of M. I. Diggs and F. D. Caminetti at San Francisco, under the federal "white slave" act, resulted in the conviction of both men. This is a very notorious case. Diggs was formerly state architect of California, and Caminetti's father is one of the leading Democratic politicians of that state, who was recently placed at the head of the immigration service by President Wilson.

FROM OUR PASTORS

SILER CITY.

Our special meeting began here on the second Sunday in September and continued including Thursday night. The weather was very unfavorable, and yet when it was not raining too much, the congregations were good, sometimes large. The meeting was pronounced by all to be a most helpful one. For general inspiration the meeting is rarely excelled. Bro. Dixon was my much appreciated help; his sermons met the approval of all. The church is undergoing a new painting; when done we will have a beautiful house of worship. There has been in the last year and a half or so perhaps between eight and nine hundred dollars of improvement on the church. We now have a church that should be a joy to our conference, and a better membership to its size I am sure cannot be found. Our church at Siler City, to my mind occupies a very important position in our conference, being located in the enterprising town of Siler City, and surrounded by M. P. churches whose members from time to time move to town. The church should have the fostering care of the conference. What I have said of our church at Siler City is largely true of Hope, centrally located in the young and thriving town of Bonlee. The special meeting at Siler City completes my campaign of six special meetings on this work. The meetings have all been good. The cause of our beloved Zion is no longer at a discount in this part of the Lord's moral vineyard. J. H. Bowman.

RICHLAND CIRCUIT.

Several things have been happening since I wrote.

Cedar Falls. The meeting was not what it ought to have been. There was some revival and three additions. A new carpet had been put on the floor, which adds greatly to the appearance and comfort.

Brower's Chapel. The same may be said of the meeting there; two additions. A new roof had been put on the building.

Flag Springs. Storms interfered, but good was done and four names received.

New Zion. This is our new church. Rain interfered almost the whole time;—still there was good done, and three additions.

The debt was paid off and the building will be dedicated in the near future.

This young church has paid pastor's and all the general interests claims in full, besides paying balance due on building.

When the spirit of progress and improvement gets hold of a church they want to keep at it. All these churches have other improvements planned. More about that later.

Has the warm weather affected the M. P. Herald? We do not get it now until Saturday; we had rather get it earlier.

C. H. Whitaker.

[No, but the breaking down of an electric motor put us back last week.—Editor.]

REIDSVILLE.

The fourth quarterly conference will be at Reidsville on Friday before the first Sunday in October. Preaching at 11 A. M.; conference at 3:30 P. M. This is a very important conference. Several things to come up. You had better be there. I am glad to say my wife is some better. I have improved right much, but it takes quite a while to get rid of the malaria.

Fraternally, C. E. M. Raper.

LITTLETON CIRCUIT.

My special meeting began the second Sunday in August at Hawkins Chapel with Rev. Geo. L. Curry as pulpit help. The church was greatly revived and many persons professed conversion. The second meeting began the third Sunday in August at Weavers Chapel, with Bro. Curry as pulpit help. This meeting, like the other, was good. Several persons were converted in this meeting and the church was very much awakened. Bro. Curry preached the plain gospel in its simplicity.

The third meeting began at Corinth on the first Sunday in September, with Bro. L. W. Gerringer as pulpit help. This was also a good meeting. The results were good. Bro. Gerringer did good work while with us at this place.

My fourth meeting began the second Sunday in September at Vaughn, with Rev. T. J. Ogburn as pulpit help, and Bro. T. O. Pender to lead the singing. This, like the other meeting, was good. The preaching and singing were such as convinced men of their sins.

I have one more meeting to hold which will begin at Littleton on the third Sunday in October, with Rev. J. D. Williams as pulpit help.

The charge seems to be doing nicely in almost every way. At present there is a net increase in membership of eighty-five. There may be more to follow. With but a few exceptions, the converts on this charge have joined the Methodist Protestant Church. Chas. J. Edwards, Pastor.

—Rev. W. R. Lowdermilk was here Monday to consult Dr. Banner regarding his throat trouble. The doctor advised him to refrain from talking and encouraged him to hope for improvement through this means.

FROM LOCAL REPORTERS

PINE GROVE, OAK RIDGE CIRCUIT.

Our special meeting at Pine Grove will begin the third Sunday in October. Rev. D. A. Braswell will be our help. We are all looking for a good meeting.

Prof. B. F. Phipps closed his singing at this place with a large congregation, and some nice singing.

Our third quarterly conference will be held at Kernersville next Saturday, September 27.

Rev. Gordon Mines was to fill the pulpit last Sunday at this place for pastor Lowdermilk, but owing to the rainy weather there wasn't any preaching.

We are sorry that Bro. Lowdermilk is not able to preach to us on acount of throat trouble, but we hope and pray that soon he will be well again.

Greetings to the *Herald.*

Mary Cooke.

MT. CARMEL, GRANVILLE CIFCUIT.

Our special meeting began Sunday morning, Sept. 14, and closed the following Thursday afternoon with wonderful results, there being about fifteen professions and reclamations. Six joined this church as a result of this meeting. On Sunday morning Mrs. Clarence Finch was taken into this church by letter from the M. E. Church, South, on Main st., Henderson. Mrs. Finch has been attending our services and assisting since her marriage, but now we can more greatly appreciate her. During these services Bro. Bethea preached ten sermons which he said he worked up while on his vacation in Florida last winter. Some one suggested that he go back to Florida this winter, could he do this again. Truly they were, taking them consecutively, I believe, ten of the most wonderful sermons I ever heard him preach. There was not an "off" one in the entire number, and I think he felt paid for the effort by the encouraging results.

W. Polk Garrett.

Sept. 22, 1913.

SHILOH, YADKIN COLLEGE CIRCUIT.

In spite of the downpour of rain there was a goodly number out to hear Bro. Powell preach for us on yesterday.

Our revival meeting, which was held in August, was indeed a good meeting. About thirty conversions and reclamations, and the church greatly revived. Twenty-three joined the church. Much credit is due Bro. Ashburn for his good sermons and the gospel truths he left with us will linger in our hearts.

We trust that our church will be well represented at the quarterly meeting on

this circuit, which is to be held at Mt. Carmel church on Saturday before the second Sunday in October. The president will be there and preach at eleven o'clock.

Think! it is not long until Conference. It will be held in November, and we know there is much work to be done between now and then.

Our Sunday school is doing some good work, but could be better if more attended regularly.

The third Sunday morning in September at ten o'clock at the home of the bride, Mr. Harvey Leonard and Miss Annie Hill became man and wife in the presence of a few friends. The ceremony was performed by their pastor, Rev. H. L. Powell. Many congratulations.

Roxie Leonard, Reporter.

Sept. 22, 1913.

CID, UWHARRHIE CIRCUIT.

There will be prayer meeting at Cid church the fourth Sunday at 2:30 o'clock by Bro. Atlas Ridge and others. Hope to have a large attendance. The writer had the pleasure of attending the special meeting at Piney Grove this week and enjoying an old-time revival. There was quite a number of conversions and several reclaimed. It was a golden opportunity that I had of being in the several homes of my old friends once more and to enjoy their personal hospitalities as well as the spiritual blesings. And I found family altars which should be in every Christian home. But tongue cannot express the joy it was to me. May these good people reap their reward on that celestial shore where there will be no parting. I must hasten on or Peter Slewfoot will be criticizing these remarks. Bro. Powell from Lexington was Bro. Trogdon's pulpit help. He surely did preach some soul-stirring sermons and it took effect in the work that was done. But still, as always, there were some hard-hearted that would not yield. May his words still ring on and be remembered.

There are seven of Mr. Benny Nance's family, near Piney Grove, down with typhoid fever. May he have the prayers of the Christian persons that see this for their recovery. We had the pleasure of having Bro. Trogdon and Bro. Atlas Ridge, wife and daughter, Myrtle, in our home the 20th and we sang some beautiful songs with consolidated prayers for having the privilege of having such a meeting one time more. We did enjoy it so much and may we live to enjoy many more, God being our helper. For Bro. Trogdon without a doubt has been the means of saving many souls and his influence has been the source of Christian people's doing more for the Master's work; for when you have a good shepherd the sheep are liable to follow. And now in the close I will say we people want our president to send Bro. Trogdon back to this work, or whoever it lies in the power of to do so, as this circuit has had some fall backs and I feel that Bro. Trogdon has been the means of building it up. And he is the one we want to remain to get the ox farther out of the ditch. Now some one may say I am saying too much praise in Bro. Trogdon's behalf; but I am one of those that believe in and through the spirit to give people praise while they are living, for after we are dead these long obituaries can not be read nor flowers seen. Bro. Atlas Ridge, as well as some others, is taking on new spiritual life every day. We were pleased to see Mr. Pearl Cameron, of St. Louis, Mo., attend the Piney Grove meeting.

With best wishes to *Herald* and its many readers, yours for Christ. L.

PINEY GROVE, UWHARRHIE CIRCUIT.

Our special meeting closed Thursday evening and a glorious time we have had this week, if it did rain the most of the time, for the most of us had rather be sprinkled than dipped. There were many souls saved, and a great revival throughout the church. There were ten accessions to the church, with more to follow. We can never forget Bro. Powell, who came Monday and labored so faithfully, preaching the word of God so plainly even a little child could understand. And they came flocking to the altar, seeking the Savior while he could be found, in the days of their youth. Jesus said, "Suffer the little children to come unto me, for of such is the Kingdom of Heaven." We feel grateful to those of our sister churches who came, labored, and prayed so faithfully with us during the meeting.

We feel so thankful in our hearts toward God for bringing our good pastor through so many dangerous periods of life and giving him strength to be with us all through the week. He has such a Christ-like way, that his very presence seems to lighten the burden of those whom he comes in company with.

We feel a pain at heart when we think of those that could sit under the sound of such gospel as we heard this week and not decide to be followers of Christ. I pray the seed sown this week may be as the bread cast upon the waters, gathered many days hence.

I would love to read a piece from all the different churches every week. I would that the *Herald* could be read in every home. I am always so hungry for mail day to come that brings the paper. Hope many more will become interested and spread the good news abroad.

Best wishes to the *Herald* and its many readers. Mrs. C. H. Hill.

UNION HILL, FORSYTH CIRCUIT.

Our pastor, Rev. Mr. Austin, began the protracted meeting at this place last second Sunday, Rev. G. E. Hunt being pulpit help, there being some good preaching by both . Mr. Austin and Mr. Hunt. We would like to have you come again, Mr. Hunt. There were several professions, but not any united with the church. The attendance was not very good on acount of the bad weather.

Mr. Austin says he has $104.00 subscribed for the new church at this place.

Rev. Mr. and Mrs. Needham spent a part of last week with Mrs. Needham's parents, Mr. and Mrs. T. H. Stimpson.

We were glad to have Misses Leota Hunter and Myrtle Scott with us during the protracted meeting.

Rosa Douglas, Reporter.

Sept. 22, 1913.

HICKORY GROVE, SILER CITY CIRCUIT.

Bro. Bowman was a very, very welcome visitor in the home of the writer last night. We are always glad indeed to have him with us. He gave us a very helpful sermon today. His theme of discourse was "Do We Know That We Are Christians?" He brought out some good points that should tend to set us to thinking. There was a nice little crowd present to hear Bro. Bowman, despite the fact of a revival meeting at Rocky River church, a mile or so from Hickory Grove, and that the roads were so muddy and it was still raining.

We were glad to have Miss Lelia Lemmons, who has been visiting her sister in Burlington for some time, with us again today. We are also glad to note that Mrs. Cadd Allred, who was kicked by a mule some time ago, is able to get about without her crutch again. Old Mrs. Beard, better known as "Granny" Beard, also deserves mention in these columns. She is a very old lady, about eighty years old, but she is one of our most faithful members. She came to church about every day during the revival meeting, and was present this morning, as rainy and bad as the weather was. She lives a good little step from the church and always walks. She is almost as supple as a school girl.

And last but not least, I am going to tell you about the good men of our church. They have built a very pretty recess pulpit to the church, which has improved the appearance of the church beyond our greatest expectations. We thank you, brothers,

one and all. They intend to paint and carpet the church in the near future. We have not had Sunday school for a few Sundays because of the church's being under repair, but it will start again next Sunday at 10 o'clock. It was announced that we would have prayer meeting again next Sunday, but the announcement may be recalled because of the meeting at Rocky River. We will have communion service at this church next third Sunday. I will close with love to you all.

Gertrude Isley, Reporter.

Liberty, N. C., Sept. 21, 1913.

HICKORY GROVE, GUILFORD CIRCUIT.

We are not dead, still living and are looking forward to the time of our special meeting, which will be the fourth Sunday in September. We hope to see many souls saved and the church revived. We are looking for Bro. Lowdermilk as our pulpit help. On Saturday the thirteenth we had a Sunday school picnic, which we all enjoyed. Our pastor, Rev. T. F. McCulloch, read a portion of Scripture, followed by prayer. Then A. L. Jones made a very interesting talk on attending Sunday school and the duty of parents in regard to their children, which was enjoyed by all; followed by our pastor on Christ Feeding the Multitudes on Five Loaves and two Fishes, which was grand. Others made some brief remarks on the orphanage and its needs and a collection was taken up and we received $6.00 for the indebtedness. Then we all retired to the grove, where we found a fifty-foot table all laden with everything that was well pleasing to a hungry man's eye. Then we partook to our own heart's content. The remainder of the day was spent in rejoicing together. Our Sunday school we think is doing nicely. May the Lord bless all Sunday schools.

Yours for the work. E. S. Jones.

BURLINGTON.

Our atendance in Sunday school Sunday was 172. Many of our people were attending meeting out of town, consequently the attendance at Sunday school was below the average.

Our pastor was called to Fairview M. P. church, near Gibsonville, last week, to assist in a revival meeting at that church. In his absence Sunday morning, Rev. P. H. Fleming, D. D., superintendent of the Burlington graded schools, filled the pulpit, preaching a splendid, old-time gospel sermon, which was very much enjoyed. There was no service Sunday night.

Our special meeting has been postponed indefinitely.

Miss Margaret Davis, who spent about six weeks visiting relatives and friends in Pennsylvania, returned last week, and delighted the Junior Philathea class, of which she is teacher, by her presence in our Sunday school Sunday morning.

The members of the Junior Philathea class are preparing to have a "Hot Weather Brigade" next Saturday night for the benefit of their class. We did not learn the nature of the project, but we do know that the young girls who compose the class always make a success of whatever they undertake, and those who attend may expect a delightful time.

Our church choir, under the leadership of Bro. G. L. Amick, meets every Sunday afternoon at 3 o'clock for practice. There is much comment on the marked improvement of the singing.

Miss Nellie Davis, teacher of the Junior Baraca class in our Sunday school, is teaching in the Haw River graded school this year. C. B. W.

Sept. 24, 1913.

MT. PLEASANT, MT. PLEASANT CIRCUIT.

Ten persons joined the church at the close of the special meeting in August. Some others, I think, will join. Bro. Troxler has been preaching some searching sermons recently, his last subject was, What Think Ye of Christ? He said it could be told in the home life, in the social life, and in the church life.

Mrs. Elisabeth Clapp was buried Sept. 16. I believe she was a Christian woman. While she lived in this neighborhood she was faithful in Sunday school and church services.

Frank Suits has gone to Kansas City to study veterinary surgery. Miss Dovie Mendenhall and Miss Mary Griffin are the teachers next term. I sometimes wonder how large Bro. W. F. Kennett's Postal Cards are and if "Uncle Sam" made them. I can't write as much on mine. A.

PRAYER ASKED.

I have been a reader of the *Herald* for a whileand have never written one word any way. I have been much strengthened by the many good letters from other pens. Now as I have received so much, I will ask a little more. I am now a subject for the hospital. My doctor has done all he can. That dreaded trouble, indigestion. I can't make up my mind to go. I want every one of our good brothers ond sisters who know me and all that will that don't know me, to remember me in prayer, so I may decide right as to what is for the best. I am needed in my home. I think I am needed in my church. I live near Laurel Hill on Lincoln Circuit. Our home has been the preacher's home and also the president's. Our preacher has been faithful this year. He had Bro. Loy from Gastonia for his help this year. Bro. Loy left a warm place in every heart that heard him. His sermons left a lasting impression on me.

We have no reporter from our church. Now, if this escapes the waste-basket I may write again. Mrs. B. E. Sain.

Henry, N. C., R. F. D. 3

SILER CITY.

Our revival services began second Sunday morning and closed Thursday night. Rev. A. G. Dixon came Saturday and preached twice on Sunday and twice every day till the meeting closed. We certainly enjoyed having Bro. Dixon with us. Every sermon he preached was fine. His coming among us has done us all good. The weather, after Sunday, was rainy, but the congregation kept up well. Sunday A. M. and night we had all that could be seated and a few standing up. Come again, Bro. Dixon, you will always find a hearty welcome at Siler City. G. E. M.

FURNISHING THE CHILDREN'S HOME.

Since my last report, the following donations have been received to pay for furnishing the Children's Home.

Cleveland Ct., $22.00; Fairview Church, Concord, $4.00; Salem Church, Manakin, Md., $1.25; Hickory Grove S. S., $6.00; Concord S. S., $3.75; Baraca-Philathea class, Julian, N. C., $25.00 part payment on furnishing the office; Baraca-Philathea class, Shiloh Church, Randolph Ct., Julian, N. C., $12.50, part payment on furnishing the dining room; W. J. Armfield, High Point, N. C., $100.00 for furnishing infirmary.

Very truly, J. R. Reitzel, Sec.-Treas.

Dear Editor: I am a boy aged thirteen at the Children's Home near High Point, N. C. I have been living at Denton, N. C., at the Children's Home and the people have been very kind to give the orphan children a home. There was a great difference between our home at Denton and the Home we have now; the people at Denton were very kind to us and we appreciate what they did for us, but now we have a nice Home near High Point and I like it fine. We have thirty-eight acres of land here; we have one horse and one cow, the horse Mr. Benbow gave us, and the cow we had at Denton. We will have another cow very soon. Mr. Garrett, the superintendent, will have it sent from Alamance County; he owns it and has it down at his father's. We will have to have a good team of horses next spring. We work hard through the week trying to get the grounds cleaned off, and on Sunday we all go to Sunday school and preaching.

Mr. Dixon is our pastor; last Sunday he was not there, and Mrs. Dixon took his place. High Point is two miles west of here. We walk sometimes and ride sometimes and we go different ways. Sometimes people come out in their automobiles and take us. I am in the Junior Baraca class in Sunday school. Well, we have a good Home and expect to make it nicer very soon.

I will say goodbye.

Ernest Nash.

Sept. 19, 1913.

[We thank you, Ernest, for this interesting letter.—Editor.]

DIED.

David Fogleman, one of the oldest and most faithful members at New Salem, was suddenly called from labor to reward early last Monday morning, Sept. 15th.

Bro. Fogleman ate a hearty breakfast as usual and started to lead a calf over to a neighbor's house. He went only a short distance from his home when he, it is thought, felt coming on him a heart trouble which he was subject to, stopped and tied the calf to a little pine bush, and lay down beside the road, where he was found a few minutes later by his son, and was already dead. Apparently he had made no struggle with death as he was lying naturally as though he had suddenly fallen asleep.

Bro. Fogleman was 72 years, 11 months and 17 days old. He professed faith in Christ when a young man and joined the Lutheran Church in Guilford or Alamance County. Later in life he moved to Randolph and moved his membership to Mt. Lebanon M. P. Church, and when new Salem Church was organized he had his membership transferred to New Salem, where he remained a faithful member until God said, "It is enough," and took him. It was a long life spent in the service of his Master, and a quiet peaceful end. We are impressed more and more that the words of the Psalmist are true, "Mark the perfect man, and behold the upright, for the end of that man is peace." Psalm 37: 37.

A good man is gone from home, church and community. His place can never be filled in the home. God alone can raise up another that can do his work in the church and community, and our prayer is that God may place his hand upon another and bring him forth that the work may go on.

Personally, he was a friend to his pastor; in fact, he was everybody's friend, and we will miss him so much.

We can never forget the social hours we spent together and our many talks concerning the work of the church. He had the work of the church at heart. He rejoiced in the church's prosperity, and lamented when disappointments came, but was always determined to press on and not to yield to difficulties.

The bereaved family has our deepest and heartfelt sympathy in this hour of sore trial, and we commend you to your father's God.

J. B. O'Briant.

Sept. 17, 1913.

Whereas Joseph E. Snider was for nearly twenty-five years a faithful member of our quarterly conference, attending nearly all the meetings of the conference, much interested in the various enterprises of the church, ready with his counsel and with his purse to advance his Master's cause,

Resolved: That we, the members of Yadkin College Circuit, do miss him at our meetings and at all church services.

We extend our sympathy to his bereaved family. We ask our secretary to record these resolutions on our conference journal, and to send a copy of the same to the *Methodist Protestant Herald* for publication.

W. T. Totten,
J. A. Hartley.

LEARNING TO THINK.

"Well, Master Jim, so you want your hoop mended, do you?" said the blacksmith, and he took the iron hoop in one strong hand and put in in the fire to get soft while he worked the bellows vigorously with the other.

Jim and Tom liked nothing better than to visit the smithy, for it was such an interesting place with its big hammers and anvils and the pinchers and queer tools lying about among the horseshoes.

"I've got a tale to tell you, young gentleman," he said as he worked away at the broken toy, "and it's only happened this afternoon, too. Little Tommy Hunsden ran in, poor little chap, to know if I'd make him four horseshoes for his wooden horse, and while I was fitting them a horse and buggy came dashing down the road. I heard afterwards that some young gentlemen had scared it by shooting peas through a pea shooter at it from behind a hedge."

Tom and Jim said nothing, but they grew very red, and the blacksmith bent lower over his work as he went on talking.

"There was likely to be a sad accident, for Tommy Hunsden ran out before I could stop him, and ran right in front of the horse as it suddenly drew up before the shop. It was all in a shiver as I caught hold of little Tommy's coat to pull him back, but the poor dumb animal never moved, and I lifted the little boy up, and soothed the horse till it lost its fright and was ready to go home again."

"It was Tom and I who shot peas at it," said Jim in a low voice, "and we're very sorry."

"I was sure you would be, Jim, when you heard how near things had been to turning out badly," the blacksmith said as he finished mending the rim. "Here's your hoop, sir, as good as new."

"Thank you very much," Jim answered. "I say, we never thought how foolish we were—it seemed only a bit of fun for us. But we'll not do it again."

"That's right," said the blacksmith heartily. "I knew you'd say that, for I'm sure you were only thoughtless, only you see what a lot of mischief folks can do who don't think."

The boys walked quietly home without speaking till, just as they reached the gate, Tom said: "Let's try and think, Jim."—*Selected.*

AMERICAN WOODS GO TO ORIENT.

Recent statistics indicate a marked increase in exports of lumber from the United States to the Orient. More than a quarter of a million feet of American woods are reported as being used in Samoa, Hawaii, and the Philippine Islands.

Heretofore, it is said, raw materials have been made up into finished articles in the United States, almost without exception, and exported as such. With the discovery by American manufacturers in the Philippines that they could import United States woods and make them up with profit there, wood-using factories were built. Pacific coast woods, in consequence, are in many cases taking the place of the native woods with such picturesque names as apitong, teak, narra, and yacal.

Douglas fir, acording to the information collected by the forest service, is the principal wood exported from this country. It is said to be the favorite wood among insular manufacturers for flooring, ceiling, siding, cornice, shelving, finish, and boat work. Makers of furniture demand California redwood and sugar pine; southern quarter-sawed oak, eastern ash, sugar maple, and western white pine.

Four woods, principally conifers and oaks, go into the construction of boats; for framing parts, masts, spars, interior trim, planking, boat crooks, and tiller handles. Meat blocks are made from sugar maple, which with sycamore supplies the entire demand in the United States. Wagon felloes are made of white oak, and other parts of vehicles are manufactured from high grades of white ash and white oak.

—It has been discovered that the waste from dogwood shuttle-blocks can profitably be made into handles for steel knives and forks.

BINDING THE WILL.

BY VICTOR P. HAMMER.

When considering how some lives are spent,
I pause, reflect, and, judging, would repent,
Did I not feel my conscious soul at rest
From doing things I chose and thought the best;
Those things remote, from where kind nature dwells,
I did in love, for it is love that tellls.

Could I but know my everlasting fate,
And see my course, and ever consecrate
My life and hopes to one eternal end—
The end where life and death unite and send
The soul from out this mortal tower of clay,
To meet its Maker at the Judgment Day;
I'd show the world that future state and live

To bless mankind and all my service give.
But 'neath the shades of everlasting truth,
The darkness there has blinded me from youth,
Where none, as I, can see a span ahead,
Save with the mind—and thus we grope or tread.

Yet should I pause, or fearfully pursue
The narrow course to which I'm always true,
As Hope and Faith direct my steps aright,
With Heart and Conscience as my holy light?
Or blinded, burdened, make my way without
A guide, and stop and tarry here in doubt?

My answer's "No!" And all the wiles of sin
Can never drag me down to live within
The scope of evil lives; for, as I live,
My work is incomplete until I give,
In every act, a full measure of good,
As human life to me is understood.

I trust I'll never harm my brother man,
But live to love my fellows all I can;
For only once I'll pass along this way,
Therefore, must help them as I pass today:
And, then, each morning as I wake from rest,
I'll say: "This day of life shall be the best!"

Washington, D. C., July 24, 1913.

—The forests of Corsica, the little island upon which Napoleon was born, are managed by the French government. They produce lumber, firewood, and turpentine, and all parts of the tree are far more closely utilied than in America.

WHEN THE GRIZZLY MET THE MULE.

In a trip over the Sirrea Nevadas a Californian took with him not only his favorite horse, but a mule named Billy, a large, iron-gray mule of the pack variety. The second day in the mountains the owner tethered Billy to a tree, allowing him about twenty feet range, where there was good feed, and took a seat on a fallen tree not far away to eat his lunch. He had finished his meal, and was half dozing when suddenly the mule reared and snorted loudly His owner sprang to his feet and looked about.

Not far off stood a grizzly bear, evidently with designs on the owner of the mule. That individual rushed for the nearest tree and made good time in climbing it. He was safe for the time. But how about Billy? To his owner's surprise, Billy dropped his head after a moment and resumed feeding, as if oblivious of the grizzly's nearness. A for the bear, he stood still for several minutes, his eyes wandering from the man in the tree to Billy. The mule's composure puzzled him.

By and by the grizzly started to make a circuit of the tree to which the mule was tethered. The bear emitted a series of deep growls, then opened his great mouth and disclosed two rows of ugly teeth. Slowly the great creature advanced upon the mule. Billy still continued to graze. Nearer came the grizzly and nearer. The mule stopped feeding. From his perch the Californian watched the scene with breathless interest.

Finally the bear stopped, rose on his hind quarters and prepared to strike. At that moment the mule, at whose stupidity his owner had wondered, sprang forward, and the grizzly's paws struck the air. Then the man in the tree saw a gray form double itself into a ball and bound forward. It was the mule's turn. Out of that ball flew two iron-shod hoofs, which shot back and forth with a thump, thump against the body of the grizzly, which was compleely off its guard. He was hit all over—on his head on his shoulder, on his side, on his back—by those pile-driving feet. He fell in one direction, then in another, seeming utterly incapable of getting away; and when Billy stopped kicking, life was gone from the bear's body. The mule, after resting a bit, returned quietly to his feeding.— *New York Tribune.*

—Many people are under the impression that eggs are germ proof, but this is a mistake. A number of scientists havve been investigating this subject and they find that the protective membrane and shell covering egg are by no means sufficient to exclude contamination. Of a large number of eggs examined, only one in eight was found to be free from germs of some sort, and the variety of germs was large. This emphasises the great importance of keeping eggs under clean and sanitary conditions. Eggs that are to be preserved by any of the various processes should be taken before they have a chance to get all stale.—

NATURE'S UNSOLVED MYSTERIES.

A recent author has recorded some of the puzzles of nature and Professor Serviss has called attention to them. The brilliant diamond and the dull piece of charcoal are of the same substance exactly, pure carbon; one is crystalized. The diamond put in the fire swells up and becomes as ugly and opaque as a piece of coke, and no chemistry can ever get the ugly mass back into the diamond, glancing with its interior fires. The poison of the rattlesnake, which injected into the body, kills, contains the same elements as the white of an egg the consumptive takes to save his life. Coal gas, with the most offensive smell, and oil of roses, with delicious odor, each consist of four atoms of hydrogen combined with four atoms of carbon. Oil of orange, lemon cloves, ginger, and black pepper is in every case composed of 16 atoms of hydrogen and 10 of carbon. Ammonia with its cruel pungency of smell, is composed of hydrogen and nitrogen, neither of which has an odor. apples, peaches, pears, plums, and cherries. of the orchards, the grapes on the vine, The berries in the garden, the corn and wheat in the field, are all made of the same material of earth, air, sunlight, dewdrop, and hower, and how different in form, color, and flavor! How does the hen get the egg out of the grain, or the cow milk from the green grass, or the bee honey out of the buckwheat, or the worm the robe for the queen out of the mulberry leaves? If they could speak, they would tell us they do not know, but that the Creator who made them and set them to their tasks does. There are many puzzles in nature that have been solved and will continue to be solved. Luther Burbank has been a marvelous interpreter of the secret of the vegetable world. But here are riddles too deep for him or any one else to solve. Mr. Burbank can turn a field of yellow poppies into a field of crimson ones, but he will never be able to make a poppy or to mix any earthly pigment so that he can paint a flower. We search for an explanation of the puzzles of puzzles, life itself, which is responsible for the mysteries we cannot understand. It is the specific life in the animal or plant that makes it what it is. It is the snake's poison that destroys the body with albumen, and the hen's gift that saves with the same albumen. It is the wheat life that makes the grain small to grow on a slender stem, and to taste like flour; it

is the corn life that makes the grain larger, on a stronger stalk, and to taste like meal. It is the individual life in the orchard tree that gives the form, color, and flavor of The hen, minus its head, lays no egg; the cow in the butcher shop gives no milk; the bee, dead on the grround, makes no honey; the dead orchard tree bears no fruit. This great fact is the puzzle of the spiritual world, the mystery of mysteries in the incarnation, and the mystery of the relation of God's life to the human soul, giving to it life, growth, flowers, fruit, dwelling in the soul so intimately, transforming it so completely, and determining its thoughts, habits, character, ministry and destiny. This life of God in the human soul is the love of the living Christ which gives to character the blush of the peach, the sweetness of honey, the beauty and fragrance of the rose. That these significant, saving spiritual facts of blessed experience are veiled in mystery is asserted by the apostle when he says:

Without controversy great is the mystery of godliness. (I. Tim. 3: 16.)—*Christian Herald.*

STATEMENT.

Statement showing receipts and disbursements of Finance Committee of the Children's Home as shown by the Scales Audit Company, of Greensboro, N. C.

RECEIPTS.

Amount received from contributors	$13411.04	
Note discounted at the Bank	1500.00	
		$14911.04

DISBURSEMENTS.

Sundry disbursements	14846.33	
Balance on hand		$ 64.71

CONTRIBUTIONS.

Collected in cash	$13411.04	
Paid to Dr. Reitzel, Tr.	150.00	
Paid on bldg. material.	201.90	
Paid in real estate	1500.00	
		$15262.94
Unpaid Pledges		4632.37
Total Pledges		$19895.31

When we sent out our last letter calling for payments on pledges we stated that we would turn over all unpaid pledges to Mr. Garrett, Superintendent, on September 1st. We had our books audited with this in view, but at the earnest solicitation of Mr. Garrett and other friends of the Children's Home we have agreed to continue our efforts to collect the unpaid pledges. We realize Mr. Garrett has all he can do getting the Home in running order.

Now in regard to unpaid pledges: It will be seen from the above report that there are still unpaid pledges amounting to $4632.37. Most of this is past due, and we have sent out notices to everyone, and we sincerely trust that every dollar will be paid real soon.

T. A. Hunter, Chairman,
By J. M. Millikan, Sec. and Treas.

NOTICE FROM THE BOARD OF CHURCH EXTENSION.

The Board has prepared special blanks to be used by applicants for aid. It is desired that all applications be made on these blanks, and that they be approved by the Quarterly Conference.

I shall be glad to forward blanks to those who write for them. Please state whether aid is desired for new church; for paying debt on old church; or toward Pastor's salary.

Any Pastor having Church Extension funds on hand will confer a favor upon the Treasurer by remitting promptly.

J. Norman Wills, Treasurer.

HOW MOTHER ENJOYED THE MORNING.

It wasn't that mother was tired. She was not wearily dreading the breakfast dishes, either, nor putting the house in order, nor doing the many Monday morning tasks that usually fell to her lot. Nor were the girls to blame because their mother was left with all the work to do. If mother would insist on gathering the children around the piano before school time to sing college songs, and if her voice was the most joyous in all the chorus of "Hail to the Victors," it was no wonder the happy circle felt that work sat lightly upon her shoulders. Yet mother, when left alone, felt like idling.

The two little children had gone to school, and John had started for high school, while the two big girls with their cousin Flora had gone down town. To be sure, Flora, being company and on her best behavior, had made a feeble protest about going away without at least washing the dishes, but she didn't offer to stay and do it. The last one gone, mother opened the fall number of a favorite magazine. On the first page the title "Enjoy the September Morning" attracted her attention.

"Well," mother commented, "who wouldn't? I suppose even the mud turtles are enjoying this lovely morning"

"The way to get the benefit of the September morning," declared the article, "is to get out into it and walk and look and listen and sing, or hum, or whistle, or run, or talk, and give the thinking faculties a rest."

Mother wasn't suffering in the least from weariness of "the thinking faculties," but she suddenly longed to get out into that September morning. "I'd like to shake you, sir," she remarked in savage tones to the writer who had dared suggest that the mother of a family could get into the outdoor joy of the September morning. Again turning to the magazine, she continued reading, this time aloud, so that it seemed as if a stranger spoke the words: "And yet, well, of course you are too busy to get out this morning; there are the dishes and the beds, and the other things! Oh, for just this once let routine work go! Get out and enjoy the morning—just this once, at least!"

Mother looked around and smiled; then she laughed aloud. "I'll do it!" she announced, and promised the clock that she would be back at ten, which allowed two hours in the sunshine and two hours to "hustle through the work and get dinner." The family had dinner at noon.

The clock ticked on undisturbed, but the coffee pot on the dining table looked reproachful, and the entire living room preserved a shocked appearance. Mentally shutting her eyes to conditions in the house, mother put on her sun hat, closed the door behind her, and stepped outdoors with a spirit care free as a girl's.

"I'll see that mud turtle for myself and congratulate him on knowing how to live!" observed mother aloud, as the gate clicked behind her, and she sped down the village street and made straight toward the country.

Two hours passed. The clock ticked on, unnoticed. The living room curtains stirred uneasily in the breeze coming through open windows; perhaps they wondered why mother didn't see that they were trailing snowy lengths against the screens. A pile of books, carelessly placed on the reading table, tumbled over, making a discontented sound as they fell. The canary mentioned his bath in fretful chirps. Four flies that had escaped the little children's traps balanced on the edge of the cream pitcher, risked their liberty on the margin of the uncovered butter dish, or dined unheeded in the sugar bowl.

Thirty minutes more passed before the front door opened and three laughing, happy girls trooped into the house, to stand a moment later as if paralyzed by the scene before them. Calls of "Mother, mother," were unanswered.

"Where is mother?" exclaimed Elizabeth in sharp, excited tones.

"Where can she be?" inquired Barbara.

"Oh, where?" Flora wished to know.

"She can't be far away, because she left the house unlocked!"

"But everything is just as it was when we went away!"

"It isn't like her to leave the downstairs work undone!"

"And look at the table! Not even the butter put away, nor the cream!"

"Do you suppose anything has happened?"

"Of course not! She's just stepped out."

"Unless one of the neighbors was dying, mother would at least have put away the butter."

"And she would have run the carpet sweeper over the floor and straightened the chairs around, no matter what."

"She was well this morning, wasn't she?"

"Yes, and she was happy, too! She couldn't have committed"—

"Oh, hush!"

"Maybe a tramp came and"—

"Instead of standing here talking, girls, let's search the house from top to bottom. If she is in the house, dead or alive, let's find her—quick!'"

The girls searched in vain. Almost in tears, they were discussing what to do next, when in walked John.

"Has something happened to mother?" demanded Elizabeth.

"Happened to mother? I should hope not! But how do you expect me to know!"

"Why—because—well, how did you happen to come home so early? You are not usually home until after one."

"Except when the botany class is to go to the woods at one. But what about mother?"

John was boyishly comforting when the girls explained. "I should think," he blustered, "that you girls would be ashamed of yourselves, any way, to go gadding and leaving her with all the work to do!"

"You can't say anything," was Barbara's quick retort. "How about the woodbox? Not a stick in it nor a sign of kindling! Looks as if either she or papa had to get the wood to start the breakfast fire with."

"I'll tell you what!" Elizabeth suggested. "If anything has happened to mother—if she is sick or hurt, or anything, it would just finish her to be brought into such a looking house! Now here is my idea—Barbara and I will make the beds and straighten up the house so it will look decent, while John and Flora go out and see if the neighbors know anything."

Fortunately mother came in at that moment laden with green boughs and trailing vines. Her cheeks were red and her eyes bright; but she seemed ready to offer an apology to the clock when three girls, laughing and crying for joy, almost smothered her with kisses.

"Well, I'll go fill the woodbox," announced John, "and then I think I'll rake the yard. It looks rotten for a funeral."

"A funeral!" echoed mother, releasing herself from the embrace of three hysterical girls. "What do you mean?"

"Oh, the girls had you dead and buried because you weren't at home when they came!"

"Oh, I'm so sorry!" mother began. "You see, I expected to get back sooner, but"—

"Now, don't say another word," protested Barbara. "After today every girl and boy in this family is going to do a proper share of the morning work, if we, all but you and papa, have to get up an hour earlier, so our mother can take a walk, if she wants to, without scaring us almost to death and"—

The house was in order and dinner ready at noon—omelet, fried potatoes, fried apples and cottage pudding.

Father didn't notice that there had been any change in the usual program; neither did the little children. But the next morning father smiled and the little children joyfully obeyed John and "stepped lively," doing trifling tasks that saved mother's time.

That day the ordinary housework was finished at nine o'clock, and mother might have gone for another walk in the September sunshine; but she didn't. Instead, she sat by the window beside the mending basket, and as she darned stockings, she smiled, and smiled, and smiled.—FRANCES MARGARET FOX, in *Continent*.

—A statue of Nathan Hale, who was captured and hung as a spy by the British at the beginning of the Revolutionary war, is about to be erected on the campus at Yale university. Yale men, it seems, dislike having the great patriot represented as manacled and bound but the sculpt r, B. L. Pratt, insisted that to show Hale in the supreme moment of his life—that just before his death—it was necessary, artistically, to show the figure bound hand and foot, and the sculptor prevailed. Hale's heroic last words, "My only regret is that I have but one life to give for my country," will be inscribed in colonial lettering on the pedestal.—*Pathfinder*.

According to a table of the post-offces in the Unied States as they were Oct. 1, 1830, the whole number of offces was 8,610. The rates of postage established by congress in 1825 were: On a single letter composed of one piece of paper for any distance not exceeding 30 miles, 6 cents; over 30 miles and not exceeding 80 miles, 10 cents; over 80 miles and not exceeding 150, 12½ cents; over 150 miles and not exceeding 400, 18¾ cents; over 400 miles, 25 cents; a letter composed of two pieces of paper was charged double these rates; of three pieces triple and four pieces quadruple these rates. For newspapers the rate was one cent for 100 miles and a cent and a half for over 100 miles.—*Lewiston Journal*.

IT COULDN'T BE DONE

Somebody said that it couldn't be done,
But he with a chuckle replied,
That "may be it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in with the trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done—and he did it!

Somebody scoffed: "Oh, you'll never do that—
At least, no one ever has done it";
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it.
With the lift of his chin and a bit of a grin,
Without any doubting or quiddit,
He started to sing as he tackled the thing
That couldn't be done—and he did it!

There are thousands to tell you it can not be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you.
—*Edgar A. Guest, in Detroit Free Press.*

TRUTH MUST BE EARNED.

No man may act in another's place. A decision is no decision, if it be not the man's own. Truth that is truth must be earned. Faith, a great philosopher urges, is a deed. One's father may bequeath to one his fortune, but he cannot bequeath his convictions. One's mother may give to one some precious heirloom; she cannot give, much as she might desire to do so, her ideals or her decisions. Convictions and ideals and decisions are essentially individual, and they must be continually reaffirmed even for the same individual from time to time, and still more for every generation.—Henry Churchill King.

—Battleship No. 39, now building at the New York navy yard, will probably be named the "North Carolina," in honor of his native state, by Secretary of the navy Daniels. The cruiser North Carolina will have her named changed to Ashville, Charlotte or Winstom-Salem.

—The Congregationalist: "Our Baptist friends are nothing if not ingenious. They recently drafted the tank of the Kansas state penitentiary to immerse twenty-three converts among the prisoners."

A NEW MOVEMENT.

On the theory that it takes a thief to catch a thief, Rev. R. J. Patterson, of Belfast, Ireland, conceived the idea of having drunkards catch drunkards and induce them to sign the pledge and reform. The movement is known as "Catch-My-Pal" movement. Through this agency Mr. Patterson has been instrumental in bringing about the reformation of more than one hundred and twenty-five thousand drunkards in a few years. He has been spending the summer in America, and has spoken several times in Pittsburgh churches. The plan appealed so strongly to church workers here that an orginization was formed, and the work will be pushed in the hope of saving the down-and-out drunkard.—*Methodist Recorder.*

SLEEPING INDOORS OUTDOORS.

If you have taken the fever for sleeping out of doors and don't happen to have a sandy porch or a roof on which to mount your bed and yet be screened from the eyes of the curious you may follow the example of a clever young fellow, who fixed up an arrangement which was nothing more than drawing his bed up to a window in such a manner that his bed was directly in the line with the window. To protect himself from the draught on the head, a woolen hood was provided, a simple task for any seamstress. Some awning, from the nearest awning house, was made to cover a frame of convenient construction, forming a box. Part of the box is on the outside of the window, and part inside, covering the upper part of the body. Without making the room cold, or freezing the body, the boy secured quite as much fresh air for the lungs as if he had been sleeping in the out doors itself.—*Felix. J. Koch.*

TO CLEAR OUT RATS.

A farmer says he rid his farm as follows: "On a very large number of pieces of old shingles I put about a teaspoonful of molasses, and on that, with my pocket knife I scraped a small amount of concentrated lye, then placed the shingles around under the floors and under the cribs. The next morning I found forty dead rats and the rest vamoosed. have cleared many farms of the pests in the same way, and have never known it to fail."

WHEN IS A SECT NOT A SECT?

When a sect emphasizes its peculiarities to the exclusion of its fundamentals, It is a sect. When a sect recognizes the rights of other sects to employ their peculiarities to the same extent it employs its own peculiarities, it is not a sect. When a sect studies and compares its tenets and policies with like tenets and policies of other sects and seeks points of contact and cooperation, then a sect is no a sect. When a sect sets itself up as the sect and refuses to accord the rights to other sects it arrogates to itself, then it is a sect. Sects, in the proper sense of the term are parts of the whole. The whole is larger than the parts. A sect is a sect when it proceeds on the supposition that it is the whole.—*California Christian Advocate.*

THE COUNTRY CHURCH.

The country village store has a great social influence. The post-office and store are often united. It is here the latest gossip is told, the political issues discussed, and news of the neighborhood circulated. It may be a place where men spend their idle hours to no advantage, or it may be clean, useful and influential power for good. The country pastor can do much to make the country store a good social center. Never before has so much emphasis been laid upon the social work of the church. The old theory was individualistic—to save man, but the new spirit is social—to save men. Through the different organizations the church can reach all people and create an interest in holy things. Let the church relate itself to every good movement for rural betterment. Let it not think anything unclean but let it reach the ears of men and touch them through their daily toil.—*Rev. C. J. Morton.*

SICK POULTRY.

Above all, remember that prevention is a great deal more satisfactory than trying to cure. When signs of roup are noticed in a flock, all the sick should be isolated from the well at once. Feeding the remainder of the flock on wet corn meal, to which one teaspoonful of coal oil has ben aded for each dozen fowls, will perhaps prevent their contracting the disease. This should be fed as often as the exigency of the case seems to require, say once or twice a week.—*Sel.*

OUT IN KANSAS.

Word comes from Kansas that during the first six years of prohibition in that State, insanity has decreased slightly over 16 per cent., or about one in six, as a direct result of the greatly decreased use of alcohol in all forms. General increased efficiency is claimed all along the line, but it is very hard to determine exactly the amount creditable to prohibition. Good for Kansas. Our own statistical experience satisfies us that Kansas is not faking on us. Other states will continue to "get wise" and "get on the water wagon" from time to time, and alcoholism, like yellow fever and plague, will become largely a matter of record.

WORK FOR TEMPERANCE COMMITTEES.

Since the brewers and distillers are placing in our public libraries books defending the use and sale of alcoholic liquors, and are also spending tens of thousands of dollars in advertising in the daily press the virtues of their wares, would it not be a good plan for the Endeavorers of a locality to obtain a good bust or steel engraving of Neal Dow or of Miss Frances E. Willard, with a good set of say twenty of the best books dealing with the physical, mental and financial effects of alcoholic beverages, to be given to the local library? The friends of temperance would hold a public meeting to present to the library the books and bust or picture. Such an effort would do great good in arousing public attention, and would furnish reliable information where now it is often hard to obtain.

USE THE BIBLE.

Here is a splendid testimony from President Wilson:

"I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."

PIG AND PRIDE.

"Patrick, you were on a bad spree yesterday,' said a friend, reproachfully.

"Yis, sor, Oi was thot,' replied Patrick. "Bless me, if Oi wasn't lying in the gutter wid a pig. Father Dunn come along an' looked at me an' says, says he: 'One is known by the company he kapes.' "

"And did you get up, Patrick?"

"Oi did not, but the pig did."—*Sunday Magazine.*

—Dr. P. P. Claxton, U. S. Commissioner of education, has pointed out that the average length of the school term in rural schools is only 138 days, or less than seven months. He urges that state officials use their influence to secure for these schools a term of nine months, the same as in the city schools.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

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PRACTICE LIMITED TO THE EYE, EAR. NOSE AND THROAT.

SCHOOL DAYS.

Watch out for little Willie and Katie as you send them to school these days. Send them only in first class shape. Nine chances out of ten they need more than watching. It is a four-to-five shot that they need to have their teeth attended to, if you intend them to have a life-long blessing of good teeth. There is only one time to attend to teeth, and that is right now. Six months or a year may mean the permanent loss of one or more permanent teeth, and you doom your children to a lifelong handicap of bad teeth, such as you yourself have had. If there is any lesson parents should learn from hard experience, it is that neglecting teeth does not pay. If children are taught early the habit of using toothbrushes daily or twice a day, and if defects are attended to at once, 95 per cent. of our tooth troubles would disappear.

Willie's and Katie's eyes should be watched these days, too. If they have to hold a book closer than nine inches or farther than tweny-four inches from the eyes, or if they complain that their vision is blurred in one or both eyes, take them to your family physician, or better still, to a specialist on eye, ear, nose, and throat diseases. Never take them to a street peddler who sells "spectacles" or "eyeglasses."

Remember that your child has but two eyes. for life, and you can't take many chances.

Make sure that litlle Willie and Katie hear well out of both ears, that they are not mouth breathers, and that they keep in prevent or cure nine-tenths of the eye troubles of children, but improperly fitted with only two. Properly fitted glasses will good physical trim while they are in school, and you will be proud of the progress and record of your boy and girl at the end of the school year.

—More than 3,000 small logging operators now buy national forest timber; at least 25,000 persons, settlers, miners, stockmen, and others, obtain timber from Uncle Sam's big wood-lot for their own use free of charge.

—Dr. Holmes Beckwith of the U. S. bureau of education advocates the reintroduction of the old-time apprentice system. Of course he would not abolish the industrial schools but would have them supplement the apprentice system. He believes that there is no better way for the training of industrial workers than right in the shop where practical men can supervise the work.

—It has been planned to open a new Methodist national college, the American university, at Washington, this year. Beautiful buildings and grounds have been provided in the outskrits of the city—over 20 years having been spent in raising funds and making preparations.—*Pathfinder.*

—Anticipating a heavy demand for cars, the railways are themselves doing everything possible to increase their car supply. Shops are being run at full capacity to put every available car in repair and car builders are being urged to turn out new equipment as rapidly as possible. Steps are also being taken to provide for the most expeditious handling of cars at terminals and transfer points.

—At a British Medical Conference, Dr. Barendt, a skin specialist, advanced the theory that men become bald because they wear their hair so short. He believes that baldness would be very rare if men would allow their hair to remain 13 or 14 inches long. The fact that few women ever become bald may be taken as an argument in support of the doctor's theory. Another skin specialist, Dr. Walsh, told the conference that he considered baldness a result of some weakness of the heart which made the circulation defectivee; he submitted the fact that of 36 bald men he had treated 24 were suffering from valvular heart disease.

—Postmaster-General Burleson has just signed an order which authorizes the use after Sept. 16 of precanceled stamps on which the name of the post-office is printed before they are sold. They may be used on second, third and fourth-class matter but will be recognized only at the office named on them. The use of these stamps will expedite the transportation of mail on which they are used and will annually save, in the expense of labor in cancellation, some $250,000 to the government.

—Cherries and milk made a combination that proved fatal to two small sons of Joseph Leveille, of Bellefourche, S. D. They ate a basket of cherries and drank nearly a quart of milk between them a few minutes later. The death of both boys resulted in a short time. Physicians say the combination of cherries and milk produced an acid which caused the fatality.

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REACHING THOSE WHO DRIFT AWAY

Thousands of church members who go from the country to the city are lost each year to various denominations. The problem is how to reach these who, under new environment and for one reason or another, drift away from the church. The Presbyterians of Chicago and New York through their Brotherhood have made an organized effort to deal with this very serious question. A Strangers' Bureau has been for some time in operation in the city of New York, with a salaried man, who devotes his entire time to seeking those who come to the metropolis and do not identify themselves with church. In the city of Chicago the assistant national secretary of the Brotherhood, Rev. Dr. Francis N. Fox, has been placed in charge of the work. Advertisements are used in church papers that are scattered far and wide in that denomination, drawing the attention of pastors and parents to th eopportunity of having young men loked up in Chicago and visited by members of the Presbyterian Church. Then, when a name is sent to this bureau, the person is immediately found, and the name turned over to members of the Brotherhood belonging to the church nearest to where the man lives. Thus already several have been saved to the denomination. This has a two-fold effect. It provides work for those who are already in the churches, and saves that which has been an enormous watste. It is a movement worthy of imitation by all churches. *Zion's Herald.*

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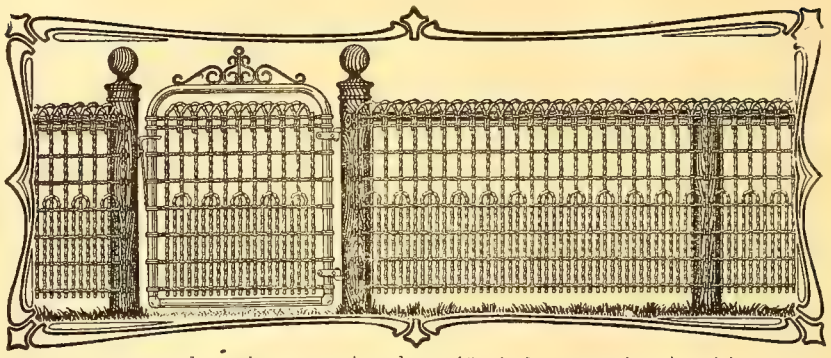

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——OPENS SEPTEMBER 1, 1913——

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OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

—In the missionary colleges in Turkey there were enrolled 3,796 students during the year 1912-13. Of these, 1,589 were Americans, 891 Greeks, 118 Turks and 119 Bulgarians. Mohammedan students number 412.

—Connecticut has forbidden free lunches in saloons. This is a right and a long step in the destruction of the saloons. One by one the supports of the saloon go down. It will be as dead as slavery and duelling in not many decades.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX GREENSBORO, N. C., THURSDAY, SEPTEMBER 18, 1913. NUMBER 43.

METHODIST PROTESTANT HERALD.
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J. F. McCULLOCH, *Editor and Publisher.*
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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Some people lose their legitimate influence by trying to exercise an illegitimate control.

—We publish elsewhere the action of the meeting of members of the Maryland Conference rgarding the proposed union.

—There was great anxiety at the Children's Home last week. The good old horse was gone and could not be found. Had somebody stolen him? It looked that way. But no, he had only strolled away, not meaning to be naughty, but only to nibble the grass here and there. He was found near Jamestown after hours of search, and led back and then there was rejoicing in the Home.

—Rev. J. H. Lucas was elected president of the Pittsburgh Conference last week. He will continue as pastor of Squirrel Hill M. P. Church. The president of the Pittsburgh Conference does not now travel the district. Rev. C. F. Swift, of that Conference, is acting Field Secretary of the Pennsylvania Anti-Saloon League. He was elected to the legislature by the anti-liquor forces.

—President Davis makes the following statement as to the vote on the union question:

"Eleven conferences have reported their vote as follows: The Iowa, Indiana, West Virginia, Michigan, Ohio, Kansas, Pittsburgh, Muskingum, Onondaga, Kentucky and Missouri. All these have voted for the basis of union, and not by the mere majorities which would leave a shadow of doubt as to the wisdom of the movement, but by a vote which is practically unanimous. Six of the eleven voted unanimously, while the others recorded so few in the negative as to lead to the belief that all opposition passed away with the balloting."

—More and more science is coming to the support of the Bible. Many historical portions of the Bible have been confirmed by discoveries in Bible lands. Now the predictions of the Bible are finding support in the conclusions of scientists. The Bible teaches that death does not end man's existence, and recently Sir Oliver Lodge, president of the British Society for the Advancement of Science, declared that "facts examined by the methods of science indicate that personality persists beyond bodily death."

—Mr. Carl R. Riddle, a ministerial student in Elon College, depending on his own efforts to pay expenses, is collecting one hundred articles written by one hundred young men, each telling "Why and How I am Making My Own Way Through College." These articles will be published serially in the "Raleigh Times", and then in book form. We congratulate Mr. Riddle on his happy thought. The articles will not only be of interest to the general reader, but they must prove inspiring and suggestive to a large class of young people who would like to go to college, but don't see how they can.

THE BLUES.

Did you ever have them? I suspect so. You felt bad, sad, despondent.

The blues, like headache and tooth-ache and other maladies, are unpleasant in themselves, but they are really friendly warnings meant to teach us that something is wrong which should be righted. People do not always give wise heed to the warning. Sometimes they increase the real trouble by trying to get rid of the warning symptom. If head-ache come, instead of seeking out and removing the cause, they hasten to take some powder or pill that may destroy the head-ache by deadening the nervous sensibilities, but will almost surely leave the person in worse general condition. For tooth-ache, they hasten to the wasteful remedy of extraction instead of the economical one of having the tooth treated and filled.

The same thing is true of the "blues". This malady indicates that something is wrong, but does not plainly show what. There are many causes of the blues. Loss of sleep is a common cause. Indigestion is another. Poisons in the system, alcoholic or others, will bring out the feeling. When the malady comes, a person should look for the cause and avoid it. How foolish it is to repeat the experiences that have resulted in the miserable indigo feeling.

SPREADING THE NET OF THE LAW.

Our criminal laws are meant to catch evil doers, but sometimes they are so framed as to allow some of the guilty accomplices to escape. In the case of houses used for immoral purposes, the owner is as guilty as the keeper of the house if he knows how his property is being used and can prevent improper use of it by ejecting tenants or other lawful measures. But heretofore our legislators have not so viewed the matter. At the last session of our legislature, however, a law was framed for Guilford County which makes it possible to prosecute the owner of the house in such a case, and in the Superior Court sitting here now a conviction has been reached under this law in the case of D. Stadiem. He besides being subject to heavy penalties must now give bond that his house will not be used for such purposes within a year. If he fails in this, the house will be placarded and must remain vacant for a year.

This Guilford law, or one like it, should be extended to the whole State. Society has the right to protect itself against abominations tolerated by greed for the sake of gain. We hope our lawmakers will see the matter in this light and make a law as extensive in its application as is the need.

Mr. Clarence Poe, editor of the Progressive Farmer, has a plan to prevent race troubles which seems practicable and which he says good lawyers declare not unconstitutional. The gist of the plan is "a simple law which shall say that wherever the greater part of the land acreage in any given district that may be laid off is owned by one race, a majority of the voters in such a district may say (if they wish) that in future no land shall be sold to a person of a different race. Provided such action is approved or allowed (as being justified by consideration of the peace, protection, and social life of the community), by a reviewing judge or board of county commissioners."

OUR SUPERANNUATES.

Has the church in the N. C. District got the welfare of our superannuates at heart as it should? I fear not. Of course we do not mean to neglect them, but it seems ment for superannuates is pitifully inadecence, that should not exist. Our assessment for superannuate is pitifully inadequate, when collected; and if I mistake not, it is seldom collected in full. This ought not to be so. This should be collected by all means—and can be—even if some others are lacking. This is not a matter of gift, or of charity, but a matter of simple justice a debt we owe. We can't afford not to pay it. Our conscience needs to be stirred over this matter. One of our sister conferences pays its superannuates $400, or more, per year. We have not the figures at hand, but are sure it is that much, and we are of the impression that in some cases it is more, while we pay $120, and less. We ought to do bet ter much better—and could, if we only felt the obligation as we should. Yes, our conscience needs to be awakened. The very fact of working men, 20, 25, 30, and more years, in the best part of their lives, on salaries of which it is impossible to lay up anything in many cases, and in others the saving is wholly inadequate for the needs of declining years, or old age, and then set them adrift to weather the storm of life in old age as best they can is unjust to the last degree. Even the godless (?) corporations of the world do better, for a number of the railroads pension their employees who have served them 20 to 25 years, and more. The government pensions its old soldiers, railroads their employees, and can the church of Jesus Christ afford to do less? Besides the corporations and the government pay better salaries when one is in active service than the church many times does. Pray, what is a man to do when he has spent the prime of his life on a salary just about sufficient "to make both ends meet", and sometimes not sufficient to do that, to be dropped without home, without capital, without income, with broken health—too late to start over? Pray, what is he to do? Have you ever thought of this seriously? If not, stop and think. It's a serious matter. Does it mean suffering, want, privation, or the poor house? It looks much that way. Some who are in the active work have to live a life of self-denial that the rest of the world knows not of, nor even dreams of. It would be a revelation if some preachers were to lift the veil and give the public a peep into their homes. And thus to live year after year, knowing that the fatal time is just ahead, every year bringing it nearer, when their service will be no longer wanted—then to be dropped like the "old grey horse, turned out to die." This is no Arabian Nights' tale, no overdrawn picture, but a sad and serious situation that confronts some good men, as matters now stand. But we can change the situation if we will. If we can but be awakened from our lethargy and indifference. Use every legitimate effort to collect the full assessment of $800, and also increase our permanent fund at least $10,000 additional. Two or three times that amount would be better. If we were as much in earnest about our superannuates as we were a few years ago about a college, or have been and are about our orphanage, the $10,000 proposed by some, and more, could be easily raised. Let's try. Who will start it? Who'll cause the thing to materialize?

This article is quite unsatisfactory to the writer, but he hopes that it may stimulate thought, and help to awaken our sleepy consciences on the subject. So please think and pray over this most important matter. In Earnest.

AN APPEAL TO THE GIRLS.

Our corerspondent, in his appeal to ten boys, wrote on a subject a thousand fold more important than the work of building battleships, and enrolling soldiers, if the protection of this grand commonwealth is the object in view. Now it is a well known fact that boys cannot go right while they live in the same world with careless, reckless, lawless, godless girls.

Tell us what kind of girls are in the majority in any community, and we all know the moral status of the boys.

Now there comes a buzzing about our ears:—"When we have the ballot we will reform the world in short order." Nay, verily, children, the ballot will give us more power for evil, but not not one particle more for good, because God gave us every bit of power for good that He could bestow on mortals in the beginning and there is no more to gain. When women use the means they have possessed since the creation to build up Christ's kingdom the world will be like unto the abode of the blessed.

If you girls, just stepping out into young womanhood, could lift the veil of years, and see how the matter will appear to you when three score years have passed I am sure not one of you would think for a moment of spending the best years of your life in building a character not in accordance with the divine plan, but just as the Prince of Darkness in his zeal for your eternal ruin would dictate.

Divine Love created every human being to be happy in youth and He has given us a law that will insure peace, and joy and blessedness in old age, but with all God's power, and love for mankind He cannot make an old person happy that has refused His guidance in youth. When we were created, God implanted in every human being a spark of divinity—a part of Himself—that is forever reaching up to things pure, and true, and holy. Men call it conscience, and firmly believe they can destroy it, but it is as indestructible as God Himself. One can abuse it till it raises only a feeble protest at some stupendous outrage, but when the mists of youth have cleared away it will come forth to wreak eternal vengeance on its possessor. Young ladies, the things you now call small sins will just as surely lead you to large ones as the acorn slip will grow into a gigantic oak. It is the "style" in this grand age for young girls to be coarse and rough and boisterous. To be pert and discourteous—to dress themselves in a manner that would do honor to a Hottentot—to ignore every responsibility if it interferes in the least with their "good time". A large number positively repudiate all parental law as nothing but an old fogy notion, and hence, not worthy of the least consideration.

Again, many girls do and say things that for the world they would not have others to know. Child, if you know yourself that your conduct or speech is unworthy of a refined, intelligent woman, the knowledge will sting you till life's latest day. You need to be watchful every moment of your waking existence so that you may be able to throttle evil thoughts, and tendencies at their birth. If one never has a bad thought, one will never commit an unworthy act. Do you think it is a hard task? It is really impossible in your own strength; but what hinders you from going in partnership with God? Some writer has said, "No mortal has yet measured his full force. It is a river rising in God's thought and emptying in the soul of man. Go back to the source and find divinity. Forget the narrow borders and ignore the rocks and chasms that obstruct the way. Remember the beginning. We may be and do the thing we wish if we keep that one thought dominant through night and day, and know our strength is limitless because its fountain head is God. That mighty stream shall bear upon its breast our hopes, our efforts, and our purposes to anchor in the harbor of success."

How are you to get in partnership with God, do you ask? In olden times we were taught that the way into Christ's kingdom was to be washed in the cleansing blood of a crucified Savior and it

was called the new birth. That we rarely ever hear of such a thing from the pulpit now is no reason why it is not the only way to successfully fight sin.

Now you need not think you need a whole lot of other people's prayers, or must wait for a special meeting to take God into your life. You can thresh the matter out much better alone with Him, and then you will know of a certainty where you stand. If you could only understand how anxious He is to guide you to all joy, and peace, and purity, you would surely open the door to let Him in.

Now, girls, if you want to be happy, and useful you do not need any of these little old popular sins to make you so.

Every temptation you overcome makes it easier to overcome others. When you go down before one, it is well nigh impossible to overcome one in future. Let me plead with you to start today to be pure and true, polite and courteous, kind and loving, refined and discreet, industrious and helpful, for this is the only way to learn the true joy of living.

You are not required by divine Love to give up a single pleasure except those which drown our souls in destruction, and perdition. When we have a nation of pure women we will have one of pure men.

Ruth Fletcher.

ACTION OF MARYLAND MINISTERS AND LAYMEN ON THE BASIS OF UNION.

We, the ministers and lay representatives belonging to the Methodist Protestant Church in the Maryland District, assembled to consider the Basis of Union proposed between the United Brethren and the Methodist Protestant Churches, do hereby express our conclusions upon this vital matter.

1. In recording our objections to the Basis of Union, as we feel compelled to do, we wish to be understood as in full sympathy with the spirit of Christian Union. We are not opposed to the resolution of the General Conference of 1912 declaring its belief that a union with the United Brethren Church was possible and practical. But we protest against the assumption that the resolution of the General Conference settled the matter beyond criticism, or that it meant anything more than a sincere desire to negotiate with a view to learning if practicable and honorable arrangements could be made for a union. Now that the report of the Commission is before the Church we feel that it is proper for any member of the Church or for any number of members of the Church to express, both officially and unofficially, praise or censure of what has been presented.

2. The name which the Basis of Union proposes for the new Church eliminates us from the ecclesiastical family to which we have always belonged and gives us nothing in its place of historic or ecclesiastical value. We must expect to make concessions in the matter of name as in other matters, if any union is to be formed; but surely it is not necessary to make such a violent break with our entire past when nothing is gained but a new name, which is not accurate, so far as Protestantism is concerned, nor distinctive so far as we are concerned. Surely it is possible to combine elements of both names in such a way as to preserve the heritage of both churches and declare the fact of their union. Names are sometimes of slight worth, and yet to relinquish our name may sometimes mean to be recreant to the thing for which the name stands.

3. The declaration of Faith embodied in the Basis of Union was written for the Commissioners negotiating for a union between our two churches and the Congregationalists. As a compromise between a church without a creed and those who had always had established Articles it was unobjectionable, particularly as that union contemplated the autonomy of all the churches included both in creed and in administration. But for our two churches to drop our Articles and accept this paper as our sole pronouncement of faith would leave us a Protestant Church in name only, for not one of the historic protests of Protestantism is in this paper. So that this Basis asks us to abandon the Methodist name and the Protestant creed.

4. The Constitution as written in the Basis of Union is taken substantially from the United Brethren Discipline, and considered, as it must be, as the organic instrument for the corporate basis of the Church, it must be declared wholly inadequate. It makes no attempt to provide for the administrative functions of the Church, nor does it clearly define those elements it attempts to describe. The General Conference, the Annual Conference and the Episcopacy are all that receive attention, and these are left indefinite and incomplete, so that it is impossible to say what their full powers are, or what limitations, if any, are to be placed upon them. It is manifest that the new Church could not even organize itself without more law than is provided in this constitution.

5. Bearing in mind that the adoption of this Basis of Union at once dissolves the Methodist Protestant Church, it must be important to know how the working law of the new Church is to be completed. The churches must come together in a General Conference. A General Conference acts by a majority, unless some other rule is provided. There is no such provision in this Basis of Union, and there is nothing to prevent a General Conference composed of the representatives of about 300,000 United Brethren and 185,000 Methodist Protestants from adopting the remainder of the United Brethren Discipline as the law of the new Church. The Basis of Union between two sovereign churches, but numerically unequal, should safeguard the rights of the minority by organic and irrepealable provision.

6. We believe that the defects in this Basis of Union are largely due to the haste with which this matter has been prosecuted. It has been less than a year since these negotiations began. The Commissions have had but three meetings, and have spent less than a week all told in their joint deliberations. Surely the union of two churches which for nearly a century have carried on the large and complicated operations of independent ecclesiasticisms is not so slight and simple a matter, however desirable as an abstract idea, as to be accomplished in so short a time and with so little real consideration given to difficulties which in every attempt of this sort must arise and must be overcome before permanent union is effected.

7. Finally, we love the Methodist Protestant Church. We are proud of its history and achievement. We do not despair of its future. It was born among those who said it could not live, and it has lived among those who often prophesied that it would die; but it still lives, and it has wrought splendid and enduring results. Its vigor is not spent nor was it ever larger or more popular than it is today. These are not reasons we plead to resist the growing demands for Christian Union, which we gladly recognize as providential tokens of a new era in Christian progress; but they are reasons to make us pause before any specific proposals of union, to take time for estimating their merits, for anticipating their difficulties, and for providing safeguards lest the effort for Union become the weapon of division and disintegration in the very Church we love, which so many good men gave their all to found, and which so many more are ready to perpetuate at the same cost so long as Providence shall indicate that to be their duty.

For the reasons we have given, therefore, we are compelled to record ourselves in opposition to the present Basis of Union. We do this in no hostility to the spirit of Union, nor to union with the United Brethren. If we have not already indicated the kind of Union we would vote for, we add that:

If we may have some such combination

of our two names as "The United Brethren Methodist Church"; if a confession of faith may be drawn up by combining articles from both our confessions which will preserve our credal connection with Protestantism; if a constitution may be formulated covering the whole organism of the Church, with the powers of each part of the organism clearly defined and explicitly limited, with a due measure of autonomy guaranteed to the Annual Conferences, and with the Episcopacy especially confined within exact administrative bounds; in a word, if we may know before we vote to unite what we shall be organically after we are united, so that the Basis of Union becomes the permanent guarantee of the rights and liberties we now enjoy, we would confidently predict that the Methodist Protestant Church would enter into such a union with practical unanimity. It is not too late to do this, and we appeal to our brethren to pause and reconsider and work together for a new and completer and more equitable Basis of Union.

SUGGESTIONS FOR THE IMPROVEMENT OF THE ANNUAL CONFERENCE SESSIONS.

Sometimes discussions are allowed to take up several minutes of the conference's time, when finally some one will cite the conference to certain measures passed by the last, or some preceding conference, which covered the matter in question entirely.

This shows that we are not posted as we should be and I would suggest that all members of the conference be asked to review the minutes of last conference some time during the thirty days preceding the next session, and also bring a copy of the minutes to conference with them.

I notice that a number of the preachers and laymen are inclined to stand outside the church and talk rather than attend promptly the sessions of the conference. Then, too, a number of the strongest men are out on committee work while the conference is considering important questions, and I have heard that some questions have been called for reconsideration at the same session of conference on account of having been settled by a minority in a way unsatisfactory to the majority. We need our strongest men on the floor when conference is in session, and I would suggest that we do not have such long hours set for conference to be in session. Last year conference met at 9 A. M., 2 P. M., 7:30 P. M. The committee work must be done, and I believe that conference should not be called until, say 10 A. M., so as to have about two hours' session in the forenoon, and the same in the afternoon, and evening. Then let all committee work cease and call the roll and require them to come in. If the roll is published in the minutes showing who answered and who did not, I think all would take a pride in making a good record.

The Pastor's Financial Report blanks used last year were confusing and can be greatly improved by having a double column, one for claims and one for amounts received. In this way each column can be added separately and the footings will show amount assessed, and amount paid. A few explanatory notes on these blanks would be a help, but better still it seems to me would be to have an auditing committee to receive these reports and go over them with the pastor the day he arrives at conference. Any confusion in the reports or lack of information could probably be adjusted in this way. The pastor's statistical reports could be handled in the same way by another committee.

These are a few things I have thought of, and I really feel that some changes should be made. I think a great deal depends on how we conduct our church business as well as any other business, and there are always spectators at our Annual Conference on whom we make some sort of an impression, and let us try to make it the best. Layman.

AN APPEAL FOR PRAYER FOR THE UNITED MISSIONARY CAMPAIGN.

The Home and Foreign Missionary leaders of the United States and Canada have decided to engage this winter in the most extensive and important piece of co-operative work which which they have ever under taken. The object in view is to enlist a far larger number of church members as intelligent missionary workers, supporters and intercessors. Of the more than twenty millions of Protestant church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day Missionary Conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these Conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the Conferences. Probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking. In private prayer, at the family altars, in the stated church services, and in many other meetings called especially for the purpose, it is most earnestly urged that unceasing prayer be offered for a mighty spiritual quickening that will enable the church to strengthen and enlarge its work so as to meet worthily the present critical and stupendous opportunities both at home and abroad. Nothing less than a general and profound spiritual quickening among the churches will meet the present emergency. This quickening will come, and can only come, when fervent prayer is offered unceasingly to God, to this end. "In any land a revival will come when enough people desire it enough—that is, above everything."

"Ye have not because ye ask not."

"The harvest is great,—therefore pray ye."

"Concerning the work of my hands, command ye me."

A BAPTIST PREACHER ON CHURCH UNITY.

All who love what God loves and hate what God hates are coming closer and closer together. Disputes are dying away and heresy trials are past. Christian liberty has at last come, and men are more generous. Your children and mine will see the great Union Church. All families will yet go up to the temple of God together. The wisest teachers will plead the cause of Right, Justice and Love.

With one arm and one heart, the people will assault ugliness, ignorance, crime and sin together.

The kings of genius will disrown themselves to serve. All class churches will die away because they cumber the ground. Every church will be a miniature world, including the high and low, rich and poor, the taught and untaught. The church will become the preacher's force and not merely his field.

It isn't essential that the communion be

outward or that there be traditional succession in the office of the ministry, but it is essential that we have the succession which the Holy Spirit imparts through the Divine word.

It isn't essential that we keep the seventh day, or Jewish Sabbath, but it is essential that we worship God and not despise His Word.

It isn't essential whether we are baptized by sprinkling, pouring or immersion, but it is essential that we receive through faith, in baptism, God's grace.

It isn't essential that the communion bread be round or square, broken or unbroken, nor whether the cup be common or individual, or the wine red or white, nor whether we stand or sit, or recline; but it is essential that we believe Christ's word: "This is my blood—this is my body."

It isn't essential that we believe men's dogmas and imaginings about the second coming of Christ, but it is essential that we believe the revealed fact that Christ will come again to judge the living and the dead.

It isn't essential that we have hierarchical, Episcopal, Presbyterial, or Congregational form of government, but it is essential that Christ be recognized as the Head of the Church.

In fact the non-essentials, which men have embodied in their creeds as essentials are numerous, and have wrought great injury, dividing the Christians and hindering the spread of the gospel. It is a fact that they who are most steadfast in the essentials, are most tolerant in the non-essentials.

And in conclusion, I believe that we could make greater progress toward this more perfect Union by re-christening the denominations; for some of the existing names are memorials of strife, or they indicate methods that challenge opposition. Why should one care to label himself Methodist, Presbyterian, or Congregationalist, as though his most notable features of religion was attachment to a certain kind of church government. Why does one wish to write the name Baptist, or Episcopal, on his church house when the name does not stand for a ceremony that is saving rite. Most of these names recall bitter fights that are no longer waged with any vigor, and none of these names can be said to foster the spirit of unity. Why not go back and call themselves Christians or Disciples, or some other significant name? May we all try to get more and more together if by so doing we can meet our Armageddon the better.—Amen.—*From a sermon by Rev. L. W. Swope, Shelby, N. C.*

THE GOODNES OF THE LORD

Can we see the goodness of the Lord, or must we simply believe him? Is there any tangible evidence of it, or is it merely a comfortable theory to make life tolerable and its ills in some fashion supportable?

It is too much to ask or expect of men that they should believe in a goodness of which there is no present sign. It is too much to demand of men that they shall postpone all values of living for the deferred dividends of the life to come. Beautiful as heaven may be, we want something of heaven now. It is a comfort to believe, and we have a right to believe in a world God's plans will be more perfectly understood, but both we and the Psalmist would have fainted if we had not believed to see the goodness of the Lord in the land of the living.

We have seen it. The world has been standing long enough and has kept a sufficiently accurate record of its own history to enable us to discover something of the plan of God for human life. Small as is our knowledge of astronomy, we have watched the stars long enough to know that the planets which seem to us to be moving first east and then west, and with a motion now rapid, now slow, are keeping straight on in their majestic curves, and their aparent forward and retrograde motion is caused by the earth now moving from them, now overtaking and passing the. There is no chaos about perfectly balanced order; there is an unerring adjustment of force; there is a rhythmic action that is timed to the fraction of a second. The plan of God is failing nowhere in the movements of the stars.

We have seen something of the same in human history. We know that even Gethsemane had its meaning in the godnes of God. We know that even Christ almost fainted under the cross, but that that cross which lifted him high above the earth drew all men closer to the heart of God. We can understand that some of the saddest disapointments of human life have overflowed with meanings of goodness and grace. Both we and the saints of the olden time have this to comfort us: that we have seen at least this much of the goodness of God.

But some one may answer that this is not in the land of the living. The examples of God's goodness of the past are almost as elusive as our hopes of God's goodness in the future. The future and the past are both dead, and we want to see the goodness of the Lord in the land of the living.

In some measure we are able to discern that we are coming to see that what we call the laws of nature must be either all bad or all good. Diverse as they seem, they are too consistent to proceed from conflicting authorities. We are either in a hopelessly bad world or in a world with no moral order, or else we are in a growingly good world. We are not in a world where the mixed plans of warring gods or tangled fates are working out the destinies of man.

There is

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."

But we are not confined to the world of nature for our observations. Increasingly the sphere of human activity discloses itself as the field of divine providence. What men are doing to make the world better is a part of the workmanship of God. The growing life in the soul of man becomes evident to any but the most purblind beholder. The public is demanding of its officials and of its men of wealth a measure of responsibility and a standard of personal and corporate righteousness which the world never has known before. Even the disclosures of evil in high places show little that is peculiar to our modern times, excepting the fact that these evils are more certainly ferreted out and more surely punished than in any previous day of the world. The signs of the times are not wholly reassuring; but there certainly is an awakened public conscience, a demand that men shall assume the full measure of their responsibility and deal with their fellow men in high honor and righteousness. The prophet promised that the "fool shall be no more called noble, nor the churl said to be bountiful." (Isa. xxxii. 5.) That time has nearly come. There never has been a time when mere wealth or power counted for so little in the world, when that wealth or power was not guided by conscience and directed for the well-being of humanity.

The officeholder who administers his office on the theory that "to the victor belong the spoils" is now recognized as belonging to a past geological stratum. Such men exist, of course, and administer their offices on that basis, but the theory is discredited. They are survivors; they are doomed to take their place with the megatherium and the plesiosaurus. A man of large wealth living wholly to himself, even if he is not a bad man, is called by the public to stern account. It says to him: "Thou wicked and slothful servant, thou oughtest to have invested thy money for the welfare of humanity." The time is surely coming when such a man will have his talent snatched violently from him by an awakened public righteousness.—*The Advance.*

THE MIRACLE OF LOVE.

BY ELIZABETH KING MAURER.

"See here, Ellen True, you straighten up, breathe deeply, and stop whimpering," she said to herself. "The world and its good things haven't come to an end yet, even though your furniture has been gone three months and all that time you have been pushed from pillar to post."

The girl got up from the window-ledge, the only seat in the room, and fingered the broken window-fastener.

"Yes, that's where they came in and got every jot and tittle while I was down town giving lessons in the studio. All the time those two lawyers assured me that the loan sharks had no legal right to take anything. It looks as if they were all conniving together." Her eyelids prickled with the pain that forebode tears.

"Five dollars a month interest on $100 for six months and $40 on the principal; then they sell the note to another man and he comes and offers to settle for $89. When my lawyers say I needn't, and that they will fix it, the justice of the peace out here gives the loan men the right to remove the furniture. But there, you baby, don't nurse your grievances. Go out into the open air and think of your blessings." Away she went to her favorite bench in the park. The warm spring sunshine brought peace into her heart.

"My Dorothy's eyes are well and she's stronger every day. What if the operation did take all my money and more, too! Think of what my precious sister has undergone, and here I am ready to complain at a few inconveniences! Why, that's really nothing but a cinder in my eye."

Yet the crisis had now come in her affairs. When the furniture was removed from her flat in the suburbs the usual gossips had "wondered," "heard" and "supposed" until one by one her pupils had left her. Several friends had asked her to stay with them indefinitely, but in a few days there had been those subtle indications that the guest had outworn her welcome. Her lessons downtown now scarcely more than paid rental of flat and studio. She never confessed to herself this critical situation.

"I will admit it's a bit inconvenient to have only thirty-seven cents left. In fact, it's quite an annoyance to be as hungry as I am. But the Lord carried my glorious Dorothy through until she's back in college, and I am going to trust Him to the end."

What step could she take now? For now she seemed checkmated at every turn. An idea came to her.

"I am no object of charity, but I am going to the Legal Aid Society." Up she jumped so quickly that her one remaining bun rolled off into the water. In half an hour she was there, explaining her case rather breathlessly. There was Miss Gates, a good lawyer, they suggested. In another hour she was telling the whole story to a bright-eyed, earnest woman. Miss Gates had released many a victim from the entangling meshes of the loan sharks' webs. Her rapid fire of questions, therefore, quickly made her acquainted with the illegal usury, the seizure of a piano not named in the mortgage but added afterward in the remaining blank space, the false representations of the loan agents to the justice of the peace and his ignorance of his own duties, the damage in the moving of the furniture and the taking of silverware and books not belonging to Miss True.

Miss Gates explained carefully and simply to her client the legal technicalities involved in the case and the necesary steps to be taken. Within three days the furniture was brought back to the flat in the suburbs and suit had been begun against both loan men.

Ellen's affairs had indeed taken a turn for the better. But so great had been the complication of evils that even her dauntless heart still beat with fear. She was penniless; her rent was due; her clothes were shabby and too worn for the rapidly advancing spring; she had no food; only a few pupils remained.

In the solitude of her studio she could think, hope, pray. "How weak my faith is now when nothing but my own prosperity is threatened! So foolishly do I worry! Do I not know that in God's world things do not happen?" Her mind was ever reverting to her sister, saved and happy.

"Why are Dorothy's eyes cured? Because I couldn't have the operation earlier, for that wasn't the Lord's time; so Dr. Emmel, the only man in the world who could do the work, was here from Vienna just at the time when I could have the operation. I just am going to be brave," she said sturdily.

It was a supreme effort. Her head sank wearily on the desk. She tried to think, but there remained only courage enough to make herself feel cast under the protecting care of a beneficent God.

She must have slept, but as one through dreams living in another world. She started up and went into the hall to look for her mail. On the bench was a purse. Mechanically she picked it up and took it into the studio. In it were a few dollars and two checks, signed, but with the amount not written in. Could she——?

In that one instant of time Ellen True, worn out with the trials and tragedies of life, penniless, in debt, livelihood threatened, friends fleeing away, rose and went forward into a new sphere of life. For in the possible temptation there flashed into her soul the realization of the soul-struggle of the criminal. Like Emerson, she felt herself bound in one great human chain with all her fellow-beings, good or bad.

Weakened by the very force of the terrible soul-flash of light, she hurriedly took the purse down to the office. The owner had not inquired, they said, but they would attned to the matter. On her return to the studio she again sank into a lethargy, oblivious to all trouble. A tap on the door aroused her and there entered a well-dressed woman. Ellen hoped to herself that the newcomer had half-a-dozen musically inclined children.

"You are Miss True?"

"Yes."

"I am Mrs. Marshall. I have to thank you most heartily for finding my purse. I am sometimes very careless."

"Won't you sit down?" Ellen was very glad to have this friendly woman to talk and listen to. They spoke of a recent series of concerts, of the taste of the public in opera, of all sorts of musical matters.

"Miss True, began Mrs. Marshall abruptly, "isn't there anything I can do for you?"

"No, thank you."

"Really?"

"No."

Mrs. Marshall's eyes were searching sympathetically through to the soul of the girl sitting opposite. She hesitated a moment, then said quietly, "Can I not lend you some money?"

Unkindness or additional ill-luck would have left Ellen, accustomed as she was to it, stoically cold. The magic of sympathy did what all women will understand. She began weeping piteously. And Mrs. Marshall, with that gentle wisdom of the heart, said never a word, but Ellen felt the warm friendly arms about her. The story came out, Mrs. Marshall was the wife of a millionaire. She was offering to lend Ellen all the money she needed.

Over Ellen's face there came joy, peace, reverence. Because she could await her trial, when her name would be cleared? No.

Because she could regain her pupils and start work again? No.

No, these factors all made for tangible happiness and prosperity; but far deeper and holier was the joy in her heart that faith was a living force; that she was part of a great whole; that being put here on this earth to fulfill her highest powers, she was under the protection of the Great Omniscience.

"This," said Ellen prayerfully, "is my miracle."—*Advocate and Guardian.*

—Bro. O'Bryant is held in high esteem by the people of Randleman, as he deserves to be.

CHAIRMEN OF CONFERENCE COMMITTEES.

Colleges—S. W. Taylor.
Christian Endeavor—W. R. Lowdermilk.
Credentials—W. C. Lassiter.
Ordinances—D. A. Highfill.
Literature—T. M. Johnson.
Missions—T. J. Ogburn.
Official Character—J. H. Moton.
Pastoral Work—R. M. Andrews.
Pulpit Supply—A. G. Dixon.
Sunday Schools—H. L. Powell.
President's Report—G. W. Holmes.
Unfinished Business—Ed. Suits.
Statistics—C. L. Whitaker.
Temperance—G. F. Millaway.
Conference Treasurer—J. R. Hutton.

The above named chairmen will please arrange their reports so far as possible so we can have the reports earlier in Conference. C. A. Cecil.

FROM OUR PASTORS

Halifax Circuit.

It has been so long since I wrote anything for the Herald some things which I will mention may seem a little out of date. So far we have held four revival meetings with reasonably good results. We began the revival at Eden first Sunday in August with a large crowd in attendance. On Monday morning Rev. G. L. Curry came and did the preaching until the meeting closed Thursday afternoon. Bro. Curry's preaching was highly enjoyed by everybody who attended the meeting. There were about eight conversions and several reclamations. Four joined the church the day the meeting closed and one has joined since then.

Second Sunday in August we began the revival at Bethesda with Rev. A. G. Dixon as pulpit help. It is needless to say the people enjoyed Brother Dixon's preaching for it was with unusual force and earnestness. There was one conversion and one accession with a real good revival among the church members.

Third Sunday we began at Lee's Chapel. Rev. C. L. Whitaker came on Monday and did all the preaching thereafter. Here the Spirit was present from the very beginning and great good was accomplished. There were six conversions and five accessions. Bro. Whitaker preached the word with great zeal and the people were highly pleased. In this meeting one man 64 years old, a justice of the peace and said to be the largest man physically in the county, was converted and he and his wife and daughter united with the church.

The fourth Sunday in August we found ourselves at Ringwood with Bro. R. C. Stubbins as pulpit help. The day was somewhat rainy and the congregation somewhat small but as the weather got better the congregations increased. The meeting closed on Thursday night. Bro. Stubbins preached the word very acceptably. In fact he was not a stranger here, having helped here five years ago. Our sincere thanks to all these brethren for their help.

Our third quarterly conference convened some time ago. Bro. J. W. Hardee was declared elected delegate to Conference and Bro. N. M. Harrison, Sr., alternate. Since my last report two children's day services have been held. One at the McDonald schoolhouse, run by members of Eden church, and the other by Bro. H. C. Neal's S. S. at the Weeks' schoolhouse. The offering at the former was $11.05, while at the latter it was $25.00. The latter was 38 cents per member, and comes next to Bethesda, which made an offering of 43 cents per member. The children's day offering for the circuit this year amounted to $74.88 as against $25.00 a year ago.

Our Teachers' Training class at Bethesda is still progressing nicely. A large class has been organized at Eden and will meet twice a month—first Sunday night and Wednesday night after third Sunday.

Extensive improvements have been made at Eden, and at Union the new church will soon be begun. A nice sum has also been raised to repair Ringwood church. Also the long wished-for windows have been put in recess of pulpit at Lee's Chapel.

Miss Annie Louise Wills has gone to teach in the graded schools at Winston-Salem; Miss Agnes Wills is teaching music near Red Springs; N. M. Harrison, Jr., and sister, Miss Frances, will return to Western Md. College next week and Miss Emma Lewis Vinson will go to the Louisburg College.

The pastor's wife, who has been in Randolph and Chatham counties a month, for her health, is expected home next week.

Our young friend, N. M. Harrison, Jr., will preach at Bethesda tomorrow. Since leaving college in June he has been traveling in N. Y. and made a trip into Canada. J. E. Pritchard.

Sept. 13, 1913.

Spring Church and Greenville Cts.

We began our special meetings the 4th Sunday in July at Matthews Chapel. A good meeting in some respects: good in the church; unsaved would not come in the house, or would leave as soon as invitation was given. One conversion. Some to join church next Sunday.

First Sunday in August at Hobbs' Chapel. A good meting from start to finish. Many conversions and reclamations. Bro. Troxler was my help. Preaching earnest and inspiring. Six joined the church, others to join yet.

Second Sunday in August, Ebenezer. No pulpit help, but a good meeting. Six conversions, two united with the church. This church for years has been very weak, but is now taking on to the work in an inspiring way. It has already paid the pastor's salary in full. We are expecting others to join yet there this year.

Third Sunday in August, at Wesley's Chapel. Meeting not what we had expected, but probably we expect too great things. Some conversions, no accessions as yet. This church is also growing in power and influence in the community. Congregations were large all the time.

Fourth Sunday in August, Spring Church. Bro. Cecil and Bro. Hutton with us. Bro. Hutton was sick part of the time but gave some timely aid. Six conversions and reclamations, one accession.

Fifth Sunday in August, Philadelphia. Bro. Hutton, pulpit help. Large congregations, good attention. Everybody just delighted with Bro. Hutton's preaching. More than twenty conversions, nine united with our church. Three go to M. E. S. Church, and there are others that are to join later. We are expecting to make some improvements on this church that will add greatly to its appearance.

First Sunday in September at Lebanon, Bro. O'Bryant as help. Another good meeting. "The people had a mind to work." And they did effective work, too. Fifteen or more conversions, eight joined our church, one goes to the Baptist church. Our meetings have resulted in more than fifty conversions, twenty-six accessions so far, with several others yet to join. Several that were converted in our meetings have already joined other churches. In all it has been a good year so far. We have confined ourselves strictly to the Bible and Bible methods in all our revival work. Have used no "cut and dried" plans. Results have justified us. J. A. Ledbetter.

La Grange.

Our meeting at Harrie Chapel began the 6th Sunday in August and closed the first Sunday in September. Rev. W. C. Lassiter was with us from Sunday till Friday and did the preaching. We had services at 11 A. M. and 8 P. M. every day except Wednesday, Sept. third when we had the terrible storm that swept over eastern Carolina. Bro. Las-

siter did some good, safe and plain preaching which was enjoyed by the congregations. We were glad he came and hope he can come again to see and preach to our people down here. Several manifested an interest in their salvation. Mr. M. B. Holland joined the church.

Yesterday we held regular services at Hickory Grove. Our revival will begin there next Sunday and continue through the following Sunday. Rev. W. M. Pike is to do the preaching.

J. H. Abernethy.

Sept. 15, 1913.

Albemarle Circuit.

NOTICE.

Rev. Chas. J. Edwards will assist me in two meetings. The first one at Rehoboth church the fourth week in September beginning at eleven o'clock on Sunday. The other meeting at Mt. Hermon the first Sunday in October, beginning at eleven o'clock. Those who see this notice will please let it be known as widely as possible. Also, begin praying now for the meetings.

Yours in service.

Linley W. Gerringer, Pastor.

Asheville.

Yesterday was the time appointed for turning in the talents which were given out six weeks ago to the members of the Sunday school. The day was stormy, so only half of those who took the talents were present to report. The fifteen who reported had increased the dollar and a half that was given to them to the splendid total of $23.77. One little girl, Ethel, the daughter of our good brother J. M. Blackwelder, had increased her talent (ten cents) sixty-five times. We expect the other talent holders to report next Sunday, and are looking for them to double the amount already reported. It was certainly a thing to make a preacher's heart glad to see the folks work their schemes. We expect to give the talents out again next Sunday. The results were so good, and came so easily, that the talent holders do not want to quit with this one effort.

The architect has finished the plans and specifications, they have been advertised, and the contractors are preparing their estimates. The sealed bids are to be in the hands of the building committee this coming Monday. We are expecting to let the contract the next day.

The members in of this church is very grateful indeed to the architect, Mr. T. E. Davis, for his exceeding kindness. He has prepared the plans and specifications and placed himself at our disposal for any service he can render, with the intention of supervising the work, as far as his limited time will permit, until the building is completed. And the only charge he is making is for the cost of the materials that he has used in making the plans, which, he tells us, will not exceed three dollars. This means a clear saving to us of not less than forty or fifty ollars.

The membership has raised in the last two weeks for the church building fund the sum of one hundred and thirty-seven dollars. We shall make no appeal for assistance from our friends throughout the conference until the work actually starts. But in the meantime, we want to serve notice to those who made pledges to Miss Jessie Williams two years ago, that we will need the money they pledged and will expect it to begin to come in, according to agreement, as soon as the contract is let. It will save an infinite amount of extra work by one who already has his hands full if this notice is regarded as sufficient. You will make all drafts, money-orders or checks payable to J. E. Swain, Treas. Asheville, N. C. is the post office.

Be assured that the membership here is aroused to the work of building as it never was before, and that it is putting forth every effort to advance the work. And do not forget, as you pray, that this is the greatest church enterprise that the North Carolina conference has undertaken in many years: big, not in the amount of money that is to be invested in it (there are other churches in the conference costing considerably more money than we expect to put into this), but in its influence upon the conference, and upon this western country. C. W. B.

MONROE CIRCUIT.

Our first special meeting was held at Rose Hill beginning July 20th. Rev. D. A. Braswell our pulpit help; good results. Second meeting began Aug. 2d at New Hope, Rev. J. W. Quick and Bro. A. D. Haywood as help, with good results.

Our third special meeting began Aug. 9th at Mt. Moriah, Rev. A. B. Haywood as help; results 10 conversions and church greatly revived.

Our fourth began at New Salem, near Marshville, Sunday, Aug. 17th, without any ministerial help, but yet the Lord blessed the church and saved sinners.

Our third quarterly conference was held with Bethesda church on Saturday evening, Aug. 23. Bro. W. L. Marze was elected delegate to Annual Conference. Rev. D. A. Braswell preached for us at night and during the week. Results: 49 conversions, 10 accessions to the church. Our sixth and last special meeting began at Bear Creek Saturday night, Aug. 30th, Rev. D. A. Braswell our help; 22 conversions. We told our people that if they did not repent by the preaching of Bro. Braswell, they will not repent though one rose from the dead. The number of the reclaimed and converted on the charge, 110, and 22 accessions to the church.

Yours fraternally. O. D. Stacy.

THE CHILDREN'S HOME AND THE MAN IN IT.

Our Children's Home enterprise from its very inception over at Denton until the present has been handled by the best of management. The good management has inspired confidence; the worthy cause has appealed strongly to our people and they have responded liberally. Both facts—the good management and the liberal response—are evidenced by the splendid building in which the Home is now quartered and operating.

Not only has the good management inspired confidence on the part of the people to respond liberally; but the liberal response has inspired the management to believe that the people will stand by, and under, and behind the enterprise and see to it that it shall not suffer for lack of funds.

Hence an appeal has been issued that this month be made "Children's Home month" in all the churches. It is confidently believed that this appeal will bring a liberal response to this worthy cause, now so big in the hearts of the people.

The Man and the Woman in the Home.

But to my thinking no part of the management has excelled the selection of superintendent. I have known him since he was just "Lendo" (Arlendo) Garrett, a boy inthe "old field" school and a boy on the farm. For kindness of disposition, firmness of character, for sterling worth no boy excelled him. The fact is he had a grown up disposition and character when he was a boy. Having brought these principles from boyhood up to manhood, and having lived by them and acted upon them all the time, we have as superintendent of the Home that kind of man you can trust and he will not betray your trust. And his wife—she is another of the same kind of person. Whatever you may say as to disposition, or character, or trustworthiness of the superintendent or of his wife you may put ditto marks under it for the other. T. M. Johnsonn.

Sept. 16, 1913.

FROM LOCAL REPORTERS

Thomasville.

Our services at this place are well attended, and we are well paid for going to church.

Bro. Williams preaches some strong, helpful sermons, which give us much encouragement in our work.

Our Sunday school is steadily growing under the management of our superintendent, Bro. D. R. Connell, who is constantly on the job, not being absent a single time during this year.

Attendance on last Sunday, the 7th, was as follows:

Present	214
On roll	384
Offering	$5.41

Attendance a year ago:

Present	99
On roll	197
Offering	$1.97

This indicates our growth for the year, which is about 100 per cent. We think that we are well rewarded for our constant work in bringing so many boys and girls (both large and small) to the front.

The young men seem to be more enthusiastic in the work than they have ever shown themselves at this place.

We had 105 present in the Baraca Class on the date above mentioned, which we think is a good record for a class only organized about a year ago. This class is composed of boys, young men and the middle aged (mostly young men).

It does us good to see how punctual they are in reporting each Sabbath morning.

We hope that this institution may be the starting point for those that haven't found Christ, that they may become consecrated Christian men and be shining lights in this forward movement of Christianity.

Our series of meetings will begin on the first Sunday in October. Our pastor will be assisted by Bro. D. R. Williams of High Point.

Let us look forward with prayerful hearts for a great outpouring of the Holy Spirit at this place.

We are in need of a great revival here. Too many souls are adrift that should be rescued and to succeed means much work and earnest prayer.

Success to the Herald.

G. H. White, Sec. S. S.

Moriah, Tabernacle Ct.

Bro. Johnson met with us as usual last Sunday afternoon and delivered a very practical sermon. If we would try as hard to live right as Bro. Johnson tries to teach us, I feel sure we would enjoy life more, or at least we would get more out of it. Right after preaching the members discussed the question of building a new church for the last time, and it was decided in favor of it. We are going to save our old church for S. S. rooms; another thought that we are proud of: over three-fourths of the money has been subscribed and seven men stood for the rest. The work will not begin till after Thanksgiving. It makes us feel good to think of our new church and we know it is pleasing in God's sight.

The third quarterly conference met at Moriah Aug. 26th. Business was transacted in harmony. Mr. Peter Hardin was elected delegate to our Annual Conference.

We are glad to report that our sick ones are all still improving. We hope they will soon be able to meet with us real soon.

With love to readers of Herald,

Lillie Sharpe, Reporter.

Sept. 15, 1913.

HALIFAX CIRCUIT.

Eden S. S. No. 3.

Our school has been moving along very nicely; have had good attendance every Sunday, even better than we expected, as August is generally a month for revivals in our neighborhood. We held our children's day service first Sunday in this month at Eden. Had all day service, children's service in the morning and preaching in the afternoon by our pastor. Each child deserves special praise. Every one rendered their part well. We are very much indebted to Mrs. Eugene Hamill for help in training the children. Also to Mr. Dozier, Mr. Minshaw and Mrs. H. C. Alston for their help in singing. Our collection for foreign missions was $25.00. Our school is about four months old, with 64 on roll. Since it was organized we have bought twenty song books, raised $5.00 for the Orphans Home at High Point, N. C., and have some money in treasury.

Sincerely, Lessie Parks.

UNION CHAPEL, MOCKSVILLE CIRCUIT.

We have been silent for a while, but not idle. Our special meeting at Union Chapel church commenced the first Sunday in August and continued until Friday, with Bro. T. E. Davis as pulpit help. Don't think our pastor could have wished for any better. They did some good preaching and some very effective work. There were some conversions and some reclaimed, but not the result we hoped to see, although there were obstacles in the way; but they were gotten out Wednesday at 11 A. M. We had a good meeting almost every service, but it was a hard pull; had it not been for such effective preaching the result could not have been what it was. We are getting on very well with C. E. Society. We are now to have a prayer meeting service at our church once a week. It begins Wednesday eve, the 10th. Our Sabbath school is quite small at present, on account of the special meetings at other churches; but they will soon be over. The collection in our Sunday school September 14 is for the Children's Home. We have just been anxious about this. Seemed our collections have had to go to other places, but hope from this on we can do better.

Greetings to the *Herald*.

Mrs. J. B. Robertson, Rep.

Sept. 9, 1913.

Burlington.

Our Sunday school attendance was 174 Sunday morning, a decrease of 13 as compared with the preceding Sunday. Our attendance during the summer months has fallen below the average, but now that the summer is gone and the dawn of the autumn season is smiling upon us, we shall expect a large increase in our attendance during the next few weeks.

Owing to the fact that the committee, appointed to arrange for a series of special metings, has been unable to secure pulpit help, our special meetings will not begin next Sunday, as was previously announced. We hope to be able to announce next week the date on which the meeting will begin.

Mrs. Annie Kinney, probably the oldest members of our church, died last Friday and was buried the following day. Funeral service was conducted at the church by our pastor. Mrs. Kinney was about 81 years of age, and leaves several sons and daughters, one of whom is Rev. James Kinney, a Baptist minister, who resides in South Carolina. For several years Mrs. Kinney lived with her daughter, Mrs. Amelia Steward. She united with the church in early life, and was a woman of excellent Christian character. For many years she had been in poor health, and continued to grow worse until the end came. We feel sure that the church extends sympathy to the bereaved relatives and friends of the departed sister.

Rev. R. M. Andrews, our former Sunday school superintendent, was in our town last Friday. He is a frequent visitor here and always gives us a word of good cheer and encouragement.

Rev. L. W. Gerringer, who is pastor of a charge in the eastern part of the State, spent a few days last week here

(Continued on page twelve.)

A STORY OF LONG-AGO CHINA.

Long ago in the land of China there lived a mandarin who was ruler of a city and the country and villages round about. Every mandarin is called "the father and the mother of his people," and this one really loved his people. He had a good friend, too, with whom he used to talk over plans for helping the people. This friend was second in power to the mandarin, and he wished he could know the hearts of the people. So one day he dressed himself in rags and changed the look of his face so that he seemed to be very old. He wrote on his back the Chinese words that mean: "I am old and poor. My cup contains no water and my bowl no rice." Then he walked through the city, not asking for help, but hoping always that some one would show kindness to him.

But everywhere people laughed at him. Day after day he walked, and day after day he was laughed at. But at last a man and woman in whose home there was no a-kong (grandfather) said to him, "Will you not come and live with us and be the a-kong of our home?"

Very gladly he accepted. Day after day they cared for him; day by day the neighbors laughed at them for befriending an old man who could not help them work in their fields, but who only ate their food. But they answered: "He is old and cannot work, and has no one to care for him."

The official, after many days, thought he would test them still more to see if their love and respect for him were sincere. So as he was carrying their child, which he liked to do, he purposely fell, and of course the child fell, too. The young people hurried to them and began to help the a-kong from the ground.

"Help the child," he said. "I am an old man; help him"

But they said: "He is young, and you are old. No harm will come to him. We will help you."

Then he was sure that their love for him was sincere. He wrote a letter and told the young man to carry it to the magistrate. "I am afraid to go," the man said. "I do not dare."

"No, don't be afraid. Go," said the a-kong.

When the magistrate received the letter that told of his friend's experience and asked him to send back a package, he called in the young man and gave him the bundle to cary back to the a-kong. He carried it back to his home; and when it was opened, beautiful jackets and suits were taken out for the family as well as the clothes of the official himself. The mark of honor, a hat with a button on the top that meant that the wearer was of high rank, was given to the young man who had brought it from the mandarin's house.

The man and his wife were astonished and delighted, too, as the a-kong told that, though they had thought he was a poor man, he was really a great official.

"You have been very kind to me," he said. "I cannot forget it."

He went back to his own home, but he did not forget them. He sent the child to the best schools until he was well educated and at last became a magistrate. And so they have all lived and died a happy family.—*Edith G. Travers, in World Wide.*

THE ROD OF GOLD.

Once upon a time an old woman, who had been walking through a wood, came at last to the open country beyond. Just before her flowed a stream which she must cross on her way.

She seemed feeble, and, when the bank of the river was reached, she stopped in dread, for the current was swift and the stones were slippery and unsafe.

She glanced about her at the trees for she must have help. A great oak stood near with its beautiful leaves and many acorns. "Kind Oak," said the old woman, "May I have part of one of your branches to make a rod to help me over the stream?"

"Indeed no," cried the oak, "I can not spare a single branch: my acorns are far too beautiful to give away."

Then the old woman went to a red maple standing near the oak and said, "Will you be kind to me and spare a branch from which I may make a staff to carry me over the river?"

"Of course not, " said the maple. "Could you imagine I would spare any of my beautiful red leaves?"

The old woman turned sadly away. A chestnut tree stood near and she appealed to it. "Good Chestnut, may I have one of your branches?" she asked. But the chestnut tree could not spare a single nut and so refused.

The sycamore thought her balls too pretty to part with, and the poplar stood tall and disagreable and would not help her.

The elm drooped languidly and told her she might ask the walnut. And so it went: hickory, ash, horsechestnut, and birch tree all said "no," till the poor woman, quite discouraged and tired out, sank on a great stone, to rest, and decide what was best to be done.

At her feet lay a stick, old and discolored, but straight and strong.

It spoke to the old woman and said, "I'm sorry the beautiful trees have been so unkind to you, and I will help you gladly if I may. You see I have no beauty, I do not even know to what tree I belong, I have no acorns, nor nuts, nor leaves, and even my bark is gone, but I am strong and will gladly take you over the stream."

The old woman picked up the poor rod at her feet, and, leaning heavily upon it, started on her journey across the river. The water roared about them, but the rod bore her in safety to the other side.

When the farther bank was reached, a wonderful thing happened. The long cloak worn by the old woman fell away, and there she stood—not really an old woman at all but a beautiful fairy. "I am the fairy of the woods, kind Rod," she said, "I came to see if my trees were kind as well as beautiful. You have done all in your power for a feeble old woman, now what can I do for you?"

The rod replied: "I should like to be beautiful, but most of all I want to be loved, especially by the children."

"You shall have your wish," said the fairy. "You are worth your weight in gold, but the rod of gold would not be loved by little ones. I will give to you fairy gold instead."

She planted the rod in the earth and it at once became green. From it grew beautiful little leaves and many stems, and over all the fairy scattered millions of tiny stars of fairy gold till the top of the plant looked like sunshine.

"Hereafter you shall be called 'Golden-rod,' " said the fairy, "and every one shall love you."

And what the fairy said has come to pass. The lovely golden-rod has been showing her yellow stars in our meadows ever since that day and we all love her, do we not?—*Sophie Brown, in Christian Intelligencer.*

WELCOMING THE TRUTH.

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
Of one poor creed can catch the radiant rays
That shine from countless sources. Tear away
The blinds of superstition: let the light
Pour through fair windows, broad as truth itself
And high as heaven. . . . Tune your ear
To all the wordless music of the stars
And to the voice of nature, and your heart
Shall turn to truth and goodness as the plant
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned heights,
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truths and grasp the whole.

—Anon.

GOD OF THE OPEN AIR.

These are the gifts I ask
Of thee, Spirit serene;
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the things I prize
And hold of dearest worth:
Light of the sapphire skies,
Peace of the silent hills,
Shelter of forests, comfort of the grass,
Music of birds, murmurs of little rills,
Shadows of clouds that swiftly pass,
And after showers,
The smell of flowers
And of the good brown earth,
And best of all along the way,
Friendship and mirth.

So let me keep
These treasures of the humble heart
In true possession, owning them by love.

—Henry Van Dyke.

SELF-HELP.

"After I had been in the hospital for a while I was completely spoiled. I was so used to being waited on that I resented it as an injury when the nurse made me wash my own face. If she hadn't insisted on my getting out of bed I should have been there yet."

Very probably the experience is not uncommon. It is so easy to be an invalid and to be waited upon that those whose vitality has fallen below the normal may readily drift into that condition, and this is true not only of bodily weakness. We are accustomed to a certain manner of life, and we resent it if God asks us to do for ourselves something that He has hitherto done for us. Yet He knows that the only way to save us from being weaklings all our lives is to throw us on our own resources. We shall find that we have unsuspected reservoirs of strength within us if we once try to do the thing we have always supposed we could not do, but which God seems plainly to ask of us. He is not treating us unjustly. His former favors give us no right to claim that He continue them forever. He knows that we are strong enough to walk alone now, and He wants us to exercise that strength in order that it may grow. Let us be glad that we have the opportunity, and pray Kipling's prayer, which gives the true motive for self-reliance:

Help me to need no help of men,
That I may help such men as need.

—Forward.

REPORT OF SUPT. OF CHILDREN'S HOME.

We all feel so grateful to the kind people for being so mindful of our physical needs. The other day Mrs. B. C. Lambeth who, must be a very busy woman, came over from near Mechanicsville and brought a load consisting of peas, beans, tomatoes, roasting ear corn, sweet potatoes, and watermelons. Mrs. Geo. W. Garrett, Burlington, beans; High Point, Mrs. Diffie, beets, Mrs. Larkin Kivett, beans; Mrs. Lizzie Mendenhall, Archdale, one quilt and two handkerchiefs; Greensboro, J. W. Scott, one bolt gingham, Miss Velna McCulloch, candy, Still Drug Co., two boxes soap, Sykes Drug Co., candy, E. S. Wills, one picture, Mrs. Cam Tucker, pears, beans, and roasting ear corn; High Point, Messrs. W. H. and W. D. Cashatt, water melons and sweet potatoes; Asheboro, Mrs. Frank Redding, candy.

Albemarle S. S.	$ 1.50
Loveioy S. S., Why Not Ct.	2.00
Love's Grove S. S., Stanley Ct.	3.27
Lincolnton S. S.	2.75
Browns Summit S. S.	1.00
Friendship S. S., Stanley Ct.	2.78
Shady Grove S. S., Tabernacle Ct.	2.15
Welch Memorial, High Point	2.05
Knobs Creek Ch., Cleveland Ct.	2.32
Mrs. Frank Redding, Asheboro	5.00
Burlington S. S.	10.10
Mt. Pleasant S. S., Mt. Pleasant Ct.	1.25
Shiloh, Randolph Ct.	5.40
Friendship S. S., Haw River Ct.	2.65
Fair Grove S. S., Why not Ct.	4.23
Graham S. S.	2.21
Beginners' class, Harmony S. S., Harmony, S. C.	2.00
Mrs. M. J. Medlock, Harmony, S. C.	1.00

H. A. Garrett, Supt.

High Point, N. C., Sept. 15, 1913.

A VISIT TO THE CHILDREN'S HOME.

On my way to enter school at Elon College I spetn a night with my sister, Mrs. J. W. Austin, and went out to view the Children's Home, also to see the children to whom I had become very much attached during a few weeks' stay in the Home at Denton two years ago.

I noticed marked change in the children and it indeed makes your heart glad to see their bright happy faces; but why should they not be happy in such a beautiful and comfortable home and under the care of such noble Christian people as Mr. and Mrs. Garrett and Miss Redding?

I think Mr. Garrett is the right man in the right place. As he showed me the building from basement to garret and spoke of the different things they hope to do as the days go by, I thought that he had no other interest but to the upbuilding of the Children's Home and the training of the boys and girls in his care to noble manhood and womanhood.

When I think of the wonderful progress that has been made in the work of the Children's Home in the three years, I wonder what our church can do along other lines if only we would make a united effort. Let us each one remember Mr. Garrett and his co-workers, not only with our means but with our prayers. May God's blesings rest upon the Home.

J. Clyde Auman.

Sept. 14, 1913.

CLASS REUNION.

Dear Comrades and Sunday-School Workers: I am requested to announce that Brother A. J. Luck, a S. S. teacher at Giles Chapel 37 years ago (1876) desires to meet his old class in Sunday school at Giles Chapel next Sunday, the 21st, at 10 o'clock, that hour being set apart for a reunion of all that belonged to his class 37 years ago. He says they are all living. (Something very remarkable indeed). I cordially invite all who attended the S. S. many years ago, that we that are still living may have an opportunity to meet again at the old home church before we pass over on the other side.

Many of our Sunday school comrades have passed away, and those that remain are certainly living monuments of God's love and mercy. Again, I cordially invite you one and all, and our old superintendent, Rev. J. L. Giles, in particular. Remember the hour, 10 o'clock, third Sunday, September 21st.

Fraternally,

J. C. Allred, Supt.

WANTED.

A Teacher for private school. One that can teach high school course and also music.

Apply to E. N. Crew, Pleasant Hill, N. C., stating salary, etc.

—Harry Thaw was thrust over the boundary line into Vermont by the Canadian immigration authorities He was arrested in New Hampshire and is held pending a trial in the United States District Court.

—The dismembered body of a young woman was found in New York several days ago. Hans Schmidt, a priest, has confessed that he was the murderer. The plea of his cousel will be insanity.

Begun on page nine.

with relatives and friends. C. B. W.
Sept. 16, 1913.

POPULAR TALKS ON LAW.

What Nature Adds to the Land.

By Walter K. Towers, A. B., J. D., of the Michigan Bar.

John Goddard was the owner of an Iowa farm which he leased to James Elickson for the year of 1890. On the second day of May in this year an aerolite passed over Northern Iowa. Peter Hoagland lived on a farm adjoining the Goddard property and it chanced that a member of his family watched the meteor and saw it plunge to earth on the adjoining property. Being told of this and directed to the spot where it seemed to fall Hoagland went onto the Goddard farm the next day and discovered the meteorite buried in the groud to a depth of three feet. Elickson the tenant was present, but offered no objection, and Hoagland dug up the visitor from the heavens and transported it to his house, claiming it for his own—probably believing in the doctrine of "finders keepers."

Three days later as opportunity offered Hoagland sold the meteorite to H. V. Winchell, then Professor of Geology at the University of Wisconsin. When John Goddard heard of this he immediately felt that as the aerolite had fallen on his property it had become his and that Hoagland had no rights therein. He decided to enforce his rights against Professor Winchell. Winchell having purchased from Hoagland had no better rights than the man from whom he bought. If Hoagland had no rights to the meteorite Winchell could not retain it against the claims of the rightful owner.

The court which tried the case ruled that the finder had no rights in the fallen mass, but that it became the property of the person who owned the land upon which it fell. Thus when it fell upon Goddard's farm it became part of that farm, real property belonging to Goddard. The court viewed it as much a part of the farm as the stones that might be upon it. They insisted it was not lost matter with no owner to which any finder might lay claim.

In deciding the case the judge said:

"Through the action of the elements, wind and water, the soil of one man is taken and deposited in the field of another; and thus all over the country, we may say, changes are constantly going on. By these natural causes the owners of the soil are giving and taking as the wisdom of the controlling forces shall determine. By these operations one may be affected wtih a substantial gain, and another by a similar loss. These gains are of accretion, and the deposit becomes the property of the owner of the soil on which it is made."

Thus we notice the rule of law that changes made by natural forces must be allowed to stand. If a river washes away a portion of a person's land, that soil cannot be pursued and brought back. An owner may keep it at home, but once gone his title has vanished. If by the action of the waters, or the winds, or any other natural forces additions are made to the body of a person's land the additions become part and parcel of the land and the property of the owner of that land. These additions are what the law terms accretions.

John Deerfield owned a tract of land through which ran Buck Creek. He sold to Alson Arms a farm of about sixty acres, one boundary being Buck Creek. Buck Creek gradually shifted its course, year by year, depositing soil against Arms' land. In the course of a few years several acres had thus been added. Deerfield claimed that this property had not been transferred to Arms but that he still owned it and could use or transfer it. He contended this the more strongly as he still owned the property on the other side of the stream upon which the stream had encroached thus leaving additional land upon the other side. He insisted that the property lines should remain as they were when he granted the land and that the soil left by the stream when shifting across properly belonged to him. The court refused to adopt his view and ruled that the added soil which had come to Arms gradually, year by year, was his, and that Deerfield could not follow what had been lost to him by the forces of nature.

John Halsey and Warren McCormick owned farms on opposite sides of Mad River, the stream forming the boundary between them. One Spring day when the water was running at flood tide the river broke through onto some low land on Halsey's property cutting its way across a neck of land and eventually establishing a new channel within Halsey's boundaries leaving several acres on the other side of the stream. McCormick claimed that as the river was the boundary between their properties he now held title to the new channel, just as though the stream had shifted gradually cutting away ground from the inside of the bend on Halsey's land and depositing the soil on the outside of the bend on his land. The differences between the men were taken to court and it was ruled that the boundaries of he farms remained those of the original channel, the sudden change not affecting the title of either party. They had formerly held to the thread of the old stream and now their boundary was the line that had marked the thread of the old channel.

Thus a distinction is drawn between gradual and sudden changes. Sudden shifting of streams does not work changes in the boundaries of property, whereas the gradual shifting means a shifting of boundaries. Thus to amount to accretion which will give title to the owner against whose property the new soil is deposited the process must be imperceptible. The rule laid down by the law to determine whether a change has been imperceptible is that to be imperceptible it must be so gradual that observers cannot see the process going on, and if they cannot it is imperceptible even though observations at considerable intervale disclose that a change has taken place.

In the case of property bordering on a non-navigable stream or small lake the owner takes title to the center of the body of water. In the case of a stream the thread of the stream—the center of the main channel—is the boundary of a tract granted with the stream as a boundary. In such cases the owner of land adjoining the water owns land under the water as well. Of course, land may be granted merely to the high water mark, the rights to the land under water being reserved, but this is unusual. The owner of land bordering on a stream who also owns the land under water my extend his property by filling in so long as he does not interfere with the course of the stream, or interfere with any rights of the public or of private parties. If an island appears in a body of water it becomes the property of the person who owned the land under water upon which it was formed. If the owner of the land adjoining a stream owns to the center of the stream, islands forming on his side of the stream become his property. Islands forming in the center of the stream are divided according to the old boundary line.

Cases have arisen where islands and other lands have been submerged and have subsequently reappeared. In such instances the former owner regains his possession and title.

It is stated above that land owners own to the center of non-navigable waters. In the case of navigable water the public, generally speaking, holds the title to the bed. Thus islands forming in navigable streams would belong to the state and the state may resist all extensions of the property adjoining the navigable water past the normal edge of the stream or lake.

The courts have no little difficulty in determining whether waters are navigable or not and the various states are in conflict. The old English rule was that waters in which the tide ebbed and flowed were navigable, whether they were used by large boats for purposes of commerce or not. This rule has been adopt-

ed in many of the American states. In England where the large rivers are affected by the tides the rule fitted fairly well with the facts, but in some states which follow the rules, there are no tidal waters and so all waters in the state are ruled as non-navigable in law though they are navigable in fact. Many states rule all rivers navigable in law which are navigable in fact.

But in the great majority of cases the owner of property adjoining a stream of ordinary size, or a small lake, has title of all the land under the water to the thread of the stream or the center of the lake.

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THE MISTAKES OF THE YOUNG PREACHER.

1. Sometimes he gets married too soon. Very seldom does he get a woman unworthy of him. My observation is that preachers usually outmarry themselves.

2. A very common mistake of young preachers is their habit of living from hand to mouth in their intellectual life. Many of them have no general plan for the complete development of all their powers. They do not decide questions of their life work as a probable whole. They become opportunists and take education if it is thrust upon them. A better plan would be to organize a campaign for the fullest fullest and highest development of one's intellectual powers. In our day, college and seminary training is essential to the highest success in the ministry. The world can afford to wait on the young preacher until he has disciplined his mind and heart and mastered the great message he is to deliver to men. In his patience let him possess his soul. He may well take for his motto: "Fear God and work."

There are many other mistakes that might be pointed out, such as failure to buy and study the very best books, the neglect of the prayer life, looseness in financial matters, etc., but let these few hints suffice for the present.

If you have not already entered college, young brother, plan to do so in the near future. If you are already in college, fasten your eye on the seminary and keep plugging ahead until you shall have gotten your degree from the best seminary you know of.—*Baptist and Reflector.*

PREACHERS IN THE MAKING.

The Christian Church must have preachers. We are not in sympathy with the sentiment a certain writer recently expressed to the effect that the Church would probably survive and prosper without preachers. It is manifestly a prominent and vital part of God's plan to carry forward his work among the nations of the earth through the preaching of his word by his own chosen servants whom he ordains and empowers to that end. The growth of the kingdom hitherto has been determined largely by the power and efficiency of the gospel ministry.

After all these centuries, what would the Church be or do without her preachers?

The Church must have a faithful, capable Spirit-filled ministry. And every Church must produce and train her own preacher material. Common sense and experience are teaching that lesson continually. All Churches recognize the necessity of providing for the training and equipment of their own ministerial recruits. The size of a denomination does not affect the situation.

It is just as necessary for the smaller Churches to produce and train their own preacher material as for the larger branches of the Christian Church to do so.

To say that a Methodist preacher in the making should be trained in Methodist schools or a Presbyterian in Presbyterian schools and an Evangelical in Evangelical schools cannot be charged to narrowness or a sectarian spirit. It is simply the natural order of things that one in preparing for the ministry should keep in closest touch with the genius, fellowship, and polity of the Church in whose ranks he expects to serve.. That is the rule, and the exceptions thereto should be "few and far between."

The Church should give more careful attention to her task of producing and discovering her preacher material. The importance attaching thereto is reason enough for that plea. In nothing else of like importance have we been so derelict as in this matter of seeking and preparing prospective candidates for the gospel ministry. We have been just drifting in this respect instead of earnestly praying the Lord to send forth laborers into his vineyard.

When the Church once seriously takes it upon herself to discover and properly encourage the called of the Lord, we shall have both more and better candidates for the ministry than can be expected under the haphazard way of the past. The cause and the times demand the best, the strongest young men for the pulpit and the manifold other duties of the preacher and pastor in these days. The community demands on the preacher were never so strenuous and exacting as now. There never was a time when it seemed more necessary to place increasing emphasis on Christian manliness on the part of the preacher. He is a poor preacher, an unpromising so-called servant of God and the Church, who is not first of all a man—a manly man, a Christian gentleman. Pulpit eloquence is worse than sounding brass and tinkling cymbals except the preacher be known as being every inch a man under all circumstances

The Church should put herself more earnestly to the task of building up a strong and increasingly capable ministry. This is one of our greatest tasks both as to the difficulties relating thereto and the importance thereof. The conditions under which the preacher must labor in these days call for the strongest and the best talent that can be found and trained for the work.

First of all, give us men, manly men for the ministry. Then let these clean, manly men get all the culture and training that it is possible for them to acquire; then, Spirit-filled and Spirit-guided, then let them go forth as heralds of the Cross to preach Christ crucified as the world's only hope in the best way that they can do that service for God and humanity.

A Scotchman once closed the ordination of a young preacher with these words: "In conclusion, you ha' need of three things my young brother. You ha' need o' Bible; you will ha' to study for that. You ha' 'need of grace; you will ha' to pray for that. And you ha' need o' common sense, and if you ha' no got that you ha' to go back where you came from. And one thing more, my brother. When it rains, just let it rain."—*Evangelical Messenger.*

—Statistics of the United States Bureau of Education show that four states have women at the head of their school department. These four are Colorado, Idaho, Wyoming and Washington, in all of which women have the right to vote. Indiana has a woman as assistant state superintendent. In Montana tweny-nine of the thirty county superintendents are women and there are four hundred and ninety-five women county superintendents in the entire United States.

—The Oklahoma Annual Conference will convene at Comanche, Oklahoma, Wednesday, October 29, 1913.

—The West Virginia Conference is the third in size in the denomination.

—Twenty thousand delegates will hear some of America's greatest orators and musicians at the Twentieth Century Jubilee Convention of the Anti-Saloon League of America, Columbus, Ohio, November 10th to 13th, 1913. Among these orators is ex-Gov. Glenn, of North Carolina.

—Educational exhibits will be made at nine Southern state and general fairs and twenty-six county and district fairs during the coming fall by the Southern Railway and affiliated lines. Raleigh, Sylva, Waynesville, Asheville, and Greensboro are in the list.

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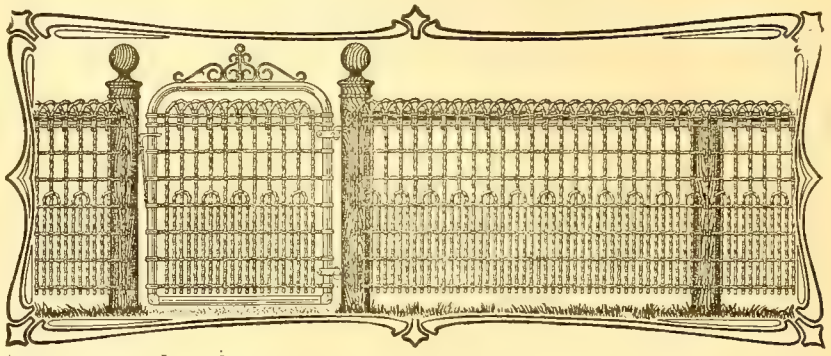

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DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

DIED.

Evans.

Eliza Evans was born Sept. 22, 1838; died Sept. 10, 1913. She leaves to mourn their loss a husband, eight children, twenty-five grand-children, and six great grandchildren. She joined Bethesda Methodist Protestant church when quite young, being one of the charter members. Aunt Liza, as she was often called, was always at church unless providentially hindered.

Although for the past 12 months she had been kept away, she often expressed a wish to be able to attend church again.

During these months of her illness she had suffered much, but with patience and trusting all to Him whom she has so long loved and served.

All was done that loving hands could do for her recovery, but He who knoweth and doeth all things well, willed it otherwise.

Mother is gone, but she is waiting on the other side for husband and children whom she loved so much. She asked them so many times to meet her in Heaven.

Gill.

Pattie Jones Hight, born Sept. 15, 1853, died September 6, 1913. When quite a girl she professed faith in Christ and united with the church at Plank Chapel M. E. Church, South. At the age of nineteen she was married to David H. Gill and to this happy union were born ten children, four of which died in infancy, the fifth one dying at the age of eighteen. Four daughters, one son, and several grandchildren together with the husband survive her.

Fourteen years ago with her husband she united with Union Chapel Methodist Protestant church of which she remained a faithful and active member till God called her higher. Bro. C. L. Whitaker was pastor of this charge at that time and I have heard him speak of her kindness to him while he was her pastor a number of times. She was a great friend to her pastor and seemed as if she could not show favors enough when in her home. It seemed

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

1.40 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12.30 p. m.—No. 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

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to me that she was more active in the last few months of her life than when I first knew her; and she seemed to be more cheerful and full of life. In our last meeting at Union Chapel she seemed to show unusual interest as was manifested by the bountiful spread of good things and her presence in the services. Many have been the good things that her neighbors have said about her. She delighted to take flowers to the sick and to make the sick room more cheerful.

But the grim monster death came suddenly and she was relieved of the cross to take up the crown. Her husband said to the writer at the funeral, "If I was as good as I know her to be I would not mind going suddenly as she did." She died of heart failure, after being sick in a noticeable way only about one hour. We shall miss her at church, in the neighborhood, but most of all in the home where she reigned as mother, the one to make home happy and a comfort to her loved ones, and a delightful place to visit for her friends.

We pray that our loving heavenly Father will bless the children and bind up their broken hearts; that the husband may in his loneliness find comfort in fleeing to Jesus for consolation; and that the vacancy made by his providence may be filled by his Holy Spirit.

One of the largest gatherings of people we have seen in this country attended the funeral services held Sunday afternoon, Sept. 7, at Plank Chapel by the writer; and many were the floral offerings upon her grave emblematic of the flowers she had strewn upon the pathway of many while she lived here in the world.

N. G. Bethea.

Isabella Jane Crews Hicks.

Her father was James Crews. Her mother was Sarah Earl Crews. She was born August 24, 1829. Her brothers and sisters were Mary, who married William Wright and removed to Tennessee; Rebecca, who married James Cheatham, Martha, who married Joseph Penn Hunt, James A. Crews, Elijah Thomas Crews, Edward H. Crews, Susan, the only survivor, who married George W. Hunt, and Melissa, who married Rev. William S. Hester. Isabella married Benjamin W. Hicks.

All these except Mary lived, married and died near the place where they were born. They were an honor to their ancestors and to their descendants.

Isabella departed this life Sept. 5th, 1913, at the age of eighty-four years. She was married in October, 1854. She saw her husband depart for the war leaving her and three infant children to the tender mercies of slaves. Her happiest day was when he returned in June, 1865, while the slaves were still at work harvesting wheat.

She burned the midnight candle prepared by her own hands, making clothes for her family. Her husband on the other side of the candle made their shoes. Together they toiled for a generation, providing means for the education of their children. She saw her husband die after forty-five years of happy married life. She saw one of her sons and two of her daughters pass away in the maturity of their lives and faculties. Four children, with grand--children and great-grand-children survive her.

All these eighty-four years she saw and did the right and duty as clearly as is given to mortals to see and do them. She had an abiding faith in a future life of happiness.

Her earthly light went out as quietly and gently as it had burned and shined.

She was closely connected, related and allied with a great multitude of good people who have thought and will think and say: "It was very good to have lived such a life."

Her husband praised her. Her children loved and honored her. Her kindred are glad that they are such.

We dwell with sweet satisfaction upon the thought that she still lives, with the good and the happy.

The above, written by one of her own boys, shows something of the way her own appreciated her, and those who knew her best had the same high regard for her. Since it has been my honor to be her pastor she has not been able to attend the church at Rehoboth regularly. But when the weather was so she could be there, she was always in her place listening attentively to the word. At the time of her death she was the oldest member of Rehoboth, and always showed an active interest in its services. She always welcomed her pastor and it was always a pleasure to me to talk to her about the church and matters pertaining to the kingdom. After she began to lose interest in other things she would often remind the home folks that it was the first Sunday, the day for services at

her church. This to my mind showed that the last things of which she was conscious here in the world was the fact that she was a member of God's family which fact she prized highly as was attested by her interest in things heavenly. At one time we had a service at Rehoboth for the old people especially, and we dispensed with the organ and used the old fashioned hymns; and she seemed to enjoy that so much that I made the remark afterward that that service was worth more to me than the effort cost to look at Grandma Hicks as she sang "Amazing Grace". Her face was always bright, but it seemed to me brighter that day than usual.

She was proud of her children. She had a right to be. They are only reflecting that for which she lived and prayed. May their lives continue to give out the teaching and example of the one who toiled and overcame that she might give to the world high ideals of service and piety.

None else like mother, children, you will find in the world but with what joy you may look forward to the meeting over yonder when free from earth's toil and care.

"Tell mother I'll be there,
Heaven's joys with her to share,
Yes, tell my darling mother, I'll be there."

N. G. Betheo.

—Supt. Garrett, of the Orphanage, had a visit from his mother recently. She lives near Burlington.

—Mayor Gaynor, of New York City, died suddenly a few days ago on board a steamer.

—Rev. S. W. Taylor dropped in to see us last week on his way to Haw River to assist Bro. Curry.

—A showman injured in a wreck near Mt. Airy had to have a leg amputated. Several others were hurt.

—Misses Allen, Jones, and Michael are the new teachers in South Buffalo school. Miss Jones formerly taught at Mt. Pleasant.

—"Good roads everywhere" is the slogan of the National Highways Association. It pays to take time and money to make good roads.

—Bryan is expected to speak at King's Mountain, N. C., Oct. 7 in the celebration of the 134th anniversary of the battle at that place.

—Mr. Ernest Mickey, of Pinnacle, returned to Western Maryland College this week where he has been a student for several years He has spent his vacation working on a farm, and looks strong.

—Mrs. Hicks, whose death is reported in another column, was the mother of T. T. Hicks and Mrs. S. R. Harris of Henderson and also of A. A. Hicks and Hewitt Hicks.

—Mom, a big elephant, escaped from a show at Hillsboro She wandered about, tearing down fences, and eating whatever pleased her, but was finally captured by her owners

—A Cornell university graduate died of starvation in Cleveland, Ohio. He was too proud to go to a hospital as a charity patient. On his body was found a book containing poems of flawless rhyme and meter.

—While attempting to arrest a negro in a crowd of nearly two hundred, in High Point last Saturday night, Chief of Police Ridge was shot in a finger, and Policeman Witcher was mortally wounded The man who fired the fatal shot has not been identified.

—The Ohio Conference has a permanent place of meeting—at Sabina Camp Ground. It is on a railroad, and is centrally located. While there are gains by such an arangement, there are also losses. In the Ohio District, three churches have been built and dedicated the past year at a cost of $27,000.

—The News Reporter published in Littleton, Warren County, last week was largely filled with arguments for and against road improvement by the sale of bonds. There is no question but that it pays to improve roads, but much money has been spent in working roads without much permanent improvement. We need to learn how to make good permanent roads at a minimum cost. We don't believe that many know.

—Our thanks for a wedding invitation as follows:

"Mr. and Mrs. H. Lowe invite you to be present at the marriage of their niece, Lena Foy Campbell, to Mr. Robert Lewis Jones on Thursday evening, the twenty-fifth of September, nineteen hundred and thirteen at eight o'clock, Tabernacle Church, Greensboro, North Carolina."

Miss Campbell was in our office for a year, and we know her to be a young woman of worth.

—Tollie B. McClung, of West Virginia, who had been teaching in a Greensboro business college, was arrested and carried to West Virginia on a charge of murder, his father and brother already being under arrest in that State, the three being charged with the killing of a cousin of the elder man.

—A letter just received from Kalgan, China, states that our missionary there, Bro. P. W. Dierberger, is ordered home on account of ill health. Bro. Heininger, the superintendent of the mission there, is much better in health than he was, is doing his work, and reports a "pleasant summer."—Recorder.

—In the will of Mrs. Isabella E. Cunningham, filed for probate in the Orphan's Court in Baltimore recently, bequests were made as follows: To Rev. A. Norman Ward, Dr. Milton Linthicum, and Dr. Frank H. Lewis, pastor of our First Church, Pittsburgh, five hundred dollars each; to the Old Folks' Home at Westminster, Md., and the Superannuated Fund Society of the Maryland Conference, twelve hundred dollars each out of ten thousand dollars, the balance to be given to the North Baltimore Methodist Protestant Church.—Recorder.

—Hon. Josephus Daniels is writing a biography of President Wilson.

—President Tate of the Just Freight Rate Association, has called a meeting of the business men of the State to be held in Raleigh the day the legislature meets, to urge freight legislation on the legislators.

SPECIAL EXCURSION TRAIN TO JACKSONVILLE AND TAMPA, FLORIDA
VIA SOUTHERN RAILWAY,
PREMIER CARRIER OF THE SOUTH.
TUESDAY, SEPTEMBER 23rd, 1913.

Special Train Consisting of first class coaches and Standard Pullman Sleeping cars will leave Charlotte at 10:45 p. m., Tuesday, September 23rd, and arrive Jacksonville, Fla., following morning.

Following low round trip fares will apply from stations named:

From	to Jacksonville	to Tampa
Greensboro	$7.50	$ 9.50
Concord	7.50	9.50
Hickory	8.00	10.00
Newton	8.00	10.00
High Point	7.50	9.50
Lexington	7.50	9.50
Statesville	8.00	10.00
Winston Salem	8.00	10.00

Fares on same basis from a number of other points, including Wilkesboro, Mount Airy, Winston Salem and intermediate points to Charlotte, also Hickory, Statesville, Mooresville and intermediate points. Passengers from such points can purchase excursion tickets on September 23rd, use regular trains to Charlotte and connect with special train at that point. All tickets will be good returning on any regular train due to arrive at original starting point by midnight of September 30th.

This is a rare opportunity to visit Florida at small cost. Surf bathing and fishing at their best in the "Land of Flowers" during this month. September is decidedly the best month of the year to visit Florida.

For Pullman reservations or any other information in connection with the trip, apply to any Agent Southern Railway, or

R. H. DEBUTTS, D. P. A.,
CHARLOTTE, N. C.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX — GREENSBORO, N. C., THURSDAY, SEPTEMBER 11, 1913. — NUMBER 12.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
PRICE.—One dollar a year, payable in advance.
RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Bro. Hicks' letter to ten boys is one that we hope all our boys will read. No young man who values his own happiness and well-being can afford to trifle away his time or his God-given energy. Butterflies may flit about, for that is what they were made to do; but life for men is a thing requiring sober thought and earnest, persistent endeavor. There is success in store for every one who will work faithfully for it, but success comes to no one who is unwilling to pay the price. Think, young men, of the greatness of your opportunity and of how quickly it will be gone if not seized and well used. It is sad to think of a young man of good family letting himself down by his own lack of care and effort. But no one can inherit success. If it comes, it must be one's own achievement.

—The September number of *The Constructive Quarterly* maintains the high level of the preceding numbers. The men who write for this journal are among the foremost and most liberal thinkers of the various churches of Christendom, and few journals are so thought-provoking. The purpose of the *Quarterly* is to promote Christian unity. Archbishop Platon declares that "its merit is exceedingly great, since it has succeeded in gathering together before the same speaking tube, as it were, Roman Catholics, Orthodox and Protestants, and has also succeeded in persuading them to speak through this tube." He expresses the belief that unity is possible, yet appreciates the difficulties in the way, illustrating by Kriloff's fable of "The Swan, the Crayfish and the Pike".

"A crayfish, pike and swan agreed one day
To pull a carload all together,
So, harnessed each to his own tether,
They pull with might and main!
Alas! 'Tis all in vain!
The load seemed light enough; but in the sky
The swan soared high;
The crayfish always backward ran,
And in the pond, the pike to pull began.
Which was to blame? Which, right? We cannot say.
But still the carload stays there, to this day."

The Archbishop suggests that the only way to make the *Quarterly* really "constructive" is to induce all to write of the one theme on which the Apostles preached, faith in the Son of God. The attack upon our faith in the anti-Christian literature of the time ought to unite us into one family, says the Archbishop.

The Bishop of Cremona, Italy, Geremia Bonomelli, a Roman Catholic, writes a loving appeal for unity, but he sees no way of uniting save in the Roman Church, since this church with its definitions, its repeated affirmation of its divine character, has cut every bridge behind it. We quote from him:

"We have the definition behind us, we have the *impassable abyss*, you *have it not*. Come over the gulf to us: we will forthwith throw our arms about your neck, we shall be sons of the same Mother, and of the same Father who is in heaven; and quickly the earth shall be changed, and the great ship of the united Church will sail in safety upon the troubled waters, and gather in the millions of scattered sons throughout all the coasts. What joy! What an event for the Church of Christ! There will be neither winners nor losers; neither humbled nor those who humble; we shall all be brothers. Meanwhile, let us be united, if not in the same faith, in the same charity, and prostrate before our common Saviour, Jesus Christ, let us pray that His will be done—His will that all be saved."

There are several other notable articles in this number.

—The editor spent last Sunday in Randleman, attending services at Mt. Lebanon Church, where the Annual Conference was held in 1909. Concrete walks have been laid since then. Other improvements in the grounds, including the enclosing of the cemetery with a wire fence, are in contemplation. One good sister offers $50 for the last named improvement. We dropped into the Baraca Class and found a number of young men interested in the lesson. Bro. Hinshaw is teacher, but Bro. Wm. Lamb taught last Sunday very successfully. At the close of the Sunday school, the superintendent, Bro. L. R. Hughes, referred to their recent visit to the Children's Home, and asked the boys what they thought of it. The boys agreed that it is a fine home, and said they would like to live in such a place themselves. The Sunday school impressed us as an unusually live one. The congregation included besides our people a number from St. Paul M. E. Church. We were pleased to meet Bro. Matthews, a druggist, who is a brother of Bro. Matthews, of Siler City; also Mr. Augustus Kennett and his wife from Concord, on a visit to his father and mother, Bro. J. F. Kennett and wife, who are growing old and feeble, but whom we were glad to see out at church. We met two daughters and a grand-daughter of the late Scott Turner, who lived so long in total blindness, and whose grateful piety was an inspiration to those that visited him. We were pleasantly entertained in the homes of Bros. L. R. Hughes, Robert Lineberry, and Arrington Barker. Bro. Hughes has an interesting collection of gems—a Ruby, Pearl, an Opal, and a Jewel, four bright daughters. Also a son bearing the Bible name Samuel. Bro. Lineberry is a son of Rev. Zachary Lineberry and a nephew of Dr. A. W. Lineberry. He said Bro. Hughes asked him out at the Children's Home if he were ashamed that he was a Methodist Protestant. He replied that he was not and never had been. Bro. Barker is a son of Isaac Barker and his wife is a sister of Rev. J. F. Dosier. We are grateful to all these people for kindnesses enjoyed while among them.

—The new tariff bill passed the Senate Tuesday P. M. by a vote of 44 to 37. La Follette, Republican, and Poindexter, Progressive, voted for it, while Ransdell and Thornton, Democrats, voted against it. Gallinger's motion to defer action on the tariff till Dec., 1914, and submit the bill to popular vote, was defeated by 63 to 16. The bill now goes to a conference with members of the House of Representatives.

—Rev. Chas. M. Sheldon, author of *In His Steps* and other books, has written a new book soon to be published which will have for its theme the second coming of Christ and for its title *Jesus Is Here.*

I CAN, I WILL.

BY VICTOR P. HAMMER.

Sailing on life's restless ocean,
Rolling waves break high and white;
Ships are here and ships are yonder,
Pasing on by day and night.
Some have met with stormy weather,
Some have anchored for repair,
Some have lost their course in steering,
Some have sunk in deep despair;
Yet, they all have chart and compass,
Stores to last and force to man,
Which insures their onward going,
When the captain says, "I can!"

Ships, therefore, like these are symbols
Of the many lives at sea;
You and I and every other
Must pass to eternity—
Sail across these unknown waters,
On and on, to yonder land,
And the mysteries encountered
Only then we'll understand.
Suns will warm and stars will brighten,
Rains will come and winds will chill;
But the captain, true to conscience,
Hoists his sails and says, "I will!"

Deep within each lonely bosom
Is a heart of calm or strife,
Beating, one by one, the moments
That mete out the span of life.
"On!" the conscious heart's repeating;
All is well with such a guide;
But the captain, pausing, doubting,
Will his ship soon drift aside.
Hark! then, to the voice of wisdom,
Let each life-ship sail with skill,
Sail ahead in light and darkness,
And proclaim, "I can, I will!"
August 16, 1913.

DO THE WILL OF YOUR FATHER WHICH IS IN HEAVEN.

I hope we will all profit by Bro. Taylor's good address on "Saving Souls." What is the use of their preparing and delivering those addresses unless we are going to let them help us in doing the work of the Lord? It would be well for us to examine ourselves to see if we are doing the will of our Father in heaven. Are we the salt of the earth, saving some souls, or are we like the salt that has lost his savour, good for nothing but to be cast out and trodden under foot of men? Are we letting our light shine before men that they may glorify our Father in heaven? When I read our church papers and see so few conversions and read the pastor's reports to the Conference and so many report but few additions and consider we have about 20,000 members, it looks like the most of us are saving no souls and are like the salt that has lost his savour, and is good for nothing but to be cast out. It is high time to awake out of sleep. I have always heard the best preaching was that that saved the most souls, but we have several men and considered good preachers, but I never hear of their having but few conversions and few additions to the church and I am sorry for them and do wish they would study to be approved of God so that they might see the work of the Lord prosper in their hands. I think they could profit by Bro. Taylor's address, although he is much younger than they are, but I am sure if they would do more personal work in getting the members to work and talking to sinners personally instead of depending on those big sermons, they would have much greater success; but if they can't have conversions and additions my advice is for them to do as the local preachers did many years ago: work all the week at other callings and preach Sundays. In my younger days I worked in the Sunday schools, prayer and protracted meetings and always believed in singing the gospel, and many times after a long sermon no one would move, but soon after you began to sing the dear old songs some would seek the great salvation, but I think the mistake with most of us is we do not do enough personal work, and I think if I had done more personal work I would have saved more souls. I have saved several persons from being drowned in my life and would I know I had saved as many souls. Allow me to impress it upon you what Bro. Grabs wrote when his mother died. Over fifty years ago she went many miles a cold day to see a sick baby and when she got there they said it would die, but she said No, and she went to work on it and it soon got better and got well and raised a family many years after that. She went eight miles to see a girl that was badly burned and the doctor said she would die and they were making her shroud, but she called for oil and went to work on her and she got well and raised a family. Let us do, as Sister Grabs, all we can for the afflicted, also never give up trying to save sinners as long as this life lasts. Another reason for not having revivals is we have so many members that have never been born again and so few that have the joy of His salvation and our worship is so formal and the most of us are thinking more about the music than the gospel in the words. I have heard a good deal of shouting while they were singing and some during prayers, but only remember twice during preaching. At a Conference at Moriah Rev. J. S. Whitfield preached a great sermon on Sunday and just as he was concluding Bro. Lewallyn, a tall preacher, stood up and reached his hands as high as he could and then shouted and then commenced singing and at a Conference here during Dr. L. W. Bates's great sermon Sunday a sister made one loud shout and some were frightened. We seem to have forgotten that Christ told the woman of Samaria we must worship the Father in spirit and in truth, and we don't often hear the old songs they used to sing. How happy every child of grace who knows his sins forgiven. How happy are they who their Savior obey. Father, I stretch my hands to thee, and others.

Bro. Cecil called to see me and I wish he could have stayed longer. He is doing what a president ought to do, trying to get the pastor and official members to do their duty and a minister ought not to take a circuit unless he is going to try to get the members to hold class or prayer meeting according to the discipline. Let us all pray for pure hearts and the joy of his salvation; then will we teach transgressors His ways and sinners shall be converted. Amen. T. L. Whitaker.

A CRISIS AND AN OPPORTUNITY.

The church, according to scriptural definition, is the body of Christ, and He is the head. Therefore, He must direct in all things. If my head wills one thing and my body wills another, there is confusion and misdirected effort.

The church is also composed of a "called out" people, which certainly implies that they who comprise its membership, while "in the world," must not be "of the world". The line between the church and the world must be sharp and distinct—not in the sense of being out of sympathy with suffering and sinning people, but rather being consistent, sincere, devoted followers of Christ in all things—in other words, to be like Him in spirit and in service. To be indifferent to those about us in need of help is to misrepresent Him, while to be unwilling to follow His direction is nothing less than disloyalty.

The church is made up of witnesses to Christ. A witness is one who tells what he knows to be true.

The plain teaching of the Bible indicates the following to be the line of obligation for the church, if she is loyal to Him:

1. To witness to Him and be loyal to Him.
2. To make Him known to others.
3. To reflect His spirit in all things.
4. To await His return from heaven when, because of faithfulness, "we may have confidence and not be ashamed before Him at His coming."

I have been out of the United States for seventeen months, having observed closely as I have traveled, and now that I am home again I am impressed with the fact that conditions throughout the world are very much the same. Certainly we are in this country in no worse spiritual con-

dition than others, while in some ways we have very much more for which we should be grateful to God.

I am quite sure, however, that no well-informed Christian could say that the progress of the church is commensurate with the effort put forth, the money invested, or the cause represented.

I notice on both sides of the world a distinct sag along spiritual lines,, and if there is no cause for discouragement, certainly there is an imperative call to careful and prayerful thought.

Whether this spiritual depression is due to worldliness in the church, or a failure to properly appreciate and fulfill her mission, or the spirit of criticism if not disloyal note which is, alas, sounded in so many pulpits, let him say who will—certainly this is a time of crisis.

The case is by no means hopeless, nor are the conditions new. They have been faced and overcome in the past, and they will be again. There have been too many glorious victories in the past to permit us now hanging our harps on the willows.

There are individual needs, which every thoughtful Christian should carefuly consider, such as habits of Bible study. No follower of Christ can keep himself in harmony with God's will if the careful, habitual study of the Word of God be neglected. And again, habits of prayer. How we shrink from sin, and seek to free ourselves from its blighting touch! Yet how few are distressed because of the "sin of a prayerless life!"

Then, too, personal disloyalty to our Lord in these days weakens the testimony or blinds the vision. In many cases such disloyalty is unintentional. It is, however, none the less harmful. No individual can permanently harm the church, but in so far as the church as a whole is concerned, what is seriously needed is a positive declaration concerning our Lord. If the word is spoken from the pulpit, let the message be positive; if the testimony is personal, let it be equally so.

There are certain things we may know about Christ: He is the Son of God, He died upon the cross, the just for the unjust, He rose from among the dead, ascended to the right hand of God, and is one day coming back again, He has power on earth to forgive sins, to give strength for weakness and life for death. If we know these things, then let us declare them; if we do not know them, then our testimony is without value, and we have no message for a sin-smitten world.

I question if anything more serious confronts the church today than the fact that so many have been practicaly faithless in the matter of presenting Christ to others—parents failing to speak to their children regarding their personal aceptance of Christ, friends silent with those whom they love, Christians in business saying no word to those over whom they are set in authority, or for whom and with whom they toil.

To fail here is to miss joy in Christian living, and the highest privilege in Christian service. A cotton merchant in Liverpool, England, makes it a practice to speak personally each day with some one about Christ. He had, at last accounts, won one hundred for the Master.

A father went home from one of our mission services, called all his household about him, and won all his children for Jesus. In connection with our Australian mission, one man spoke to more than one hundred people in a day, and had the joy of seeing thirteen definitely accept the Saviour. Such service keeps one from drifting spiritually, is a sure remedy for doubt, and a never failing means of growth in grace.

A church on fire with such service, led by the pastor, who should always guide and direct, would mean a revival worth while.

I am persuaded that the note of social service must be sounded if the church is to fulfill her mision—not that sort of social service which discounts or neglects personal regeneration, which is apparently indifferent to the cross and its message, but such social service as recognizes the importance and necessity for giving every aid to the needy and rebuking every wrong, which makes suffering possible and still insists on bringing the suffering ones into personal relationship with God through Jesus Christ. To sing songs and not listen to the cry of the helpless, to pray prayers and not turn aside with help to those in despair, to preach sermons and not attack wrong wherever it lifts its head, is not Christian, whatever men may call it.

I am sure a better day will dawn. I am not sure but that light in certain quarters is breaking now. Surely it is necessary for us, while we wait and work and testify as to His power, to look for His return.

The prophets in the Old Testament said He was coming, the New Testament writers take up their cry. Jesus himself declared it. Hosts of His followers have most surely believed it—Wesley, Spurgeon, Moody, and multitudes besides.

If He somes soon, would He not find some denying the Lord that bought them, some preaching another gospel, which is not a gospel, some faithless, and many indifferent? This is a day of crisis. How shall we meet it?

Let us fairly present the plan of God for the living of men. Let us keep ourselves unspotted from the world. Let us seek to be like Him. Let us pray without ceasing. Let us work with zeal. Let us preach with a passion. Let us give God a fair chance in our lives. Let us count no service too difficult, no burden too heavy, no journey too long, to undertake for Him. Then a mighty blessing will be upon us, and then the church will be "fair as the moon, clear as the sun, and terrible as an army with banners."—Rev. J. Wilbur Chapman, D. D., in *Zion's Herald.*

CONSULT THE PASTOR.

Your pastor is the expert in religious work to whom you should turn in all your Christian Endeavor perplexities. He is there to give you advice; that is his business. He has probably met in the older church work just the perplexity that confronts you. He will give you just the bit of encouragement that will push you up over the Hill Difficulty. You may think that he will not sympathize with you or be interested in the affairs of the society. Try him and see. Often the minister holds aloof only because he feels that he is not wanted.

AN ENDEAVOR PRAYER MEETING.

What constitutes a prayer meeting of the Christian Endeavor type?

The endeavor on the part of every one present to make the meeting a success by contributing what each is able to contribute.

A warm spiritual atmosphere, manifesting the love of Christ in all hearts.

Short testimonies and prayers, and many of them.

No pauses, except those that signify thoughtfulnes and prayer.

Bright and hearty singing.

The spirit of humility and simplicity and sincere desire to be of service.

CHRISTIAN ENDEAVOR COVENANTERS

Arrangement has been made to enroll those who wish to be enrolled, after taking the following covenant: "Feeling myself called by the Holy Spirit, and trusting in the Lord Jesus Christ for strength, I promise Him that I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the church."

Hundreds have already been enrolled. It is a good covenant to take, but every church member takes such a covenant when he joins the church. Not all seem to be aware of it.

—Rev. W. C. Lassiter came up on Monday with his daughter on the way to Guilford College.

—Prof. Cleveland Sharpe recently brought home a new wife, formerly Miss Lewis, of Stoneville. A formal reception was given at the home of his father, Bro. J. C. Sharpe.

CHRISTIAN CITIZENSHIP CONFERENCE AT WINONA.

The speakers at Winona Lake in the recent Christian Citizenship Conference were all mustered from the ranks of those who addressed the recent World-Conference at Portland, Oregon. But the meeting at Winona was something vastly more than a mere echo-meeting or aftermath. The program for this year, whether we speak of the scope and vision of the subjects introduced or of the responsive interest awakened in the public mind as evidenced by the increased attendance, was the most successful ever offered by the National Reform Association on these Assembly grounds.

Dr. Charles Merle-d'Aubigne favored his ever-increasing audiences with a vivid and comprehensive description of the social and religious conditions in France. A son of the famous historian of the Reformation, and himself a noted pastor, scholar and man-of-letters, Dr. d'Aubigne is a man whose coming to America is a genuine advent and his message at Winona was a veritable deliverance. The singular warmth and purity of his English is a balm to Anglo-Saxon ears; and the sympathetic study with which he goes to the depths of every subject he essays, makes his utterance a ready and thorough medium of rare instruction. Indeed it is not too much to say that as Dr. d'Aubigne crosses the continent from Portland to Winona and from Winona to Pittsburgh and New York, his every audience, attracted at once by his greatness of heart and his richness of learning, regards him with affectionate admiration.

If the outlook in Paris and throughout the French Republic was made clear by the coming of d'Aubigne, what shall we say of the unthinkable Ng Poon Chew, who was the Chinese orator both at Portland and Winona? It may almost be said of Ng Poon Chew that he is even more American than America's themselves! At any event, he is something more than a mere orator of the New Chinese Republic; something more than the herald of new-born liberty in the Orient. Ng Poon Chew *is* the Chinese Republic! That is to say, he is so imbued with the spirit of the present age and with the hope and prophecy of the future of the Far East, that he embodies to America the very spirit of the Chinese Republic and the very genius of the Chinese character,—Chinese character as awakened and interpreted by the love of liberty and progress. All this was made very plain in the four addresses of this noted Oriental at Winona; in every one of which he grasped the hearts and sounded the message of Christian citizenship.

Another event of outstanding importance was the coming to America of Rev. Robert J. Patterson of Ireland, who is now better known by the sobriquet of "Catch-my-Pal" Patterson. He also knows how to catch his audiences! That was proven both at Portland and at Winona; and the message he brought, enforced as it is by the phenomenal success which has attended his temperance movement, will certainly contribute very greatly to temperance enthusiasm in America.

Dr. James S. Martin, of Pittsburgh, the General Superintendent of the National Reform Association, introduced this year a new series of lectures on the subject of the Bible in the Public Schools. He made very clear and forcible the argument for Christian education as a preparation for American citizenship; and that the moral content of Christianity, as revealed in the Bible, is the one ethical standard recognized by the American conscience. He analyzed the forces opposed to Christian teaching in the schools, enumerated the evils which result from surrender to these forces, and then developed a plan of moral warfare against these organized influences. He also explained the attitude of the National Reform Association, declaring that the Association does not attack any race, nor any creed nor any organization; but that this Association is simply the defender of the Christian institutions of America, and that, as a consequence, it is at war with whatsoever race or creed presumes to attack these sacred institutions of liberty. The general line of argument pursued by Dr. Martin found instant verification in the testimony of Dr. d'Aubigne as to the national results of the purely secular education in France.

Dr. Lyman Edwyn Davis, managing editor of the *Christian Statesman*, introduced a new series of lectures this year under the general title of "Literary Forces in Social Progress", the specific subjects including "The Ethical Mission of the Drama", "The Moral Opportunity of the Daily Newspaper", "The Moral Achievements of the Great Novels", and "The Bible as the Oracle of the Great Books". He also delivered in the Assembly Auditorium his well-known lectures on "The Kingdom of Common Sense" and "The City and the Man".

A new speaker was introduced to Winona this year in the person of Rev. Grant W. Stover, Ohio State Secretary, who gave an instructive series of lectures on the subject of "Social Uplift", delivering also his popular lectures entitled "Abraham Lincoln, the Liberator" and "The March of the Centuries".

The attendance at the meetings this year exceeded that of any of the eight previous successive institutes held at this popular summer assembly.

POPULAR TALKS ON LAW.

When the Squatter Gets the Land.

By Walter K. Towers, A. B., J. D., of the Michigan Bar.

James Randall was the owner of a wilderness tract of thousands of acres. The country was new and undeveloped and Randall paid but slight attention to his holdings. He and his family lived many miles away and carelessly paid slight attention to their large holdings. Verne Fox moved into the region with his family seeking a new home in 1870. He had a little money and desired to buy a tract of land which he could develop into a productive farm. He met two men who said that they had such a farm for sale. It was upon a back road, a mere wilderness trail, but the land promised well to Fox and he paid $800 for eighty acres, receiving a deed from his new acquaintances and taking possession of the vacant property without making any further inquiries. Fox built a home and year by year cleared and developed his fields. He heard that the road on which he faced was reputed to be the boundary of Randall's tract, and that he was therefore within it, but as no one interfered with him, he troubled not.

It was 1892 before the Randall family went into the region to care for their holdings in person and see to their development. They found that Fox's farm was within the boundaries of their tract and that he had paid his money and received his deed from men having no rights whatever in the property. At this time Fox had put about sixty acres under actual cultivation, or within fences as pasture for his stock. He had made little use of the back twenty acres and had not developed it in any way. The Randalls took immediate legal steps to oust For from his holdings and recover the property, but were defeated.

Although Fox had secured no good title when he took the deed and entered into possession of the property, his continued and open use and possession of it as actual owner for a period of over twenty years gave to him complete rights in it. This right was based on what is known as the statute of limitations. There is such a statute in every state and they are generally much alike, usually providing that such use and possession for a period of twenty years give good title to the property even as against the rightful owner. The failure of the rightful owner to assert his rights for a period of twenty years costs him his title to the property. This it what is legally termed "title by adverse possession."

Fox retained his control of the entire eighty acres described under the original, worthless deed under which he had entered. He had entered in good faith under the

deed, believing that deed to be good and expecting to possess the entire eighty acres. The court enforced his claim, as his possession applied to all of the property described in the deed, he having taken general possession and occupied it for twenty years.

Alex Phelps settled on the same road at about the same time as Fox. He verbally laid claim to an eighty-acre farm which he had roughly described on several occasions. He made no purchase from any one, however, had no deed, or any other regular means of acquiring ownership. He simply squatted on what he viewed as a "no man's land". In the terminology of the law he had no "color of title," as had Fox. Phelps, too, cleared and cultivated a part of the tract he claimed, but had actually made use of but about sixty acres. In this case the court allowed Phelps to retain the sixty acres he had actually cleared, fenced and cultivated, because of his possession for twenty years, but as to the rest he secured no rights. As Phelps had taken under no "color of title" his rights rested solely on occupation and he could make no claim as to parts of a tract which he did not actually occupy. Merely marking out the boundaries of eighty acres and occasionally walking over them without making continued use was ruled as not sufficient where Phelps had had absolutely no color of right to the land upon which he originally settled.

More frequently cases involving the doctrine of adverse possession involve but a portion of a tract of land and the difficulty is a line fence that has been located in the wrong place. Springer and Carr owned adjoining places. An old rail fence separated their fields. Springer secured his farm first and located his fence by guess work from an old survey. Carr raised some question as to whether the boundary was right, but Springer insisted that it was correct, and right or wrong it was *the* boundary between their farms and the one upon which he would always insist. Knowing little either of the true state of the boundary or his rights, Carr let the matter drift along and the families recognized the old fence line for over twenty years. Then the younger Carr inherited the place on his father's death. He had a survey made and discovered that the old fence line was well within his true boundary and that it gave several acres of valuable land to Springer. Carr started immediate legal action, but discovered that his rights had lapsed, the court ruling that the land had become Springer's by virtue of an adverse possession extending over a period of twenty years.

If Springer, being in ignorance of the true location of the line, had had no intention of insisting upon it if it proved not correct upon a survey but merely intended to occupy it if it was only his the court would not have viewed the possession as adverse; that is, not hostile to the true owner, the land would not have been lost to the Carrs. But Springer having declared an intention to insist upon his right or wrong and having maintained it and held the ground up to the fence for twenty years took good title to it by adverse possession. The court takes the requirement that the possession be "adverse" possession to mean that it must be under claim of right.

As has already been stated, in order to ripen "squatter" his adverse possession must continue for twenty years. Adverse possession is defined as possession by one not the owner, inconsistent with the right of possession of the true owner. No tenant can hold adversely to his landlord, for his possession is that of a tenant, not inconsistent with the rights of the owner, and the tenant may not deny his landlord's title. Adverse possession always begins with an illegal occupation of the land by one lacking in legal rights of ownership and possession. As has been remarked, the possession must be adverse, that is, hostile to the true owner. It must be with intent to claim title as opposed to the true owner, whoever he may be. One in possession of lands who claims to hold only until the true owner appears is not holding adversely. There must be a continuous and absolute claim of ownership. That the possession must be actual, or constructive under a color of title we have noticed. Further the possession must be open and notorious, must be of such a nature that it will call the attention of any who may pass that way of the presence and possession of the "squatter." A further requirement is that possession must be exclusive and continuous for the period named in the statute—usually twenty years.

If you possess a distant piece of real estate that is vacant, do not let any great period of time pass without investigating the state of your holdings. If a "squatter" is found either erect like a man from [illegible] a written statement that he is not the owner and makes no claim to it, but holds by your or the true owner's sufferance or permission that he remains on the property. If there is any doubt concerning any of the boundary lines, talk with your neighbor, get a surveyor's opinion. Do not let that be his opportunity of claiming anything by the true line, and if [illegible] lines established by [illegible] no interest, or [illegible] accept the other's opinion. If [illegible] is not possible, have a survey made [illegible] force your rights by legal proceedings under the guidance of a competent attorney.

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THE PASTOR'S FIRST DUTY.

In speaking before the ministers and Christian workers of the Pittsburg churches last week, Dr. John Timothy Stone said that, in view of it, a pastor's first work is not to save souls, but to train men and women to be soul winners and soul savers. He laid the emphasis very strongly on this proposition, affirming it and reiterating it in the course of his two or three addresses. The statement is worthy of more careful reflection.

Dr. John Timothy Stone is a man of action. He is an organizer. He is full of energy and enthusiasm. He is a sort of human dynamo. He does things. He has made his church in Chicago a mighty saving force. He is reaching and winning large numbers of young men and women every week.

He has put the principle he advocated so strongly in Pittsburg into actual practice. He has [illegible] groups of young men and women in his church do the personal work, extend the invitation, and bring individuals and bring them to the church. Then they press upon them the claims of Jesus Christ and the privilege of the Christian service. And the results have been most gratifying.

It is true that many ministers are making the mistake of trying to do all the work themselves. Are many of them finding it easier to go after individuals themselves than to train others to do it, and are many ministers simply following the line of least resistance? We believe many of our pastors have deliberately set themselves to secure a band of trained and dependable workers through whom they may touch individual lives.

We are convinced that the latter things [illegible] to Jesus Christ [illegible] and for [illegible] will be realized [illegible] evangelism. It is a physical impossibility for ministers personally [illegible] are waiting for a [illegible] Only as [illegible] result by a band of [illegible] and [illegible] lives [illegible] is responsible [illegible] parish.

[illegible] move toward a great [illegible] evangelism be [illegible] sessions? And [illegible] [illegible] [illegible] sermon.

will gather in his agents and carefully train them in the art of approaching men and winning them? It is in such methods as these that John Timothy Stone has had his phenomenal success in Chicago. His words and his methods are worthy of careful consideration.—*United Presbyterian.*

THE SMALLEST THING IN THE UNIVERSE.

We know that the big telescopes, aided by the photographic plate, reveal stars to the number of at least one hundred millions lying utterly beyond the confines of unaided vision. Now it appears that a pinch of salt which one could hold on the point of a pen-knife is made up of atoms numbering not hundreds of millions merely, but billions of bilions. The population of atoms in the smallest particle of matter visible under the microscope is greater by far than the total human population of the globe since the race developed. And a little instrument composed of two fragments of gold-leaf makes it possible to perform the miracles of counting these denizens of the realm of infinite littleness.

Within the smallest atom there is a something almost two thousand times smaller than the atom itself—a something that is detachable from the atom, and susceptible of being measured as to its mass and tested as to its electric charge with the aid of apparatus actually in use in the laboratory. This ultimate particle of matter is called the electric corpuscle or electron. We owe knowledge of it chiefly to Sir Joseph Thomson. It is the smallest thing in the world; and it is probably the basal substance out of which all matter of whatever character is built.

As regards bulk, the electron is, according to the French physicist Jean Becquerel, billions or billions of times smaller than the atom. To make the comparison vivid, Becquerel likens the electrons in an atom to a swarm of gnats gravitating about in the dome of a cathedral. As we penetrate thus far and farther into the realm of the infinitely little, seeing in imagination the smallest visible particle of matter resolved into myriads of molecules, each molecule into sundry atoms, and each atom into its teeming swarms of electrons, the question naturally arises, What lies beyond?—*Dr. Henry Smith Williams, in Harper's Magazine for June.*

Nature is God's handwriting. His autograph is upon the mountains, His name is inscribed in bright letterings upon the fields; the rain-drops are His tears; the rainbow is His smile of joyous delight in His world. Not to recognize these sublime facts is a kind of speculative illiteracy, for the man who does not thus interpret nature in theistic terms simply cannot read handwriting.—*Zion's Herald.*

A WORD IN SEASON.

A successful teacher says:

Teachers, study your pupils. Get into their inner life and explore their individuality. You will thus get interested and even absorbed in them and your work will become a delight. The very stupidest pupil in the class will richly repay you for your service and self-sacrifice. The dull boy's mind is always the wise teacher's problem. You will learn to love your pupils and begin to see their unique and immortal worth, the divine possibilities in them. You will look on them as Jesus looked on men with eyes of love as the children of God. Then you can teach them and have influence over them, and the vital touch of your life on their lives will be the means of imparting to them the Spirit of Christ and making them his. Then and not till then will the definite and final aim of the Sunday school teaching be accomplished.

That is exactly what the Teacher Training class aims to do. There is no better time than now to join a class and make it a great success. Start your class today. Remember the Board has an excellent book, *Training the Teacher,* paper 35 c and cloth 50c. Send all orders to C. H. Hubbell, Adrian, Michigan.

A MAN'S BOOK.

"When I get tired of everything else, and want something really good to read, something that is charged full of energy and human emotion, of cunning thought and everything that arrests the attention and thrills and uplifts you, according to your mood, I find it in the Bible." Thus Ex-Senator Albert J. Beveridge gave his reasons for counting the Bible a man's book. And he went on to say: "Surely the Old Testament, which is the story of the most powerful and persistent people who ever lived, cannot help overflowing with everything human. And surely, too, the New Testamnt, which is the account of the Man who dminates all Christendom today, the Man who is the most powerful influence in civilization two thousand years after he has passed from earth; surely such an account could not be without a fascination, compared with which our most thrilling novels and most passionate poems are vapid and tame."

Now is the time to start that organized class for men. No better time. Send to our Board for free helps for enlisting the men in the Sunday school.

Bro. O'Bryant is assisting Bro. Ledbetter this week.

THE SMSLL OF IMAGINATION.

At a certain northern Chautauqua gathering last summer a lecturer, at the opening of his address, came to the front of the platform and took a small vial from his pocket.

"My friends," he said, "before I begin my address, I wish to test the ventilation of this auditodrium. I am going to pour out this oil of peppermint. When the odor reaches you, raise your hands, so that I may see how rapidly it travels."

He emptied the vial, and almost instantly several hands on the front benches went up then farther back the hands began to go up by the dozens, until at last the people in the last seats caught the odor, and raised their hands.

The lecturer thanked his auditors, and went on with his address. When he had almost finished, and was speaking of the effect of the imagination on our senses, he paused, and said with a smile that it was only clear water he had poured out of his vial.

The audience had been caught so neatly that even those who had held up their hands joined in the laugh. But one illiterate fellow, whose hand had gone up more promptly and emphatically than any other, did not quite understand.

"What they laughin' at?" he asked audibly, of the man sitting beside him.

"Why," explained the man, "you did not smell peppermint at all; it was only imagination."

"Well," said the other, "I knowed it was somethin' that smelled mighty strong."—*Youth's Companion.*

FROM A VISITOR TO THE CHILDREN'S HOME.

Sept. 8, 1913.

Mr. J. M. Millikan, Greensboro, N. C.

Dear Sir: Yesterday we had a special offering for the building fund on the Children's Home at High Point, and am enclosing check for the amount, which was $6.25.

I visited the Home last week, and it certainly is nice. I wish every member of our Church in North Carolina could see it, and I am sure each one would be willing to give something every month to help support it. We take an offering every first Sunday for the support of the Home, but this time we made a special one to help on the building fund.

Yours sincerely,

M. F. Vuncanon.

Star, N. C.

—Rev. G. W. Holmes is aiding at Fairfield, Guilford Ct., this week. The Sunday congregations greatly exceeded the capacity of the church.

AN APPEAL TO TEN BOYS.

I am thinking tonight of boys fourteen, fifteen, sixteen, seventeen years old. Ten boys in particular, Herman Harris, Clyde Hight, Henry and Alley Young, Earl, Page and Lueco Harris, Jasper Hicks and my own boy, Edison Hicks.

Dear Boys: Do not think that word "Dear" is used *pro forma*—I mean it. There are others to whom you are dear; who rightly expect much of you. You stand at the "parting of the ways". One way leads to prosperity and happiness and on to the heights from which George Washington, Abraham Lincoln, Thomas Edison, Daniel Webster and others of the world's great stepped into eternity. The other way leads to the commonplace, to mediocrity, and on downward to shame, infamy and disgrace. It has been said that to make men of the right kind, the start must begin several generations back. In your cases that precaution was taken. Your blood has not "crept through scoundrels ever since the flood". You can not realize now what a calamity it would be and what mortification you would feel, if you should step down from the homes and the church in which you were born. An old head can not be placed on young shoulders; but a young head can contain the thought that "fire burns". Each of you is now beyond the age at which the laws of your State and town hold responsible for your conduct. In the next four years your position throughout the years of your earthly life and your eternal destiny will be determined.

Those bodies you have are sacred. They are the most delicate machines ever constructed. Think of your hands, feet, eyes, ears, noses, tongues, brains, stomachs, lungs, bowels, nerves, muscles, circulatory systems and generative organs! All built and watched momently by the Architect of the Universe to run three score years and ten at least; to give pleasure as well as be of use all the time, as well as the home of a germ destined, if properly cultivated, to live with its Creator happily forever.

A boy who has thought seriously of his Creator can not possibly take His name in vain. Every one of you knows if He were to take his mind or attention from you one minute you would be no more than a dead twig. Those bodies have been called "the Temple of God". He placed there a portion of His mind. To defile one of them with whiskey, tobacco, injurious drinks and other unmentionable vices, is in fact worse than if you were to carry and empty into my parlor a quantity of the worst kind of stinking filth. That might be cleaned out. You boys were born pure. You have been told what is right and what is wrong. The law now says you know the one from the other. Have you heard those world-old phrases: "Habit is second nature"; "Use almost can change the stamp of nature"; "Sow a thought and reap an act—sow an act, reap a habit—sow a habit, reap a character—sow a character, reap a destiny". Try to change the habit of putting your left arm in your coat sleeve first and see what a task it will be; yet it would have been easy at first. I am thinking of you boys because some of you are out from the parental roof—you are listening to other boys talk. Some of them have not been taught and trained so well as you. Have not "screwed their courage to the sticking place" of duty as well as you have. They are not fired with ambition to succeed as you all are. They will tell you of the sins of boys; of the different paths to the lower world. Refuse them once "and that shall lead a kind of easiness to the next" refusal. Remember who you are and what is expected of you. Remember the hearts that would break at your downfall and failure. Many of the premature gray hairs and early deaths of parents are because of disappointed hopes in regard to their children. You ten boys have been reared in a church, in a class. When I was a boy a whole county might have been canvassed without finding as many boys with the opportunities you all have had and are now enjoying. You no doubt see many things that fascinate and divert your attention; things that are not *per se* sinful. Dress, parties, autoing, time wasting, loafing on the streets etc., etc.

When you become men five or six years from now, the man without a trained mind will not be in the game at all. You may be chauffeurs or draymen. You might make a farm hand to work under orders; but not a farmer. You will be expected to handle ideas. The world needs idea handlers. Oh! they will command the salaries! We, your parents, are now furnishing you the tools to handle them—to originate them, to use those of others. You must know the English language. To know it, you must know the Greek and Latin languages from which it is derived. And you must know mathematics. Language and mathematics with history and literature for side lines of culture and information, boy, will put you on the firm hard road to success. They are the *sine qua non*. They and character, being worthy of trust, are the whole outfit. Three fourths of the boys in the State will not live up to this advice. Oh! that they would! They will need men to furnish them ideas. You will be expected to do it. Position, opportunity, increase obligation. Get busy, boys! Every day lost weakens your chances. Think of a little boy who just forty years ago was the son of a poor farmer in the poorest county in North Carolina. He cultivated his mind, went to school, kept at work. Last spring he was sent as ambassador to England! The battle of ideas is on, boys—you must fight in that battle. The hardest thing in the world to learn in getting an education is the English alphabet. And the more you learn the easier it is to learn. That is a law of nature. The snowball is an illustration. The more it rolls the bigger it grows. *I have traveled the road.* In this I am telling not only you, but the State what is expected of you, for two reasons. 1. That you may know the eyes of the State are upon you. 2. Some other boys may see and profit by it. Get busy, boys. Get the work habit. Work with character are the conquerors. A single man such as every one of you *now* has the opportunity to become is worth a whole county full of ordinary men.

T. T. Hicks.

Sept. 8, 1913.

—Rev. W. F. Kennett came in this morning with cheeks glowing like a boy's of ten. He had come by automobile through the chill air from Stokesdale.

—We are indebted to Rev. C. E. M. Raper for the cut of the Reidsville Church printed this week. Bro. Raper persisted in the face of difficulties, and through the co-operation of others, first to be named among whom are Rev. and Mrs. G. S. Kernodle, the church has been brought to completion and dedicated with all debts paid. We hope for this new church a successful career.

—One hundred and seventy-five thousand boys and girls, more girls than boys, graduated last year from public and private high schools and academies in the United States.

—The buffalo herd on the Wichita national forest, Oklahoma, now number 48, 10 calves having been born this year. When the buffalo was introduced on the Wichita in 1907 there were 15 head.

A group of Chinese students attended the Northfield Students' Conference. They united with the usual study courses but had special meetings in the interest of the work for their own people.

North Carolina leads the Southern states in Sunday school enrollment with 183,531. Then follows Texas with 158,674; Georgia, 135,812; Virginia, 119,651; Missouri, 119,115; then Kentucky with 106,076.

W. J. McGlothlin: "History affords no single ray of hope that the Catholic Church can be reformed. If a man would be free and religious he must abandon it. It can be reformed only by its destruction."

NON-DESCRIPT COMMUNICATION.

All Our Pastors Will Please Read.

Dear Brethren: On the fourth Sunday in August at Spring Church, Va., I completed my itinerary for 1913, and I am now at home taking a rest and reading the interesting reports from the different pastors and reporters throughout the District. Some are encouraging and some are not so much so. Am pleased to see the reports of good meetings and several conversions; but from some cause a small per cent. join our church. It is right and proper to get people converted, and I think if persons are converted at our altars, as pastors we ought not to hesitate to give them a chance and even invite them to connect themselves with our church, and not only the pastor; but the members of the church should not stand around with their mouths closed and let other denominations give the first invitation, and take them from our altars into their communion. I have seen this done more than once: just a little attention at the proper time tells, done at the right time in the right way and at the proper place. Let us be wise and harmless in the work.

From the quarterly reports that I receive I notice the majority of them show the general interest collections to be behind, and from now until Conference pastors will have to keep busy and see to it that the stewards or collectors for these interests are doing that for which they were elected, collecting the assessment for general interests. A statement by the pastor from the pulpit as to how much is collected and how much is behind will encourage the collectors, and help to stir up the membership to pay in their part; don't let any pastor have the false modesty to think, or say, I am not going to speak of it publicly, for fear some one may think he wants his salary, for because everybody knows he wants his salary and ought to have it, and this is one way he can help himself to get all that's coming to him by doing his duty in this particular way, and by filling his appointments, visiting the sick and those who need a pastoral call and give such encouragement as many people need, and get them to subscribe for the church paper and show to them he is interested in their temporal and spiritual welfare, and this cannot all be done in the pulpit.

I want to call special attention to the following collections now: Church Extension, Superannuates and the Minutes Fund. Church Extension is one of the most important parts to be considered in the N. C. Conference, and one only needs to travel over the District to be thoroughly convinced of the fact, and many know it without having done so. Several of our pastors are partially depending on this important collection; let every pastor make a special effort to collect the full amount assessed on his field.

The Superannuate assessment for this year is $800. I see from Conference Treasurer's report $540.21 was paid last year. Let us raise the full amount and make the beneficiaries feel that we do appreciate them for what they have done for the M. P. Church in North Carolina. Now the Minutes Fund. We ought to have a fund of $125 for this purpose. I see from Conference Treasurer's report only $73.36 was collected last year. Now let each pastor take this collection and put it with the amount you sold your minutes for (I mean 1912) and send it to Rev. N. G. Bethea, Sec. of the Conference at once, so we will know we have money enough in hand to publish the minutes at the opening of Conference, and not embarrass the Publishing Committee, and we can get our minutes earlier after the rise of Conference. We ought to publish and sell 1,500 or 2,000 copies next year to our people. Several failed to get last year who desired to have them.

Let all the pastors who have not done so send the names of the delegates elect and the alternates to the secretary of the Conference, Rev. N. G. Bethea, Henderson, N. C., and to me, High Point, N. C.

C. A. Cecil.

Sept. 8, 1913.

FROM OUR PASTORS

BUNCOMBE CIRCUIT.

Our third quarterly meeting was held August 16 at Mt. Zion. Attendance and interest good. We are glad to say our people are coming to the front with the various interests, and we hope to have a good report at end of year. The scribe has been in worse health this year than in any other year of his life. Pray for us.

On July 9 as the clock struck eight, Mr. Sam Angel and Miss Augusta Muray were standing in the parsonage taking a vow for life. They are of our best young people, and we wish for them a prosperous life.

Best wishes to the *Herald's* publisher and its readers. L. H. H.

SILER CITY CIRCUIT.

The third quarterly conference was held at Siler City the 30th of August. The conference was a good one. The reports were encouraging. The attendance was good. The circuit so far as the pastor is able to judge is in good shape. Splendid meetings have been held at about all the churches. Some improvements on the churches at Siler City and Hickory Grove are under way.

Dr. G. E. Matthews was elected delegate to the Annual Conference and Bro. J. M. Ray alternate. Our special meeting commenced at Piney Grove on the first Sunday in September. Children's day was observed the first service. The children did well, the service was good and reflects much credit to the children and to those that had the exercise in charge. The collection was good, the best that has been on the circuit. The special meeting closed Wednesday. The meeting was a splendid good one: the revival in the church was unusually good, there were 7 conversions and 4 joined the church. I expect to take three more in at my next round. Bro. Troxler was my much appreciated help. J. H. Bowman.

ALBEMARLE CIRCUIT.

In my last report I mentioned the fact that the material for painting the Creswell church had been ordered. Since then the church has been painted on the outside, and the pulpit and chancel have been varnished. We already had a nice little church at Creswell, but these improvements have made the place of worship much more attractive.

I wonder if the material improvement had anything to do with the good revival just closed at Creswell. Yes, a good revival! Bro. Bethea said so; and the people said they had seen nothing to equal it in Creswell for many years. The interest was so good, and congregations so large, and results so gratifying that we decided not to close the meeting on Friday night as was intended. So Bro. Bethea went back to Creswell from quarterly conference and preached Saturday night, Sunday and Sunday night, while I remained at Rehoboth to begin the meeting there as was intended. At Creswell there were nine conversions, and six of these joined our church. These were all young people ranging in age from a seven-year-old girl to a grown young man. Not only were souls saved but lives as well. Do you see what I mean? When you save an old man you save a soul; but when you save a young person, you save a soul plus a life. A vast difference. Bro. Bethea did all the preaching at Creswell except a sermon Sunday night by Dr. Plyler, Presiding Elder of M. E. S. Church, and one sermon Monday by the pastor.

The third quarterly conference met on Saturday at eleven o'clock in the Rehoboth church. Bro. Bethea, having made the thirteen mile trip from Creswell with us, in an auto, presided. The usual business was transacted. Bro. William Wiley

is delegate to the Annual Conference, Bro. C. Tarkington is alternate. Sorry to say that only two of the six churches were represented in the quarterly meeting. Such ought not so to be, brethren.

As I have already said, I began the meeting at Rehoboth on Sunday, Aug. 31. Bro. Bethea same on Monday and preached until Tuesday night when the meeting was rained out. Not much visible result at Rehoboth. I am hoping to try again to have a revival the second week in October at the same place.

Both people and pastor counted themselves fortunate in having Bro. Bethea with them in the meetings. The increase of the congregation from day to day showed how his preaching was appreciated. We thank him for giving us these two weeks out of a busy summer.

Linley W. Gerringer, Pastor.
Sept. 3, 1913.

CLEVELAND CIRCUIT.

We have just closed our meetings at Pleasant Hill, Knob Creek, and Mt. Moriah. At the two places first mentioned Bro. Suits was my help, and I am sure that the people will not forget soon his clear-cut practical sermons. Few men are more gifted on this line than Bro. Suits.

Bros. Self and Martin were my help at Mt. Moriah. They both did faithful, earnest work for which we are grateful. As a result of the above meetings we had 18 accessions to our church. Pastor.

HIGH POINT.

We have recently received fifteen members into the church here by certificate. The first was Mrs. A. L. Ellison, who came to us from the Friends' Church. Then came Dr. and Mrs. J. J. Hamlin, the one from Giles' Chapel, Richland Circuit, and the other from the Lutheran Church.

And then Mr. W. F. Black from the M. E. Church, and Mr. and Mrs. H. A. Garrett, from Grace church, Greensboro, Mrs. Fannie Page, Clell Clouse, Chase Nash, Earnest Nash, Ethel Brown, Bessie Morris, Bessie Clouse, Robbie Clouse, and May Sikes, all from Denton.

We are glad to have all these associated with our church here. They will add very materially to our working force. It is a genuine pleasure to have the Children's Home so near and to have its inmates worship with us, and seem to feel so much at home among us.

We observed our fall Rally Day yesterday with good results, we believe, for the Sunday school and the church. On the last Sunday in August there were 200 in Sunday school and about 210 in the morning preaching service. Yesterday there were 250 in Sunday school, and about 225 at preaching. We are planning, working, praying, and trusting for great results in our fall campaign for the Lord. Our revival will begin October 19th, with Rev. W. F. Ashburn to do the preaching. Pray for us.

Yours for the Master, A. G. Dixon.
High Point, N. C., Sept. 8,1913.

ASHEVILLE.

Proceeds from the Labor Day Sale continue to mount up as the stuff left over is disposed of. We will have clear something over $88.

The trustees met on last Wednesday night and unanimously accepted the architect's preliminary sketches of the church plans. He has promised to give us the blue prints by the middle of this week.

One of our members, Mrs. Robert Greenwood, was seen approaching the church lot with a colored man last Thursday morning. The man was burdened with a miscellaneous collection of axes, wedges, and so forth. Mrs. Greenwood informed the preacher that she wanted to spend the first dollar on the church lot, and forthwith ordered the man to get the trees out by the roots and cut them into cordwood. So well did Sandy work that by Saturday noon the job was done. We got about three and a half cords of wood. This will be sold and the money put into the building fund. We expect to begin the work of grading this week, preparatory to excavating for the foundation. One of the contractors here, a Missionary Baptist, came to me on Saturday and wanted to know when we were going to begin grading. He said he wanted to give us a couple of days of hauling. We are finding unexpected friends in many places, all of them eager to help now that we are actually helping ourselves. C. W. B.

CORRECTION.

In last week's paper in my writing about Macedonia church on Lincoln Circuit, I should have said that is a new church, and I think the future is bright for us there. We hope to go back there in September and run another meeting.

Since this writing we have secured Bro. D. A. Highfill to help there, beginning on Saturday before the third Sunday in September. H. E. Waldrop.

THE TIDINGS.

Since the Tidings last appeared it has been the happy privilege of the writer to visit several of our charges where revivals were conducted. And this account of the things observed and the impressions made is attempted because it is believed that by so doing profit might come at least to some.

NEW HOPE, VANCE CIRCUIT. This place was reached on July 7th. This is one of our old churches and has done a great work. Of recent years other churches have been built near it and this to some extent has limited its possibilities. But there is a faithful band at New Hope who are loyal to their church and are doing a good work. They are devoted to their pastor and are standing by him. They are continually favoring him with nice things, but they are not the kind to make a display of their good deeds or to make their pastor in any wise feel that he is an object of charity. They believe it is their duty to care for him and they do it cheerfully. The excellent preaching and a very pleasant manner of Bro. Burgess is counting for good. He is doing a good work.

STAR, WHY NOT CIRCUIT. This place was visited during the week following the fourth Sunday in July. Star, while small now, is destined to be a thriving center of commerce and industry. It is where two branches of the Norfolk and Southern R. R. cross. We do not have a church building at Star, but the good people of the M. E. Church, South, were kind to invite our people to join them in the revival work. It is to be regretted that because of a previous engagement pastor Stowe could not be present during this revival. But Mr. Ellers, pastor of the M. E. Church, was found to be a Christian gentleman and the work with him was very pleasant indeed. The imperative need of our people at Star is a church. The people know this to be their need and are considering the matter seriously. They are considering a central location which, if purchased, would be ideal. The people at Star are loyal, true and intelligent. There are most excellent possibilities for us at Star. Now is the time for us to care for these possibilities and build for the future as well as the present. We have so oft times lost by delay.

EDEN, HALIFAX CIRCUIT. Having arrived at this place on August 4, it was a great pleasure to see places and faces familiar because of a visit nearly six years ago. The changes that had taken place during this six years interval were very noticeable. Six years ago the people were very much depressed because of some discouraging conditions. The people are now very buoyant and hopeful. Six years ago it was difficult for this church to support a Sunday school, while now the membership has agreed upon a plan by which three flourishing Sunday schools are conducted within the large country depending upon this church. This arrangement puts a Sunday school within reach of all, otherwise some

would not be able to attend because of distance. Recent improvements on the church building and furnishings are things to be appreciated. Eden people are among the best. The older people are true and standing by their church and pastor. The young people—a large number of them—are developing into most excellent church workers. These are evidences that the people are alive to the responsibilities and opportunities that go with a church which is the only one in a large country where there is a large number of people depending upon it for spiritual influences. There is a need of more frequent services at this church, and it is believed by both pastor and people that this can soon be arranged for. Pastor Pritchard loves his people and is alive to their needs. He is especially active in developing his people by means of training classes and by placing the *Herald* in the homes of his people. If all pastors would do as he is doing along these lines, it goes without saying that we would have a more developed people and stronger churches would be the result.

Hawkin's and Weaver's Chapels, Littleton Circuit. The second and third weeks of August were spent with these churches respectively. At both of these places there are wonderful possibilities and any one can see that these possibilities are being developed into realities. These churches have been great factors for good in their respective communities. And now the people of the surrounding countries are returning their compliments by standing by and supporting these churches. The older ones in the past have, of course, been the supports of these churches and now it is encouraging to see the young people falling into line and becoming great strong supports . These very encouraging things are to be seen at both these churches. There are many reasons to believe that the great possibilities of these churches will be utilized as time goes by. It is hoped that new church buildings or improvements on the present ones will be realizations at both places in the near future.

Littleton. It was indeed a pleasure to attend two services at the Littleton church. It would seem that this church was one of promise. Littleton is not over-churched and with our splendid people who are intelligent and loyal the future should bring growth and development. The need of Littleton church is for the pastor to give it at least one half of his time. It is to be hoped that in the near future this can be done. Bro. Edwards, the pastor, is doing a good work and his people appreciate his efforts. As well as other things, he is giving attention to the financial interests. If all we pastors would work the finances as Bro. Edwards does, our records would be better. Beginning in time with well laid plans and then working these plans will mean *interests all paid* on every charge.

At all these places visited, the people were very kind indeed and in every case impressions were made that will be lasting. And above all, the Spirit was with us in great power, the salvation of many souls being the result.

May God bless all these good people and may we all meet around God's throne is my prayer.

Geo. L. Curry.

THAT OFFERING FOR THE CHILDREN'S HOME.

According to this writer's opinion, we have done nothing in the last twenty-five years that conduced more to solidify the rank and file of our Church in North Carolina than the erection of the Children's Home has done. The beautiful site, the magnificent building, well arranged, artistically designed, with the plat of good land for farming purposes all impress one deeply at first sight and do not pall upon our judgment upon fuller acquaintance.

That we have done well in what has been done, all agree; the people who pass by, the people who stop to go through the building, the interested and disinterested all declare the building a splendid achievement for the cost. We have been told that it far exceeds anything they (the speaker) have ever seen for the money. We all can feel justly proud of what we have done. There remains for the completion of the good work, the indebtedness must be removed, this must be done by us: the Home must be supported, and this must be done by us. Chairman J. M. Millikan has called upon every Sunday school in our entire denomination to give one special offering to the Home during September; please do not forget this. What has been accomplished will be hurt unless we all rally whole heartedly to the the appeal of our brothers in this noble work. Let us all make the heart of Supt. Garrett and Chairman Millikan swell with joy by what we shall do for the Home during this month. Everybody working for a little while, everybody giving but a little sum, would pay off the last dollar of the debt, and support easily the Home. We can, if we will, *and we will.*

Fraternally,

R. M. Andrews.

BRO. MARTIN ON THE UNION PROPOSITION.

I want to express the opinion that union with the U. B. Church on the basis proposed would be damaging to us in different ways: the people are not willing to drop the Methodist name nor have bishops, the very thing we have so strongly opposed for so long. The name United Church is misleading for the re few Protestants are going into i accept United Methodist Churc ted superintendents as we do

If we unite, we will lose the r people. It's the most unsatisfac sition I have ever known and u Our great church is big enoug possibilities before it. In my union will amount to division I said it was damaging us: we ready to build a nice church in ville, but the leader in the wo Stallings, who will put $400 church, won't go forward in v fact that if we unite on the pro is, our people will leave the chur new church will hold the propert are wanting to build in this nic lage and we are likely to lose our We just have to wait until the of this matter. If we can get trouble I hope we will stay brethren, is the time to speak or hold our peace. Let every read a matter of earnest prayer.

Fraternally,

W. P.

Since writing we have held a ing at Beulah church; 45 conve restorations; 4 accessions. Bro. Rockingham, did the preaching.

W. P.

FROM LOCAL REPORTER

EDEN CHURCH, HALIFAX CIR

Our meeting at this place b Sunday in August and closed the Thursday night.

We were all glad to welcom pulpit help Rev. G. L. Curry. hadn't forgotten him and certain joy his preaching.

Would like to say something in our Children's Day at the McDa house second Sunday in August a complete success. The credit is Jamie White for the music an the children. Collection amounte 02. We want to thank Mr. Eden church, and Mr. Manch Antioch Baptist church, for help singing.

We are having a nice Sunday won't have any more until secon afternoon in September, becau meetings around.

Our church has been complete have a very nice church indeed.

There will be preaching at t fifth Sunday morning at eleven

The Week's Sunday school

Children's Day at this church first Sunday in September. There will be all day services beginning at eleven o'clock. Everybody invited.

Misses Ollie White and Essie Morgan are visiting Misses Mamie and Annie White.

Mrs. J. F. Lock gave an ice-cream supper at home last Tuesday night for benefit of the church; the crowd was very small, owing to the fact that it was such a bad night; have not learned the amount collected.

We were very sorry our pastor's wife was confined to her room with malarial fever and could not be with us during the meeting.

This report is rather late owing to the fact that my mother has been real sick, but am glad to say is much better now.

Much love to the *Herald* and its many readers. Irene Hawkins, Reporter.

FRIENDSHIP, YADKIN COLLEGE CIRCUIT.

We are still moving on, having a right good Sunday school. Much interest is being taken, especially by the children. Our pastor visits us each month and always has a splendid sermon and his presence and messages always do us good; we all love Bro. Powell. He has a warm welcome in our hearts, homes, and church and we trust that his untiring work and effort for good will not be lost. On Saturday before the third Sunday in July the third quarterly conference was held. Rev. G. E. Hunt preached a very able sermon at 11 o'clock; in the afternoon conference was held. On Sunday at 11, Mr. Hunt filled the pulpit again, our pastor being away. The fourth Sunday in August our special meeting began. Rev. W. F. Ashburn came on Sunday and did all the preaching. He preached the gospel in all its love and purity and some soul-stirring sermons. He made many warm friends while here, his visits in both home and church were much enjoyed. Bro. Ashburn was here some 25 years ago and we were very glad to hear and see him again. Come again. There were fifteen conversions and reclamations and the church greatly revived. Seven joined the church, but our hearts go out in deep sorrow for the poor lost sinner that still rejects God's saving power and the entreaty of his people. Oh! Lord,, grant that they may yet see their lost state before it is too late. Bros. Powell, Ashburn, and all the Christians labored untiringly. Meeting closed Wednesday evening.

MIZPAH, HAW RIVER CIRCUIT.

Rev. W. F. Ashburn filled his regular appointment here last Sunday. He preached an excellent sermon to an attentive congregation.

We were glad to have Rev. E. O. Pritchett preach for us the third Sunday in August.

We had our special meeting the first Sunday in August. There were three to join the church.

The ladies of the neighborhood will give a lawn party Sept. 13. The proceeds will go for the benefit of the orphanage.

Lalah Stallings.

Forshee, N. C., Sept. 8, 1913.

PINEY GROVE, SILER CITY CIRCUIT.

On the 1fth Sunday in August our children's day was held. The children did remarkably well, reflecting much credit upon the trainer, Mrs. J. A. Cooper. The house was filled and several were outside. The collection was $8.52. Our special meeting began in the afternoon with Bro. Troxler as pulpit help. Bro. Troxler did some most forceful and helpful preaching; six professed and one was reclaimed, four joined the church. Others to join later. Owing to rain we did not have services after Tuesday. We were sorry we could not hold our meeting longer, for it seemed that those that had not come to the altar were deeply convicted. We all enjoyed Bro. Troxler's stay among us and hope he will come again. We are all hoping and praying that the good Lord and the Conference will send us back our beloved pastor, Bro. Bowman. We believe that he is the right man in this place. There is scarcely one that would not vote for Mr. Bowman to come back to this circuit. Last Sunday was our regular preaching day, but owing to the fact that our pastor was away helping Rev. H. L. Powell in a meeting his appointment was filled by his brother, Rev. W. A. Bowman, who gave us a most splendid sermon on Whom We Should Serve. His text was, "Choose ye this day whom ye will serve." We were glad to see so many out to hear him, but there were others who ought to have been there. We all hope Mr. Bowman will come again.

With all good wishes for the *Herald* and its readers, Fleta Kivett, Rep.

Sept. 8, 1913.

BURLINGTON.

Our Sunday school attendance last Sunday was 187, and the offering amounted to $4.60.

Over one hundred members of our school enjoyed the picnic last Saturday afternoon, which was held at the Graham Club House. It was especially enjoyed by the children, for whom the picnic outing was mainly given. Boat riding was one of the most enjoyable features of the day. Large tables were burdened with all kinds of good things to eat, and at the proper time for the picnic feast, our pastor was asked to pronounce a blessing upon the occasion, and each one present partook to their entire satisfaction.

Bro. J. G. Rogers, our genial superintendent, has introduced a system of grading the smaller classes in our school, putting all scholars in the classes according to the manner in which they are graded in our public school, thus making it much easier for the teachers to teach the lesson.

Our third quarterly conference was held on last Tuesday night, Sept. second. Bro. J. D. Payne was elected delegate to the Annual Conference, and Bro. G. L. Amick was elected alternate.

Our special meting will probably begin the third Sunday of this month. Pulpit help has not been secured yet, but correspondence is being caried on with the various pastors in nearby towns looking to that end.

Bro. Davis is assisting Rev. E. G. Lowdermilk in a revival meeting at Friendship church this week.

We were very glad to see Miss Elizabeth Bunch back in our Sunday school last Sunday. She has returned to Burlington to teach in the public school. We welcome her back.

Bro. T. T. Stafford is spending his vacation in Randolph County this week.

Bro. Paul Davis, who has been reporter for the *Herald* during the past year, left Monday for Chapel Hill, where he goes to enter the University of North Carolina. Paul is a young man whom we esteem very highly. We regret to lose him from our Sunday school, and we are sure he carries with him the very best of good wishes from his many friends in Burlington.

Miss Reba Tuttle, of Winston-Salem, is spending some time with Miss Margie Loy. A most delightful reception was given by Miss Loy Monday night in honor of her guest, Miss Tuttle.

Miss Margaret Davis, who has been spending her vacation in Scranton, Pa., is expected to return this week.

WELCH MEMORIAL.

The average attendance in Sunday school for the first quarter was 98; for the second quarter, 143½. For July, 146¼; for August, 115½. The largest atendance this year was 192. We are much in need of class rooms. There is an average of 50 in one of our primary classes. We believe the life of the church is found in the Sunday school.

We have good attendance at all of our services. Our regular midweek prayer meeting is fairly good. It seems we are in need of the real life that should be the dominant feature of any prayer meeting. When one brother gets up and his experience is

a. He does not feel as good as he would ... and a' or two make ... the same testimonies. It shows signs of defect. Our religious joy must be full or it is no religion. The idea of having ... that is full during the time of a ... and then dies out until the next one is ...

... behind yet with general interests ... person's salary. We have ... yet to raise for pastor's aid. We ... come out of the honor roll. May ... read this late mention of us in ... prayers that we may overcome the ... that ... in our midst in the ... spirit.

... name. F. W. Easter.

... Co.

... CHAPEL, GRANVILLE CIRCUIT.

On Saturday, Aug. 30, our Sunday school picnic was held at the home of Mr. J. W. Hunt. The day proved one of great enjoyment to the many Sunday school pupils and others who were present.

Several of our young people have left for school. Messrs. Talton Bobbitt and Clifton Floyd have gone to Elon College. Miss Irene Watkins has entered Sarah Plunkett Hospital in Henderson to be a trained nurse. Messrs. John Hunt and Leslie Stone left today for university of North Carolina. Mr. O. E. Finch will leave in a few days to enter Jefferson College in Philadelphia.

Master Sam Bethea had the misfortune to fall from a horse and break his leg a few days ago. However, we are glad to know he is getting along nicely now.

Our hearts were made sad Saturday to hear of the sudden death of Mrs. D. H. Gill, one of our most faithful members. She was a devoted wife and mother and as ... always kind. Rev. N. G. Bethea conducted the funeral and the remains were laid to rest at Plank Chapel Cemetery Sunday P. M., when a large number of friends ... relatives were present to pay the last ... respect to her remains. May ... and comfort the bereaved ones ...

Reporter.

HOME BOOKS.

... October the fourth there will be an ... sale at our house, and a full set ... books by Dr. Adam Clark will ... auction. The reason that I write ... I think that I heard some, or someone, ... somebody speak of needing the ...

... I suppose ... in the hands of some one ... will have due respect for such sacred ...

W. F. Grabs.

FOUR RULES.

He was a new boy in school, and according to custom—though nobody seemed to know when or why such a custom started—the others were teasing him and trying to make him uncomfortable. They did not succeed very well, for Don did not appear to notice their efforts. When the school hours endeed, however, and the pupils scattered for the homeward walk, there was a fine chance.

"Here, you little softy-boy!" cried Archie, catching up with the newcomer, at the end of the brick wall. "what are you hurrying on so fast for? For three cents I'd throw your book so far you'd never find it, and roll you clear down that hill."

"I wouldn't pay you three cents for throwing my book where I couldn't find it," laughed Don, "and I don't mind your rolling me down hill if you want to. It looks so smooth and green I'd like to roll down it anyhow. Come on, boys! Let's see who can roll down the fastest."

And before they quite knew how it came about, Don and Archie, with the two boys who had stopped to see what would happen, were having the merriest sort of game. Of course, Don did not stay a new boy for very many days. He was so good-natured that it wasn't easy to tease him, and so full of fun that everybody liked him, but Archie—who really liked him best of all, because they went home the same way and were together so much—always noticed how Don managed to laugh himself out of quarrels, and had a suspicion that his friend was something of a coward.

"I don't believe you'd fight a rabbit," he said, tauntingly.

"Of course not. 'Twouldn't be a fair fight," laughed Don.

Archie, himself, was so fond of teasing that he often forgot to think anything about what was fair and kind. That was the way in which he was tormenting a little German girl, one day, when he met her upon the road with a kitten in her arms.

"Here, I want that cat! Give it to me," he demanded. "Hand it over right away, little girl."

"No, I—I—please, I home take it," urged the small Bertha, her blue eyes frightened and filling with tears.

"He, this isn't a Dutch cat!" declared Archie. "Here, let me have it!"

He was crowing it out of her arms, while she struggled and tried to hold it fast, when suddenly he received a push so violent and unexpected that it knocked him over. Somebody promptly sat down upon him, while Don's voice, still good-natured, said:

"Run along with your kitten, sissy. This fellow doesn't want it, and he's so tired that he's going to lie still and rest awhile."

"Aw, get off. What did you do that for?" growled Archie, wriggling to throw off his burden.

"You can have three guesses—if you need 'em," answered Don. "If that had been your sister Esther, and you had seen any boy plaguing her, what would you have done?"

"Punch him," admitted Archie, honestly.

"Well, punch yourself, then," said Don, rolling off and giving him a chance to get up.

Archie sat up, brushed the dust from his clothes, and looked with a new curiosity and respect at the other small boy.

"Say, Don, I don't believe you really are afraid, after all," he said. "What makes you always act as if—as if—"

Don's brown eyes grew bright.

"It's my grandfather," he explained. "He's the bravest man I know, and he told me. He was a soldier and an officer, and he says there are four rules for courage: 'A laugh is a better weapon than cross words or fists. Don't think it's brave to quarrel and fight. Never strike unless you have to. Don't stand by and see some one smaller and weaker than yourself abused.' "

"Humph!" answered Archie—if that could be called an answer—and he walked away thoughfully.—Kate W. Hamilton.

THE ELEPHANT EATERS.

Laura and Mary Anna are two dear little sisters who live on Euclid Avenue West, in the city of Detroit. Laura is three years old, and Mary Anna is exactly twenty months. It may be hard to believe that these two babies eat elephants and tigers and lions and bears, but it is the truth. They eat cows, too, and horses—heads, legs, tails, and all.

What may seem still more strange, their mother buys animals for them to eat: she buys Noah's arks full at a time. To be sure, these animals are not the size of circus animals, and every one who lives on Euclid Avenue West must know that there are bigger animals in the jungle than the elephants Laura and Mary Anna like to eat.

One day, when the babies' mother had purchased for them a new ark, Laura was delighted to find that it was almost full of elephants, jamming and crowding against a few thin tigers and lions. She and Mary Anna were eating those elephants a bite at a time, first a leg, then a tail, next a trunk and plump body, when the door of the ark opened and out rushed the animals. Laura and Mary Anna were in their gocart when the acident happened: and when they saw their animals tumbling out on the cement sidewalk, they began to cry. Auntie, who was pushing the gocart, felt sorry because the dear babies had lost

their animals. This is what she said: "There, there, don't cry. We'll buy some more to-morrow." But the babies cried harder than ever until auntie asked, "Do you want me to tell you a story?" Laura always cheered up when auntie offered to tell a story, which is the reason she wiped her eyes and smiled. And to this day that baby likes to be told about who ate the elephants. Auntie said that before long a dog came trotting down the street, and when he saw the elephants he said, "Bow-wow, bow-wow-wow!" Straightway he tasted of one, and it was sweet, so doggie ate three. After that Mr. Simon Strong came walking along with his head in the air, and he didn't even know that he stepped on seven elephants and ground them to powder. As soon as he was gone, down from the trees came a flock of sparrows, twittering and happy—mother sparrows, father sparrows, and baby sparrows. They not only ate all the crumbs, but were pecking at whole elephants when a ragged little boy jumped off a peddler's wagon and scared them away. The little boy snatched five elephants. A wee brown mouse with beady black eyes came creeping along from under a porch and ate three elephant's legs before he had to run away and hide.

Let all who do not believe that this story is almost every word true go to a grocery store, buy a box of animal crackers, offer a few elephants to babies and boys, to English sparrows, and a wee brown mousey, and then see what will happen. *Frances Margaret Fox, in the Churchman.*

—Rev. George A. Simons, Superintendent of Methodist Episcopal Church Work in Russia, estimates that of the 169,000,000 people in Russia, 159,000,000 never heard a gospel sermon.

—The gavel used in the World's Sunday School Convention at Zurich, Switzerland, was the gift of 22,000 Sunday school children of Burma. The gavel was made from wood taken from the house in which Adoniram Judson lived and from the prison where he was confined for some time.

—The latest Congregational statistics for the world show that there are 17,425 churches, 1,486,333 church members, and 1,603,939 Sunday school scholars. These figures, as compared with those of a year ago, show a gain of 124 churches, 6,464 church members, and 10,750 Sunday school scholars. In Great Britain there are 490,722 church members, and in the United States 743,026.

—By a vote of 49 to 29 the New York Assembly formally recognizes Lieutenant Martin H. Glynn as Governor of the State.

—The Palace of Peace at the Hague, Andrew Carnegie's gift as a home for the Permanent Court of Arbitration, was dedicated August 28. The building cost $1,500,000.

In New York City there are now three mayoralty tickets—fusion, Tammany, and independent—with John Purroy Mitchel, Edward E. McCall, and Mayor Gaynor as candidates. All are Democrats.

—The National Association of Retail Druggists, in session at Cincinnati last week, declared in favor of a Federal law confining the sale of narcotics and poisons to regular pharmacists and only on a physician's prescription. The sale of alcoholic beverages in drug stores was also condemned.

—For the first time in the history of the organization the encampment of the Grand Army of the Republic will be held this year South of the Mason and Dixon line (in Chattanooga). Time,—September 13-18.

—The question whether farmers' organizations established for the purpose of getting better prices for their products are in violation of the Sherman antitrust law will come before the Supreme Court of the United States within the next few weeks. The case is that of the tobacco pooling association of Kentucky.

—The International Congress on Neurology, at which twenty nations were represented by a number of their leading physicians, was in session recently at Ghent, Belgium. A resolution was adopted inviting the various governments, in view of the disastrous effects of alcoholism in their colonies, to take prompt and vigorous measures to put an end to the evil common to all peoples. The adoption of this resolution followed the reading of a paper by Dr. Regis demonstrating that most of the mental and nervous disorders peculiar to colonists were attributable to their abuse of alcohol.

—Last year 118 aviators fell to death. This year 72 lost their lives in the first six months. Nearly every day adds to the number.

—In the report of the superintendent of the Children's Home last week through oversight of ours these items were omitted:

One half barrel flour by G. G. Hendricks, Greensboro.

One half barrel flour by J. C. Morris, Greensboro.

—C. E. McCulloch, master of trains for the Atlantic Coast Line at Wilmington, last week came for a visit among his relatives. He brought his wife and two little daughters, and spent a few days in Asheboro and Greensboro, returning home Monday of this week.

—The lady referred to last week as wishing to go to Heaven as a Methodist Protestant writes that we misunderstood her. She does not expect to be known as a Methodist Protestant after she enters the pearly gates, but she wishes to be in character that which the name has always stood for—holiness of heart and purity of life.

We beg our sister's pardon. We did not tell who she is and are not telling now and will not be telling. We admire her loyalty to the M. P. Church and share very largely in her intense feeling of devotion to that for which our church stands. No prospect of union has come and we do not expect any to come alluring enough to tempt us away from the ground taken by the founders of our church. But if others come to the same ground and offer in all sincerity to help us in our great problem, we cannot feel that we ought to refuse this help. But let us not lose our equanimity over church union. When it is the right thing we want it, and when it is the wrong thing, we don't want it. We may trust God to show us our duty when the time comes to act, if we are willing to know and do our duty. If we are not willing to know and do our duty, we are not and cannot be true members of any church.

OLD MAIDS.

In refuting the charge that old maids do nothing for the world, the St. Louis *Globe-Democrat* offers this list of twelve famous maids of history:

Queen Elizabeth, in whose reign England reached her golden age.

Florence Nightingale, angel of mercy in the Crimean War and establisher of organized nursing in war times.

Dorothea Dix, pioneer of reform in prison and reformatory methods.

Frances E. Willard, founder of the temperance movement.

Rosa Bonheur, who opened new artistic fields in the representation of animal life.

Clara Barton, founder of the Red Cross Society and savior of thousands from death and suffering.

Joan of Arc, one of the important factors in French history.

Susan B. Anthony, pioneer in efforts to procure more equal rights for women.

Charlotte Bronte, whose novels are among the best in English literature. (She married at the age of thirty-eight.)

Jane Austen, whose pen pictures of English village life promise to be immortal.

Jane Addams, first citizen of Chicago and head of the Hull House.

Julia Lathrop, chosen from among the women of America to lead in preserving child life and happiness throughout the country.

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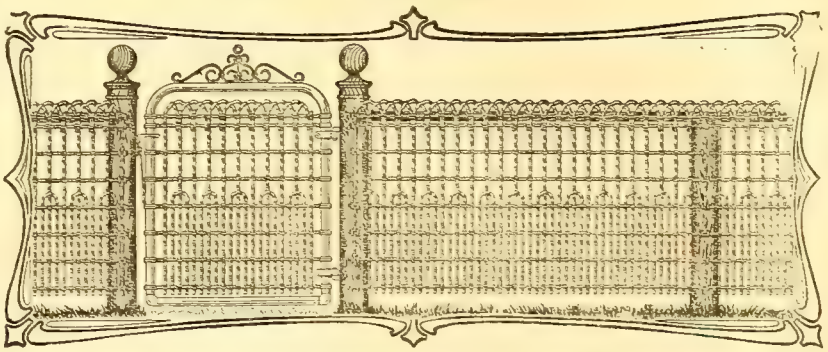

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DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

—"To Help Southern Producers Find Markets for the Products of the Soil" is the slogan of the market department of the Southern Railway and affiliated lines, and with this end in view, a booklet has recently been isued which should prove of great value to fruit, vegetable, and truck growers of the Southeastern territory.

This booklet contains as complete a list as could be compiled of the brokers, commission merchants, jobbers and receivers of vegetables and berries located at the principal cities of the United States and Canada east of the Rocky Mountains. The booklet gives the name of dealers, character of business, and commodities handled, in each town together with the population of the town. A copy will be furnished free of charge to any grower of vegetables or berries along the line of the Southern Railway and affiliated lines.

A BIRTHDAY CELEBRATION.

Mr. Charlie Walker, of Fort Mill, celebrated his 50th birthday Sunday, Sept. 7. He had 27 friends and relatives present. Every one present enjoyed the occasion. Dinner was at 12 o'clock; the table was beautifully decorated with flowers and was filled with all the good things to eat that any one need wish for. After noon we sang several songs and all enjoyed life. All left for home about 5 o'clock, leaving Mr. and Mrs. Walker alone, wishing them all the richest blessings of life.

A Friend.

—A Russian scientist claims to have discovered an inoculation for use against forest insects.

—There are nearly six thousand professional foresters in Germany who are associated with various technical societies.

—A tool used to fight fires on the California forests combines a rake, spade, and hoe. It is compact, so that it can be carried on horseback, and weighs less than 5½ pounds.

—Bro. W. F. Grals says he has no apples for sale, and he requests people not to waste postage by writing him about apples.

—Rev. T. A. Williams aided Rev. T. F. McCulloch at Shady Grove last week.

Beware of the first drink.

THERN RAILWAY SCHEDULE.

Greensboro, N. C.

D.—Following schedule figures published
es information and are not guaranteed.
A. M.—No. 29 daily, Birmingham Special.
g1 Pullman sleeping and observation cars
rk to Birmingham and Richmond to Bir-
n. During car service.
A. M.—No. 32 daily, Southern's Lim-
Pullman sleeping cars from Jacksonville,
sta and Aikin to New York. Dining car
a. m.—No. 112 daily for Raleigh and
ro. Pullman sleeping car from Winston-
to Raleigh open at 9.15 p. m.
daily, Birmingham special.
g sleeping and observation cars from
m ham and Asheville to New York and
ham to Richmond. Dining car service.
2: a. m.—No. 31, the Southern's Southeast-
Limited, Pullman sleeping cars from New
k to Asheville. Day coaches. Dining car
vice.
.45 a. m.—No. 45 daily local for Charlotte,
necting for Atlanta and points South.
.10 a m.—No. 8, daily local for Richmond.
necting at Danville with Norfolk train.
.20 a. m.—No. 37 daily, New York, Atlanta
New Orleans Limited Pullman drawing room.
ping cars and club and observation cars New
rk to new Orleans. Pullman sleeping car New
rk to Asheville, Charlotte and Macon. Pull-
n chair car Greensboro to Montgomery, solid
lman train. Dining car service.
7:30 a. m.—No. 108 daily local Greensboro to
lesboro.
7.35 a. m.—No. 11, daily local through to At-
nta, sleeping car from Richmond to Charlotte
d Norfolk to Asheville.
7:45 a. m.—No. 154 daily except Sunday for
mseur.
8.15 a. m.—No. 237 daily for Winston-Salem
d North Wilkesboro. Pullman sleeping car
leigh to Winston-Salem.
9.30 a. m.—No. 44 daily for Washington and
ints North.
9.40 a. m.—No. 144 daily for Raleigh and
oldsboro; handles Atlanta Raleigh sleeping car.
12.30 p. m.—No. 21 daily for Asheville,
Waynesville and local points; handles coaches
nd chair car through to Asheville and Waynes-
lle.
12.50 p. m.—No. 130 daily for Sanford,
ayetteville and Wilmington.
12 30 p. m.—No 21 daily for Asheville.
12.55 p. m.—No. 7 daily for Charlotte and
oints south.
1.40 p. m.—No. 36 daily U. S. Fast Mail for
Washington, New York and points north; handles
Pullman sleeping cars from Birmingham and
New Orleans to New York and Pullman sleeping
ar Asheville to Richmond Pullman chair car
Greenville, S. C., to Washington. Day coaches.
Dining car service.
2.20 p. m.—No. 207 daily for Winston-Salem.
and daily execpt Sunday for North Wilkes-
boro
2.30 p. m.—No. 151 daily except Sunday for
3:30 p. m.—No. 230 daily except Sunday for
Madison.
Ramseur.
2.30 p. m.—No. 132 daily for Sanford.
4.20 p. m.—No. 22 daily for Raleigh and Golds-
boro. Handles chair car to Goldsboro.
6.10 p m.—No. 35 daily U. S. Fast Mail for
4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars
New York to New Orleans and Birmingham and
sleeping car Richmond to Asheville which car can
be occupied until 7 a. m. Pullman chair car
Washington to Greenville, S. C. Day coaches.
Dining car service.
6.35 p. m.—No. 235 daily for Winston-salem.
7.30 p. m.—No. 43 daily for Atlanta Sleeping
car and coaches to Atlanta.
10.13 p. m.—No. 38 daily New York, Atlanta
and New Orleans Limited Pullman sleeping cars
New Orleans, Macon, Asheville and Charlotte to
New York and Pullman chair car Montgomery
to Greensboro. Solid Pullman train. Dining car
service.
10.20 p. m.—No. 233 daily for Winston-Salem.
10.31 p. m.—No. 12 daily local for Richmond;
handles Pullman sleeping cars for Richmond and
Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P & A., Greensboro, N C.

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PRACTICE LIMITED TO THE EYE, EAR, NOSE AND THROAT.

A FLYLESS TOWN.

Greensboro is very nearly a flyless town. It all happened this way. Greensboro had just one man that knew about flies and that had the nerve to back up what he knew with some hard work. One day he called on a woman in the last stages of consumption. As he entered the room the neighbor lady who had been fanning flies from the sick woman got up to offer the caller a chair. Almost instantly a swarm of flies almost covered the face of the helpless consumptive. The sight of this was too much for our anti-fly friend. He left the house and looked for breeding places near the house. They were not hard to find. Dirty stables and manure piles were there in abundance. The anti-fly man called in some of the city officials and showed them the situation. Like many other Greensboro people, they felt that that was nothing new, they had seen that kind of thing before. In fact, they had always seen such things. What did they do about it? They finally agreed to give our anti-fly man the authority of a sanitary inspector without salary, and as a further compliment endorsed his enthusiasm with some ordinances about hauling out manure at frequent intervals, keeping premises clean, etc.

What was the result? The result is that after some six or eight weeks Greensboro is nearly a flyless town. Some of the most enthusiastic people are those that had to clean up. The liverymen like the new order of things because there are so few flies to bother the horses. The health department likes the new order because the record for typhoid and diarrheal diseases among babies is only a fraction of what it was during the same time last year.

Too bad there isn't just one man in each town in North Carolina with nothing else but sense and still crazy enough on flies or hookworms or mosquitoes or tuberculosis or typhoid to clean up his town and make it an example to the rest of the State. A half dozen men like this in any town would soon make it the health resort of the South. —State Board of Health.

The man referred to here is Mr. E. P. Wharton, one of the wealthiest and most public spirited citizens.

WHY NOT RAISE FIGS?

A Northerner interested in fig culture has been visiting New Bern and Washington, N. C. In both towns he was told that no fig orchards were to be found in the country round-about. That is to say, figs are virtually not grown on a commercial scale. Why are they not? Fig orchards near Charleston have just shown themselves successful in the shortest possible time; and not only the shipment of the fresh fruit in season, but the preparation of fig preserves has established itself well. In eastern Texas the same activities are now prosecuted on a considerable scale. The New Bern-Washington section, with Wilmington, have the advantage of being nearer with such highly perishable fruit to the large markets than either of the other regions. They might look into commercial fig-growing, anyway.—*Charlotte Observer.*

TRYING TO FIND USES FOR AILANTHUS.

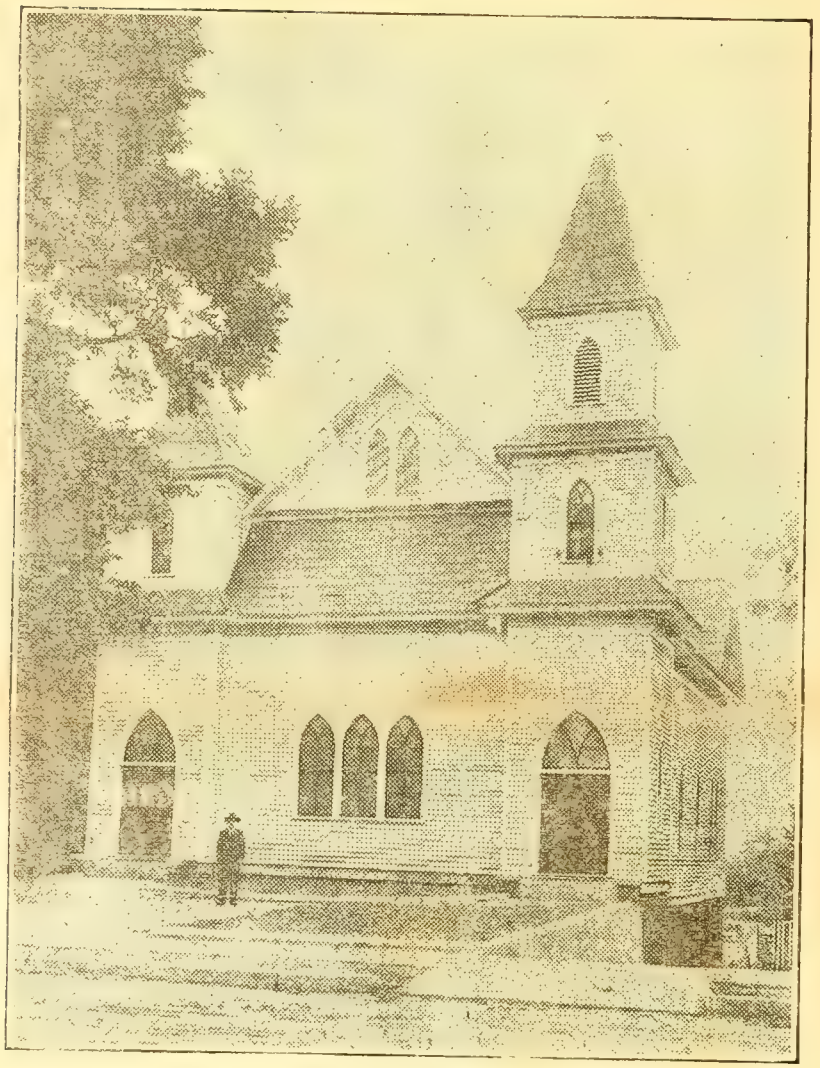
Excelsior can not be made from any or all woods. According to the popular notion it is a product of wood waste, but this is not usually the case. For example, the forest service, which has been experimenting to discover uses for ailanthus, sometimes known as Paradise Tree or Tree of Heaven, finds that it probably will not make good excelsior.

There are great quantities of ailanthus in the east, and especially in the Ohio and Mississippi valleys, where it has been naturalized from specimens introduced from China until it is now more abundant than some of the native species.

Its wood has been used in small quantities for boxes and crates, but no other use has been reported. The Indiana state board of forestry and the forest service co-operated in securing a small consignment for an excelsior factory, where it was found that ailanthus does not work up into good excelsior because the product was not springy and the strands tend to break and crumble under pressure. This may have been due in some measure to the fact that the wood has been kiln dried, and further experiments will be undertaken to see whether air-dried material, after a six-months seasoning, will be more satisfactory.

—Bro. W. B. Webster, merchant of Ramseur, was in Greensboro last week and gave our office a brief call.

—In the storm of last week Goose Creek Island was entirely covered with water. No lives were lost, but property was destroyed.



REIDSVILLE METHODIST PROTESTANT CHURCH.

IT IS NOW FIRMLY ESTABLISHED.

As already announced to the church, the Board of Foreign Missions has received the sum of Five Thousand Dollars for its Annuity Fund.

This is by far the largest amount contributed by any member of the church for our foreign missionary enterprise for a number of years.

The generous donor does not seek the slightest publicity, and has heretofore requested that his name be withheld, but has at last consented that it be made known. It is Mr. M. L. Shields living in the bounds of our West Virginia Conference.

This large contribution, together with a former gift from Rev. S. Heininger of our Michigan Conference, establishes our Annuity Fund on a substantial and permanent basis, and ought to appeal very strongly to our people who have money they wish to invest now with a view of having it applied to our foreign work.

By this plan the Board pays interest on the money given while the donor lives, and at his or her death it is immediately used in the foreign missionary work of our church.

Brother Shields is exceedingly anxious that others join him in building up this Annuity Fund to large proportions so as to insure the permanency and enlargement of our activities for the heathen world.

Full particulars of the plan, a sample of the Annuity Bond which is given to donors, and any needed information will be cheerfully given to any one. Write to me today while it is on your mind.

And This, Too, of Course.

There are quite a number of Sunday schools that have not yet sent me their Children's Day offering. This should not be, because the Board needs the money today, and cannot meet some of its obligations simply because our friends are holding the offering instead of sending it to me.

We are delayed in awarding the two Japanese silk embroidered banners by this delay also, as we wish to be just to all the schools in this matter. One banner will be awarded to the school giving the largest Children's Day offering, and the other to the school giving the largest offering in proportion to membership.

Remember, please, that you greatly embarrass your overworked and anxious Corresponding Secretary-Treasurer when you do not promptly send on this offering, and any other money intended for the Board of Foreign Missions. Come now, send me the offering without any delay.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles Street, Baltimore, Md.

New York, Sept. 9.—A workingman employed on a new building on Sixth avenue, New Rochelle, dropped the end of a plank across a feed wire of the New Haven railroad's electric power system yesterday.

Instantly the entire steel frame of the building was charged with 11,000 volts of electricity. Sparks were thrown 50 feet from the contact points at the ends of the plank and 60 laborers and mechanics working on the building were knocked down.

The floor of the scaffolding with which the plank came into contact caught fire. Firemen who turned streams of water on the building were shocked. The current had to be turned off before anyone could reenter the building.—*Daily News.*

—Pencil manufacturers are buying up old red cedar fence rails, in Tennessee and southward, to be made into lead pencils.

—The Baptists in Italy have invited the Continental Baptist Alliance to meet next time in Rome, and the Baptists of Russia to meet in St. Petersburg.

LOW ROUND TRIP FARES,
Via Southern Railway, Premier Carrier of the South, to
KNOXVILLE, TENNESSEE,
for National Conservation Exposition
September 1st, to November 1st, 1913.

For this occasion the Southern Railway will have on sale daily from August 30th to November 1st extremely low round trip fares from all points, final limit ten days from date of sale with privilege of an extension of final limit until November 3rd by depositing ticket and payment of $1.00.

On Tuesdays and Thursdays of each week still greater reduction will be made, these tickets to be good in coaches only and limited to return within five days from certain points and seven days from more distant points, including date of sale.

For fares and other information apply to any Agent Southern Railway, or,

R. H. DEBUTTS,
DIVISION PASSENGER AGENT,
Charlotte, N. C

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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J. F. McCULLOCH, *Editor and Publisher.*
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RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not tc be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

DR. JENNINGS DEAD.

Our people in Pittsburgh, Pa., were startled last Sunday by the announcement that Dr. M. L. Jennings, editor of the *Methodist Recorder,* had passed away on Saturday night. He has occupied the important position of editor of our Pittsburgh general organ for seventeen years, being elected by our last General Conference for the fifth term. He was when we first knew him professor of ancient languages in Adrian College. Later he served in the ministry several years in Iowa and Ohio, being president of the Muskingum Conference for a time. He has been in feeble health for a year or two, but somewhat recovered his former strength.

We are sorry to hear of his death. We numbered him among our nearest friends as many others did, for he was a man that showed himself friendly. He leaves a daughter and a wife to feel most keenly the great loss.

—Only a little over two months to Conference!

—The blind of the State are holding a convention here. One is surprised at the great number of these unfortunate ones, and is surprised again at the cheerfulness and self-reliance of many of this class. But they labor under a great disability, and should have the kindly consideration of those that can see. None of us would take a million dollars for our eyes.

—A lady wants to go to Heaven as a Methodist Protestant. Is not that impossible? Can any one enter Heaven as a Methodist or a Baptist or a Presbyterian or a Roman Catholic? Must not all go as sinners saved by the grace of Jesus Christ? Paul said: "God forbid that I should glory save in the cross of our Lord Jesus Christ." It is a good prayer for us. If we succeed in getting to Heaven, I expect that we will look back on church names and church divisions as signs of narrowness and imperfection. It is necessary now to assume names to distinguish us from others we would not like to be identified with, but this necessity grows out of present human imperfection; and the mutual exclusiveness of the present will not carry over into the blessed and perfect society of Heaven.

A QUESTION.

In regard to the Union question. Will you please explain in the *Methodist Protestant Herald* whether the matter will be settled by the committee of the Annual and General Conference, or will the different churches be allowed to vote on it?

H. S. Fleming.

[The United Brethren have decided to refer the question to their Annual Conferences and then to the churches. We do not think our denomination should undertake to settle the question without referring it to the individual churches, and doubt whether it could be legally settled in any other way.—Editor.]

"FLOUTING."

Mr. Editor: When I used the word "flouting" in a former article, I was trying to express the truth as correctly as possible; nor do I think I missed the mark very much. When the M. P. Commissioners went to the General Conference of the U. B. Church at Canton, we made an address as fraternal, and as hopeful for union as the united efforts of the commissioners could make. We studied the matter carefully, and read and criticized it until we thought it entirely proper and fraternal.

After reading our address at 4 o'clock in the afternoon a learned bishop replied to it. In his reply he said that our commissioners reminded him of a man who moved out West—into a country infested with bears. He built a house and surrounded it with a high wall to prevent plundering by wild beasts. One day when he came home at noon he found that the bears had come in and turned over his bee hives and committed other depredations, whereat he was mad; so he told Sallie, his wife, that he was going to load his gun for bear and was going to the woods and clean them all out. So he loaded *for bear* and started out. He had gone but a little way when he met three bears coming towards him with their mouths stretched open ready for business. Such a sight made him a little shaky about the heart; so he turned and ran towards home. As he approached his enclosure he saw the gate shut, so he called to his wife, "Sallie! Oh Sallie! Open the gate. I am bringing them home to kill 'em."

This address elicited much laughter, during its recital and at its close, which caused me to think it met the aproval of the Conference.

Now, Mr. Editor, that did not sound like silence to me. He may have spoken "evasively" or he may have been "offensive to another denomination. I suppose each one must interpret for himself.

S. R. Harris.

[We presume the Conference did approve the bishop's story, the moral of which we take to be that the M. E. Church was trying to bring the M. P. Church and the U. B. Church home to kill them! But if the Conference passed any resolutions on the subject, I have not heard of them.—Editor.]

AN OPEN LETTER.

My dear Dr. Tagg:

What I wrote was unfortunate and what makes it more so is the fact that there is so much truth behind it. "He stayed away from the last meeting" sounds grave; and yet our commissioners voted that we could not attend another meeting of the joint commission until after the twentieth of June. An effort was made by the joint commission to set aside that action; but it was not done. The meeting was finally called in the face of that vote. I had given notice that I could not be there as a majority had done. Besides this, at the previous meeting a resolution was passed asking the secretaries to furnish copies of the reports of the committees and of the suggestions already received, so that we might be able to discuss them in all their bearings at the next meeting. I had not received those papers at the time of that meeting and so was not prepared nor even supposed to be prepared to act. No reason was given for such hasty action; except that the U. B. General Conference was to meet early in May and therefore we must do, in a month or less, what would require

Continued on page nine.

WORLD'S SUNDAY SCHOOL COMMISSION.—XI.

BY C. E. WILBUR.

Across Siberia.

The commission finished its work in the Orient June 2, at Moukden, and on the evening of that day took the Japanese railroad for the long trip of ten days across Siberia and Russia. On every side were evidences of the tremendous struggle that took place in Manchuria in 1904-05 between Japan and Russia; and everywhere, also, are evidences that the same struggle will begin again. The antagonists have only paused for breath; or rather, they have not paused, they have only changed the form of the conflict from the boom of the cannon to the click of the shovel and pick. Having once fixed upon a plan of action Russia holds to it, though centuries may come and go before her goal is reached. Romanoffs may die by the bomb of the anarchist, and ministries my rise and fall at the word of the despotic czar, but the Russian policy of aggression goes on. She will have an ice-free port on the Pacific. This persistent pursuit of an end, though a difficult one to attain, will go far toward reaching it. Japan, on the other hand, believing that her safety and natural expansion demand that no other nation shall possess either of the two peninsulas that jut down from Manchuria towards her island empire, is using all her resources to tighten her hold upon them. Count Teruchi, governor-general of Korea, at a lucheon given the business men of the commission, was asked the purpose of the roads that were being built through Korea; with a magnificent smile he said, "For the convenience of American tourists, of course." But even unsophisticated American tourists could see that roads that connected no cities were rather for military purposes. Determined not to be again put to the disadvantage of having but a single line of track over which to operate Russia is rapidly double-tracking the Trans-Siberian Railroad. This work is already finished west of Irkutz, and is being done in sections at many points east of that city. When it is finished, "we shall see what we shall see."

The Japanese sphere of influence ends at Chang Chung, and here the Russian sphere begins. The termini of the Trans-Siberian Railroad are Vladivostock and Chang Chung. The juction of the two branches was reached at Harbin, and here the real journey across Siberia began. At once, one of the great weaknesses of Russian official life revealed itself. They call it "the squeeze." Officers who handle money for the government, hold a portion for themselves. It is almost universal, and, in general, in the Orient, is not regarded as in the Occident. The servants take a little "squeeze" from the sum given to purchase supplies for the family table, and in time the masters come to expect it and to laugh over it. It has been one of the great crying evils of the Orient since the days of Warren Hastings, and has not one bit abated since, save under direct Christian influence. At Harbin it manifested itself in the offers of the railroad officials to frank excess baggage through—for a consideration—a "squeeze."

This trip of six thousand miles across Siberia reveals its vast agricultural resources. For a thousand miles at a stretch the train whirled along through land as rich as the great corn belt of Illinois and Missouri. But at Lake Baikal was also seen the reason why the agricultural products are limited to wheat and cattle. On June 6 the ice had not yet disappeared from that great lake. The season is not warm or long enough for raising corn. Two causes hold back the development of this great country—sparsity of population and insufficiency of railroads and rivers—it is rich enough to support an empire of two hundred million people.

In Russia.

The commission, twenty-eight in number, all save one, that set out from San Francisco four months before, reached Moscow in good health and spirits. The tweny-ninth returned to America from Shanghai, on account of ill health, due in no respect to the work or travel of the party. The commission was supposed to break up at Moscow, June 11, to reassemble at Zurich, July 8; but at the earnest solicitation of Dr. George A. Simons, superintendent of the Methodist Episcopal work in Finland and Russia, it continued on to St. Petersburg and held service there Sunday, June 15. Here the commission was reminded that it was in Russia, not in Japan, Korea or China. Permission could not be obtained from the authorities for holding special services. So one of the regular services of the Methodist Episcopal Church in St. Petersburg was used for the final service. "For ways that are dark and tricks that are vain," the Russians have the Orientals beaten to a "frazzle." Nor must it be forgotten that "Russia is Europe in Asia, and Asia in Europe.'" Moscow and St. Petersburg are the eyes of Russia. With the former, two-thirds Oriental, she looks out upon the Orient and tries to assimilate her methods to those of the East; with the latter, one-third Occidental, she looks out upon the Occident and tries to assimilate her methods to the West. With one hand she is civilized and with the other she is uncivilized. With these facts in mind only can she be understood; and then she can not fully, for there are twists and turns in the Russian mind peculiar to itself.

Religious Freedom in Russia.

There is no such thing. The czar, several years ago, issued an edict guaranteeing religious freedom, but it has remained a dead letter, as the laws necessary for its enforcement have never been passed, and are not likely to be soon. The same intolerance continues. Dr. Simons is conducting a splendid work in St. Petersburg and surrounding cities and villages, in which he has gathered a constituency of more than five hundred in five years, with fifteen pastors, five chapels, a deaconess work, and many other attendants of a regular mission conference; but he did not come to Russia as a misionary. He came as the superintendent of the Finnish Conference of his church, a work already recognized in that province. Forces arising from within may continue to work, but none from without can send a missionary propaganda. Even these forces are not allowed to touch the children of the families of the Greek Church.

Protestant Missions in Russia.

The Methodist Episcopal Church has been criticised for entering Russia, a Christian country, as a mission field, but only by those who do not fully understand the conditions in the Greek Church. God can be approached intelligently and acceptably only as he is worshiped along the lines laid down in his book. The Greek Church rejected the worship of idols in its early history, but it substituted the worship of pictures. The icons, seen in all the churches and in all public places, even in railroad stations and dining cars, are pictures of the saints. The church rejected the idol, but it took the very word that described the idol, "icon," and applied it to the picture. These are borne upon the person as charms, and to the average Greek worshiper religion is little more than an effort to win the favor of "St. Nicholas, the wonder-worker," by offering him devotion. The Bible is a closed book; there is no religious instruction of the masses by preaching or literature; the service is rendered in the old Slavonic, a language that is not as much understood by the Russian peasant as the Latin of the Roman Catholic service is by the Italian or Spanish peasant; icons are worshiped. Who shall say that the "Go ye" of the Savior does not include this benighted land also?

Sunday Schools in Russia.

There are none in our sense of the word, except as they are conducted by the few Protestant missions that have obtained a footing here. The Greek Church is not a teaching organization. It has no public assemblies for the teaching of the word to

young or old. Some little religious instruction is given in the public schools, but not ten per cent. of the Russians attend public school, on account of the prohibitive expense; and even in it the religious instruction given is very meager. It is true that the youngest children in the great churches will be found, no more than three years of age, prostrating themselves and crossing themselves before the icons, but this is through the instruction of the home, not the church, and it is "the blind leading the blind."

These heroic Protestant workers in the Russian empire need our sympathy and help. The Russians are natively religious and respond heartily to efforts made for their religious instruction. In the service held by the commission, in which six different languages were represented, the worshipers showed the true Methodist spirit and fervor. Prayers were offered in four languages. The field is a very promising one. A large number of Germans are making their permanent home in the Russian empire. Many of these are already touched deeply with the evangelical spirit, and they afford a means of approach to the Russian proper. They are cultured, understand the Russian language, and largely make up the teaching force in the Sabbath schools. What the Methodist church needs in Russia, first of all, as it appears to a casual observer, is a great central mission house in St. Petersburg, from which, as a center, all its work for Russia may be conducted.

FROM BROTHER RAPER.

Bro. J. F. McCulloch: I feel like saying I certainly enjoy our paper, and while we are both living, let me say, I appreciate your efforts to give us the paper you do. Many things strike me with force. I want to speak of two of late. Bro. T. T. Hicks asks why people do not go to church. I see some reasons given this week, or how to get them. My opinion in a nut-shell: one of the three reasons or all three—1st, The World; 2nd, The Flesh; 3rd, The Devil. A stern fact faces us which is universal. The fact is this is not a church going age, especially in town. The above reasons might be commented upon, but I will not. Some say visit them, try it and see how you come out. Every one (except the lazy) is in a hurry, and you have to run them down, and unless you are stronger than I am he will out-wind you; if you do get him stopped, both are ready to retire. I have visited, and secured many promises. I have issued cards inviting them to come. I have tried it through our town and county papers. They have no time to read. I know of people who suffer Friday and Saturday and may be longer, to take medicine on Saturday to keep them from losing a day in the week. These are not pessimistic views, but facts. If some do come they actually time you and limit you; —in a hurry for ——— something on the Lord's day. Of course there are exceptions, praise the Lord.

The second item I was very much impressed with is from President W. A. Harper, LL. D., M. P. H., Aug. 12, 1913, third page. If it did not get your attention will you not take the time to read it? As the old darkey said to Sam Jones, "Broder Jones, dem am my sentiments." Notice what he says on "Religious Divorce Courts —Avoid Them". He says he states facts and I am not doubting him, but in the past some have misunderstood me. Notice a "Tremendous Blunder," see what he says. See third page. *I* know of a professor and principal of a high school, a few years ago, that occupied the above high position at least three years, and he was rarely ever seen at Sunday school, and seldom went to preaching. Several of the patrons passed their opinions of his religious views. Some infidel, some Roman Catholic, some Baptist, and I talked with him and tried to draw him out, but he would not draw out. I know some who teach school, who say they never prayed in their lives. That may be the way to bring up our children, but I claim that any education is incomplete, and fearfully deficient if the morals, manners and affections are neglected. These neglected and scorned at, better far that he be uneducated. I like the physician that prays over his patient, certainly I would love for my teacher to pray for my child.

C. E. M. Raper.

P. S. I am also like the good sister after the sermon, she said, "I am going out to do the sermon, it was good". So I call attention to the serious truths Bro. Hicks and Harper have cited us to.

C. E. M. R.

SOME QUESTIONS ABOUT CHURCH UNION.

We had hoped that never again would the cup of humiliation be forced to our shrinking lips, and held until we had drained it to its last bitter lees, but it seems that the subject will not "down" as long as a few even are more ambitious for worldy honor than for the glory of God and the salvation of men.

The question we wish to ask of all whom it may concern is—Can the Methodist Protestant Church decide a matter that is of such vital importance to the laity without the co-operation of said laity? If it cannot, we will go on our way in peace. If it can settle it—a few officers, I mean—then the very name Methodist Protestant, whose entire foundation is equal rights, should perish from the earth though it forced its grey-haired members to wander, churchless, to the grave.

When we read of another proposed union we straightway wonder what we have now that the other party wants, or which men in our ranks are willing to acknowledge that our church is only half of a pair of scissors—utterly worthless until it joins some other church, for which expressed opinions they expect to receive a little worldy honor.

From Dr. Tagg's article we infer that the intensely disagreeable name "bishop" is to be changed to "General Superintendent", no difference whatever in their ruling power, only a change of name to pacify and hoodwink the part of the church who cannot forget that "One is your Master, even Christ, and all ye are brethren."

Now we have no desire to clog the wheels of progress for what has been designated "an old fogy notion," but if such great good is to come from this union to our church people—if it will increase and facilitate the spread of the gospel, and make individual piety the rule and practice, we will be glad to relinquish our objections and we are waiting, not very patiently, for some of our members to explain how this much desired state of things is to materialize from the union of our church with another. We don't need any flatteries or evading the question; we want the plain straight truth—what good will the contemplated union do the individual membership? We can plainly see the harm that it will do. If there is any good in it, it is entirely successful in hiding itself.

The proposed new church may possess itself of our church property, but it will be utterly powerless to hold the membership. It is all the country churches can do to support their pastors now, what showing would they have when a majority have joined some other church as they will surely do should this contemplated union be consummated.

We are praying that God will protect us from the evil consequences of the proposed union, and use our affliction for his glory and our ultimate good.

Ruth Fletcher.

NOTICE.

Pastors will please not forget to send in names of delegate and alternate for your charge as they are elected so the roll may be made out and that the president may have the list with which to make out the list of committees. This is Conference requirement, you know. N. G. Bethea,

Henderson, N. C. Secretary.

NOTES FROM THE FIELD.

On Wednesday, the 20th, through the kindness of Sheriff Johnson, I was taken to the station at Whitakers where I took the train for Pleasant Hill to meet my next appointment. Bro. Ledbetter had made arrangements for some one to meet me and a young Bro. Moore met me and took me to Bro. G. F. Robinson's where I took dinner and a short rest. Bro. Robinson took me to my first appointment at Ebenezer on Greensville Ct. We reached there on time, and found a small attendance as there were two special meetings in progress near by. Preaching over, Bro. Robinson took me to Bro. J. B. Clement's to spend the night. Early next morning Bro. Jesse Moss came to take me to Wesley's Chapel where I met with Bro. Ledbetter engaged in a special meeting; a very good attendance and a good service, one conversion; the meeting closed, dinner on the ground. The pastor and I were soon on our way to the next appointment at Matthews Chapel where we met several young people and a few of the older ones; it's a bit strange that people will grumble and complain if the president does not go to all of the churches, and many of those same croakers do not attend the services. We spent the night with A. W. Moore. Our next serviec was at Philadelphia, where we had a very good attendance and service. Took dinner with Bro. J. A. Walton. Hobbe's Chapel was our next appointment, and here was the largest attendance I had while on the Greensville Ct. All of the churches on this field are in very good repair except painting, and I made an effort to interest the board of trustees as to the matter of caring for the church property. Spent the night with Bro. R. D. Pair. Claim over paid.

Spring Church.

We drove to Lebanon, a distance of twelve miles; preaching at 11:30, dinner on the ground. At 1:30 P. M. the third quarterly conference met, not a large attendance, but a very interesting conference. One young Bro. Jordan was licensed to preach. The conference ordered the parsonage trustees to paint the parsonage at Pleasant Hill. The church at Lebanon is not completed, but the pastor and membership ought to get busy and finish it as early as possible.

We drove to Pleasant Hill where I met Bro. Ledbetter's family. Soon the evening train was due and Bro. Ledbetter and I went down to meet Bro. Hutton, who came to help Bro. Ledbetter in his meetings at Spring Church and Philadelphia. On Sunday A. M. at 11 o'clock we were at Spring Church where a large asembly of people gathered for service. I preached in the morning and Bro. Ledbetter in the evening; Bro. Hutton was on the sick list and was not able to preach. The services over, I bade Bros. L. and H. good-bye, and Bro. R. M. Robinson took me to Bro. W. M. Grant's where I took supper, after which Bro. Grant drove me to Weldon six miles, and there I waited until 12:38 A. M. and reached Henderson at 4 A. M. When I got off the train I met Bro. Bethea on his way to assist Bro. Gerringer in his meetings. Mrs. Bethea and her son kindly drove by the Henderson parsonage where I got a short nap of sleep and my breakfast. I met Bro. Williams and family. Sorry to find Mrs. Williams unwell. Bro. Burgess came over to Bro. W.'s and reported as to the progress on his field. At 7:45 I left for Hillsboro where I spent three days, took supper with Mrs. John Laws and dinner with Mrs. John Ray, and the balance of the time with W. A. Davies. I omitted to say Bro. Ledbetter is getting along with his large field as well as could be expected and his people are pleased with his work. If we have the men the next Annual Conference ought to assign a man to each of these fields. On the Spring Church charge there are only two appointments; but there are two points where we ought to organize and build churches: at Pleasant Hill and Roanoke Rapids, and I advised the pastor to organize at Pleasant Hill at once.

Claim over paid.

Thanks to Bro. Ledbetter and all his people for the kindnesses shown me.

Aug. 30, 1913.

C. A. Cecil.

PINNACLE AND MT. ZION.

We will now report our special meetings. We began our special meting at Pinnacle the fourth Sunday in July. Bro. and Sister Dixon did all of the preaching to the pleasure and edification of all who attended. We also enjoyed their social talks in our homes. We had eleven conversions, four accessions and a good revival in the church.

First Sunday in August we began our meeting at Pilot Church. Bro. Austin came on Sunday night and did all of the preaching after the 11 o'clock services Sunday. He did good faithful preaching which was enjoyed by all. The church was revived, two conversions, no accessions. This church is surrounded by a certain faith which makes it hard to reach them.

Second Sunday we began at Shoals. Here we had a helpful sermon at 11 o'clock by the editor of the M. P. Herald. Bro. D. R. Williams came in on Monday and did all of the preaching from then until the close of the meeting. He gave us some of his soul-inspiring sermons, which seemed to be very much enjoyed by all, and to the joy of all we had a good revival in the church with 11 conversions and 9 accessions.

We began at Mt. Zion third Sunday in August with Bro. Needham for help. He did all the preaching which was good, and beneficial to all who attended and gave heed thereto. We had a good revival in the church, 8 conversions, and 6 accessions. We were hindered in all of these metings by the frequent thunderstorms and the very busy rush of work, but notwithstanding all this, the attendance was very good. We wish to thank all for their faithful help. We also want to express our appreciation to the good people of this charge for their kindness to us during the year. We have been the recipients of many nice favors, such as canned goods, dried vegetables, etc., in the spring and green fruit, vegetables, melons, butter, honey, etc., during the summer. We want to assure you that all is remembered and treasured in our hearts, whether we make mention of it as often as we should or not, and hope that all may be fully rewarded by one who is able to repay ten fold.

There has been a great deal of sickness and several deaths in this community in the past few months, but we are glad to note that most of the sick ones are improving. Hope that all may soon fully recover. Bro. G. N. Butner is delegate to Annual Conference and Bro. G. W. Hunt alternate.

Fraternally,

A. L. Hunter.

LIBERTY, N. C.

We commenced our special meeting at Liberty Grove last Sunday. There was a large congregation present, for the place. Good attention.

Bro. R. E. Patterson and Mrs. Patterson have recently visited relatives in Vance Co., and their son who lives in Virginia. Mrs. Patterson will remain for a few weeks, Bro. Patterson has returned.

Miss Alline Curtis, daughter of Bro. A. W. Curtis, has returned from Baltimore, where she had an operation for appendicitis; she has recovered nicely.

G. F. Millaway.

HIGH POINT.

On Tuesday evening August 19th we held our third quarterly conference. The financial condition is fine for this time in the year. Pastor's salary paid in full to date, president paid, foreign missions paid, and the greater part of church extension and home missions paid. We have already observed "Children's Home Day," but in response to the call of Bro. Millikan we are

going to give "one Sunday in September" to that offering. We hope every church in the denomination will respond to this call.

Mr. J. J. Welch was declared delegate elect to the Annual Conference, and Mr. A. M. Idol alternate. We have a committee apointed to make some necessary improvements and additions to our sunday school room before Conference. The people here are already looking forward with pleasant anticipation to the coming of Conference.

Our Sunday school has held up very well through the hot vacation months of the summer. The attendance for July and August has been 180, 160, 150, 188, 123, 152, 146, and 164. We held our annual Sunday school picnic last Thursday evening. There was a splendid atendance and the children had a most delightful time. As the picnic was held close to town nearly all the children could go.

Sunday, September 7, has been set apart for our fall rally day in the Sunday school. We are already working for a large attendance. Sunday, October 19, simultaneous revival services will begin in all the evangelical churches in High Point. Rev. W. F. Ashburn will do the preaching at our church during those services. We are praying for, working for, and expecting great results. Pray for us that God will richly bless.

A. G. Dixon, Pastor.

High Point, N. C., Aug. 27, 1913.

LINCOLN CIRCUIT.

Our special meeting began at Bess Chapel on the fourth Sunday in July. Rev. W. M. Fitzwater did the preaching for us. He preached with all the earnestness of his soul. His preaching was good.

All the people seemed to take great interest in the preaching, and we had a good meeting; some of the brethren said it was the best meeting that had been at Bess Chapel in years. There were nine professions of faith and two acessions to the church. Church revived.

Revs. D. M. Loy and W. D. Reed came over and were with us on the last day of the meeting. Glad to have them.

We closed the meeting here and went to Hebron church. Commenced the meeting there Sunday, August 3rd. Rev. D. M. Loy, of Gastonia, did the preaching, and Bro. Loy looked like he was at home when he stepped into the pulpit. He did some earnest preaching, the church was revived and we had a wonderful meeting. God was there as well as at Bess Chapel. Here we had eleven professions and seven accessions to the church, among whom was Rev. P. A. Carpenter and wife. They come from the Baptist church. The other five joined by profession of faith.

We went from there to Laurel Hill church where Bro. Loy still presented the Word of God to the people and they loved to hear it. We had the best meeting her that I ever saw. After the meeting had been running from Sunday to Wednesday, on Wednesday evening the "Holy Ghost descended and filled all the house." Everybody seemed to enjoy the meeting, and those who did not shout seemed happy. We had twelve professions of faith here, five accessions.

We closed the meeting and went from there to Macedonia church; here we only ran three days. We had splendid interest, but owing to the rain and Bro. Loy and myself being worn out, we closed. We had three professions at this church. This is a new church and I think the future is bright for the people there if they had a church; hope to go back there in September and run another meeting.

Our meeting has been a great help to me, and I feel that the people have been drawn closer together in love by the meetings.

We are all thankful to Bro. Loy for his faithful preaching and his earnest efforts put forth in the three meetings. May God bless him in all his works for good.

We are also thankful to Bro. Fitzwater for the good work he did at the Bess Chapel church.

Well, perhaps it will be of interest to many of our people to mention Grandma Bess's birthday, and the nice dinner prepared her and her friends August 27. Aunt Sallie Bess was 90 years old. She is in good health for a lady of her age, is able to walk to church and back home and loves to be in company with God's people. She is standing firmly on the promises of God, and said, "It is no use to pray without you have faith." When she was called out to dinner and saw the table well laden with good things as tokens of love to her on her ninetieth birthday, she said, "Praise the Lord, O my soul." May God continually bless Aunt Sallie. She is a good woman and seems to be good for ten years yet.

H. E. Waldrop.

GASTONIA.

It is with a sad heart that I try to tell through the *Herald* of Bro. Harvey Mainerd's fate!

On the twenty-fifth of August, 1913, Bro. Harvey Mainerd, who was a member of the Methodist Protestant church here in Gastonia, committed suicide! He was born the 17th of October, 1894, and shot himself on the 25th of August, 1913, aged 18 years, 10 months, and 20 days.

He leaves his father and mother, five brothers and three sisters, with a number of other relatives and friends to mourn their loss of one that is near and dear to them. It was with sorrowful hearts that we had to meet with him in the Union Grove M. P. church for the last time. He was engaged to be married to Miss Elthie Padaget, of Gastonia, N. C. He went to his work on Monday morning as usual, and he and the girl to whom he was to be married, the 31st of August were seen to have a brief conversation, about seven o'clock on Monday morning. He immediately left his work and went to his home, gave his mother the money to pay his debts, and immediately killed himself.

I wish to reveal to you all at this time a secret, which was this young man's aim in life. His purpose was to go to Elon College next year, and there prepare himself for the ministry. No one knew this but him and me. He revealed this to me the latter part of last year, asked my advice, so I advised him to go this fall, but he did not have quite as much money on hand as he wanted to begin with. In fact, he had decided to go there this year, and I had sent in his name to the faculty of Elon College, but he gave out going until next year. I had implicit confidence in him, and it seemed that he had the same in me. His morals were of the highest type, his motives were pure, far above the average young man.

Religiously speaking, he was the best, kind Christian hearted young man I ever knew.

The cause of his death is not positively known. It is thought that he and the girl to whom he was to be married the 31st of August had had a split up on Monday morning. Of course, this is supposition. May our heavenly Father bless and comfort the hearts of the bereaved, is my prayer.

With best wishes to the editor, I am

Fraternally,

D. M. Loy.

August 29,1913.

REIDSVILLE.

We held devotional services the eighth day of Mey, 1912, and I placed the first brick of the church. We dedicated it the first Sunday in June, 1913; would have been done in less than a year if we could have secured the lumber.

We have a membership of 46. There are between ten and twenty Methodist Protestants living in town who have not made up their minds to leave their home church. We have twenty-two families represented in the church; several, only one and two, and we are taking thirteen papers, *M. P. Herald*.. Every office of the church is well filled or filled with good earnest officers.

Our Sunday school numbers seventy. We have a good choir. They have paid pastor's salary quarterly and will pay up. They paid my help well. The Sunday school

keeps a surplus in the treasury. We have at Bethany church thirty-four families represented and eleven take our *M. P. Herald.*

Sandy Cross, seventeen families represented, several moved away. Two take *M. P. Herald.* Total membership in families as best I can get for the charge is sixty-three, members, 126. Total number of papers for the work, 26. I must say in closing the work I have had to do for the past four years has been too much for my strength. I went to Conference four years ago just out of an eight-weeks' spell of malarial fever. I am now under the doctor's care and fear I can not finish this year's work. If this work can secure a man for next year full of grace and work, the foundation is laid for him. We have $225.00 on interest since about the 15th of January, 1913, parsonage fund, and several are interested. Asking your prayers for wife and myself and family (wife is very feeble, too; the doctor has just now said wife had appendicitis; we are doing all we can to avoid operation),

Fraternally,

C. E. M. Raper.

THE POSTAL CARD

W. F. KENNETT, EDITOR

THE UNION QUESTION.

The question of the propsed union of the United Brethren and Methodist Protestant churches is one that is agitating the church from center to circumference at this time. I am sorry our people are not in a position to keep posted on this question—only the few who read both the *Methodist Protestant* and the *Recorder* are in a position to get the arguments on both sides of the question. Here the objection to two (general?) organs is very evident and the very fact that we have two papers has kept our own church from being as thoroughly united as it should be and may lead to a split in the church in the near future. A writer in the Methodist Protestant says:

"One of the great hindrances to the more rapid growth and development of the Methodist Protestant Church has been the lack of an effective superintendency. Another has been the lack of tangible unifying influences. Even in the matter of church papers we have had the divisive influence of two instead of the unifying influence of one."

It seems to me that all articles pro and con on the union question should for the information of our people on so important an issue, appear simultaneously in all the church papers.

Evidently the western Conferences are much more anxious for the union than are the eastern and southern Conferences. This is very naturally the case, because the United Brthren Church being strong in the West, weak in the East, and almost without membership in the South will make the western Conferences the chief beneficiaries by the union. The Maryland Conference seems to be very much divided on the question. Some of the leading members of the Conference are very strongly against the union and a Conference has been called by the president and standing district committee for the purpose, it is suggested, of influencing, by their example, the action of the many smaller Conferences which meet this fall.

Dr. Tagg, in closing an editorial in the *Protestant* says:

"The petition says that the Maryland Annual Conference, being the oldest and the largest of all the Conferences, should be heard before all the other Conferences have spoken. It is nobody's fault that the Maryland Conference meets in the spring, and all the other Conferences meet in the autumn months. Nor is that a good and sufficient reason for doing an unauthorized thing in calling the Conference together. It is true that the Maryland Conference is the largest, and that it has a right to be heard, but does the accident of holding its session in the spring deprive it of this or any other right? Would it not be more impressive and more dignified to wait for the proper time and declare itself in the consciousnes of its right, its strength and its influence? Does this indicate that it wants to express itself first that its action may influence the other Conferences? Does it want to defeat the union by precipitate action from an assembly with no legal authority to act?

"The Maryland Conference is entirely within its rights in opposing the union if it wants to do so and so is any Conference, but it is not within its rights by calling the Annual Conference together in a convention when no action was taken by the Conference to call such a meeting, and when there is no provision in the Discipline, nor any precedent in the past history of the church to justify the call?

"Suppose the commission had found speedy action advisable in negotiations with the Methodist Episcopal Church, which is also embraced in this resolution of the last General Conference, does anybody believe that a special convention of the Maryland Conference would then have been asked for or called?

"Brethren, it is not possible to do right by doing wrong. Union may be defeated by the majority vote of the church, and no one will concur more promptly in the church's decision than the editor of this paper.

"But to attempt to defeat it by extraordinary and unauthorized means is to take responsibilities that any Christian man ought to be slow to assume."

This editorial indicates something of the interest our people in Maryland feel in the question. There are two sides to every question and both sides should be carefully considered before a decision is made. The question to come up at our approaching Annual Conference is not whether the Union shall be effected, but whether the General Conference shall be called in extra session to further consider the question and to act on it so far as it has power to do so.

The question is a great one and should be carefully and prayerfully considered and it should be understood that the action of one Conference will in no wise relieve or lessen the responsibility that rests upon another Conference for its own action in the premises.

LOCAL CHURCH NEWS.

Our third quarterly conference was held in Palestine church Saturday, August 16. All the churches well represented. The reports showed progress along all lines. Bro. N. W. Gordon was found to be elected delegate to the Annual Conference and Bro. J. B. Ogburn was chosen as alternate.

UWHARRHIE CIRCUIT.

Dear President: We held our third quarterly conference at Canaan the twenty-fourth. All the churches represented but two; business transacted in the usual way. Finance is coming up better than any year since I have been on the work; they have paid up to date a little more than two-thirds of my general interests. That is more than has been paid in one year since I have been here. Bro. A. Ridge was declared elected delegate to Annual Conference; Bro. C. H. Hill, alternate. I feel the work is in good shape. I have held four meetings. We began at Flint Hill the fourth Sunday in July with Bro. D. A. Braswell as pulpit help. He did some good preaching and some very effective work. There were some conversions, some reclaimed, but not the result we hoped to see; but I feel sure that Bro. Braswell left some things with them that they will remember at Judgment. The next was Mt. Zion, first Sunday in August, with Bro. J. W. Hulin as help. It seems that he was at his best and did some very good practical preaching. We had a splendid meeting; about 12 conversions; only two joined our church. One great drawback to this work is after we catch the fish, some one else strings them. The next point was Cid, with Bro. Allred as help. We had a very good meeting here. Bro.

Allred did some good preaching and is a splendid revivalist. We had some 20 conversions; 6 have joined the church, and more will, I think. We were at Canaan last week with Bro. O'Briant; he did some very effective preaching for the results proved it, although there were obstacles in the way; but they were gotten out Thursday at 11 A. M. We had a good meeting almost every service, but it was a hard pull; had it not been for such effective preaching the result could not have been what it was. Bro. O'Briant had to leave us Thursday; but we had a service that night which resulted in ten conversions, so in all I think there were 18 converted and reclaimed and the church was greatly revived. The people all fell in love with Mr. and Mrs. O'Briant—they want you to come again. Mrs. O'Briant and Mrs. Trogdon seemed to fall in love with each other and enjoyed the week very much. Preachers' wives can sympathize with each other better than the women that have their husbands at home all the time to help control the children.

The meeting will begin at Piney Grove second Sunday in September, 11 A. M., only one service. Bro. Powell will be my help at this point. Pray for us.

Yours for Christ, Joel B. Trogdon.

ASHEVILLE.

The Labor Day sale at the Park yesterday was quite a success, although we did not do as well as we had hoped. When all the accounts are settled we will have cleared between $80 and $85.

We very greatly appreciate the gift of ten dollars from one of our members who is now living at Hendersonville, for the new church at Asheville. We are especially grateful because it represents a very great sacrifice on her part since she works in a laundry, and, like all laundry girls, does not receive very high wages. It, like the gift of Col. S. V. Pickens, which was noted last week, came unsolicited. These gifts show, what the preacher has been saying all along, that once the work of building assumes tangible form, the folks who are interested,—and their name is legion,—are going to help make the enterprise a success.

This report must go to press too soon to announce anything definite about the action of the committee concerning the plans for the church. A meeting will be help this Wednesday night to go over the preliminary sketch with the architect. Some of the committee have seen the plans and are delighted with them. Personally, I do not expect any likelihood of the plans' not being accepted. I am glad to tell you that the architect, Mr. T. E. Davis, who is a member of the Baptist Church, has donated his services in the making of the plans, only charging us for the cost of the materials used, which will not amount to more than three or four dollars. C. W. B.

CONCORD CHARGE.

We have been silent for some time but not idle. Our special meting at Fairview church commenced the first Sunday in August and continued until Friday night. There were about 40 conversions and reclamations, and 15 joined the church. Bro. Raper came to us on Monday and did good earnest preaching which was enjoyed by all who heard him. The people were glad to have Bro. Raper with them, and hope he will come again. Our third quarterly conference met in Concord church Saturday night before the second Sunday in August. The business was transacted in a spirit of love. Bro. P. J. Blackwelder was declared elected delegate to Annual Conference, and J. K. Foster alternate. Our work on this charge seems to be moving along nicely. Fairview church has a nice new organ. The good ladies of Concord church are planning to paint the church inside in the near future, they have most of the money in hand or pledged. We have received many tokens of kindness since our last report. We would like to mention each one who remembered us so kindly but space will not permit. May the Lord bless each one.

Fraternally,

Edw. Suits.

FROM LOCAL REPORTERS

HOBBS CHAPEL, GREENESVILLE CIRCUIT.

The appointment for the Ladies' A. I. was called in after being published and on the fourth of July I received a fifteen dollar check for mother and children. This was the largest contribution I ever had given me by one person in all my soliciting for any cause. On next day I went to the office to mail this and received another dollar from editor of our county paper for the cause who had favored me with the publication and a dollar by two persons at fifty cents each for the cause.

Surely I was made to see that my many efforts were worth while. Some time ago when I sent in my annual life pledge to the orphan's Home in addition to Mrs. Williams of 1910, the treasurer with his acknowledgement sent a card picture of this Home. I was made to feel glad as a contributor and solicitor for the grand building cause. I indeed think it a credit to the denomination and to all who took any part in the work.

Mrs. G. W. Pearson.

SILER CITY.

The third quarterly conference, Siler City Circuit, met with the church at this place Saturday, Aug. 30, with Rev. J. H. Bowman presiding, L. L. Wrenn, secretary. Good attendance, all the churches represented except Hickory Grove; sorry some of the members from there were not present. Pastor's report good and also the stewards'. The circuit is in good shape now, from all reports.

G. E. Matthews was declared elected delegate to Annual Conference, J. M. Ray alternate. G. E. M.

FLAT ROCK.

Our Pastor, Rev. W. F. Kennett, gave us a discourse of length last sabbath on "Satan". To me it was seemingly the best effort of his life. How so gentle and serene a spirit as his could know so much of his Satanic wiles is a mystery. But as no ground is too sacred for him, we are led to conjecture he encroaches on the ministerial realm too. I would I had the gift of reproduction that I might give this sermon in full, knowing that great good would come of it. He spoke of his tempting man ere the fall, on down through the centuries, of seven being cast out of one, and even trying to tempt the Son of God himself. Of his treachery, insidiousness, and the multitude of them. That he himself said we are legion, which means six thousand. If one can do so much evil what can six thousand not do? Banking up references upon references to his ungodly and defiant atrocities, deceiving us, the very elect themselves, and warning us again against his attacks. 'And Oh! he is so formidable a foe. It was indeed a grand sermon and we all need it. This sermon and one we recently heard on hell we wish might be published in every religious periodical in the United States to-day. So sorely this age needs this deep pungent preaching. Our whole ministry and the ministry of every church we are in touch with we would were empassioned and empowered as on the day of Pentecost by these thoughts Satan to resist and hell to escape. "Nothing can alter the responsibility placed on each soul."

That the dens of vice innumerable and universal might be destroyed.

But up against Satan's power and influence we place the following and bid you hope: Christ's own words, this your slogan, "Get thee behind me Satan" and he obeys. The Savior said with God's own affirmation, "All power is given unto me in heaven and in earth." (Referring you to first and second chapters of Hebrews to find how he obtained it.) And though he could bruise Christ's heel, Christ can bruise

his head. See? "For as much then as the children are partakers of flesh and and blood, he also himself likewise took part of the same. That through death he might destroy him that had the power of death, that is, the devil." Reporter.

CEDAR FALLS, RICHLAND CIRCUIT

Perhaps some will like to know what we are doing at Cedar Falls and I shall not hesitate in telling you that our special meeting began the third Sunday in August and continued until the Sunday following; and that we as Christian people have been laboring very earnestly in the vineyard of God trying to rescue those poor souls that knew not God in the pardon and forgiveness of their sins. And while we did not accomplish as much as we hoped for and prayed for, yet we feel that our labor was not in vain.

We had with us Bro. D. R. Williams of South High Point as pulpit help. He preached up until Thursday night and left us Friday morning, leaving Bro. J. F. Allred, of near Franklinsville, N. C., to assist our pastor, Bro. C. H. Whitaker, the remaining portion of the week.

Bro. Williams's sermons were strong and uplifting and so were Bro. Allred's. The church was greatly revived. There were seven reclamations and three accessions to the church. Still we feel sad when we look back and see so many that we labored and prayed for still in the ways of sin. May they yet see the dangers that are ahead and turn back before it is too late.

We were glad to have Bro. Williams with us and hope he will come to see us again. May God wonderfully bless him and his labor.

The new M. P. church that is about two miles south of this place is nearing completion, in which they are expecting to hold a special meeting sometime soon, probably about the first Sunday in October. In this we are very much interested and pray and look forward to a glorious revival. Christians, pray to that end.

Best wishes to the *Herald*.

Fleta Ferree.

BURLINGTON.

Our Sunday school attendance last Sunday was 186, a slight increase over the preceding Sunday.

The annual picnic for our Sunday school will be held next Saturday afternoon at the Graham Club House. The school will meet at the church at 1:30 o'clock and go in wagons and buggies, at 2:00 o'clock to the place designated. The entire school is invited to participate, and a joyful time is anticipated.

Our pastor, Bro. Davis, has resumed his work after taking a month's vacation granted him by the church. He gave us two splendid sermons Sunday

Bro. E. E. Curl, who has been an attendant of our Sunday school and church for some time, was received into the church by letter last Sunday morning. He formerly held membership with one of the churches of which Rev. G. W. Holmes is pastor. We gladly welcome Bro. Curl.

We were delighted and greatly benefited by a visit and interesting sermon from Bro. McCulloch, on Sunday, August 24th.

The writer had the pleasure of attending the protracted meeting at Glen Raven last Sunday afternoon. The pastor, Rev Geo. L. Curry, is doing the preaching. There is a great work to be done at Glen Raven, as only a very small per cent. of the people are identified with the church.

C. B. Way, Asst. Reporter.

Sept. 1, 1913.

SPRING CHURCH.

Our president was with us the past fourth Sunday and delivered a splendid and delightful sermon. He is very thorough. He looks into everything connected with the work. His visit was truly a blessing. Our special meeting commenced here the fourth Sunday in August and closed on Thursday following. Rev. Mr. Hutton was pulpit help. Result, four conversions, one reclaimed and one accession. The meeting was not what it should have been. The preaching was fine. Bro. Hutton expounded God's blessed words with so much power and earnestness that we cannot help but think he is truly a man of God. His sermons were very inspiring, yet there were many sinners he could not reach. There are many around Spring church who are yet unsaved; their friends, loved ones and pastor just plead and talked to them about their own souls, but they would not yield. Nannie Massey.

MORIAH, TABERNACLE CIRCUIT.

Our special meeting began Sunday, Aug. 24th,. Bro. Taylor from Winston-Salem and Bro. Kennett were our help. Bro. Kennett preached the opening sermon Sunday morning and it was a good one. Bro. Taylor did the rest of the preaching. He preached some good and practical sermons which were helpful to all. Everyone liked Mr. Taylor and it seems that he had just what it takes to elevate the Christian people and convince non-christian people to become Christians. There were six conversions and three joined the church. Our meeting closed Thursday evening, but we hated to see Mr. Taylor leave, for we feel very much indebted to him for our good meeting and hope it will be our privilege to have him with us again real soon.

Our Sunday school is moving along nicely. The Junior Baracas entertained the Senior Baracas and Philatheas at the most beautiful home of Mr. A. L. Plunkett Saturday night. Each class had its business meeting for the first thing, after which four of the Junior Baracas had in store for us a good debate. Then the crowd was invited to a long table in the yard decorated with golden rod and fern. Cake and ice cream were served. Everything was nice and all present seemed to enjoy it.

We are sorry to mention the sickness of so many of our friends. Miss Edna Sharpe is sick with fever. Aubrey Ramseur, who has had typhoid fever for over three weeks, is getting along very slowly. Mrs. Moser has been right sick and was not able to attend meeting. Mr. Jas. Kirkman, who underwent an operation for appendicitis, is improving very slowly. We are glad Miss Herati Coe and mother are improving speedily. We hope they will soon be able to worship with us again.

With love to the *Herald* and readers,

Lillie Sharpe, Reporter.

Sept. 1, 1913.

MT. CARMEL, GRANVILLE CIRCUIT.

Sunday school becoming alive again. Attendance and collection encouraging. The third Sunday night of August began our regular prayer services as usually precede our special meeting, which will begin second Sunday of September. Great interest, it seems, is being taken in these prayer and song services each Sunday night. Mr. Clarence Finch read Scripture Sunday night last to which place Mr. Vernon Faris volunteered for Sunday night next. The congregation seems to continue to increase. Really I believe a good meeting is expected. Pray for us.

W. Polk Garrett..

Sept. 2, 1913.

"I am just returned from what, practically, has been a four years' absence from my native land. And out of this unique opportunity for reaching a just estimate I can say faithfully here this evening that all over the world the men who are holding the crowds, the men whose labors are being signally crowned with success, the men who above all others are listened to and followed, are the men who stand foursquare on the Bible as the authoritative Word of the Living God, and who are preaching the unimpeachable divinity of Jesus Christ as Son, Saviour and Lord."—J. Wilbur Chapman.

Beware of the first drink.

Begun on page one.

a year and even more to do under other conditions.

Besides this, I stated on the floor of the General Conference in Baltimore that in my judgment our church had done all it could be expected to do until the U. B. General Conference had expressed itself; *and that I would not compromise our church by any action until after the U. B. Conference had taken action of some sort.* After I made the statements above mentioned our General Conference continued me on its commission to consider union; but, my dear Doctor, *not to unite anyhow.*

It is a fact that I saw no possibility of reaching so momentous a conclusion before the meeting of the U. B. Conference; but I did nothing to prevent it. It seemed plain to me that the thing would prevent itself.

If the U. B. Church did appoint a commission like ours to consider that subject I have not heard of it. I feel quite certain, however, that they felt sure of their ground; but the question with me was, whether the church, when it met in general council, attached enough importance to the matter to appoint a specific commission for that purpose. If they did, that part is all right; but I would like for some one to say so.

Now, Doctor, has their General Conference endorsed their action? If I had to answer that question with what light is before me, I would be compelled to say no. I see from the Methodist Protestant of June 4 that "The report of the Board of Bishops was as follows: 1. We recommend that this General Conference approve the syllabus of union—*subject to amendment* (the italics are mine) as it provides and commits itself unreservedly to the proposed policy of Union with the Methodist Protestant Church." I notice also after paragraph 7 in the same paper "A number spoke in opposition to the Union, and then Dr. Funk offered a motion for a test vote which seems not to have been taken."

Lastly I think I have been very fortunate in having met every minister in this part of the State and many laymen, but I cannot change my statement as yet—you know I yielded a possibility of one in a hundred, and the whole statement was one of belief. I think I know the people of our Conference pretty well and I feel sure there are no more loyal people anywhere; but I know them to be intelligent and conservative, and not to be moved by every "wind of doctrine." When they move they must be moved by reasons good and sufficient, and cannot be driven by any unseemly haste. Now as to the bishops. If I should ever belong to a church with bishops I expect to entertain them my very best as I possibly might "entertain angels unawares".

In closing I desire to express my very sincere appreciation of your friendship and to assure you that my love and esteem for you is in no whit abated and that what is written herein is intended to be for the very best interest of Christ's kingdom.

Wishing you much success, I am yours,

S. R. Harris.

QUARTERLY MEETING OF THE BOARD OF FOREIGN MISSIONS.

The Board met in the Baltimore Book Concern Building August 19th, 1913, at 10 A. M. All members present except Dr. Davis.

Letter from Dr. C. E. Wilbur, Editor of our Sunday School Periodicals, recently returned from a tour around the world, highly commended the work of the Board in Japan which he had examined very carefully. He stated, "I wish to say in a most unqualified way that I believe we have now in Japan more property and are doing more work for the evangelization of that interesting country than any other denominational Board has or is doing for a similar expenditure. I feel justified in making this statement, because I have not only seen our special field, but also all the leading missions." He was favorably impressed with the Japan Mission Conference, commended the reorganization of the work as published last year, indicated that now as never before missionary work is needed with indications that the nation will respond, and emphasized the paramount needs of our own enterprise whose prospects are bright.

A communication from the Japanese members of the Japan Mission Conference was read, expressing their "sincere thanks to the brethren and sisters of our mother churches in America for sending for so many years a great deal of money and so many missionaries for the evangelization of Japan, and have been supporting and assisting in many a way our young and feeble churches in Japan." Reference was also made to the California anti-alien law, and its possible effects upon Christian work in Japan, and expressed the hope "that our brethren and sisters of the mother churches in America will carefully think about it, and pray for it." The corresponding secretary was authorized to make appropriate response.

The need of a suitable building in which to conduct the religious work of the Nagoya College was brought most forcibly to the Board's attention, and several propositions were submitted to the mission in the hope of speedily meeting this imperative demand. The very life and future of that College depends upon buying more ground and erecting a chapel. The College has 423 male students enrolled, more males, I believe, than are in all our Methodist Protestant Colleges in America, and we have no building suitable for their religious training. $3,000 would build it. Who will give it?

Corresponding secretary was instructed to express the gratification of the Board over the good showing made by the different work and financial reports submitted by the mission.

Letters were read relating to the bequest of the late Matthew C. Crawford of Allegheny Co., Penna., a Presbyterian who became interested in our church, and made his will so that our Board shares, with the Board of Foreign Missions of the Presbyterian Church, in his estate.

There is no probability of a contest, and each Board will receive about four thousand dollars.

The Japan Mission Conference having requested the Board to return Rev. F. A. Perry to Japan, the Board unanimously decided to recognize the request, and to assure the Conference that it is our earnest desire to comply with their wish, and will do so just as soon as we are able.

Treasurer Klein presented his work report, which was approved, and his financial report, which was referred to the auditing committee.

This committee later reported they had found the acounts correct, and certified to by a competent accountant, and commended him for the manner in which the accounts are kept.

The Japan treasurer's quarterly report was found correct by the auditing committee.

In the educational department the Tokyo School for the Blind had an attendance of 30, many of whom attended the religious services of the church. The school shares the rented house used by the church, and larger quarters are needed for both in separate buildings.

The Yokohama School reported an enrollment of 201 with several applicants for baptism, and attendance at services better than last year.

Nagoya College reported a few changes in teaching staff, chapel services filled the house, one student baptized, and number deeply moved. Enrollment 423 male students.

In the evangelistic department a continued revival with twenty accessions, and 80 to 90 enquirers, at Isebara charge. A fruitful field.

Two Tokyo pastors opened new preaching places with interest good, and will be feeders to their churches.

A pastor with six appointments conducts

a small school besides. In other parts of our territory baptisms have taken place, enquirers have increased, and prospects are brighter than ever.

I appeal to the church to pray for our workers, and give more liberally to this great work now restricted for want of funds. Fred. C. Klein, Cor. Sec.

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Adrian, Mich.

A YOUNG DISCIPLES' CLASS.

One of the most practical and effective plans for meeting the need of the children for a practical and practiced religion is through having a class on some week-day afternoon. This should be led by the superintendent of the department, and should include all pupils ten, eleven and twelve years of age, and any under ten who earnestly desire to come. The name of the class indicates in some measure its purpose. Those who come are to be disciples or learners, and the material for study is to be the duties, pleasures, opportunities and tests of their everyday life. The great question for each child to answer is, How ought I to meet those experiences? That is, How should I do my work? What is the right way to play? What is study for? What are my home duties, and how ought I to perform them? By having the children make a list of their daily activities and, taking one of these at a time, helping them to decide for themselves the laws that should govern it, you can lead them to see the practical bearing upon life of the truths that are taught Sunday by Sunday. This method is most effective because through it the pupil is led to make his own application.

PRACTICAL SUGGESTIONS FOR RALLY DAY.

Here are some helpful pointers for your Rally Day service.

The rolls of the school must be gone over to ascertain who have been absent, who have dropped out of the various classes. Invitationsshould be prepared for these various persons, and especial efforts should be put forth to bring into the school on Rally Day those who for any reasons may have dropped out of its ranks. Often personal messengers are the most effective agents in accomplishing this. In addition, those who may possibly become members of the school should be invited to be present at the services. Above all, the parents and the friends of the children whose names are on the Cradle Roll and the members of the Home Department should not be overlooked. Frequently great good is accomplished by inviting former officers, former workers and former members of the school to the Rally Day services. Loving associations are thus revived and a spirit of devotion and loyalty imparted to the school.

After the working out of the details as to who shall be invited to the services, attention should be paid to this thought; How shall we make our Rally Day services mean something to the largest posible number? There are the members of the elementary grades to be considered; the adolescent boys and girls must be thought of; the seniors and adults must receive due attention. This means earnest thought expended on groups of members of the school as well as on individuals. The result of this thought ought to be a program that is varied in its features and impressive in its aim. Stiffness and one-sidedness should be avoided.

We have just the kind of a Rally Day program that fits these sugestions. It is the best we have ever produced. Already thousands of copies have been ordered. Send for your supply today. The programs are free. Send all orders to C. H. Hubbell, Adrian, Michigan.

CHILDREN'S HOME—FURNISHINGS.

Since making my last report, Granville Circuit authorized Rev. N. G. Bethea to say to us that they will furnish one $75.00 room in the Home. Mt. Pleasant Missionary Society and the young ladies of the church send us $21.66 in cash to go towards furnishing the Home. High Point, S. S. and church, gave $55.05 to pay for furnishing the Home.

I would like to say that there are several rooms that have not been taken, also we need cash for furnishings that we were compelled to have which we went in debt for. I hope that the good people throughout the church will come to our help and help us to pay off this indebtedness.

With best wishes to you all, I remain,
Very truly,
J. R. Reitzel, Sec.-Treas.

DAY AT OUR CHILDREN'S HOME.

Saturday, August 30, Mt. Lebanon Sunday school boarded the train for High Point, bound for Our Children's Home for a picnic, and to see the Home and enjoy a few hours with Bro. and Sister Garrett and the children. We had promised to meet the train in High Point with our car, but heavy rain put us out of business and our car was at the wrong end of the road, but Capt. A. M. Rankin and Dr. J. R. Reitzel and a Mr. Robbins came to our rescue and with their cars conveyed part of our people out to the Home and back free of charge. With this assistance and some hired car service which was very reasonable in price, we reached the Home where Bro. Garrett had ready a table suitable for a picnic. Well, the ladies spread our dinner on the table and soon we were enjoying a dinner with Bro. and Sister Garrett and the children. Dinner over, we asked Bro. Garrett to state to our people some of their needs, after which our people put in a hat collection $11.30 for the Home. Mt. Lebanon Sunday school have been for some time giving the children their collection one Sunday in a month. Now they have seen the Home and the children, they came back Home feeling proud of every penny put in this investment.

Bro. and Sister Garrett deserve the support of every M. P. in the North Carolina Conference. They are taking much interest in the Home. We note marks of improvements in the grounds, yard, etc., since our summer conference met there, which shows that they have been busy.

We note, too, that the girls of the Home are taking some pride in the work assigned them. They were busy showing us through the cook room and dining hall. We could write more, but this letter might be too long, and Peter Slewfoot might say it ought to go to the waste-basket.

But before we close we wish in the name or Mt. Lebanon Sunday school to thank Bro. Garrett for his hearty reception. He met us at the train with the horse and wagon and caried our dinner and some boys out to the Home. Also Capt. Rankin, Dr. Reitzel and Mr. Robbins for the assistance. We will never forget you.

J. B. O'Briant.

REPORT OF SUPT. CHILDREN'S HOME FOR AUGUST.

My first month's work as superintendent of the Children's Home has been very pleasant and encouraging. The children are bright, industrious, and cheerful. They seem to appreciate the new Home and the support that is given to us. If you could only see these promising boys and girls and this commodious building you would be proud you had made a donation and would want to give more. I was so much encouraged when I received the first check. It was a most generous gift from our good friend and brother, S. V. Pickens, Hendersonvile, N. C. Bro. Pickens has been a close friend to our children at Denton, N. C., and now since our field has broadened he is increasing his donations. I wish the church could see as this brother does that the Home has enlarged opportunities.

I never receive a contribution from a church or Sunday school that I am not reminded that here are the gifts of the children and perhaps some father or mother has denied himself or herself something to make this gift. Parents, you are training your children well when you teach them to help care for those in need.

Saturday, August 30th, we were all made glad when Mt. Lebanon Sunday school, Randleman, N. C., came with a bounteous dinner which we enjoyed with them. They were so well pleased with the Home they made a substantial donation for it and agreed to picnic here again.

S. V. Pickens	$25.00
Fairfield S. S., Guilford Ct.	.71
Mitchells Grove S. S., Guilford Ct.	8.94
J. H. Snotherly	5.02
Welch Memorial S. S., High Pt.	5.13
Lebanon S. S.	2.21
Whitaker's Temple S. S.	3.00
First M. P. Baraca Class, Thomasville, N. C.	4.85
Mt. Lebanon S. S.	1.50
Julian S. S.	3.55
Bethel, Randolph Ct.	5.81
Brown Summit S. S.	2.52
Friendship, Mt. Hermon Ct.	15.00
Alamance Union Church	4.75
A Friend	1.25
Whitaker's Chapel S. S.	10.00
Union Chapel S. S.	8.94
Chestnut Ridge S. S.	6.00
Piney Grove, Siler City Ct.	.77
Level Cross S. S.	2.83
Mebane S. S.	5.00
Mrs. E. M. Coles, Mila, Va.	2.00
Mrs. Jno. A. Howard, Great Falls, S. C.	5.00
Eden S. S. No. 3, Halifax Ct.	5.00
Asheboro S. S.	4.00
Pinnacle S. S.	2.03
St. Paul S. S., Greensboro N. C.	1.50
Rehoboth S. S., Granville Ct.	8.00
Juniors, Gordon Place M. P. Church, Kansas City, Kans.	1.50
Infant Class, West Lafayette, O.	.50
Mt. Lebanon S. S., Randleman	11.30
W. C. King, Why Not, N. C.	1.00

We have received donations from the following:

Miss Lula Pritchard, Asheboro, N. C., three dresses, one shirt waist, one pair slippers.

J. Norman Wills, Greensboro, N. C., three pictures.

The Misses Parsons, Guilford Ct., apples, Thos. Kinney, tomatoes, Mrs. J. J. Welch, tomatoes, W. P. Pickett, melons and pears, R. W. H. Stone, Greensboro, N. C., one bbl. flour. Mrs. T. F. McCulloch, Greensboro, N. C., snap beans, Mrs. Hettie Amick, Liberty, N. C., snap beans, Mrs. J. F. McCulloch, Greensboro, N. C., one over coat, coat and vest, two waists, and J. H. Pritchard, beets and tomatoes.

We are very grateful to you for all you have done. May God bless every one of you for what you have done.

Yours for the fatherless,

H. A. Garrett.

P. S. Please give name of your S. S. and circuit when sending in your contributions.

WHAT DO YOU KNOW ABOUT THE CHILDREN'S HOME?

It was one of the pleasures dropped into the writer's life (which we think so often are incidental, but in reality the same God who talked with Moses on Sinai, with Jacob, Abraham, and all of the patriarchs at other times is the giver) to be permitted to accompany the Grace M. P. Baraca Class over to the Children's Home one evening and for the first time to view the building and look the grounds over. What do I think of it? Well now, it is utterly impossible for me to express it in words, and I have made a poor effort in dollars, up to this time, but if God spares my life, I am going to keep on talking and paying dollars as much as I possibly can to this great enterprise of our Church.

Our building committee has shown fine tact and skill of judgment in the plan and arrangement of the building; I do not see how it could be improved upon. The lay of the grounds and location is one of "Old Nature's" best, for our Brother Garrett to take up and put his frugal skill to work and see that the needed shade trees and every sprig of grass is started to growing the right direction. Yes, Grace Baraca Class must go up there sometime and plant out a class tree with suitable ceremonies; pick us out a place, Brother Garrett, and reserve it.

While sitting and writing this piece I can, with very little effort, look into the front yard of more than a dozen homes, most of them blessed with little children, some of whom I can now see playing on the lawn, all happily cared for by parents now living. We have been constantly reminded in the past of the unfortunate day which has come to many in the loss of good parents, and our churches have been so long in getting far enough removed from paganism to see our duty and happy privilege to provide a place for these unfortunates, where they can be taken care of, reared and educated after the manner of our best Christian homes. God has made it possible with most of us to make enough to support ourselves and families and spare something for such noble work as this, on the outside, and may no one make the fatal mistake of not availing themselves of the opportunity.

Aside from the duty of our church taking up and doing this important work, it bids fair to do more for our church in bringing our people together and demonstrating what power there is in unity, and futile to attempt to do things of public interest if we are not united as an organization. Only a few Sundays ago in one of our villages in the State, I have been reliably informed that the Philathea Class in our church passed around a subscription paper and very soon had forty dollars subscribed for the Home, and this same class had done nobly in contributing to the purchase of comfortable seats for their church after having taken an active part in repairing and enlarging the church building. Pay it? Yes, they will, and they all are young girls who work for their living. If our whole church membership of the state of North Carolina, not saying anything about our interested people of other states, were to rise up and do as well as these girls are doing, in proportion to their strength, we could endow the Children's Home and put the financial question to rest and go on doing other great works, which we can do with ease when united and the whole church striving to do the Master's will.

We are hearing much said about church unity, and have heard it talked for a good many years. We are unable to say just how much or how little good may be accomplished by denominations uniting, but we do know if our whole church membership as it now stands will truly set themselves right with God, and be absolutely united in every noble Christian enterprise of the Church, we can do (I am afraid to say how much more for fear of saying too little) at least four hundred per cent. more than what we are doing. Yes, the fertility of the church would be so much increased, that like the progressive farmer who once could only produce eight bushels of wheat to the acre can now produce twenty-five bushels on the same acre just as easily as he could the eight.

I wonder if there is one church in the whole North Carolina Conference which has not done or promised something for our Children's Home; if any one knows of such a place, please let us know so we can confer with their pastor to arrange for a genuine revival of religion in that community.

J. M. Stone.

—A blockade distillery near Randleman has been captured.

AHEAD OF THE FLOOD.

"I have got it, mother," cried Roger Whitney as he rushed into the room where his mother was busy sewing.

"Got what, my son?"

"The position I have been looking for so long that will allow me to go on with my studies. It was just the oddest chance, too."

"Nothing is chance, son. But perhaps you had better tell me about it," she answered quietly.

"Just what I am trying to do. I was in the store this morning when Mr. Hawley came in. 'I hear Marshall is going to leave you,' said the clerk. 'Yes, he has got a good position. Of course I could not afford to keep him now that he has the business learned. I wish I could find some good, trusty schoolboy that would sleep in the office nights and help out after and before school when we are busiest. It would not be a hard place, for they are seldom called in the night excepting when some one wants the doctor.' When he went out, I followed him and asked him if he thought I would do. He seemed surprised at first and then he said he believed I would. He said I might try; and if I liked the work, he would give me a chance when I was older to learn the business, just as he had Marshall. It is a good business, mother, and good pay, and I believe I would like it. The work will not be very hard, and he will give me fair wages too, enough to help so you need not work so hard, and I could easily keep on with my schooling. I told him I must talk with you before I decided, and he said that was right. 'Always talk everything over with your mother, lad, and you will never go far wrong,' was what he said."

Mrs. Whitney gazed at the flushed face of her son, and she sighed, but smiled at the same time. The sigh was because they found it necessary for him to begin so young his struggle with the outside world. When her husband died, he left them with nothing but a thousand dollars insurance and some of that went to pay his last expenses, and she was obliged to work, although not very strong, in order that they might eat. Roger was sixteen now, though small for his age; but if he was to keep on with his schooling, he must do something to help, for expenses were growing more and power of earning less. Yet she smiled into the eager face of her boy as she said gently: "Now tell me just what would be expected of you, Roger."

"You know, being a small place, mother, they have only one girl to attend the board. During the day Marshall was helping both outside and in and slept at the office. Mr. Hawley himself helped during the busy time night and morning. I will be expected to go after school and help, with an hour for supper, and then to sleep at the office. Mr. Hawley says I can study some after eight in the evening, as they are not usually busy after that, and he usually stays until nine himself. Saturday I am to stay in the afternoon and let the girl have a half day off."

"The only part I do not like is your having to sleep at the office," answered his mother doubtfully.

"Mr. Hawley says there is no danger. When he leaves, the office is locked, and I am not to allow any one to enter after that. This is understood and the company's order."

"I suppose we must accept it and be grateful; but, remember, it is quite a responsible place, and never forget to do your whole duty, no matter how hard it is."

He laughed boyishly as he gave her a hearty hug. "I am sure not to forget my duty, mother. You tell me about that too often for me to forget."

The next week Roger took up his duties at the telephone office, and they proved to be very easy for him—in reality, not so hard even as he had anticipated. Perhaps a part of this fact was because he took to the work and liked it and never seemed to drag. When evening came, to be sure, he missed the companionship of his mother; but sometimes she came to the office to sit a while, as Mr. Hawley encouraged her to do. "I do not wish Roger to be without the influence of his mother," he said earnestly.

So the year passed and spring came, and Roger began to be Mr. Hawley's right-hand man in many things, for he found he could be trusted absolutely. Then came the great floods that every one read about, that laid waste so many homes along the Mississippi River. The people, however, in the little village of Clair did not worry very much, for they felt quite secure. It had been years since the mighty river had gone on a rampage there, and they felt sure that with all the precautions taken there was no danger for them at least. Guards walked along the levees both day and night, and every point possible had been connected by telephone.

Days passed as the water crept higher and higher. From the country north of them they began to hear of the damage that the flood was doing, but they always thought that the water would not rise high enough to harm them there. But it crept on. The guards were becoming more and more vigilant, and the people near the levees looked a trifle anxious. Of course it had been bad years before. Then it rained more, and the rain softened the embankment, and it became harder to repair a leak if one occurred. It was Saturday afternoon, and Roger was in the office alone. The girl had gone home and Mr. Hawley had ben called to a neighboring town on business.

"Sorry to leave you alone today, Roger. Still I do not think there is any danger. I will get back as soon as posible; and if you had rather, I will have Nora stay with you this afternoon."

"By no means. No use depriving her of her holiday. I will be all right," answered Roger with confidence.

He was not very busy during the afternoon, and there had been no calls for some time, when at about three o'clock a drop came in.

"Number?" asked Roger.

"This is the operator at Clair?" came a hurried voice.

"Yes."

"The levee is down seven miles above you! I must ride for my life! Warn every one!"

That was all, but it left Roger for a moment stunned and inactive. Then he sprang toward the door. He must save his mother at all costs, when just as he reached it, it seemed as if her voice spoke as clearly as though she had stood at his side: "Never forget to do your whole duty, no matter how hard it is." What was his duty? If he went, how many might lose their lives? And, besides, Mr. Hawley had left him at his post. Was it not his duty to stay there? For a minute he wavered; the next, and a white-faced boy was back at the switch-board.

Call after call went over the wires. With determination his brain seemed to clear, and he called those nearest, warning people to flee and only waiting to see that they understood before ringing another number. Never once after that first moment did he waver, as with set face he sent out the warning messages. The flood had been slow at first, but it increased rapidly; and before darkness set in it was creeping through the village streets. Darkness came, and the lonely boy, who was staying bravely at his post, could hear the rush of the waters. That was not all. As night wore on, he could hear the frightened cries of the people, and logs and other debris came sometimes with terrible force against the building. He wondered if it would stand till morning, and if this, one of the strongest buildings in the town, was so shaken, what about the frailer residences?

He did not dare think—had not dared to after the first. He simply kept feverishly on at the calls, sending the warning cry farther and farther on.

When morning broke at last and Mr.

Hawley reached the telephone office in a boat, he found a boy worn and hollow-eyed, but still at his post.

"You poor, brave boy!" he said.

But Roger, staring at him, did not understand. He uttered only one word, "Mother."

"Safe, and waiting for you. And you will never know, he added, "how many owe their lives, perhaps, and certainly such of their property as they have been able to save to your bravery."

But it was not until Roger laid his head, with a sob, of which he was not ashamed, on his mother's shoulder that the full horror of that awful night swept completely over him, and he heard her say as in a dream: "A friend had called for me just before the flood broke, and we had gone riding. So I was not in the village at the time, but the minute I heard I kept praying for my boy and that God would help him do his whole duty."

"And he kept me, mother," said Roger energetically as he remembered that one dreadful moment when he had been tempted to desert, and saw that he could not have aided his mother if he had. "He surely kept me."

"Of course he did, and he always will if we trust him," his mother answered wisely.—*Irma B. Matthews, in Michigan Christian Advocate.*

WHEN MARIGOLD HELPED.

"Come, Merry Gold!" called father. "Breakfast is ready."

"I don't like that name," Marigold said to herself. "I'm tired of being just a streak of sunshine, as father says. I want to be useful. And I'm going to be, too. I'll begin this very day."

As Marigold went down-stairs to breakfast, she thought, "I must begin with father before he goes to business. I'll slip his newspaper into his coat pocket. He'll like to have it rolled up neatly."

"Why, here's the morning paper," said her mother, after breakfast. "Your father has forgotten it."

"Dear me," Marigold exclaimed, "I must have given him the wrong one! This isn't a very good beginning, but I'll not give up. What shall I do next?"

She turned and caught sight of grandma knitting by the window; the bright sunlight was streaming into her eyes.

Marigold sprang forward to lower the shade.

Crash! Down came the roller, shade and all. Marigold had forgotten that this was the one that she had been told to touch gently. Mother had to use the step-ladder, the hammer, and the tacks before she could get the shade back into its place.

"I'm afraid I'm not being a help at all," Marigold sighed. "I've tried twice, and so far I've been only a bother."

She wandered up-stairs. The door of Cousin Alice's room stood ajar. On the bed lay a pretty, thin muslin dress trimmed with narrow lace. Marigold noticed that a yard or so of the lace was hanging from the flounce.

"Cousin Alice must be getting this dress ready for a party," thought Marigold. "Wouldn't she be surprised to find it all mended when she gets home from school?"

So Marigold got her work-box and set to work sewing on the lace with as fine neat stitches as she knew how to take. Cousin Alice found her there a little later.

"Why, Merry Gold, what are you doing?" she exclaimed. "I was ripping the lace off that old dress to trim something else."

Marigold rushed out of the room to hide her tears. She had sewed long and careful to please her cousin, and again she had failed.

"It's no use. I'm not going to try any more!" she sobbed. But Marigold was a determined little girl, and after a lively romp with Chum, her pet spaniel, she felt like her merry self.

"I will try again," she declared, "but this time I'll be sure to find something really useful to do."

Marigold looked into the kitchen, and saw yesterday's ironing still hanging on the rack.

"The very thing!" thought Marigold. "I've heard mother say again and again that she disliked putting the clothes away more than any other part of the housework. I can't make a mistake here."

So Marigold separated the clothes into neat piles, and carried them upstairs. All went well until she started with the last load; a little white dress of her own on top. She did not know how it happened, but at the head of the stairs she discovered that the dress was gone. She found that it had slipped off into the coal-hod, and that was quite hopelessly smudged with black.

"It will have to be done all over," said Marigold, sadly.

She was going up to her room to have a good cry over her failures, when grandma called to her, "Would a little girl who was very thoughtful of her grandmother's old eyes like to hear a story?"

Marigold's favorite story was drawing to a close when Cousin Alice came into the room and dropped something into her lap. It was an oddly shaped little needle-case that Marigold had often admired.

"Marigold takes such pretty stitches," said Cousin Alice, "she needs this more than I do."

"And so I can depend on my Merry Gold's having my paper ready every morning," father said, when he came home.

Marigold hung her head. "I'm sorry that it was the wrong one," she whispered.

"The wrong one!" father repeated, in a surprised tone. "I was too busy to open the paper at all. I only knew that little daughter put it into my pocket."

Bedtime was the first chance that Marigold had to tell mother about the soiled dress.

"But having my little girl trying to be helpful makes up for the accident," mother said, as she gave her the extra kiss.

"I thought that everything went wrong, and that I wasn't any help," Marigold murmured, "but after all, I believe I'll keep on trying."—*Rebecca D. Moore.*

TIT FOR TAT.

A popular and talented pen-and-ink artist received the following printed circular from an automobile firm:

"You are cordially invited to participate in our grand $100 prize-drawing contest. Each participant may submit one or more drawings advertising our automobile, and the winner will receive a grand prize of $100. Drawings must be sent prepaid, they must be original, and all unsuccessful drawings will remain the property of the undersigned."

Now the artist, who can hardly be persuaded to make drawings at $1,000 apiece, smiled over this printed circular. Then he took a sheet of note paper, and wrote to the automobile firm:

"You are cordially invited to participate in my grand $10 prize automobile contest. Each participant may submit one or more automobiles, fully equipped, of his own manufacture, and the winner will receive a grand cash prize of $10 in gold. The automobile submitted should be brand-new, and must be shipped freight prepaid to New York. The unsuccessful automobiles will remain the property of the undersigned."—*New York Tribune.*

——"Why, Bridget, you surely don't consider these windows washed," said the lady of the house reproachfully.

"Sure, I washed 'em nicely on the inside, mum, so we can look out," replied Bridget, "but I intintionally lift thim a little dirty on the outside, so thim ignorant Jones children nixt door couldn't look in."—*Everybody's Magazine.*

—Rev. W. R. Lowdermilk, with his father-in-law, Mr. Richey, of Easley, S. C., and his brother-in-law, Mr. Davis, were in our office on Monday. We were sorry to learn that Bro. Lowdermilk is suffering from laryngitis and that his physician has told him he must stop preaching for a time.

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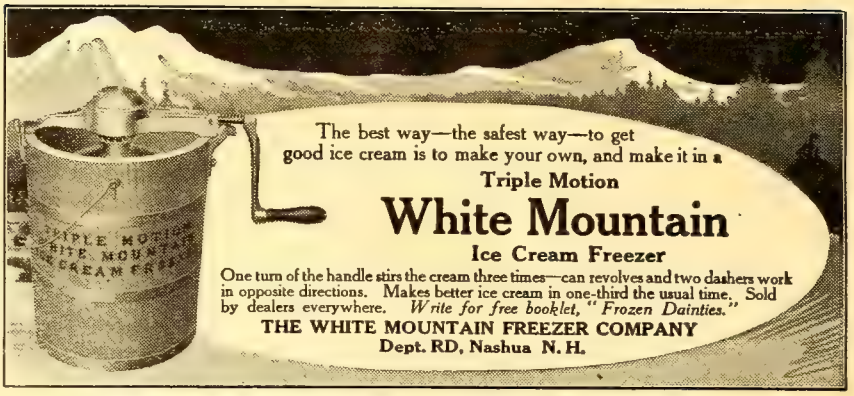
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DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

DIED.

Bevill.

Mrs. Jane Bevill, one of the oldest residents of Guilford County, was born May 24, 1827, died August 2, 1913. She was the widow of Spencer G. Bevill who died about tweny-five years ago. She leaves six children,—four sons and two daughters. She was a faithful member of Fair Grove M. P. church for sixty-five years, but for several years has not been able to attend church very often. Funeral by her pastor, W. F. Ashburn. May we all so live here that we may meet our loved ones who have gone before. A Friend.

Ferguson.

Martha Ferguson was born May 29, 1835, and departed this life August 2, 1913. She professed religion in early life, joined the church and lived a faithful Christian to the time of her death. She had four children in heaven. She leaves a husband, two daughters and one son to mourn their loss. She called her people and friends to her bedside and told them all to meet her in heaven and told her husband to meet her in heaven and told her husband to select a chapter and the text for her funeral and where she wanted to be buried. On the first Sunday in this month she was followed by a large crowd to Orange Chapel church and Bro. Holmes preached the funeral to a packed house and her body was laid in the grave-yard at Orange Chapel church to await that glad morn when we shall all be changed in the twinkling of an eye. She was the wife of Rev. P. A. Ferguson. May God give his grace to the bereaved family and relatives in such measure that they may humbly say, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." May they so live that they will be ready when the summons comes to them is the prayer of the writer. A Friend.

—J. George Hanner, a prominent attorney of Siler City, died on Monday of typhoid fever.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

5.50 daily, Birmingham Special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; 0. F. York, P & A, Greensboro, N C.

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POPULAR EXCURSION TO RICHMOND, VA., VIA SOUTHERN RAILWAY, TUESDAY, SEPTEMBER 9th, 1913.

Southern Railway will operate annual September excursion from North Carolina territory to Richmond, Virginia, on Tuesday, September 9th, 1913.

Special train consisting of first-class coaches and standard Pullman sleeping-cars will leave Charlotte, N. C., at 8:00 P. M., Tuesday, September 9th, arriving Richmond, Va., 5:00 A. M., following morning.

Returning, tickets will be good on any regular train leaving Richmond up to and including trains of Friday, September 12th. Passengers from branch lines can use regular trains connecting with special train at junction points. This will be the last excursion of the season to Richmond, and will be a first class trip in every respect. Three whole days and two nights in Richmond. Ample time to visit the many attractions in and around this magnificent City.

Following low round trip fares will apply from points named:

Greensboro, N. C.	$3.50
Guilford College, N. C.	3.50
Liberty, N. C.	4.50
Cedar Falls, N. C.	4.50
Madison, N. C.	3.50
Ramseur, N. C.	4.50
Gulf, N. C.	4.75
Siler City, N. C.	4.50
Climax, N. C.	4.10
Browns Summit, N. C.	3.50

Proportionately low round trip fares from other points. For further information, Pullman reservations, etc., see any Agent Southern Railway, or write—

R. H. DeBUTTS,
DIVISION PASSENGER AGENT,
Charlotte, N. C.

WHITNEY NEXT TO NIAGARA.

One of the greaest enterprises in our country for developing electric power from water power, if, indeed, it is not to be the very greatest thus far, next to Niagara, has been commenced on the Yadkin River, at Whitney, N. C. This historic river narrows at this point from 1,800 feet to sixty feet, where its deep torrent rushes through a gorge. Here it is to be harnessed for production of at least 150,000 horse-power. The cement alone for the dams and other features of this plant will cost over $1,000,000, being one of the largest orders following those of the New York tunnels. The power-house will be about 600 feet by 1,000 feet. The greatest portion of the power will run a vast aluminum plant which will occupy eighteen acres in the immediate vicinity, to be financed and operated by a French company with a capital of $10,000,000. There will be a surplus of power to drive shops at a distance.—*Cincinnati Enquirer.*

—Terry Sharpe, wife and daughter, recently visited Mrs. Sharpe's parents in Washington, D. C.

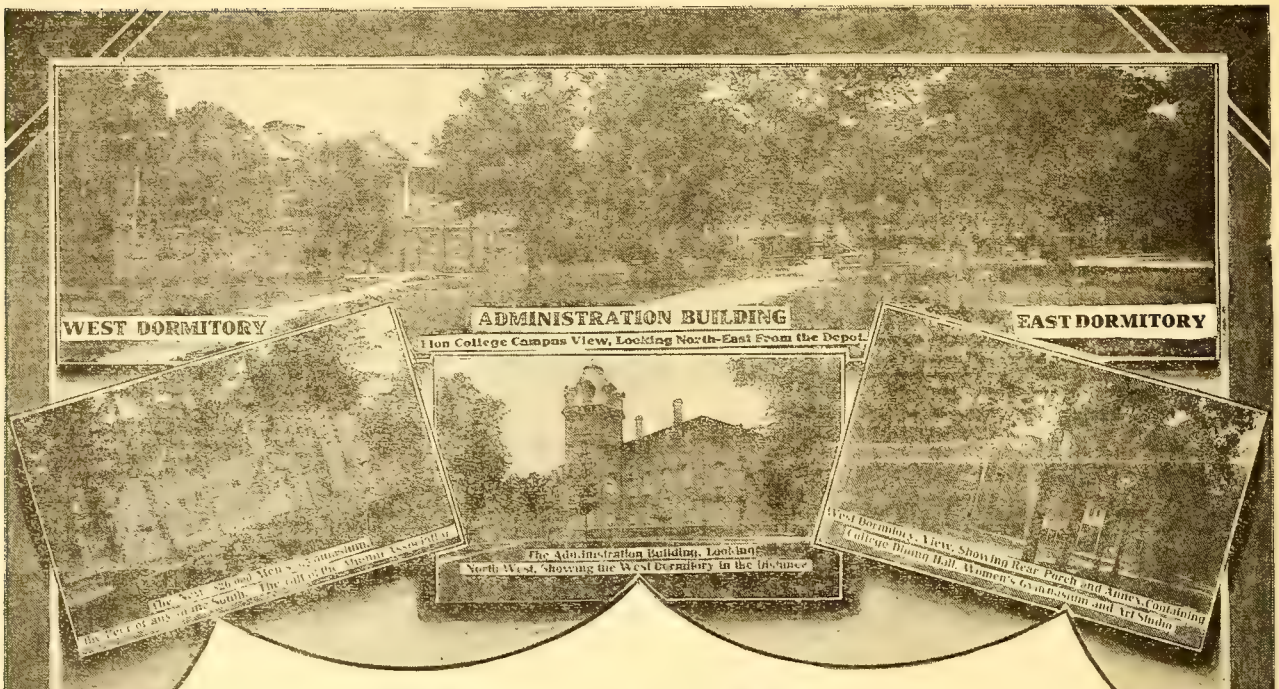
—A meteor fell into the river near Fall River, Mass., last week, with a fearful crash. Windows were broken in the vicinity, and a merry-go-round nearly two miles away was set going by the jar.

—Prof. Simpson went to Pittsburgh, Pa., over thirty years ago and obtained $500 for Yadkin College from a Mr. Thaw. He is said to be the father of Harry Thaw. If he had given all his money to colleges, Harry might have been a much better man.

—The first woman judge in Norway was appointed at Hammerfest, Aug. 22. She is Ruth Sorenson, thirty-six years old and unmarried. She qualified as a lawyer in 1900.

—Opium to the value of $60,000 was publicly burned at Tientsin, North China, June 5, in nine great iron caldrons. Music was provided by a band, and great enthusiasm prevailed. Addresses were made by Commissioner Liu, Mr. Chang Po Ling, and Mr. E. W. Thwing, who is secretary of the International Reform Bureau in China.

—The National Negro Business League, in annual sesion last week in Philadelphia, in an address to the public setting forth the achievements of the race during the fifty years of freedom, stated that the possessions of the negroes in the United States amounted in value to $700,000,000, exceeding the possessions of the white peasants of Russia. The address further stated that the 4,500,000 negroes at the beginning of the Civil War, of whom 3,600,000 were slaves, had increased to 10,000,000, that illiteracy had been reduced until now only 30 per cent. of the negroes were illiterate, and that the race owns 20,000,000 acres of land.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance

Elon College

For Both Men and Women

Elon College, North Carolina

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Methodist Protestant Herald.

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VOLUME XIX — GREENSBORO, N. C., THURSDAY, AUGUST 28, 1913. — NUMBER 40.

METHODIST PROTESTANT HERALD.
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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—We would like to caution any who need it against arbitrarily taking position regarding the church union proposition. It is true we should take position some time, but it is better to give oneself all the time there is in a case of this kind. After one has announced himself in favor of one course rather than another, he is restrained by a desire for consistency from doing what he might have seen proper to do had he waited till all the evidence was in. Every one should know and be ready to say that he will not abandon his principles or do violence to his convictions, but one's convictions may be changed, and one's principles may be seen in a new light. Let us rather seek and pray for more light and more love and for the grace to endure and for the courage to do what may be required in the way of duty. Christ is the Head of the Church, not you, not I, not any other man or body of men. What Christ wills is best, and in this great and grave matter, every true disciple of Christ will wish to know and do what Christ would have him do.

—The editor went to Burlington last Sunday to preach while Bro. Davis persisted in his vacation. He had returned, and was present in the Sunday school and preaching service. We thought him an unusually good reader of hymns, and we would have preferred to hear him preach, but had to carry out the program. We have visited this church occasionally for years, and we note signs of progress nearly every time we go. Since Conference the Sunday-school rooms have been decorated, and are now among the largest and handsomest in the State. We thought the Junior Philathea room a gem. The color on the wall makes it attractive to us, but we were told the Juniors didn't like it. Too bad! The congregations improve, too, in the church service. Evidently our church in Burlington is meeting a need and filling a place. Bro. Davis said that there is harmony in the membership and that the spiritual condition is good. At the close of Sunday school, Bro. Rogers, Supt., brought up for decision the question (so momentous to the boys and girls) as to where and when the picnic should be. It was earnestly considered and decided by an almost unanimous vote. We left Burlington with a feeling of hope for the church there.

THE UNION QUESTION.

My good friend, S. R. Harris, whom I dearly love—and who is worthy to be loved, has been asked to write on the "Union" question, but says he "has little to say". What he did say was unfortunate. He was appointed a commissioner to negotiate for a union, not to defeat it. If the basis of union is wrong—he with two others stayed away from the last meeting of the commission, when the final draft of the Basis was made. Certainly he should have been there.

Is it not a fact that Bro. Harris was one who tried hard to prevent reaching any conclusion? Is it fair to continue to say that the U. B. commission was not authorized to act? Has not their General Conference since then re-affirmed their commission and endorsed their action?

Bro. Harris seems to have been unfortunate in those whom he met. Just recently I met one of the most consistent, intelligent, generous, active and useful Methodist Protestants in North Carolina who was very favorable to it, and said so without being asked to say it.

None of our conferences will ever be governed by a board of bishops. No conference in the U. B. Church has ever been so governed, and they will not begin now. When the union is completed, some of our men will be made General Superintendents, and I expect Bro. Harris to endorse that action, and take pleasure in entertaining some of the bishops at his splendid home, and I know that his wife and daughters will make them delightfully comfortable.

Bro. Harris ought to write on union, but he should write in a different spirit, and in a sweeter tone.

F. T. Tagg.
Baltimore, Md.

—We thank Bro. H. A. Garrett for fifty dollars received last week for the Endowment Building.

—Rev. S. W. Taylor is preaching for Bro. Johnson at Moriah this week. His preaching is highly spoken of. Rev. W. C. Kennett preached on Sunday morning, with a vigor uncommon in one of his years.

—The Seventh Day Adventists are holding a tent meeting here, with good speaking and good attendance. They seem to be a good people, and their earnestness should be an example to others. They lay most stress on the second coming of Christ, and on the observance of the seventh day as the sabbath. We sometimes think that men are more easily wrought up to a high pitch of enthusiasm and to greater activity about non-essentials than about essentials. If two men had migrated from Palestine to America, one traveling east and the other west, and both observing Saturday as a day of rest, when they met in America, they would have found themselves a day apart in their sabbath day, and yet both would be right in that both had kept strictly to the law of observing every seventh day.

—An effort is being made to change the name of the Protestant Episcopal Church in the United States, but it is strongly opposed by leading members of the church, so much so as to suggest the likelihood of a division in the church. As the same time, certain members of that church are laboring to bring about a union of all churches. Thomas Nelson Page is one of the most prominent opponents of the change of name.

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The Board of Young People's Work has produced the best Rally Day Program of its history. It has been received with great favor and thousands of programs have been ordered already. It is entitled *The Seven Ages of the Sunday School* and is preeminently practical and helpful. Send your order in today to C. H. Hubbell, Adrian, Mich. Remember the programs are free and are sent prepaid.

PROGRAM OF CHRISTIAN CITIZENSHIP

The object and inspiration of all effort is the establishment of the kingdom of God. In the Christian conception this kingdom may mean much more than a divine human society on earth, but it can never mean anything less. This kingdom is inclusive of all life in all of its relations and activities. Nothing that concerns man can be alien to the kingdom of God.

The complete program of the kingdom contemplates *evangelism, missions, education* and *social service.* The advance of the kingdom among men is promoted in and through all the institutions of man's life: the *family,* the *church,* and the *state.* We recognize fully the importance of *evangelism,* of *missions* and of *education* in the work of *social* redemption. It is our privilege and our purpose at this time to emphasize the meaning of man's civic and social obligations, to interpret the principles of Christianity in social terms, and to suggest methods whereby they may be made regnant in human society.

I. PRINCIPLES

We therefore submit the following *Principles of Christian Citizenship* for the consideration of all who are interested in advancing civic progress and Christianizing the social order. Included in this we also suggest some elements of the *Christian Method* of *Political Action.*

1. For the Church.

The *church* is here to witness for God and for his kingdom, to teach men the whole will of God, to infuse the religious spirit into all life, and to unite all the people in behalf of righteousness and peace. In the fulfillment of this mission the following things may well claim attention.

1. The witness of the church for righteousness, for justice, for equality, for brotherhood in all the relations of society.

2. Careful instruction of the people in the Christian idea of the state and their social and civic duties.

3. The co-operation of all the churches in the work of *personal evangelism, social service,* and *civic redemption.*

II. For the Family.

The family is the primary unit of human society, and an important agent in social progress. The church depends upon the family, and exerts its power through it. Civic society is grounded upon the family, and rises or falls with it. By their effect upon family life we may measure the defects in the social order and the evil of social vices. That the family may be preserved and may fulfill its function in the world, the following items are essential:

1. The training of the young in sex hygiene, and the single standard of purity for both sexes.

2. The preservation of the home against overcrowding, unsanitary and immoral conditions—thus guaranteeing health and decency.

3. The provision for each child of an adequate physical, mental and moral training to prepare it for life and citizenship.

4. The education of men and women for marriage and parenthood.

5. The adoption of uniform laws of the highest standard regulating marriage and divorce.

III. For the State.

The *state,* equally with the *family* and *church,* is a divine institution, and has a divine meaning and a vital function in the economy of life. It is therefore under obligation not alone to maintain justice, to safeguard human rights, and to conserve human well-being; but also to promote social welfare, to moralize human life, to fulfill the law of Christ, and thus to realize among men the righteousness of the kingdom. In the fulfillment of this mission the following are some of the aims that now claim attention:

1. The education of the youth in the principles of Christian morality and good citizenship.

2. The abolition of Child Labor and the provision for all children of adequate playgrounds.

3. The extension and improvement of juvenile courts and the reformatory system for all prisoners.

4. The proper care and treatment of the defective, the insane, the deaf, the epileptic and the feeble minded.

5. Strict regulation of the hours and conditions of labor for women to safeguard the physical and moral health of the nation.

6. The protection of workers from dangerous machinery, occupational diseases and mining disasters.

7. The duty of society to make suitable provision for the old age of workers and for those injured in industry.

8. One day's rest in seven for all workers.

9. The principle of conciliation and arbitration in industrial disputes and the creation of proper arbitration boards.

10. The adoption of such a system of taxation as shall destroy monopoly, equalize the burdens of society and secure to every person the equity of adequate advantages in life.

11. The conservation and control of all the resources of the earth in the interest of all the people.

12. Such action as will eliminate the social and moral wastes caused by alcohol, opium and other habit forming drugs.

13. The suppression of prostitution.

14. The cleansing and prevention of city slums.

15. The abatement and prevention of poverty, sickness and crime.

16. Profit-sharing and labor co-partnership leading to full industrial democracy.

IV. For International Relations.

The kingdom of God includes all people of the earth and the life of the kingdom seeks to realize itself in international relations. It is necessary therefore that Christian principles be interpreted in terms of international life, no less than in terms of church and family life, that thereby the moralization of the world may be ensured. In the application of Christian principles to international relations the following action is now required.

1. The recognition of the fact that nations are moral agents, having a moral responsibility, and should hence be guided in their political, national and international relations by the principles of Christian morality.

2. The submission of all questions of international dispute to an international court of arbitration and award, thus making possible the disarmament of all the nations.

3. The acceptance by the nations of the principle that they who are strong should bear the infirmities of weaker peoples, thus rendering the impact of Christian nations upon non-Christian nations helpful and not destructive.

4. The concerted action of all the Christian powers in the suppression of international trade in alcohol, opium, and unclean literature, and all other things that are socially and morally destructive.

II. METHODS

The principles of Christian citizenship we have stated are not merely ideals for political thought but are primarily principles of political action. The items enumerated are intended to define fundamental principles rather than constitute an explicit political program. We believe, however, that these principles if fully applied will lead to most definite and fruitful results.

In the application and realization of these principles there are some definite lines of action which are vital. Our work in behalf of the Christianization of the *political* and *social* order must move along four lines: *education, agitation, legislation* and *law enforcement.*

1. We believe that the churches in and through their various agencies and departments should seek to train the people for life and service in the state.

a. We therefore request the pulpit to instruct the people in the principles and obligations of Christian citizenship.

b. We ask that adult classes and

study groups give attention to the study of the state, in its meaning, its function, the obligations of citizens, etc.

c. We most strongly recommend our *colleges* and *theological seminaries* to provide instruction in *social* and *political science* from the Christian point of view for all students, that they may be trained for effective service in the community and the state.

d. We recommend that each church form a select library of *social service* and *political reform* for the use of its people; and we further ask all citizens to co-operate with the city library in maintaining a section devoted to these important subjects.

2. We believe that in every community there should be union of all moral forces in behalf of civic and social redemption. Four things are vital:

a. The investigation of civic and community conditions.

b. The agitation of civic and social wrongs and abuses.

c. The union of all men of good will in behalf of all measures affecting the life of the people.

d. The utilization of public buildings as social centers and for the discussion of questions of citizenship and community welfare.

3. We recommend that in every state there be a conference of Christian social workers for the consideration of vital measures for agitation and legislation. This conference should include the recognized agencies for the promotion of citizenship and social reform, and should be held under the auspices of the National Reform Association, or some other association of Christian citizens, or social service commissions of the churches. This conference should consider the various subjects that are vital to the welfare of the people and should adopt such measures as are to be promoted by *education, agitation, legislation,* and *law enforcement.* Provision should also be made for bringing these measures thus approved to the attention of the people and especially to the churches. Beyond all, an effort should be made to unite every agency that is working for human betterment in any one line, that thus the conscience of the people may be massed in support of all approved measures.

4. We recommend that the various religious bodies of the world with all national and international agencies of social and political redemption, arrange for an International Conference for the consideration of questions of international reform. We request every national religious body in the world to appoint a committee on *Christian Citizenship* and *Social Service.* And we urge that an effort be made in a concerted and systematic way to enlist the governments of the earth in all righteous and necessary measures of world progress.

Signed:

Samuel Z. Batten,
Henry Collin Minton,
Charles W. Fairbanks,
Chas. D. Williams,
Richard Cameron Wylie,
William I. Wishart,
James S. Martin,
Committee on Plan of Action.

POPULAR TALKS ON LAW

THE RIGHT OF SELF DEFENSE

By Walter K. Towers, A. B., J. D., of the Michigan Bar

John Rice fell into a dispute with Loren Devlin which rose to a point where Rice rushed upon Devlin and struck at him, though he failed to touch him. Thus assaulted Devlin took vigorous action and proceeded to pound Rice into a state of insensibility. The public prosecutor proceeded against Devlin in a criminal action for assault and battery, and he was found guilty and fined. Rice also sued Devlin in a civil action for assault and battery and recovered damages. Devlin claimed that he had acted only in self defense.

While there is a right of self defense recognized by law it is not broad enough to cover an action such as Devlin's. One whose person is assaulted may defend himself; but in defending himself he may not use more force than is reasonably necessary under the circumstances. If you are assaulted you may strike back, but you may not strike back more vigorously than is necessary to defend your person from the threatened attack. In this case Devlin was justified in resisting Rice. Rice having been resisted, and having ceased to attack, however, Devlin was not justified in continuing further. In doing so he became the assailant, and his further action was a new assault and battery for which he was liable both in a civil suit for damages and in a criminal action. The law does not require that the vigor of the defense be absolutely adjusted to the vigor of the attack, since it recognizes that this is not always possible of accurate determination. It is required, however, that the defender do not step beyond the bounds of reason in his acts of defense.

As the New York Court has remarked:

"Self defense is a primary law of nature, and it is an excuse for breaches of the peace, and even for homicide itself. But care must be taken that the resistance does not exceed the bounds of mere defense, prevention, or recovery, so as to become vindictive; for then the defender would himself become the aggressor. The force used must not exceed the necessity of the case."

To justify the use of force on the ground that it was in self defense there must have been an actual attempt to offer bodily harm. The attack resisted must be apparently real. Self defense may not be claimed when the force was exerted after the danger of attack had passed. The threatened assault having passed, there is no longer any need for self defense.

The means that a person may take in his own defense must depend, of course, upon the particular danger which threatens. A degree of force may be used in self defense equal to the degree of force with which the defender is attacked. Killing an assailant may even become justifiable by way of self defense, especially where he attacks with a deadly weapon.

O'Malley and Grady had had many quarrels and finally one arose which was particularly bitter. Grady vigorously threatened to kill his adversary on sight. Later in the day they met and Grady at once assaulted O'Malley with a large club dealing him several serious blows about the head. Unable to ward off these blows O'Malley drew his pistol and fired, killing Grady. He was tried on a charge of manslaughter, but held not guilty, the jury finding that he had acted in reasonable self defense.

As a general rule one may kill an assailant when it is apparently necessary in order to save himself from death or great bodily harm, while in the midst of a sudden combat which he has not himself provoked. Generally speaking, the law requires that the person attacked retreat, if possible, before he may kill an assailant and claim self defense as a justification. The person attacked need not retreat if to do so would place him in a more precarious position, but he must retreat even though to do so would not apparently improve his position. There are some states in which the courts hold that a person attacked may stand his ground under practically all circumstances, but such a rule is rather exceptional.

It is probably a familiar rule that a person attacked need not retreat farther than his own premises. One attacked in his own home, or in his own office is under no obligation to retreat, but may stand his ground, no matter how threatening the attack, and while so standing his ground may kill his assailant if necessary to save his own life or to avoid great bodily harm, or the commission of a felon within his premises.

One may not only defend his own person with the degree of force necessary to resist the attack, but he may defend the persons of the members of his family as well. Thus a father may defend a son, and a son his father. A master may also defend his servant, and vice versa the servant his master.

The right of defense extends to property as well. One may defend the property which he lawfully has in his possession. The property need not be his own, it is enough that it is rightfully within his custody. Jenkins rented a horse from Dale's livery. While riding on the horse Jewett stopped him and demanded the horse. Jewett was a creditor of Dale's and said that the debt being long overdue he intended to enforce his rights. He endeavored to take the horse away from Jenkins by force. Jenkins resisted with force and succeeded in retaining possession of the horse. Jewett sued Jenkins for assault and battery for his use of force in resisting the effort to secure the horse. The court ruled that Jenkins was justified in defending the property rightfully within his possession and having used no greater force than necessary in its defense was not liable to Jewett, whom he had in no way wronged.

In defending one's own premises from invasion there are certain requirements if the right of self defense is to be exercised. One may not forcibly eject another from his premises merely because he is a trespasser. The trespasser must first be ordered to depart, and only in the event that he refuses may force be used to eject him. The trespasser must first be given the opportunity to depart peaceably. If the trespasser has come upon the premises violently or contrary to express command of the owner he may be resisted and ejected without a demand that he depart. In neither case, however, may more force than is necessary be used for the removal of the trespasser, else the right of defense will be exceeded.

There are certain other legal justifications for the application of force in a manner that would otherwise amount to assault and battery. Certain individuals have authority over others of a nature which permits the use of force as a means of punishment or coercion. The parent has the right to give moderate chastisement to a minor child without being guilty of assault and battery. So, too, a guardian standing in the place of a parent, may punish a child in his care. An official in charge of a public institution usually has the right to enforce his authority by moderate chastisement. Generally a master has no right to chastise his servant, but the master of a ship, being in an unusual position, may enforce his authority by the use of force on the persons of his subordinates.

One is justified in applying force to one who is engaged in criminal conduct, for the purpose of deterring him. One who notices another who is unconsciously in an exposed or dangerous position, and who applies force to that person to rescue him is justified. The collisions and conflicts which occur between participants in the course of various games are not generally viewed as assaults and batteries. If a player goes beyond the rules of the game and checks or strikes another, violently and in a manner not permitted by the rules, it amounts to an assault and battery. Prize fights are viewed as somewhat exceptional and participants are held guilty of assault and battery though both consented.

Some peculiar defenses have been raised in assault and battery cases. One is disclosed by the following quotation from the opinion of a California judge: "If a strong man has a weak one in his power, and gives his victim the choice of being kicked or cuffed, he cannot defend the battery on the ground that the injured man consented."

The average person, of peaceable inclinations, will not go far wrong in the daily affairs of life if he remembers that force is not to be exerted against another even by way of defense except in circumstances of obvious necessity.

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WHY DID THEY GO IN DEBT?

This may be the first question which occurred to many who read the appeal of Chairman Millikan in the *Herald* of last week. We have been taught to fear debt, —to fear it as a dreaded task-master, that, once it gets us within its grasp, will harrass us night and day, and finallly claim body and almost soul as its toll.

Without doubt debt is to be shunned,— that is, most debt. For a person to live beyond his means, going in debt for luxuries, or even what may appear to be necessities, is, under ordinary circumstances, foolish, unjust, dishonest. There may be circumstances which render such going into debt unavoidable. Even then, though the victim may be excused, he is, nevertheless, to be pitied.

But there is one reason for going into debt that I regard, not only as justifiable, but commendable, especially in a young man. That is, to make a safe investment, free from speculative features, borrowing whatever my be necessary in excess of what he may have saved, and paying on the debt each month until he owns the property. But he should be very sure as to the nature of the investment.

I regard church debts as in a class to themselves. As a rule, they are in the nature of an investment. Sometimes they may be unwise,—a church may be moved by a desire to make a show, to spend more money than it should. Again, it may be that loyalty to the Master's cause demands that His followers pledge their credit in order to erect a house or an institution for the extension of His kingdom, or the carrying on of the work committed to them. I think our Greensboro church illustrates this. We had the opportunity to buy, for $12,500, property which, after an expenditure of $2,500, is worth, for our use, at least $25,000, though it was not worth that to the denomination from which we bought it. This wise investment would have been impossible, had not certain members of the church felt willing to go in debt. Yet this debt, though fully justified, is proving an inconvenient one,—very. It is causing those who feel the responsibility for it some embarrassment. Church debts are rarely a blessing, in themselves.

But about the Children's Home. Many of the pledges were taken on long time. The Committee either had to trust the members of the Methodist Protestant Church in North Carolina, or delay, for several years, the building of the home, leaving the children housed in an uncomfortable building in Denton, and leaving many others who sought admission out "in the cold."

But even after these deferred pledges are taken into consideration, there is a balance unprovided for. The Committee decided to add electric lights, being able to purchase the current at ridiculously low price, by paying for the equipment; to put in steam heat, as any other method of providing for heating the building would have been unsafe and unsatisfactory; and to connect with the High Point water supply, thus insuring a permanent supply which would admit of the the most improved sanitary arrangements, and would provide protection against fire. Will the church approve?

The Committtee has built for the future, as well as for the present. No matter to what extent the institution may grow, the present building will not need to be remodeled, in order that it may be adapted to the needs of a larger institution than present requirements contemplate. The cost of doing it right at the beginning is far less than the cost of doing it over would be, some time in the future.

We have accustomed ourselves to the idea that, as members of a small (comparatively) church, we must make out with makeshifts which larger denominations would not consider. We made a departure from this idea when we built the Publishing House. The success of this enterprise should encourage us to approve the same policy in the erection of the Children's Home.

I should like to add a word of congratulation to the church upon having secured, as Superintendent, a man who feels that he was led of the Spirit of God into the work, and was not afraid to make a financial sacrifice, that he might heed the call.

You can trust him to give the church an administration that is economical; to train the children to become useful men and women, by inculcating sound moral and religious principles, as well as to be industrious and thrifty. He has the efficient help of a wife who is in thorough sympathy with him, and I feel sure that the church will be gratified at his conduct of the Home.

Let us pay the debt, thus avoiding having to pay out money for interest, and add to the record of the church what we may regard as an achievement worth while,—a success. Then we shall be encouraged to try something else for the glory of the Master.

"Lovest thou me?" "Feed my lambs."

J. Norman Wills.

THE CHURCH UNION QUESTION.

To all whom it may concern, let me say, there have been many times in my life when I was afraid to express my honest convictions, and I held my mouth shut, lest I should do more harm than good; and that has been the case with me ever since this question of church union has been under discussion. But now I am somewhat like a negro said he was , who was accustomed to shout nearly every time I preached at one of my churches; and he annoyed some of the whites and they told him he must not shout while I was preaching. So the next time I preached at that church, I saw my colored brother was terribly wrought upon, but that he was evidently trying to obey orders; but finally he exclaimed in a loud voice, "Brethren, this nigger is bound to shout." And at it he went, as if trying to make up for lost time!

So, brethren, I have stood it about as long as I can! I am bound to say something! And first let me say, I have belonged to the M. P. Church for 58 years, and hence am well acquainted with the results of every discussion of church union that has come up; for we were too small to court 58 years ago; as we had not put on long dresses, up to 1855. But we soon began to grow and develop and soon thereafter the courting commenced and every time there were some among us extremely anxious to be courted. Why, I cannot see, when they had a good home in the M. P. Church and were doing well! As for my part, I have been satisfied with my home in the M. P. Church, and am now! I wish in my very heart that all who are not satisfied in the M. P. Church, and are so very anxious to be courted, would just tumble right over into the arms of those trying to court them, and not try to pull the rest of us with them, when we are well satisfied with our home in the M. P. Church. With one exception, and that was a very modest courtship, between the Christian Church and the M. P. Church, every courtship looking to a union with any other denomination has resulted in great damage to us. If we had never listened to any proposition of union with any denomination, we would today have been much stronger than we are, as a denomination! Such things are demoralizing and disheartening, to say the least of it!

In all sincerity, I ask, has any denomination under the sun ever offered you anything better, or even as good, as you have in the M. P. Church? In my opinion they have not, and cannot! We have as good if not the best church government in the world! Then why this unrest on the part of some persons? Is it to belong to a church of great numbers? If that is what you want, why not unite with the Catholic Church, the most corrupt church in the world? Yet they are in numbers, I suppose, the strongest church in the world. To be over anxious for gain, is very dangerous indeed. And for us to become so anxious for union with any other denomination, that we can endorse bishops, that we have denounced for over fifty years, is something beyond my comprehension! I wonder if our commissioners were too modest to tell the United Brethren that we as a church had been denouncing bishops, as an order in the ministry, ever since before our organization, and that we could not indorse them now, without stultifying ourselves and becoming a laughing stock to the world!

Brethren, I have doubtless said more than many wish to hear; but in conclusion let me say, let us look well to what we do; for there is an awful precipice just ahead! God help us to watch and pray.

Geo. E. Hunt.

IT IS WORTH WHILE.

Sir Robert Laidlow well said, "The missionary motive is the highest that can animate the church's activities", for it appeals to the best in us to do the best we can for others less favored than ourselves.

It is evident, however, that the attitude of many in the churches to the most beneficent and unselfish work (foreign missions) needs to be changed, and that advance steps ought to be taken.

Most commendable is the purpose of the World's Sunday School Association "To focus the attention of the Christian Church upon the Sunday school as its most valuable asset, and to promote a deeper interest in the work of foreign missions on the part of Sunday schools in the home field."

This surely calls for "a vision of the needs of the children in all lands overwhelming in urgency and magnitude, yet thrilling with the possibilities of a world-victory for Christ."

By greatly increasing interest in foreign missions in our churches, we will not discourage or weaken our people, but it will inevitably react upon local church life and affairs by rekindling hope and zeal, and leading to larger gifts by a law of the kingdom abundantly verified by many churches in America.

What we give in Christ's name for others is returned a hundred fold in wide spiritual blessings. "Cast thy bread upon the waters; for thou shalt find it after many days."

Many are awakening to the fact that the more time we devote to the young the more effective is our general work for the development and prosperity of the church, because right training now means a more vigorous and progressive membership later on.

What interest can be awakened in foreign missions in a Sunday school which, among other things, does not hold a children's day service, and how can our own denominational work appeal when the special Service prepared annually by the Board with its illustrations, information, etc. of our Japan enteerprise is not used, although sent free to our schools?

How can a church or a Sunday school grow, do effective work when the missionary education of the young is neglected, when the proper training of future teachers, leaders, members is not imparted, and when the true misison of the school and church is not adequately emphasized?

A very grave responsibility rests upon our Sunday school superintendents and teachers, for they are moulding character, shaping lives, as they work for Him who, through the prayers, gifts and laborers of His followers, would have all peoples of earth know "the sufficient message of their Father's love".

Fred C. Klein, Cor. Sec.-Treas.

—Bro. J. C. Allred, of Giles Chapel, was here yesterday.

—Bro. Speer, of Winston, favored this office with a call last week on his way home from Wrightsville Beach.

—Bro. Robinson, of Summerfield, was in our city on business last Tuesday, and called in our office.

—Bro. J. C. Allred, R. D. 2, Randleman, is agent for gasoline lighting apparatus like that installed in Giles' Chapel.

—Rev. E. G. Lowdermilk aided Bro. Pike at Bethel last week.

INTERNATIONAL PEACE PROPOSITION.

The peace proposal submitted by Mr. Bryan to the thirty-nine nations has already been answered favorably by twenty of them. This leads the Secretary of State to believe that the plan will be a success. The nations that have given favorable answers are Italy, Austria, Brazil, Sweden, Norway, Peru, Great Britain, Holland, Russia, France, Germany, Bolivia, Argentine, China, The Dominican Republic, Denmark Hayti, Spain, Belgium, and Portugal. Mexico, owing to her present unsettled condition, was omitted from the list of those invited.

The proposal provides that should a nation be threatened with war, the countries involved shall await the investigation of the questions in dispute by a committee specially appointed for that purpose. It is suggested that the commission be composed as follows; "One member from each of the contracting countries, to be chosen by the government; one member to be chosen by each of the contracting countries from some other country; and the fifth member for the commision to be agreed upon by the two governments." Thus the commission would be composed of three men from neutral countries and one from each of the contending countries, a combination which would insure an impartial investigation and report.

The memorandum submitted to the different countries also contained the declaration that the United States is willing to consider seriously the question of limiting armaments. It reads as follows:

"This government is prepared to consider the question of maintaining the status quo as to military and naval preparation during the period of investigation, if the contracting nation desires to include this, and this government suggests tentatively that the parties agree that there shall be no changes in the military and naval program during the period of investigation unless danger to one of the contracting parties from a third power compels a change in said program, in which case the party feeling itself menaced by a third power shall confidentially communicate the matter in writing to the other contracting party, and it shall thereupon be released from the obligation not to change its military or naval program, and this release will at the same time operate as a release of the other contracting party. This protects each party from the other in ordinary cases, and yet provides freedom of action in emergencies."

This proposal, if accepted, will be at least one practical step towards the anxiously hoped-for suppression of increasing armaments.—*The Gospel Trumpet.*

BE TRUE.

Men have ever loved the man with the clear eye and the straight tongue, the man who never hedged and never equivocated, who never fawned nor flattered, and who could never be taught to lie. Amid the unstable crowd such a man is conspicuous by his unswerving loyalty to his ideals, and this steadiness of his onward course resembles that of the planets. Such a man sometimes fails in finesse, he sometimes fails to hold his friends, and he sometimes gains a crown of thorns and possibly a cross, but the crown cannot dishonor and the cross cannot terrify him. When God made man he put iron into him, and this man but reveals to others what God meant men to be. There is a world of human weakness round about us, and weak men and women are proving false to themselves, their friends, their God; but this is not of necessity. A man may not be able to avoid disaster, but he can escape dishonor; he may not be able to avoid insult and injustice, and persecution, but he can manage to retain his honesty, and if he die he can at least die at peace with God. But to do so he must be true to himself, his friend and his God. The price may at times seem great, but the reward is inestimable.—*Christian Guardian.*

WATCH THAT TONGUE.

It is your tongue it belongs to you, and is the only one for which you are responsible. Your neighbors' tongues may need care also, but that is their business; this is yours. See that it is properly attended to. Watch that tongue.

It needs watching. It "is an unruly evil"—watch it. It "is a fire"—watch it. It is a helm, which guides the vessel; let the helmsman keep wide awake. It can bless or it can curse; it can poison or heal; it can pierce hearts and blight hopes; it can sow discord and separate chief friends. Watch that tongue!

No one but you can take care of that tongue. You are its only ruler. Your neighbors may hate it, or fear it, or wish that they could bridle it, but they cannot do it; you have the power, watch that tongue.

That tongue has already got you into trouble; it may do it again. It is "set on fire of hell." It burns up peace, blessing, reputation, and hope. It causes sad days, weary nights, tearful eyes, and heavy hearts. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." Watch that tongue!

It is the "glory" of man. It distinguishes him from brutes. It was bought with blood, by the Son ofGod. He claims it as His. It should speak His praise; misemployed, it may degrade yourself and those around you. You are charged to attend to it. Watch that tongue!

The Lord watches that tongue. "There is not a word in my tongue, but lo, O Lord,, thou knowest it altogether." For every idle word we must give account in the day of judgment. What will be the record of that tongue then? Watch that tongue!

That tongue shall sing God's praises forever in glory, or beg for a cooling drop of water in the devouring flames; watch that tongue!—Methodist Protestant.

THE TRUE MINISTER.

The famous picture, "The Doctor," in the Tate Gallery in London, is the true mirror of the optimistic ministry. Upon the pillow lies the sick and helpless child —the child of a humble home. Evidences of many efforts to help are all about. In the dim background, the mother has surrendered to her strain and grief and prostrates herself on a table with her face buried in her arms while she weeps out her soul. Standing near, with his strong hand resting on her shoulder, is the husband and father, helpless and worn in the presence of a Providence he cannot change. Bending over the child is the doctor, strong, skillful, faithful, hopeful, watching every move, believing in the laws of life, unbaffled by the nearness of death, the one hope of the father, the one co-operator with the struggling life of the child.

This is the picture of the true minister. Unbaffled by the selfish rejections of society, unmoved by the cynicisms of a cruel world, unshocked by the sins of God's children, looking deep for the sparks of life, believing in the unfailing cures of the love and truth of God, untouched by the pessimisms of doubt, he, the supreme optimist, loves and watches, works and watches, waits and watches till souls come back to life.—Rev. Allen A. Stockdale, D. D.

—Minnesota is to try an unusual experiment in connection with the time-honored rule of requiring a unanimous jury verdict. Hereafter in civil cases, after twelve hours of deliberation, a verdict can be brought in by five-sixths of the jurors. In a twelve man jury this will mean that ten will be required to be in agreement. The motive that actuated the passing of this law is in order to make it more difficult for persons to "fix the jury." The law which requires that the deliberation shall take place for twelve hours will guard, it is thought, against hasty conclusions.

tin," she cried. "I've been looking all over the house for you. Margaret is ever so good to let you make her cookies, but I shall have to take you away now."

"Where?" queried Martin.

"To Aunt Janey's. They're all there—Mary and Paul and Bobby—and—"

"I can't go," said Martin, his lip quivering. "Grandmother doesn't want me."

"Yes, she does. She sent me for you. Come on, deary. Let's wash your face and hands. The auto is waiting."

Waiting! Martin looked out. The little auto was thumping in the most inviting way, and George Risley sat smiling in front. He forgot all his tribulation, and the thought of his grandmother's broken word troubled him not one whit. He bade good-bye to Margaret and the cookies. He flew upstairs with Julia, who carefully scrubbed his face and hands.

"Now, if we can find a clean collar," said she.

"Here's one," cried Martin, snatching one from the drawer. "Put it on, quick."

"Stand still, then," laughed Julia. "I'd as lief try to dress an eel." And with some difficulty, she made the little boy presentable. Such a little wriggling, flying bit of humanity!

"Good-bye, Margaret," he called, "I'm going."

"And I'm glad," said Margaret, heartily. "It'll be a dale better than fussin' wid cakes, or goin to see poor old Miss Carson. Now be a good boy, an' "—but the auto was gone.

What a ride that was! The keen, fresh air, the bright sunshine, and the houses, flying by in quick succession. As they neared Aunt Janey's, the door flew open, and a trop of cousins ran out to meet him.

Martin looked anxiously. Grandmother Benson wasn't there. Oh, yes, she was, at the window, and her face was smiling. Martin rushed up the steps and into her outstretched arms.

The dinner was perfect. Everything was perfect. Such merry, noisy games! such laughter and jollity! and none of the children could play harder or laugh louder than Martin. When, near the close of the day, flushed and happy, he was hiding behind grandmother's chair, she put out a loving arm, and drew him into her lap.

Aunt Jane came in soon. "Why, Martin!" said she. "Aren't you rather too big a boy to be siting in grandma's lap?"

"I took him up," said grandmother. "I want him."

"Grandmother likes me," exclaimed Martin.

"So she does, Martin," emphatically.

"She likes me, and I like her," repeated Martin, proudly.

"Yes," answered Grandmother Benson. "We love each other."

And Martin answered, "Yes."—*Christian Register.*

SAN: A PAPUAN STORY.

Not many years ago the people who lived on the islands of Badu and Moa, in the Torres Straits Group, spent a good deal of their time thinking how they could best kill one another. Then the missionaries came and taught them they ought to love one another; and if any of you children go to visit the people there mind you put on your very best behavior, as I am afraid sometimes boys and girls in England, who ought to know better, do and say things which would very much shock the Christian natives.

Some one visiting Badu gave a native school teacher some sweets to scramble amongst the school children, and one little maid of seven summers, who was named San, was very fond of peppermint "lollies" (as all sweets are called in those parts), and she would have got one if another little maid from the island of Moa had not been a bit too quick for her. San got very cross and said "My dog got that!" meaning that the girl who got the sweets was no better than a dog.

Now of course we all know that was wrong, but what should we in England think if a policeman came along and took little boys or girls up before the court for things like that? Well, that is what happened to San, and she was fined one shilling.

There was a young sinner named San,
For a peppermint lollie she ran,
But a small maid from Moa,
Who got there before her,
Was the cause of the downfall of San.

For San got so cross, she was heard to say pat,
Without the least shame, "My dog hos got that!"
A policeman said "Come," and though most unwilling,
San was taken to court, and there fined a shilling,
And that was the downfall of San.

—*Captain E. A. Field, in News from Afar.*

"JUST A LITTLE (?) SIN."

Everybody considered him to be a good man. He paid his debts. He was clean in his life and in his speech. He was an officer in the church. No one would have thought of calling him a dishonest man.

But this man yielded to the tempter one day, committing what would ordinarily be regarded by many as a very slight or trivial offense. His horse ran away and bent the axle of the cart to which he was hitched, breaking it about half in two at the base of the right hub. The man straightened the axle and hammered the broken part until the break could not be easily detected. This, together with a new coat of paint and the oil working out at the base of the hub, entirely concealed the break.

The man went over across the mountains to the county seat, about thirty miles away, and traded the cart for a horse, paying the difference. Of course he said nothing about the broken axle. The gentleman with whom he traded, a very large man, got into the cart and started down the mountain to his home. In going around a bend in the road the injured axle broke off, and the rider rolled down the mountain some two hundred yards, struck his head against a tree, and died.

The original owner of the cart was indicted for manslaughter and brought to trial. He employed a number of able lawyers to defend him, paying them two thousand dollars for their services; but the sentence was: "Guilty; twenty years in the pen."

Then the widow of the dead man brought suit and got a judgment for ten thousand dollars against this man for the loss to her and her children in the death of her husband. It took nearly all of his property to pay off the judgment, leaving his own wife and children without means for their support and without a husband and father to provide for them; to say nothing about the stigma upon them, the wrong to the other family, and the ushering into eternity of the soul of a man who was not prepared to die—all because of one man's "little (?) sin."—*Rev. R. S. Sutterfield, in Nashville Christian Advocate.*

A clean community will be a healthy community. Also, property values will be higher than in a locality where dirt, filth and unsightliness abound. And one dirty spot in an otherwise clean town is a reflection on the entire town. Unfortunately, in this State no one knows a healthy community from an unhealthy one. There are no vital statistics kept. In states having a vital statistics law people look into the healthfuness of various communities before they move their families there. There, health is a great factor in the price of real estate. That will be the case here too, some day, as soon as we get a good vital statistics law into operation.

When your burden is heaviest, you can always lighten a little some other burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God.—George S. Merriam.

Begun on page nine.

vices of a local architect to draw the plans and specifications for us. He went with a committee to the lot this morning, and got his surveys. He is to submit a sketch this week, and if it has our approval, go ahead at once with the blue prints. I may be able to whisper something about the architect's kindness to us before long. Just now I am forbidden to do so.

And you just ought to see those talents (dimes) working. The average increase is already more than four-fold, and some of them have multiplied more than ten-fold.

We hear nothing but favorable comment about the new location. Visitors, friends in other churches, and those who know the needs and opportunities of the city, say we could not have done better. We are four blocks from the nearest church, three-quarters of a mile from the center of the city, on one of the principal residence streets on one side, and one of the main trolley lines on the other, and with territory to the east, west, north practically unworked. If the work cannot succeed in this locality then it cannot succeed anywhere. We are doing now what Asheville has long needed to be done—taking the church to the people instead of trying to bring the people to church.

The Ladies' Aid is to hold a sale at the Park on Labor Day. The sale will be similar to the one held on the Fourth at which we cleared over a hundred dollars. We hope to break the record this time.

C. W. B.

ANDERSON AND YARBOROUGH NOTES.

So much has accumulated since my last report that I hardly know where to start. One thing I ought to have reported is the president's visit. Bro. Cecil impressed our people with his earnestness. He is very thorough. He looks into everything connected with work. My people are already doing what he told them. His visit truly was a blessing. There has been a general improvement on my charge within the last six months. Our meeting with Harmony church the fourth Sunday in July resulted in eighteen converts, six accessions. In many ways this was a good meeting.

Yarborough first Sunday in August: six accessions, a good revival in church. We had splendid congregations. Bro. Casto did the preaching to the elevation of the church. Our people greatly enjoyed his preaching. He was a great blessing to us.

Liberty Hill, second Sunday, Rev. J. Anderson pulpit help; fourteen accessions. This meeting was a great meeting, a good revival. Bro. Anderson was somewhat rough, but the people enjoyed him when they understood him.

Fairview, third Sunday. Rev. Sam Rose help. He did fine work. Nine accessions. A few more to follow.

Ladies'Aid has paid for painting church. Bro. Bill Watson did most of work getting us paint. Also bought new lamps.

W. A. Lamar.

FROM LOCAL REPORTERS

FAIR GROVE, HAW RIVER CIRCUIT.

Dear *Herald:* Our special meeting began the second Sunday in August, and closed on Tuesday. We had a good meeting. Do not know the number of professions and reclamations. Ten joined the church on profession of faith and three by letter. Prof. Amick helped our pastor, Bro. Ashburn.

Some of the unsaved young men said they had never heard such good preaching; and had the meeting not closed, they would have to quit coming, for they could hardly resist the strong appeals to seek Christ. Hope they may yet seek, and find Christ precious to their never-dying souls. Our Sunday school is doing very well, but there is room for improvement. With best wishes for the *Herald* and its readers,

Reporter.

SANDY RIDGE, OAK RIDGE CIRCUIT.

We observed children's day and the children did very well in rendering their pieces, considering the short time they had to practice in. We had a good congregation. Bro. Lowdermilk could not be with us; he sent us very substantial and efficient help in the person of W. S. Linville, of Kernersville. Just before the morning collection was taken, Mr. Delos Hammer, of High Point, made a short but very good and interesting talk on missions. In the afternoon Mr. Linville opened fire on the base-ball game; he stated some facts in regard to the difference of progress that they were making as students. He said that the majority was in favor of the girls in reaching highest per cent. in grade and that the boys were falling too far behind. His estimation was the difference was due to the fact that the boys give too much time to the base ball game. His talk was highly complimented. After this talk the second collection was taken; amount, $4.25.

Sorry to say that Bro. Lowdermilk's throat was in such a condition that he was not able to preach last second Sunday; his appointment was filled with a very much appreciated sermon by Bro. Lendo Gray of Shady Grove. We were glad to have the privilege of hearing Bro. Gray preach. The writer was grateful to have Bros. Lowdermilk and Gray in our home for a short while.

I am sorry that I can't write so encouragingly as some of my brother and sister reporters in regard to conditions of the Sunday school work. I have heard it said that the church that had no singing, no prayer or class meeting, Sunday school trailing in the dust, that the devil lay on top of that church and slept because out of a job. It seems to me that there is some truth in it. For some years we have been running very much that way. I never saw a brighter prospect for a good Sunday school than we had the past summeer. One beautiful Sunday morning, last of June, or first of July, everything seemed lovely and happy. The old fellow woke up, crawled down out of his lodging place, came and peeped in at the door. Oh, my! what did he see? Well, he saw 124 in the Sunday school. He could not stand that. He swore in his wrath that thing should not happen any more. He got busy right off, yes he induced Adam and Eve to partake of the forbidden fruit, commanding the woman to fire at the head of the concern intending to burst it to pieces. Failing in his object he shifted the man into another channel, thereby accomplishing to some extent the object in view. When will our church members arrive at the point when they will not suffer themselves to be used as an instrument in the hands of Satan to do injustice to the cause of Christ. Of course the devil has a two-fold object in view: if he can succeed in getting a great big mountain of animosity raised in the church he can go back to his lodge and take another nap while our special meeting is going on. May God help the church members to feel the responsibility that is resting upon them.

J. H. Gordon.

GILES' CHAPEL, RICHLAND CIRCUIT.

Our pastor, Mr. Whitaker, is still at his post of duty, and is holding his special meetings. We are looking forward to our meeting the third Sunday in September and praying that we may have a glorious outpouring of God's blessings upon the church, and also that many souls will be saved. We ask the prayers of all those who feel interested in us.

We are still having a very good little Sunday school. We could have a large one if people would attend as they should. We have had some real good class meetings this year. Our faithful class leader, Bro. I. F. Pritchard, is ever ready to perform his duty to the church, and seems deeply interested in the young people.

We are now enjoying the beautiful gaslights in our church, which add very much in appearance and also in convenience. Best wishes to Herald readers.

Mrs. W. R. Hamlin, Rep.

August 25, 1913.

A BIRD IN DISTRESS

BY VICTOR P. HAMMER

I sat beneath the branches of
An oak that stood beside the lane,
And, as I watched, I saw some birds,
Returning through the wind and rain.
A storm was raging wild and wide;
The air was like a sea of foam,
But, one by one, these little fowls
Found shelter in that tree-top home.

But when the angry storm had passed
Away, the sky was clean and bright;
Then every little bird flew off
And seemed to say, "What great delight!"
In looking at that mammoth tree,
I saw a half-forsaken form,
Perched on a limb; it was a bird
Which had been injured in that storm.

Yet, quiet as that bird appeared,
It seemed so sad and lonely there,
While all the other birds had flown
In all directions through the air.
"O, could I aid that helpless fowl,"
I felt, "in pain and loneliness,
Whose fellows had all disappeared,
And left it sad and in distress!"

Just then I saw another bird,
Afar, returning through the air;
It came, and tenderly caressed
And nursed its mate with loving care.
They both commingled tho't with tho't,
It seemed, as only birds can do;
But soon, the air grew warm and still
And off the two companions flew.

I thought: "The Hand that rules the land,
The sea, the air, the universe,
Enables every living thing
It's sick and lame to keep and nurse;
Yet mortal man, supremely blest
In body, mind and soul, heeds not,
The helping spirit, higher life,
Like this—the lesson just been taught."

Washington, D. C., July 25, 1913.

VANQUISHED BY PIE.

Perhaps if the truth were known, the American pie could count its victims by the scores—that is, if a pie could count. But the American public will go on eating pie as long as it is able and as long as the supply of pie holds out. It makes an editor's mouth water just to write on the subject. But there is a tragic side to the picture. News reports tell the story of two men whose deaths were caused by eating pie.

One of these, H. J. Lynch, of New Jersey, had been through all kinds of serious accidents and escaped with his life. Two years ago after celebrating his 87th birthday he fell from a load of hay and was badly injured, but he pulled through. Shortly afterward he was struck by a railroad train; his horse was killed but he escaped with his life, though badly hurt. His next mishap was being backed over a steep embankment and upset by his horse, which was frightened by a passing train; this laid him up for a while but he finally recovered. He had so many other narrow escapes from death in serious accidents that he often said he had a charmed life. But the charm did not seem to make him proof against huckleberry pie. He ate some a few days ago which brought on an attack of acute indigestion and he lived but a short time afterwards.

The other victim of pie-etis was Caleb Evans, of Waldo, Colo., who ate 11 pies in a pie-eating contest and told his friends after the feat was accomplished that he had never felt better in his life. But the fool-killer was lying in wait for him and he died an hour later from his over-indulgence in the toothsome pastry.—*Pathfinder.*

AN INCENDIARY WHO NEEDS A STRAITJACKET

The increasing tide of distrust of the Church of Rome and its pretensions is entirely due to the rank things some of the people and leaders of that church are constantly saying. That church ought not to be surprised if Protestants take some of these things seriously. There is no reason why they should not. We do not rejoice in any hostility to this church, but it should see to it that some of its priests use more moderate speech. Here is Father Phelan, saying in the *Western Watchman:* "We would like to rack and quarter Protestantism, we would like to impale it and hang it up for crows to build nests of; we would like to tear it with pincers and pierce it with red-hot irons; we would like to fill it with molten lead and plunge it into hell fire a hundred fathoms deep." This priest is not only militant, he is ferocious. He should be curbed in, otherwise he might create a disturbance.—*Lutheran Church Work.*

IT BROUGHT RESULTS.

The bald-headed man burst violently into the barber-shop and bustled up to the proprietor. "See here, sir!" he said, "that hair restorer——"

"Why," interrupted the barber, "you bought that only two days ago—you can't expect——"

"No, no," the man broke in, 'our green servant-girl mistook it for furniture polish and——"

"Oh, you want another bottle?"

"Not by a jugful! I want you to come at once and shave our parlor set and four bed-room chairs."

—The *Commoner*, Bryan's paper, has been changed from a weekly to a monthly.

—People in Kansas and Missouri are in great drouth and are praying for rain. Governor Hodges of Kansas was asked to issue a proclamation calling for a day of public prayer. He declined, saying he believed in the efficacy of prayer, but not in the case of flood or drouth. The Governor must have a peculiar notion of God's relation to the world.

—A shocking murder is reported from Hamlet. Geo. S. Nance killed a woman supposed to be his wife in the Seaboard hotel there. He claims that it was in self defense, and that he did not intend to kill her, but hit her harder than he meant. He was taken to jail.

—Mr. Craven having charged that the "Pope says that no one has a right to teach or read the Bible except such as receive the authority from him," W. H. McCormick, of this city, disputes the statement. He says he is a Catholic and that he has always been taught to keep and read the Bible.

—If any of our readers have any idea that they would like to study law under competent guidance, and while following their regular pursuits, we would advise that they write for the catalogue and full particulars of THE SPRAGUE CORRESPONDING SCHOOL OF LAW, No. 401 American Building, Detroit, Mich. This is an old established school of an excellent reputation and one that can refer to successful graduates in every state and locality in the United States. The expense is not large and can be met on the easy payment plan.

—Attracted by the light in a store window in Cambridge, Mass., a big California sea lion came up out of the Charles river and smashed his way through the plate glass window into the store. Excitement reigned until men from the Boston aquarium lassoed him and carried him off as a prize.

—The Nebraska state board of agriculture says that if powdered lye be introduced into the burrows of gophers, prairie dogs and other rodents, it will destroy them. The animal gets the lye on his own feet, licks it off and is poisoned.

—Bro. Chas. Way, of Burlington, enters school again this fall.

It is said that fully twenty-five per cent. of all the school children in the United States have defective eyesight. Don't neglect your chidren's eyes. Eyesight is precious to every human being. Impaired vision is a serious handicap in any calling. Consult your family doctor about your children's eyes. If he recommends an oculist, see him without delay.

Pure air makes pure blood; pure blood makes you disease-resisting.

NOTES FROM THE FIELD.

On Thursday the 14th, I took the train at Kinston at 7:20 A. M. and at 10:20 I landed at Scotland Neck where Bro. Berry Price met me and took me to his home where I took a short but a very pleasant rest. Bro. Price took me to my first appointment on the Roanoke Circuit at Roseneath where Bro. C. L. Whitaker met me. At 8:30 there was a splendid congregation gathered for service and the attention was splendid. The pastor and I drove to his sister's Mrs. W. C. Whitaker, 12 miles, near Whitaker's Chapel, were we spent the night. At 11 o'clock Friday we met at the Chapel, preaching, dinner on the ground. Quarterly conference met at 2 o'clock; a good attendance both at preaching and conference, and the reports and interest good except the general interests collection, and I trust this part of the work will have special attention by the pastor and people. We drove to Bro. Walter Beavans's and took supper and then drove to our church in Enfield and preached to a small congregation. We spent the night in the parsonage, but did not find the mistress of the house at home, so we took two meals with the daughters of the late Dr. B. F. Whitaker and grand-daughters of L. H. B. Whitaker who was a class leader at Whitaker's Chapel for 35 years. I spent most of Saturdy in Enfield. In the evening at 4 o'clock we started for Speight's Chapel, a distance of 13 miles; on our way we called to see Bro. T. L. Whitaker who has been confined to his room for some time; he is now improving, I trust he will soon be out again.

We then drove to Dr. Speight's and spent the night pleasantly. At 9 o'clock the pastor drove to Whitaker's to preach at 11 A. M. and left me to preach at Speight's, which I did. There was not a large attendance; but as many as the pastor thought there would be; they were good listeners. I took dinner with Mrs. Helen Hyman; here I met her son and daughter, who knew Sammie York, my nephew, and I was glad to see them. Soon after dinner Dr. Speight's youngest son Carr came to take me to Whitaker's and he was not long going a distance of nine miles in his auto. Thank you, Carr. I stopped with Bro. J. M. Cutchin. Soon Bro. Whitaker came. At 8:30 I preached in our church at Whitaker's. A good attendance. Some of the members at Enfield and at Whitaker's. They ought to secure other locations and build new churches which would be a splendid thing to do if they could agree and they could believe they were able. The Roseneath people need a new church and I am persuaded in my own mind they will build or overhaul the old one.

This is a splendid field of labor, and a kinder people would be hard to find. Bro. Whitaker has been on this field 7 years and he is still popular and said to be as good a preacher as any denomination has in this section of the State. More pastoral work is needed, and as Bro. Whitaker has no school he can give more attention to this special need. I spent part of Monday in Rocky Mount in consultation with Mr. R. L. Huffines. Miss Mamie Johnson met me at Whitakers on my return from Rocky Mt. and I am spending my layover in Sister Bettie Johnson's home, a very pleasant place to rest and catch up with my correspondence. Thanks to Bro. Whitaker and his good people for kindnesses shown me. Claim over paid.

C. A. Cecil.

August 19, 1913.

STANLY.

Our third quarterly conference met at Mill Grove Saturday, Aug. 16. All churches represented except Simpson's. James E. Gautt, of Albemarle, was declared elected delegate to Annual Conference. R. A. Swaringen, a Seminary student, was licensed to preach. Next quarterly conference to be held at Friendship.

Simpson's. Our special meeting for this point was held in the Presbyterian church at Porter. Our people intend to build at Porter in the near future. The attendance was good all the time and good interest manifested but no conversions. Paid pulpit help .$3.75.

Friendship. The meeting here began first Sunday in August and every service was largely attended. There were 12 conversions and reclamations and two accessions. This meeting was more largely attended than usual and I feel sure that the energetic work of Bro. Braswell has made an impression that will not be erased by the flight of years. Paid pulpit help $13.00.

Love's Grove. The second Sunday in August found us at Love's Grove. This meeting was considered by all to be the best held at this church for many years. The Holy Ghost preaching of Bro. Braswell soon set the church on fire and a great revival followed. There were fifty-five converted and reclaimed, and the church was wonderfully moved. Three accessions to the church. A deep and lasting impression has been made. Paid pulpit help $18.25.

Mill Grove. The camp meeting at Mill Grove included third Sunday in August. This was merely a continuation of the splendid work begun at Love's Grove. Mill Grove is only about three miles from Love's Grove, divided by Rocky River, but a large bridge has been built across the river, making it easy to get from one church to the other. The revival spirit took hold here on Sunday and continued throughout the entire meeting. Sunday is often the devil's day, but it was not so here. Quite a number of penitents were in the altar and there were four or five conversions. The large arbor was more than filled with people, yet the people shouted praises to God just the same. The attendance on Sunday was unusually large and there were automobiles from Charlotte and many other points. Many good and helpful things were said about the preaching and the Holy Ghost fire of our pulpit help—Rev. D. A. Braswell. There were 24 conversions and reclamations, but no accessions. Paid pupit help $25.00.

Our pulpit help at Porter was Rev. D. L. Surratt. Bro. Surratt is a local preacher, yet he is a good preacher and good help in revival meetings. His preaching was much enjoyed at Porter and we greatly appreciate his help.

Rev. D. A. Braswell, Conference Evangelist, was with us at all the other points. I feel safe in saying that the great success of these meetings was largely due to his preaching and work. He preached some strong financial sermons and said many things that will bear fruit in years to come. His strong doctrine on finances had just enough emotions with it to keep the people from becoming offended. The same things said by me, perhaps would have had a different effect. May God continue to bless him and give him many more years in which to do this great work.

In all we have thus far had 96 conversions and reclamations and only 9 additions to the church. I notice in other reports that often there is a large number of conversions and just a few accessions. Why is this? I feel like I have done about all required of a Christian minister along this line and yet the accessions are far less than the conversions. I find some of our members but very little interested in getting new members. I am made to think are we really ourselves or somebody else, which?

I believe in the spirit of church union, but I am not yet ready to acknowledge that our forefathers made a mistake and that mutual rights are not from God. I recently noticed this statement in the *Herald*, "Perhaps the General Conference would be able to secure greater concessions," I thought is it possible that the M. P. Church means to get all the concessions possible and then "jump in and go on with the crowd." I feel like saying, Never. I also believe if we had spent the time, money and energy in a great "Denominational Rally" that has been spent in trying to become a part of some other church, our

cause would have been strengthened greatly.

I most heartily endorse Bro. S. R. Harris's views as expressed in last week's paper. Geo. L. Reynolds.

MEBANE.

A summary of some of the things we have been doing and trying to do on the Mebane charge during the year: A wide cinder walk straight in front of parsonage, then narrowing, around east end of parsonage to back porch. A solid perpendicular plank, sawed obliquely so as to make the top sharp, has been put up around the back yard. Flowers have been set out in front and hedge around the entire front of parsonage. A nice large wood house and chicken house have been built and a back porch ten feet wide, the well now being in one end, has also been built. A small dike thrown up between the church and the parsonage, a ditch cut along the side walk in front into which the water now goes instead of flowing across parsonage lot. A wood house in which to keep wood and kindling for the church has been built and arrangements made for a large coal bin near the church also. Recently the church has been painted solid white. The parsonage has also been painted, the windows up stairs have been screened, and the three rooms up stairs been painted on the inside. One good thing about all this is we owe but sixty-five or seventy dollars. The work done, counting cost of material and labor, would run up to about two hundred and fifty dollars. Beginning July 6 there was a union meeting held in Mebane in Piedmont warehouse, Dr. W. W. Orr, of Charlotte, doing the preaching and Prof. Arnold, of Scranton, Pa., conducted the singing. From this meeting twelve came into the Methodist Protestant Church at this place. Of course this is not all the good people here have done. Very much has been done to checkmate things that were hurtful and much of the efforts have been of a forestalling character. We have some other things that we contemplate doing later, but just now they must be deferred. The Sunday schools are doing well and congregations are good. These are great folks and easy to please. W. E. Swain.

HICKORY GROVE, SILER CITY CIRCUIT.

Our special meeting commenced at this place on the third Sunday in August and closed on Thursday following. The meeting was one of almost unusual interest. The church was much interested, strengthened and edified. Five professed faith in Christ and nine were added to the church. Perhaps it would be very hard to find a church that has made a more rapid progress than this church has in the last year or two. The older settlers say that there was never a better, if as good, Sunday school at this place as at this time. Prayer meeting is held twice a month. The church paper is in nearly every family, and yet the most of the time they are in advance on all the finances. If taking the church paper affects the finances, what do you think the effect would be if they did not take the church paper? Answer, Editor. Needed improvement on the church is taking definite form and indeed is under way as the framing is on the ground. Bro. Johnson was my much appreciated help, and his good sermons were heard to profit.

J. H. Bowman.

[The editor thinks the effect would be bad to all concerned, somewhat like the effect of stopping the practice of eating. It would save money for a while, but would be disastrous in the end.]

RANDLEMAN CIRCUIT.

Our third quarterly conference met at Bethany church Saturday, Aug. 2. Small attendance. Worthville and New Salem were not represented. Business was gone through with in the usual order. Bro. Madison Julian is our delegate to Annual Conference. Finances are behind. Worthville Mills have been standing so long and our people have moved away until it makes us sad when we go there. Nothing definite is known yet, but we are hoping for better things for Worthville, but just how it will come about we do not know.

We have held our meeting at Bethany. We had a good meeting with Rev. R. S. Troxler as our help. Eleven have joined the church, and quite a number were reclaimed and the church greatly revived. Bro. Troxler will be our help at New Salem and Mt. Lebanon which will be the third and fourth weeks in September. We are praying for good meetings at these churches.

Mt. Lebanon S. S. is planning to visit our Children's Home Aug. 30 for a picnic. We have a nice people to serve. More and more we are convinced that God set us down in the midst of a good people.

J. B. O'Briant.

Aug. 25, 1913.

MECKLENBURG CIRCUIT.

Our camp meeting at Antioch began Saturday night before the second Sunday and closed Wednesday night. Revs. Davis, Highfill, Reed and Self were the pulpit help. Result, 10 conversions and two accessions. The meeting was not what it should have been. The preaching was fine, thanks to these brethren. From Antioch we went to Zoar and held our third quarterly meeting Saturday with a small number present. Our special meeting began Sunday and closed Friday night. We had no help except two sermons from Rev. Mr. Davenport of the Baptist Church. This meeting was a glorious success, one of the very best; about 100 conversions, 21 were received into the church. Hardly any one left, we trust, to advocate Satan's cause. This is a promising church. We had the best order I ever witnessed, much to the credit of this people. We are now at Beulah, holding our last meeting with Bro. Plyler as pulpit help. We had two fine sermons from our young Brother Morris, of Fallston, N. C. There is a bright future for this talented man. Mecklenburg seems to be looking up at this time. Pray for us. I want to say to the brethren that I have had great liberty in preaching. I have fasted and prayed daily for about three weeks; have eaten one meal per day most of the time and I see where I have not done what I could in the past to have power with God; fasting is necessary. It is a great blessing. To God be all the glory and praise. W. P. Martin.

ASHEVILLE.

The preacher was so busy last week, and so lazy the week before—he was on his vacation—that no news has appeared from this work in the last two weeks. However, lots of things have happened since the last letter.

The first thing, and the best, is the gift of Col. S. V. Pickens, of Hendersonville. The gift is in the shape of a check for fifty dollars "for the new Methodist Protestant church in Asheville". It came without our asking for it, freely, out of a great man's heart. Bro. Pickens has had his eye on and his heart in, the Asheville enterprise since the very beginning of the work. Our people were delighted at this substantial evidence of his interest. Nothing has happened here in many a day to so hearten them as this. The check was received an Saturday, and the next day at the morning service the congregation gave a rising vote of thanks to Col. Pickens for his gift and interest.

The Board of Trustees met on Tuesday afternoon of last week to receive the bids of the firms who were bidding on the church. Only one bid was received in writing, and it was so high that we had to reject it. Another bid was received, a verbal bid, but it was so low that we were sure that the firm did not know what we wanted. We had thought we might save the expense of architect's plans by just giving the contractors a sketch, with the size, kind, and materials, and have them estimate from these; but we found out, when we got these bids, that that was not feasible, so we immediately secured the ser-

(Continued on page twelve.)

DISCIPLINE.

Grandmother Benson was very busy that morning. There was to be a family dinner at Aunt Jane's, and she was trying to get the children ready. Martin and little Janet were her orphan grandchildren, who had lived with her since the death of their parents, two or three years ago. She was very fond of them, but she did wish that morning that Martin wasn't so full of mischief, and that Janet would stand still to have her hair curled.

The hair was done at last, and the curls were tied with a pretty blue ribbon. It had been a work of time for grandmother's fingers to tie a stylish bow, and, when it was satisfactoritly done, Martin had laughingly twitched it off. Grandmother had protested and scolded, had patiently gathered the curls again into the ribbon, and tied once more the pretty bow.

"Don't you touch that again, Martin," said she.

Martin didn't mean to, but Janet came dancing up to him, with the curls flying. She was so provokingly happy, and she was almost ready, and he was not. He put out his hand, and touched the bow of ribbon. Strange to say, it came off in his hand. Grandmother was righteously indignant.

"Martin Benson, if you do that again, you won't go one step. I mean it."

It was funny to see Grandmother Benson looking so tall and straight. She was a cheery little body, and this dignity sat queerly upon her. Martin laughed.

"It's no laughing matter, I mean it, Martin."

Martin became sober. He didn't mean to offend again.

But waiting so long to be dressed was very tiresome. Cousin Walter was coming for them. The auto would soon be there. What if he shouldn't be ready? Oh, dear!

He put his hands in his pockets to keep them out of mischief, but at that moment Janet came running in again. She was all ready now, but quite too happy to sit still. She stood in front of him, the ribbon dangerously near. It seemed to Martin that his hand flew out of his pocket itself and did the mischief. At any rate, it was done.

"Now, Martin," said grandmother, "you heard what I said. You can't go today."

Martin looked sober.

"I'm sorry, but I can't take you."

She looked sorry. Martin didn't like to look at her.

"Never mind, Martin," said Janet. "You can look out the window, and see me go."

"Janet," said grandmother, sharply, "don't be an idiot."

Martin scowled fiercely. Surely, grandmother couldn't mean to be so cruel.

His good, kind grandmother! He couldn't believe it. Surely, she would call him to her to be dressed, and tell him it was all a joke.

He watched her anxiously, but she did nothing of the kind. She dressed Janet in her warm wraps for the auto, then put on her own, without a word to the little boy. Her face was forbidding.

At length the auto came.

"Good-bye, Martin," said grandmother.

"Good-bye," cried little Janet.

Martin couldn't answer. The auto puffed away, leaving a heavy little heart behind, and Martin never suspected that the one it carried away was heavier still.

Kind old Margaret came up to comfort him. "Never you mind, Martin," said she. "We'll have griddle-cakes for dinner."

"I don't want griddle-cakes."

"What! Not wid the nice maple syrup?"

"No."

"Nor cream-cakes?"

"No."

"What'll we do thin, at all?" she queried, perplexed. "I'm thinkin' of goin' to Brighton the day, to see poor Miss Carson. She's awful sick. I wonder could I get a small boy to go wid me."

"N—o!" answered Martin.

Margaret went downstairs, discouraged, but resolved that the griddle-cakes should be made, even if she had to eat them herself.

Martin stood by the window, the picture of woe. He did not cry. Somehow, the thought of the contrast between the transports of the morning and his present desolation weighed too heavily upon him for tears. Besides, he was six years old.

He didn't mean to be a naughty boy. Circumstances had conspired against him that morning. Oh, it was cruel, cruel!

But Margaret's kind words, ungraciously as they were received, had comforted him a little. They made him cry a little, too, with a realizing sense of his misery. It was a hard world that day, for poor little Martin.

Meanwhile the auto, with its load, sped swifly on. The children laughed and shouted, but Grandmother Benson was very quiet. Aunt Jane saw at once that there was trouble.

"Is anything the matter, mother?" she asked anxiously. "You're not ill."

"I'm perfectly well," answered Grandmother Benson.

"Where's Martin?"

"Martin is a very naughty boy," spoke up Janet. "He can't come."

"Janet," said grandmother, severely, "are you always a good little girl?"

"No," faltered Janet.

"Then don't say a word about Martin."

Janet subsided. Bereft of their wrappings, the little people made the large old house gay with happy voices, but grandmother did not smile. Even the children, happy as they were, felt the difference between the old-time heartiness and this melancholy silence. At last Aunt Jane went out to her young daughter who was assisting Chloe in the kitchen.

"Something must be done, Julia," said she. "Your grandmother hasn't smiled once since she came, and the children are getting as solemn as owls. What can it be?"

"It's something about Martin," answered Julia. "I'm sure of it, mother. I wish she'd let me go after him."

"Do go and ask her. We can't stand this."

Julia came softly into the room, and stood beside grandmother's chair.

"You're not having a bit of a good time, grandma," said she.

"I'm doing very well," was the reply.

"And we all miss Martin dreadfully," she went on. "Mayn't I go and get him, grandmother?"

Grandma started up. "You couldn't get him here before dinner, could you?" she asked eagerly.

"Of course I could. George Risley would take me over in his auto. There's plenty of time."

"And you wouldn't mind a little turn with George Risley," said grandmother, mischievously, her face lighting a little.

"Not a bit."

"Then do go. Go as fast as you can."

Julia went to the telephone, and soon announced that the auto would be there in five minutes.

"And what shall I say to Martin?" she asked.

"Say to him? Why, just bring him along."

"I thought"—Julia hesitated. "I thought—that—if you told him he shouldn't come, and then sent for him, he might think—"

"If he thinks his grandmother has broken her word, I can't help it. The punishment doesn't fit. You needn't tell him anything, and don't wait to change his clothes. Just bring him. Here's the auto ready."

Julia skipped out, and grandma watched the flying auto out of sight. Then she turned back to the children. She could enjoy them now, since Martin was to be one of them.

Martin was in the kitchen, with Margaret. With his little rolling-pin and cake cutter, he was shaping the bits of gingerbread into fantastic forms.

His little face was sober, but his tears were dried. He was working busily, helping Margaret.

Suddenly the door opened, and Cousin Julia stood there. "Here you are, Mar-

HICKORY RIDGE, FORSYTHE CIRCUIT.

We are still striving to keep our church at work. Our special meeting began the second Sunday in August. Bro. J. R. Hutton ably assisted our pastor, Bro. Lindley, in this meeting. Bro. Lindley preached three inspiring sermons on Sunday. Bro. Hutton did some excellent preaching during the remainder of the week. We only had four acessions to the church, and if we only looked at this number of souls being saved we might feel discouraged that these were no more, but though this number be small in comparison to the unsaved of the congregations, still we feel we had a great and good meeting, for we as Christians need so much help to keep us in the right way and I am sure we received this help from the good sermons given us. Last Sunday we had preaching again; we enjoy twice a month preaching so much. We were indeed glad to have Bro. Lindley's wife and children to worship with us that day.

Our Sunday school is progressing about as usual, not very large, but an interested Sunday school.

With success to the *Herald* and its readers, Annie M. Sullivan, Rep.

August 26, 19133.

PILOT CHURCH.

We are not dead, but still living and trying to move onward. Our special meeting began the first Sunday in August with Rev. G. H. Austin as pulpit help. Bro. Austin did some earnest and faithful preaching, but it seems as if the people did not heed it as they should. We had a very good meeting but not any accessions to the church. We were indeed glad to have Bro. Austin in our homes and hope he will have the pleasure of coming again. We are having a good Sunday school for this season of the year. With much love to the *Herald* and its many readers.

Etta Whitaker, Reporter.

August 25, 1913.

HICKORY GROVE, SILER CITY CIRCUIT.

Dear *Herald* Readers: I am going to try to tell you something about our meeting, which we held last week. It began on Sunday, August 17, and lasted until late Thursday evening.

I think the meeting was a great success as four souls were saved and nine joined the church. I'm sure the meeting was a great help to me, and I have heard others say the same. Nearly all who attended say that they have never before heard such good plain preaching as we had, and I'm sure I have never heard better. Rev. John Bowman is our pastor, and Rev. Talton Johnson was his help. There was a good attendance every day. Our children's day service, held the third Sunday in July was quite a success.

The writer was taken real sick yesterday while attending the protracted meeting at Rock Creek.

I will close, with love to the *Herald* and readers. Gertrude Isley, Reporter.

Liberty, N. C., Aug. 25, 1913.

CHESTNUT RIDGE, ORANGE CIRCUIT.

Our pastor, Bro. Stubbins, being absent, Rev. W. D. Fogleman preached for us yesterday. We were glad indeed to have him. He gave us a good sermon from the subject found in Psalms 66: 5 "Come and see the works of God."

Our special meeting will begin the fourth Sunday in September with Rev. N. G. Bethea pulpit help. We welcome him. We are doing very good work in our Sunday school.

Success to *Herald*. Fannie Thompson, Reporter.

August 25, 1913.

BETHANY, RANDLEMAN.

Our special meeting commenced second Sunday in August. Two sermons by our pastor on Sunday. Bro. Troxler came on Monday and did most of the preaching. We had a good meeting. About 40 conversions and reclamations. About 20 of them were conversions; 10 have joined the church. We think more will join. We are always glad to see the little children saved, but we were glad indeed to see fathers and mothers saved. One mother and three grown sons were saved in one night. Bro. Troxler is a good revivalist and we believe a good man, and we bid him godspeed. But we do not give him all the praise due man for this meeting. Our pastor, Bro. O'Briant, is doing a good work here. He is just loving men into the kingdom. We truly hope conference will see fit to send him to us another year.

Yours in His name,

Theodosia Routh.

FAIR GROVE, WHY NOT CIRCUIT.

Our special meting began the third Sunday in this month, and closed the following Thursday. Rev. J. B. O'Briant was our pastor's help; we were glad to have him back with us again, we enjoyed hearing him preach so much. We had a grand revival in the church, one soul saved from sin. May the Lord help us as church members to keep this revival in our hearts the year round. It seems that we have to have about three days of hard preaching before we as church members get ready to have a revival. Church members, we have not been busy. May the Lord help us to be always in the lookout for them that are afar off. Our Sunday school is getting on nicely. Pray for us. J. C. Auman.

August 25, 1913.

—Three of High Point's present ministers married Pennsylvania ladies.

—August 30th High Point is to celebrate the entrance of the Carolina and Yadkin Valley Railway to that city. Judge Boyd of this city is to make an address.

—The old college building at Thomasville is to be used for a hosiery mill, a branch of the Sellars Hosiery Mill of Burlington.

—George Ross was in Greensboro last Friday. He says he has a fine crop of corn. He is in charge of a large farm for a northern man.

—Prof. W. B. Speas, Forsyth County's superintendent of schools, has published a report which indicates progress along many lines in the last ten years. There are more schools, the terms are longer, teachers are better paid, and school buildings and furnishings are in better condition.

—Bro. R. F. Williams, of Burlington, who has been conducting an undertaker's business for years, is preparing with his partner to build a modern undertaking establishment.

—The leading article in the last Elon College Bulletin is on Religious Education by Dr. Martyn Summerbell and is reprinted from the advance sheets of the author's new book on *Religion in College Life*. In this article Dr. Summerbell gives it as his deliberate judgment that education without religion is worse than no education.

—One sees and hears many strange things by traveling. Last Sunday the editor traveled as far as Burlington and heard of a man who had an arm amputated some years ago. (That is not the strange thing.) Recently that man has been suffering much from that arm, being seized with a sort of jerking, which is very painful. He has had two or three operations, but still the trouble continues. And now here comes the strange thing: Some of his friends are sure that the pain is caused by something that has happened to his buried hand—perhaps a root from a tree is pressing upon it, and they are hunting for the place where it was buried years ago that they may bring to him relief. But it is said the man has gone to a hospital, and the doctors have assured him that they can relieve him completely. We hope they will not only for his sake, but also for the sake of his friends of the false philosophy.

—The persistence of Huerta, the usurper of Mexico, has caused President Wilson to declare a policy of non-intervention except as the interests of American citizens in Mexico demand intervention. At the same time he warns them to leave Mexico.

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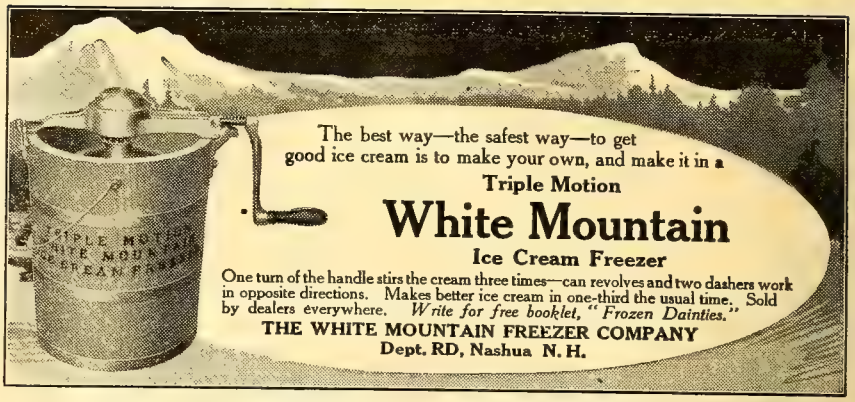
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——OPENS SEPTEMBER 1, 1913——

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GEO. L. REYNOLDS, A. B., *Principal.*

DIED.

Yarborough.

Daniel Yarborough, the subject of this sketch, was born June 15, 1845; died July 21, 1913. He was born, reared, lived and died in Spartanburg County, S. C.

For more than fifty years he was a member of Yarborough's Chapel M. P. Church, and up to the time of his death was one of the oldest members of Yarborough's. His father, Hiram Yarborough, Sr., was the founder of this church and he helped his father to build the first house of worship.

When the present church was built—in 1896—he had charge of the work. In the year 1867 he was elected trustee of the church and continued such until he was called up higher.

God blessed him with considerable wealth and of this he contributed liberally to his church and its work. In his home his pastor always found a welcome and a home. He was a life-long subscriber to the *Methodist Protestant* and for years to *Our Church Record.*

Quiet and unassuming in manner, he was yet a man of strong convictions, to which he was true. He was a good citizen, ready always to stand for the right as he saw it; and a good kind neighbor, ready and glad to show kindness to anyone in need.

Near the close of the Civil War he enlisted with the sixteen year old boys—as they were called—and joined the Confederate Army. Was an honorary member of Co. F, 14th Regiment, S. C. Volunteers.

In 1873 he was married to Miss Evelyn Snead, who, with six sons and one daughter—all members of the M. P. Church—survive him.

In the passing away of Daniel Yarborough, his home has lost a kind husband and father, the comunity a kind neighbor and industrious citizen, and the church a loyal member.

Cross Anchor, S. C., Aug. 14, 1913.

Bro. Dan. Yarborough had been in feeble health for months. Having spent some

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Amseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Amseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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weeks in the Steadly Hospital in the spring, he returned home near Cross Anchor unimproved. He lingered on, suffering much until July 21, 1913, when his spirit passed out of his body.

To undertake to tell of his life so full of good deeds would be a pleasant task if we only could find words to express our thoughts and had space to record them. And to write of his church life so full of devotion would be to write the history of one of the greatest Methodist Protestants.

The church loses its strongest support. The country and community loses one of its best citizens. All of his former pastors as well as the present one can testify to his faithfulness to his church and his blessings poured out upon his pastor from year to year were without measure. His mantle has fallen, but on whom? His servants around his home and on his farm enjoyed his friendship. They always spoke of him as a friend to the poor. On the morning of his funeral my heart was touched when a number of his servants passed by the casket, looking sadly at him. Their lingering look seemed to say, "We hate to see you go." He is survived by his wife, one daughter, and six sons, who all are loyal supporters of Yarborough Church. May rich blessings follow this noble family the rest of life's way. His Pastor.

Hiatt.

Our hearts were again made sad on Saturday afternoon, Aug. 16, 1913, when the death angel claimed from our midst Sister Allie M. Hiatt, wife of Bro. David G. Hiatt. She was born Nov. 14, 1881. She was twice married, first to Mr. James M. Hiatt. To this union were born three children, one with its father having preceded her to the glory world. Several years ago, on Oct. 4, 1905, she was married to Mr. David G. Hiatt. To this union one child was born. She leaves a husband, three children, father, mother, three sisters, one brother and many relatives and friends to mourn their loss.

While her death was not unexpected, it was so hard to give her up. All was done for her that doctors and loving hands could do, but God knows best.

She professed faith in Christ when quite young and lived a faithful Christian life until her death. Never has a member lived a purer Christian life. She suffered for almost a year with that dreadful disease tuberculosis. Sister Hiatt often said she did not fear death and was ready to go when the Master called for her and told her husband and loved ones to meet her in heaven.

Until about six months ago she attended church regularly, always taking an active part. She was teacher of the Philathea class until then and always filled her place in the choir, for she was a lover of music.

Now that she is gone from us and we shall see her face no more on earth may the memory of her life abide with us to inspire and encourage us in our Christian warfare.

If we are faithful we shall meet Sister Hiatt where sickness, pain and death are feared no more. She was a dear wife, a good mother, never grumbling, and an humble follower of the Lord Jesus Christ.

Her funeral was conducted at the church by her pastor, Rev. D. R. Williams, after which her body was laid to rest in the city cemetery to await the resurrection morn. When we look at the dark cloud may we look through to the silver lining.

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn moment
Calmly say, Thy will be done."

Mrs. J. W. Mitchell,
Mrs. D. R. Williams.

High Point, N. C., Aug. 18, 1913.

—No doubt the church must return, and that speedily, to the Pauline doctrine of conversion. One is reminded of the old saint who one day went to see a great cathedral. The beadle took much care to point out to him the altar, the windows, carved wood, and other works of art. Thereupon the old saint turned round to the beadle and asked, "Do you get any conversions here?" The beadle, with a look of astonishment and disgust, said: "Do you think that this is a Methodist chapel?" That was a great insult to the cathedral, but a great compliment to the Methodist chapel, for surely one converted soul is more precious in the sight of God than all the costly carvings of a cathedral.—Rev. J. Westbury Jones.

—Bro. D. C. Holt, of Burlington, who has just been graduated from Hickory College, expects to serve as principal of a school in the eastern part of the State.

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance

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VOLUME XIX | GREENSBORO, N. C., THURSDAY, AUGUST 21, 1913 | NUMBER 39.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
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Entered as second-class matter at the post-office at Greensboro, N. C.

THE UNION QUESTION.

It has come to me that several of our brethren think that I ought to write something on the Union Question; but however much ought to be said, I have little to say.

I will say in the outset that no basis of union which could appeal to me as a Methodist Protestant has been agreed on; nor do I see how it can be considered worthy of our support; nor do I believe it will be supported by one in a hundred in this State, as I have yet to see the first one who favors it.

In the first place, the commission seemed to be trying to proceed on the assumption that the possibility of union was dependent on such agreement as could be reached before the meeting of the General Conference of the U. B. Church. It seemed to me impossible to reach any conclusion worthy of intelligent men in the few days they could give to the matter and I said as much to the commission and was met with the assurance that "It is now or never."

When I considered the fact that there had been no "Like Commission" to meet with ours, and whene I furtheer considered the flouting that the commissioners of our church received at the hands of the U. B. General Conference at Canton four years ago and not having heard of any subsequent action of that body touching that matter, I was driven to the conclusion that progress was impossible. However, it seemed to me if the intention was to dispose of the matter, the action would be the most direct even if it should prove costly.

I have never thought anyone in N. C., preacher or layman, would consider the proposition seriously; nor have I seen one yet who seems favorable to it. It seems to me that as far as our Conference is concerned, there are many things we can do with less damage to ourselves and to Christ's kingdom.

It has never been in my thought that our Conference would be governed by a board of bishops and certainly by one *not of our making,* nor that we would alien such rights as we deem inalienable. I believe in Union, but I believe in human rights more and I very sincerely trust that sometime in the future such legislation may be made by the different parties as will make all Christians one and not subject to temperamental differences. S. R. Harris.

[We believe Bro. Harris does the U. B. Church an injustice when he uses the word "flouting" above. As we understand the case, they did what any other body of Christian men would have been likely to do under the circumstances—they maintained a dignified and self-respecting silence. The word "flouting" implies contempt. The United Brethren have invariably manifested toward our church sentiments of respect and esteem when they have had ocasion to express themselves. At the time referred to by Bro. Harris, they were compelled either to be silent, to speak evasively and insincerely, or to speak in a way offensive to another church. They chose to be silent. We think this was the best course of the three, and that they are to be commended rather than censured for pursuing this course.—Editor.]

HOW CHURCH MEMBERS ARE LOST.

It is a sad fact that many church members are lost to the church to which they belong and in which they ought to be useful members. In some cases, the fault is mainly that of the persons themselves. They allow themselves to be led off into other churches or back into the world in spite of all that is done to keep them in their place and at their work. But in some cases the pastor or fellow church-members are to blame. Members move away to another charge and the pastor fails to look after them or to notify the pastor of his own denomination in the new locality, thus leaving the straying members to whatever influences may be brought to bear upon them by those who would utilize them. Sometimes a pastor waits till he receives a demand from the absent member or from a minister of another denomination for the church letter, and then he wakes up and notifies his fellow-minister—after it is too late.

Then sometimes members are lost to a church in spite of all the pastor can do because the church membere fail to give proper social recognition and attention. The pastor is surprised some day to receive a request for a letter of standing, with a view to removal of membership. He inquires for the reason. Reluctantly it comes out that the members are wanting in the spirit of fellowship and the person wishes to go where he will be made to feel more at home.

Let those that are strong reemember that there are weak ones, and that it is their duty to bear with the infirmities of the weak.

—Bro. Ogburn is to begin a special meeting in Asheboro next Sunday. Prof. Pender has been engaged to teach vocal music this week and train singers for the church services.

—Bro. Dixon had two funerals last Sunday in addition to his two church services. Rev. D. R. Williams had one. Mrs. Secrest and Mrs. Hiatt, two of the deceased, were first cousins, both dying of tuberculosis. Mrs. Hiatt was formerly reporter from Welch Memorial Church.

—The letter of Chairman Millikan to pastors regarding the Children's Home will be read with interest by others besides pastors. The call for a special offering in September for the Home from every church is reasonable. The bills incurred in doing the work mentioned are pressing and must be paid, and there is absolutely no source of income save the gratuitous offerings of the people. Let all heed the call, feel the importance and urgency of it, and make such an offering as the case calls for. We know that the board of directors are giving much time and anxious thought to this institution, to the neglect of their own business. Let the pressure be felt by all, and they will be relieved, and the burden will be gladly borne without injury to any. The call is for a LIBERAL OFFERING SOME SUNDAY IN SEPTEMBER FROM EVERY M. P. CHURCH.

CHINA—KALGAN

BY C. E. WILBUR

So many questions have been asked by various persons, and so many surmises have been made in regard to Kalgan, that I have thought it best to write fully, even though the editor may think it best to divide the article into two sections. I have sought from every source to obtain all the knowledge possible, and will give what I have learned without reserve. Much written is from my own observation of two days on the ground—by far the larger part; much is from reliable books, and much from conversation with missionaries, and others who have some special knowledge of the place, personal or otherwise. Of course there are possibilities of error in all these sources, but I have tried to correct each by the others, even my own observations, and shall try to present an unbiased account.

THE JOURNEY TO KALGAN

Kalgan is one hundred and twenty miles to the northwest of Peking, and is reached by a Chinese government railroad, the first railroad built by a Chinese engineer. The engineer is a graduate of our schools—the Sheffield Scientific School, of Yale University. The railroad has now been open for five years, and appears to be standing the test of use very well. In the distance named there is an up grade of twenty-five hundred feet. The tremendous rush of water in the rainy season made some vexatious washouts the first year; but adjustments were made to carry off the excessive flow of that period, and trains are now being run with the regularity of our own, but not with the same frequency. There is one through train each way per day, and their time of travel is seven hours up and six down. The fare is five dollars and forty cents, Mexican, second class, and ten dollars first class. Mexican is equal to fifty cents of our money. Third class is carried also. The first is equal to our day coach, the second has a very hard board seat, and there is no carpet or upholstering of any kind, the third is a cattle car, and it carries most of the passengers. No dining car is run, but boiled eggs can be secured on the platforms, out of a basket of otherwise uneatable Chinese food, and tea is made by the train "boy." He has a little charcoal furnace, and will give you hot water for a half cent. Be sure, however, not to call him "George," or "Charlie," or any other conventional name. His official name is just "boy." That name is on his arm or cap, and he is inclined to take offense at any other, if he knows what is being applied to him.

The first twenty miles out of Peking are through a rich plain, and then begins a gentle rise through the foothills of the mountains. Fifty miles brings us to the center of the mountain range. In passing through these mountains the Great Wall is passed twice. The first passage is under the wall by tunnel; the second passage goes through it—here old China must give way to New China. The northern foothills are sandy and desolate; and in many places, where the winds draw through the breaks in the hills, the sand drifts and stands in great ridges, as the snow blows and lodges in our own country in winter. Soon a richer country is reached, where irrigation is seen, and then comes the well-watered plain in which Kalgan stands.

We had the pleasure of the company of Brother Dierberger, wife, and boy, from Peking; and at the station, Brother Heininger met us with enough of the Peking springless mule carts, so characteristic of middle and northern China, to convey us to the mission compound. In these an entirely new experience awaited us, of which we prefer to say nothing—the very remembrance is a horror. On our arrival at the compound the scene that presented itself was truly Oriental, almost to the last detail. Several Rebekahs were drawing water from a creaking well; the cows were being milked, while calves frisked about them, awaiting their turn for nourishment; oxen, detached from their carts, had already eaten their fodder, and were contentedly chewing the cud; mules and donkeys were moving about, lashing the thick flies on their thin flanks, and occasionally filling the quiet air with their music (?); men and women, of strange garb and mein, were moving about among those of European dress; children more or less clad, a factor never hidden in the Orient, dashed about among the animals in their sports—all were there save the hog. He is strictly forbidden in the Kalgan compound. The last thing necessary to make the scene complete, was for Mr. Heininger to grow a beard; for a beardless man could hardly play the role of an Abraham or Jacob, however efficient he may be in his special field of labor. The explanation of this great variety of life lies in the fact that the missionaries among the Mongols had been ordered out of the region of conflict between the Mongols and the Chinese, and they had come to Kalgan and our compound as a place of refuge.

KALGAN, THE CITY

Kalgan is a Mongol, not a Chinese word. It is derived from the root "halag," meaning "great gate." The Chinese name of the city is "Chang Chiu K'on," meaning "the Chang Family Pass." It is a city of two hundred thousand people, perhaps slightly more. The city is three miles long and quite narrow; and at the northern gate it extends through the pass in the mountains to the plains beyond, and widens out along the base of the mountains to the right and left. The altitude of the city is twenty-seven hundred feet above sea level. This, together with its latitude, being about that of Albany, New York, gives it a delightful climate, very much superior to Shanghai or Peking. The missionaries do not find it necessary to sek any other place as a refuge from the extreme heat that is so characteristic of most of China in the summer. Missionaries from Peking and beyond often write to be accommodated at Kalgan for a portion of the heated season. The city is very nearly surrounded by mountains, the highest being twenty-five hundred feet. The pass to the north, through which the great trade between Mongolia and China passes, is only a few rods wide, but the plain through which the railroad enters, covers a sixteenth of the horizon, as it appears from the second range of foothills to which we climbed.

Kalgan is one of the most important cities of the north from a commercial standpoint. It is the point of departure for Mongolia and Thibet, and consequently, is the south gate of Mongolia into China, and the north gate of China into Mongolia. Three hundred thousand sheep a month pass through Kalgan on to Peking and beyound, while the same number of chests of tea are taken through Kalgan to the north, with much silk, cloth, and many saddles. It is a rapidly growing city, and because it is a distributing center for both north and south, its permanence and continued growth is assured. It is, too, destined to be a great railroad center. As already seen, it is now connected with Peking, and another road is now being built to open into the west and south. The contemplated road to the north to connect with the Russian Trans-Siberian road at Harbin, must pass through Kalgan. If Mongolia and Thibet are to be open to travel from Shanghai and Peking, it must be done by way of Kalgan.

KALGAN AS A MISSION STATION

Kalgan was opened as a mission station by the American Board in 1865. Rev. John T. Gulick, now a missionary in Japan, was the first worker. Many honored names are associated with this mission, among whom were Rev. Mark Williams, Rev. J. W. Thompson, and Rev. W. P. Sprague and wife. The secondary object of opening this mission was to make it a base of approach to the Mongols and beyond them to Thibet. This long and still closed door to the Christian religion has

been a continuous challenge to the missionaries of the Cross, and, when it is at last opened, many that are now waiting and working will be found ready to enter. This object was never lost sight of, though the Chinese work has never been neglected to pursue it. From time to time approaches were made to the Mongols, but with comparatively few results. At the last entire attention was given to the Chinese work.

Three factors seem to have led to the withdrawal of the American Board from Kalgan. First, the giving up definitely of any effort to open a special mission among the Mongols; secondly, the comparative isolation of Kalgan from the centers of American Board work; thirdly, the inability of the Board to secure sufficient workers to man all its stations efficiently. Of course, at the time the determination to withdraw was reached, the railroad had not been built, so that point had greater force than it would now have. The withdrawal from Kalgan was made in the face of the protest of the entire missionary force on the field of China in general, but it seemed best to the home secretaries to make it. Such withdrawals and transfers, as are now contemplated between the American Board and our society are not uncommon on the mission field. The Sunday school Commission met with several on its journeys, notably at Fusan, one of the finest missions in Korea, to be turned over to the Canadian Methodists by the Southern Presbyterians.

The direct field assigned to the Kalgan mission in the distribution made by the mission bodies on the field, covers a territory as large as the state of Connecticut, and it has within its borders two thousand cities and villages with more than two million people. The territory lies in part to the east and north of Kalgan, but the far larger portion lies to the south and west. It is accessible in part by railroad already built, and in part by another now being built to the west, and the third part by cart and horseback. Our missionaries use all these means of conveyance as seems best at the time. This territory extends through latitude 40-41 and a half, and longitude 111-115, reaching to the provinces of Chili-Shansi on the west. It is located between the two northern branches of the Great Wall of China. The southern branch of the wall marked the approach of China to the Mongols, but Chinese merchants and farmers are nothing, if not aggressive; they went beyond the southern branch of the wall. The northern branch was made to enclose these venturesome people. The Kalgan field is between these two branches, among these enterprising and progressive people. The people appear to bear on their faces and forms the marks of their superiority.

But there is still another "open door" for the Kalgan mission. The Chinese merchants and farmers are still aggressive, and out through the gate of the Great Wall, and through the pass in the mountains they have gone; and a district one hundred miles broad to the north, and of indefinite length east and west has almost a pure Chinese population. This field is practically unoccupied.—*The Methodist Recorder.*

SHALL OUR EDUCATION BE CHRISTIAN OR UNCHRISTIAN?

By President W. A. Harper, LL.D., Elon College, N. C.

A Startling Revelation.

The National Educational Association, which is supposed to reflect the educational sentiment of the country as faithfully as such an organization can, has just adjourned. It suggests in its platform many needed reforms and is eloquent in its plea for the rural public school, larger and better school houses, beautification of school grounds, practical education, and kindred themes, but does not even make mention of the religious life as at all within the province of education. O tempora! O mores!

A Study in Values—Weigh Well!

Our various State Constitutions and our Congress by the creation of the Bureau of Education in the Department of the Interior recognize that education is the duty of the state. These same instruments, as well as the Constitution of the United States, affirm that the church and state shall be forever separate and distinct in this coutry. In the popular thought the church has been accepted as the synonym of religion, and so the conclusion has been drawn that there must be no religious instruction in the public schools or the state institutions of higher learning. If it is the duty of the state to educate that its citizens may be intelligent and provide livings for themselves, is it not also the duty of the state to provide moral and religious instruction that the graduates of its school system may be law-abiding and upright? Is it worth while to educate a mans head and neglect his conscience? Which is worth more to a state, an intellectual prodigy without character or an intelligent man of character? Is it any more the duty of the state to provide for education than for religion?

A Tremendous Blunder.

But this is not the end of it. Not only have we seen the Bible and prayer excluded from our public schools, but we have seen something positively hurtful to moral and spiritual growth put in its place. In the public school age the pupil is in its own home when not in school and so the evil effect of the lack of moral and religious instruction does not appear, the parents' admonition and the home influences acting as a corrective to any moral or spiritual laxness that may tend to develop from the school, but even here teachers whose moral character is low and whose opposition to religion is outspoken have their depressing effects on their pupils. I would like to see the time come when no man who was questionable as to his moral life and hostile in his opinions to the Christian religion should be permitted to teach in our public schools, and the state runs a great risk of immoral infection from this deadly source today. When will a free people in the wild clamor for a false liberty of religious opinion see the fatal error they have permitted in not protecting the fountain-head of our public school system from moral pollution?

Religious Divorce Courts—Avoid Them.

Even worse does the status of religious instruction become in the institutions of higher learning, worse intrinsically and worse also because of the lack of counteracting home influences which serve to nullify the direful effects of irreligion in the public schools of secondary grade When we send our sons and daughters off to College, they are on their own responsibility. When deadly seeds of unbelief, of infidelity, of skepticism are sown in their hearts, there are no parental words to uproot them. They must be so thoroughly grounded in their religious life that they will be able of their own power to question and disprove to their own satisfaction the destructive teachings of those they are supposed to accept as authorities, or they shall lose their respect for religion. This is not an idle dream; it is a fact, sad fact, and these statements are made upon a basis of experience and observation. I record with solemn affirmation that I have known many instances where devout Christians have lost their devotion to their church and their God through a false step in the choice of the place of their higher education. They went away religious; they came back irreligious, scoffers. There would be no such objection to state institutions of higher learning as we constantly hear, if they had not really become divorce courts, divorcing their students from religion and marrying them to irreligion.

Religion or Irreligion—Which?

It amounts to just this: Shall our sons and daughters go to institutions where religion or irreligion is taught? There is no midway ground. Religion is not

a separate department of life and cannot be set off from other vital questions by strict lines of division. Religion enters into every relation of life and must be provided for at every step. It is impossible to arrange a College curriculum in such way as to exclude religious instruction, so as not to be forced to take position on certain vital religious and spiritual interests. History and the Social Sciences simply cannot be taught without involving instruction favorable or inimical to religious growth. The same is true of Natural Sciences. Literature has a tremendous bearing on the spiritual life, and it makes no difference whether this literature is ancient or modern. Philosophy cannot be touched without involving spiritual interests. Even Mathematics has its religious aspect. Since there can be no education that does not have its religious bearing, how can we escape the conclusion that our young people during the fateful four years of College life are developing an intellectual bias for or against the religious life? There is no escape; we are providing them a wholesome religious atmosphere or they are breathing miasmatic germs destructive of the spiritual life. Our education shall be Christian or unchristian, and each individual parent shall settle that issue,—it cannot be avoided.

THE FREE TUITION BAIT—A FARCE

What will the outcome be? Will state college push Christian College to the wall? Ostensibly they have the advantage because they can put their hands in my pocket and in yours and take therefrom the money to perpetuate themselves! When they lose a student in open, fair competition, they can carry the contest still further and award scholarships without limit, relying upon the power of taxation within their grasp, and they are doing it every day, though even with free tuition it costs more to educate at these schools than in the Christian Colleges and pay tuition. Ostensibly these scholarships are given to those who expect to teach or to those who deserve them, which latter class are limited in number supposedly, but actually anybody who lets it be known that he will come on no other condition will find the scholarship "available", and more often they are given to the scions of rich men and politicians than to those who most need them. Shall this public plunder continue forever? Never! But why not? What reason have you to believe that the Christian College shall continue in the face of the tremendous odds against it?

The Christian College is the Place for the Proper Unfolding of Character in Youth.

I believe the Christian College is here to stay and to grow and to increase, because it furnishes that element of life without which there can be no enduring estate or state, character. If the time were ever to come, wherein the great majority of our intllectual men were without character, the death knell of the state would already have been sounded. But that day will not come. I am exceedingly optimistic over the situation. There will always be some to whom the monetary consideration of free tuition in a state college and the false supposition that it will make education cheaper for them, will outweigh the character developing process in the Christian college, and if the product turned out by the state college could in any way compare with the product in Christian character of the Christian college, it is conceivable that eventually the Christian college would cease to exist. Of those who accept the farcical monetary bait, many will return moral perverts and religious scoffers, and the observation of those unfortunates will steel the thinking parents round them against any such appeal in their case. The Christian college, the product of Christian hearts for the Christian end of educating the heart as well as the hand, is destined to fill a larger place in our educational system and will make our education safely Christian.

Our Education Is To Be Christian.

But I ought to add, in conclusion, that this optimistic view will not make it less necessary for the friends of Christian education to do their full duty by their Christian college. The Carnegie Foundation, The Rockefeller Foundation, and scores of rich men, whose hearts are poor, are active to break the power of religion over education. They will succeed, unless the liberality of the Christian world shall exceed the lavishness of these few would-be philanthropists in the educational realm. I have faith and reason to believe that the men and women of the Church of God will rally to the Christian colleges and will save them from eclipse and to the world's upbuilding. Whether or not our education shall be Christian or unchristian is to be determined in the support accorded the Christian colleges by the followers of Christ. I believe they will amply support them, both by gifts and by patronage, and for that reason with confidence I give utterance to the faith that is in me, that **Our Education is to be Christian.**

— Thaw has been arrested in Canada and will probably hav to return to the New York Asylum.

POPULAR TALKS ON LAW.

Assaults and Batteries.

By Walter K. Towers, A. B., J. D., of the Michigan Bar.

Many are the happenings of everyday life that might, under strict rules of law, be held to be assault and battery, if the persons involved chose to bring the matter to the attention of a court. Enough are taken up by aggrieved parties, who choose to press their claims before the law, to make actions for assault and battery frequent indeed. So, an action for assault and battery is likely to happen within the experience of any of us. The victim of more than one "practical joke" has failed to view the mater as a "joke", and recovered damages against the joker, whom the law held to be guilty of an assault and battery. Not infrequently an angry assailant, though he fails to reach the man upon whom he would vent his wrath, finds that he must pay damages to the person whom he failed to touch, because he has committed a technical assault. So, too, the fist fight of ancient origin brings forth an action for assault and battery—civil or criminal.

A criminal action is one undertaken by the public prosecutor—thongh possibly at the instance of the aggrieved party—to punish the offender for his affront to the peace and dignity of the state in creating a disturbance. The action is taken in the name of the state, and if the offender is found guilty the result is punishment—a fine, which the state receives, or imprisonment. The civil action, on the other hand, is a private action taken by the aggrieved party, in which he moves in his own name by his own attorney. If he is successful he recovers damages to recompense him for the injuries he has suffered, and these are paid to him. The same fist fight may be both a crime against the state and a private wrong against the individual. The state may punish the aggressor for his crime against its peace and dignity, and the private citizen also bring a separate and distinct private suit in his own behalf to recover damages. It is the private action by the individual to secure recompense for the injuries he has suffered that is of most immediate concern to the average individual, and it is the circumstances that give rise to this civil action that we will discuss here. The grounds of criminal liability are not dissimilar, in most states, though a criminal conviction for assault and battery is more difficult to secure than damages in vindication of a private wrong.

Though generally used together assault and battery are two distinct things. There may be an assault without any

battery, though a battery is usually accompanied by an assault. Thus Mortin was walking along the footpath by the side of the road, when Shoppee, who had threatened him in the past, came riding from behind, mounted on his horse. Shoppee rode straight at Mortin in a most threatening manner, and Mortin, by desperate running, just managed to keep ahead until he could turn into the garden gate. Shoppee sat his horse without inviting Mortin to come out and be "licked." Mortin sued Shoppee for assault and recovered, although he had not been touched. These hostile demonstrations, which threaten immediate bodily harm to another and put him in reasonable fear of his personal safety amount to an assault, in law, although the assailant does not succeed in touching the person attacked.

A frequent instance of assault is where one man starts in the direction of another shaking his fists with every apparent intent of attacking him, but is checked and held by bystanders before he can reach his intended victim. This action amounts to an assault in law and the person against whom the attack was directed may bring civil suit and recover damages against the aggressor. True, these damages will not be large where no substantial injury has been inflicted, but even where no injury or damage of any nature can be shown nominal damages—six cents—will be awarded as vindication, and the assailant will be required to pay the cost of suit.

Pointing a loaded revolver at another, or making hostile demonstrations with any weapon, is an assault. Pointing a revolver may still amount to an assault though the weapon be not loaded, provided that the person threatened is not aware of this fact. The courts of Alabama, Indiana, Oregon and Texas have ruled that pointing an unloaded revolver at another does not amount to an assault; but in Iowa, Kansas, Massachusetts, New York and Tennessee it has been held to be an assault.

The essential idea of an assault lies in the attempt, real or apparent, to do harm. The attempt need not be real; it is sufficient if it is apparent, and appears to be real. The intent to produce an assault is not necessary if the action of the attacker was hostile and produced genuine fear.

The words or circumstances accompanying a threatening gesture may be such as to show to a reasonable person that no harm is imminent. The man who says, "If I were not in my Sunday suit I would lick you," and shakes his fist, is not guilty of an assault. His words deny the implication of an immediate threat. Neither do preparations to commit an assault amount to an assault. To amount to assault there must be some physical effort to carry the attack into effect. In a case where one was held liable for shooting a gun in the direction of others, "as a joke," as he explained it, the judge said: "Those who shoot at their friends for amusement ought to warn them first that it is mere sport."

Battery is added to assault when the assailant so far accomplishes his purpose as to reach the person of the victim. To touch another in anger, though in the slightest degree, or to use violence against another to rudely force a passage is, in law, a battery. If one strikes another with hostile attitude, though it be but the weight of his little finger, it is as truly a battery as though he struck him a dozen blows with great force. In the latter case, of course, greater damages would be awarded to the injured party. Battery has been defined as the unpermitted application of force by one to the person of another.

Many are the instances of assault and battery. If one strikes another in anger the case is clear. One who rudely and unnecessarily jostles another is guilty of assault and battery. The party jostled, may, if he desires, sue in civil action for assault and battery, and recover damages. Of course it is not every bit of jostling and pushing that occurs in a crowd that amounts to an assault and battery, but only that which is inexcusable and unnecessary. An overseer of poor who cut the hair of an inmate of the poor farm, contrary to his will, and without authority of law, was held liable as for assault and battery.

The body of the person assaulted need not be touched in order to constitute a battery. It is enough that the clothing be touched. If you knock a man's hat off you have comitted a battery. That it was intended as a joke is no defense if the person injured did not willingly submit to the joke and does not choose to treat the matter as a joke. An assault is none the less such because it was committed to have fun during the merry season of Christmas, or at any other time of gaiety and carnival.

An assault and battery may be committed by touching that which supports a person, as well as his body or clothing. If you pull the chair from beneath a man, it is an assault and battery. If you drive a wagon against the buggy in which he is riding, hostilely and unnecessarily, that is an assault and battery.

A consideration of t
the person attacked
where the attack is ju
ity, or as a defense
property must be po
next article of this series.

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LETTER TO PASTORS.

Dear Brother Pastor:

Just one year ago this September an appeal was sent throughout the Methodist Protestant Church for aid in erecting the new Children's Home near High Point, N. C.

You will doubtless be glad to know what has been done since then. There was purchased 38 acres of valuable land within two miles of High Point, one of the most progressive cities in the Southland, and there has been erected thereon a most modern, suitable and splendid building that can accommodate nearly one hundred people. The total cost of building and land has footed up about $26,000. The land cost $3,800, and the building around $22,000. The building committee set out to erect a building not to cost over $17,000, and $20,000 was secured in cash and good pledges for this work, but after the work was begun it was found that no arrangement had been made for heating, lighting, furnishing, water or sewer conections. These all have been added, and have made the cost greater than was first contemplated. The building is a marvel in completeness, attractive in design, perfectly sanitary, well arranged for the Home, and located in a good community in the Piedmont section of the State. Last year we asked for one offering from the Sunday schools during September to help erect this building, and now we are asking for one more offering to help us pay off every cent of the indebtedness, complete the furnishings and maintain the Home during the coming year. The new Home was entered August first, the cost of maintenance is increasing as the number of children increases. Let us make this the happy ending of a noble undertaking and free this Home of all indebtedness and be able to furnish every room before winter comes.

Dear Brother Pastor, you can greatly aid us in this work by bringing the matter before your people and earnestly asking them to respond to this appeal. Please urge all your Sunday schools to make a liberal offering one Sunday during September and send it in to the Treasurer, Dr. J. R. Reitzel, High Point, N. C. Believing you will give this your immediate attention and help us in every way, we are,

Very sincerely yours,

J. M. Millikan, Chairman.

Greensboro, N. C., Aug. 19, 1913.

WHERE TROUBLE BEGINS.

By Victor P. Hammer.

A wise old owl sat on an oak;
He turned his head, but never spoke;
With all he knew, he held his tongue,
While sitting there the boughs among.
Another owl (the old owl's son),
Up on a limb, hooted for fun.
A boy passed by and saw the show,
Then grabbed a rock—and "let it go!"

An old man set a nice, new trap,
Then, lying down, he took a nap,
When father rat passed by and said:
"Without my lunch I'll go to bed."
The old rat had a little boy
Who passed that way and saw the toy;
He took a nibble, then, a bite—
"Snap" went the trap and held him tight!

A cunning fox lived in the woods,
And there he kept stored all his goods;
But none of his neighbors ever knew
Just what that fox had planned to do.
Young Reynard wouldn't mind his ma,
And, often, disobeyed his pa;
He'd run and "yap", both night and day,
And go away from home to play.

Now, sir, young owl goes on a crutch,
While, for good luck, wee rat's no such;
And little Reynard's in a cage,
Where he can bite himself and rage.
And so it's true, as well, with folk,
As true as where there's fire there's smoke,
That one starts to disobey,
He gets in trouble right away.

Washington, D. C., July 25,1913.

YOUR PUBLIC FACE

WHICH OF THESE WERE YOU?

You were on the car that carried me down-town this morning. I wonder which one you were. Were you the one who sat dejectedly, inviting out all the inner worries and perplexities to line your face and make the corners of your mouth droop, taking into your confidence, as it were, all the unsympathetic crowd?

Speaking of sympathies, surely you were not the person who presented a tear-stained face and brimming eyes to those curious people. Genuine grief seems too sacred a thing to exhibit to strangers.

But I may be mistaken: perhaps you were the giggly one. I mean the one who could not suppress a titter whatever happened, even when the lurch of the car nearly threw that old lady down in the aisle.

I hope you were not that individual with such snarling lips that the timid lady next you thought involuntarily of a muzzle.

Possibly you were the one who considered it "the proper thing" to ignore all your fellow passengers. You had a set stare that made us feel as if you were walking in your sleep. You were as impersonal as if you were moving among creatures of another order of being.

Were you the one who glared angrily at every person who happened to touch you, as if you were the owner of the line and were making up your mind to hand the trespassers over to the police at the next stop?

Or maybe you were the haughty one, and glared at the innocent strap-hanger who leaned toward your window to see whether he had arived at his destination as if he had personally insulted you.

You—but of course you were that one who came aboard quietly, and walked heedfully among the others, as easily, naturally, and considerately as a person of gentle breeding always conducts himself. There was no pretence about you, for you have learned that it is vulgar, and, moreover, does not deceive a single person, whether one sits comfortably, or sways from a strap, or hangs on the jammed platform.—*Josephine B. Krieg, in C. E. World.*

THE BOARD GENEROUSLY REMEMBERED

I am informed that by the will of the late Matthew C. Crawford of Allegheny County, Pa., the Board of Foreign Missions will share with the Board of Foreign Missions of the Presbyterian Church in his estate to the amountof from four to five thousand dollars each.

Mr. Crawford was a Presbyterian, but on the removal of the church to a distance too great for him to attend, he became interested in our church through the ministry of Rev. John Henderson, of our Pittsburgh Conference.

His bequest is the practical expression of his great interest in foreign mission work, and of his regard for our denomination.

He was unmarried and died July 4th at the age of eighty-four.

His generous gift to our foreign work ought to incite many of our own members to remember the Board of Foreign Missions in their will. Do it today, and so let this venerable man's good work be fruitful at home and abroad.

Write me also about the Board's Annuity Plan by which you receive, during life, interest on the sum of money you give to the Board of Foreign Missions, and at your death the money is used directly in the foreign work, being safely invested meanwhile.

EVER THE ESSENTIAL

By saving the children now, you are helping to save the next generation to the church.

By enlisting and training the children now in our Sunday schools, you are preparing the next generation to be a working force for the world's evangelization.

While we must appeal to the adult members to meet their obligations, we must not in any degree overlook the children who so soon will be the adults in the church, or be out in the world without Christian experience and purpose.

The great problem is really childhood and youth, for statistics prove most conclusively that the great majority in the church today were converted when they were young, and certainly it is not a very difficult matter to train young people in Christian service and in the grace of giving.

The church suffers today, because its adult members did not get the information and training needed in their younger days, hence the indifference, apathy of so many to the tremendous claims of the gospel and the needy world.

The same results must inevitably follow if we do not give the young a missionary education, and have them share in the activities of the church. It is imperativee that we try to save and train the young.

PLEASE HEED THIS

A great many schools have not yet sent me their Children's Day offering. Do not keep it until your Conference meets. Send it to me today, and your assessment too.

Fred C. Klein,
Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

—Pennsylvania has placed a tax of 2½ per cent. upon all the coal mined within its borders and shipped to other states for consumption. The result will be that coal in all parts of the country will be advanced proportionately. The country at large is not taking very kindly to the action, which means that Pennsylvania forces the people of other states to pay part of its own expenses by increasing the cost of a necessary of life.

—Dr. Robert Bridges has been selected to succeed the late Alfred Austin as poet laureate of England. Dr. Bridges is in his sixty-ninth year. He is a master of arts, a bachelor of medicine, and a bachelor of literature of Oxford University.

—Miss Lucretia Clendenin died at the home of her nephew, T. A. Glascock, last Monday morning, aged 68 years.

—Rev. D. R. Williams went to Cedar Falls Monday to assist Rev. C. H. Whitaker.

PRESIDENT'S APPOINTMENTS.

Roanoke ..... Aug. 15 to 17
Greenville and Spring Ch., Aug. 21 to 24

C. A. Cecil.

High Point, N. C.

NOTES FROM THE FIELD.

I left High Point on the sixth of August for the East. I reached Edenton on the Albemarle Circuit at 1:30 on the 7th. On my way I met up with Bro. Abernethy and wife and they accompanied me to Mackey's St., where Bro. Gerringer met me and we were soon across the sound and landed at Edenton Station.

Bro. Gerringer and I spent our stay with Bro. and Sister Davenport while in Edenton. At 8 o'clock we met in our church for preaching. Not a large attendance; but a very good service.

We have a good location and one of the nicest little churches there are in our conference. It is a pity that we have not been able to build up a good strong membership at this point. Our following has never been large here, and from what I could learn it is less now than it was in years past, and the only thing I see left to do is for the balance of the circuit to help the few members that remain to pay the pastor so he can go over and preach for them and see what will develop in the near future. Mrs. Davenport is a true Methodist Protestant. Thanks to her for entertainment.

At one o'clock on the eighth Bro. Gerringer and I left Edenton for Creswell and there we were furnished with horse and buggy, and we drove 9miles in the country to Mt. Elma, where we met a large congregation who seemed to enjoy the service. We spent the night with Bro. N. A. Ainsly. Back to Creswewll and secured another turnout and drove three miles to Woodley's Chapel, preached to a small assembly at 11 A. M. and took dinner with C. W. Woodley and here we enjoyed a few hours rest and refreshments.

We were soon off to take supper with Bro. A. W. Davenport. At 8 o'clock there was preaching at Mt. Hermon, and a large congregation was in attendance. The pastor and I drove back to his boarding place at Bro. Alfred Alexander's and spent the night. Sunday A. M. was a bright, hot, clear day. Our appointment was at Rehoboth at 11 A. M., and through the kindness of Bros. Wiley, Alexander and Gerringer, we were taken a distance of 13 miles in an auto, and the trip was a very pleasant one indeed. Preaching at 11 A. M., a fair attendance, and the attention good.

We took dinner with Sister H. H. Tarkenton and her daughter; we fared sumptuously. We had supper with Bro. Alexander, preaching at 8 o'clock at Creswell; good attendance considering the revival in the Baptist church near by; good attention to the Word.

This completed my plan for this field. The pastor and Ispent the night with Bro. Wm. Wiley. Monday A. M. we looked over the village and viewed the parsonage, etc. Mt. Elma, Mt. Hermon, Rehoboth and Creswell churches need painting and some other repairs, and this field ought to pay a better salary and raise more of their general interests; it's a good field for development. Bro. Gerringer is well received and he is doing a good work; but if any field wants such a pastor and preacher as he they ought to be willing to pay a better salary and pay it monthly or quarterly. Claim paid.

Thanks to pastor and people.

LA GRANGE.

I left Creswell at 9 o'clock on the 11th for Fieldsburg, where Bro. Sam Walston met me and took me to his home in the community of Harris's Chapel, where I was to preach; but on account of rain storm there was no service. Bro. Abernethy met me at Bro. Walston's, where we spent the night.

Tueesday A. M. Bro. Abernethy and I went to the church, and I went in and looked over it, and found it in good condition on the inside, but it needs a coat of paint on the outside, and the pastor thought it would be painted soon. I could but think of Bro. W. L. Harris while in this community, he is greatly beloved on this field, so is Bro. Swain.

We left this community for La Grange and arrived at 1:30 P. M. and took dinner with Bro. N. L. Creech. Our next appointment was at Hickory Grove, six miles in the country. We drove to Bro. J. F. Borwick's for supper. Preaching at 8 o'clock, a fair attendance, and a good service. We spent the night with Bro. J. A. Sutton, drove back to the home of the pastor in La Grange, read and answered some mail, and took supper with J. W. Graham. At 8 o'clock I preached to a small but very appreciative audience. La Grange church needs to be painted at once in order to preserve the building. The people are able on this field to support a pastor handsomely and I hope they will see the importance of doing so real soon. It is impossible for a pastor to do his best work on a field if he has to farm, or teach, or do something to supplement his salary, and yet some of our pastors are forced to do so, and in many instances the field suffers for attention in more ways than one. I have enjoyed my eastern trip so far, except the extreme heat. I leave tonight for Kinston on my way to Roanoke Ct., where I expect a pleasant visit, being associated with Bro. C. L. Whitaker, who joined the conference when I did twenty-five years ago at Flat Rock.

Thanks to Bros. Gerringer and Abernethy and their people for their unlimited kindness to me. C. A. Cecil.

Aug. 13, 1913.

FROM OUR PASTORS

YARBORO CHARGE

It was my privilege to be with Bro. Lamar and assist him in two of his revivals. While Yarboro Circuit has only two appointments it is large if distance between points counts. It may well be called the circuit of "magnificent distances." We drove from the pastor's home at Cross Anchor, thirty miles to Harmony church, and began revival services the fourth Sunday in July. The services continued until Friday night. This was a good meeting, some seventeen souls professing conversion and reclamation. Harmony, while a small church, is doing good work. The membership is loyal and appreciative. They spoke well of their pastor, and all the preachers who have helped in revival work there; said they were all good preachers. Sorry, however, there is one exception now. We are under many obligations to these good people for their kindness while among them.

The revival at Yarboro Chapel, which is situated one mile from the village of Cross Anchor, commenced the first Sunday in August with a Sunday school Convention. The services were to close Friday evening. I left for home Thursday morning. This also was a good meeting, though very quiet. The people are intelligent and have what is lacking in so many of our congregations —reverence. The pastor, Bro. Lamar, also serves the Anderson charge, which gives him the largest territory to cover of any man in the Conference. He is doing good work for the Master and the people of all churches find in him a helper and desire his return. H. C.

HOPE CHURCH, SILER CITY CIRCUIT.

This church is situated in the thriving little town of Bonlee, the junction of the Southern and the Bonlee and Western railroads. The town is building up rapidly and contains some of the very best people among whom we have some as good as the best. This is one instance where a town came to the church. Hope so far as the town is concerned is ideally located. In the next few months a splendid school building will be erected near the church at a cost of from $8,000 to $10,000. It looks to me as if there might be a bright future for our church at this place. Indeed we have a live church here now. The special meeting commenced at this church the

second Sunday in August and closed on Wednesday night following. Three services were conducted each day after Sunday. This is necessary, as some of our best members are too far away to attend at night, and a night service is necessary for the town. The meeting was a most excelleent one, for spiritual uplift and inspiration it was unusually significant, indeed the revival was good; nine professed faith in Christ and four joined the church. Bro. Millaway was my help. They will want him to come again.

My third quarterly conference will be held at Siler City on Saturday before the fifth Sunday in this month at 10:30 A. M. Brethren, come. J. H. Bowman.

REIDSVILLE.

The Sunday school of Reidsville church went to the mineral springs near Wentworth Thursday last. It was cloudy in the morning and several were afraid to venture. There were 45. It was a day of great enjoyment. Old and young alike were young and joyful. It was one of the finest places I ever saw for a picnic, cool shade, pure water, etc. The dinner was all that could be asked for. Watermelons fine and plenty and to spare, grapes and cantaloupes. After some two or three hours of real life among the trees, beside the rippling stream, we started for home and came by the county home. There we were made sorry to see the unfortunate ones, yet fortunate in having a home to spend their last days. We left a part of our dinner and lingered about three quarters of an hour, then on to Wentworth, the county seat. We went through the court house, which is a modern one, then through the jail. Here our hearts were made to mourn to see the wicked, unfortunate ones. Especially for one fine intelligent looking young man,—some mother's son,—fast behind iron bars in jail for burglary. About 4 P. M. we started homeward. The jail is modern in every respect, and they are at work on a new modern up-to-date county home. We came back the McAdamized road, miles of which we will put against any four miles in the state for being the road of more S's than any other. Some time when I have pencil and paper I intend to count the S's on this road if I live. Moral: as you start from Reidsville two miles nice and very straight, then dangerous for curves and automobiles, for about three or four miles. Then nearly straight to the poor house, on to the court house and on to jail. Much like the sinner's life —first easy, then hard sailing and on the last run smooth and the end certain. Mr. J. D. McCollum, superintendent, really had a day off, and he enjoyed seeing his school and pastor mix, mingle, eat, drink and be merry. The day will never be forgotten.

Fraternally,

One That Was There.

Aug. 15, 19113.

RICHLAND CIRCUIT.

Special meetings on Richland circuit as follows: Cedar Falls began yesterday; splendid congregations at both services, and much intrest. Rev. J. F. Allred preached very acceptably last night. Rev. D. R. Williams expected today. Meeting begins at Brower's Chapel the fourth Sunday in this month; Flag Springs the fifth Sunday; New Zion the second Sunday in September; Giles' Chapel the third Sunday.

The third quarterly conference will meet at Flag Springs Saturday before the fifth Sunday at 10:30 A. M.

C. H. Whitaker, Pastor.

THOMASVILLE.

A pounding by the Baracas and Philatheas:

Last Thursday night, August 14, while we were in the church attending to some business of the Ladies' Aid, Miss Grace Harris came to me saying Bro. Boyles wanted to see me outside. When I got out I noticed the parsonage was lighted up. When we went in, we found, I supposed, 25 or 30 people awaiting us in the dining-room, and the table just loaded down with many good things for our comfort. As it would be difficult. I will not try to mention the ones that came. There were some that did not belong to the Baracas or Philatheas. The Lord knows each one. May He bless each of them. I assure you, dear people, there is a warm spot in our hearts for you all. T. A. Williams.

FAIRGROVE, HAW RIVER CIRCUIT.

It was the privilege of the writer to meet with the good people of Fairgrove Church on the second Sunday in August in their special meeting. We left Elon College on the early morning train and arrived at Brown Summit about half past eight o'clock, where we met Bro. Ashburn, the pastor of Haw River Circuit, and he carried us out to Fairgrove in time for preaching. It was indeed a pleasure to be with Bro. Ashburn again and hold fellowship with him as we have in the years gone by. He is indeed a good man and the people of Haw River Circuit are fortunate in having him for their pastor.

By eleven o'clock a large congregation had gathered at the church. The congregation was large enough to fill two churches the size of Fairgrove. The people gave good heed to the Word and it was a pleasure to preach to them.

The meeting continued until Tuesday evening, when it came to a close. There were thirteen conversions and reclamations and thirteen joined the church. The services were interesting from the beginning until the close of the meeting. The presence of the Spirit was manifest at every service and the unsaved were convicted of sin and were converted to a new life in Jesus Christ.

The people of Fairgrove Church are good workers. There were but few unsaved persons in the community, and practically all of them were saved during the meeting. The church was also greatly revived.

It was our good pleasure to be entertained in the homes of Brothers Moore and Bevil of the Fairgrove Church. It is needless to say that these good people were as kind and considerate of our welfare and happiness as it is possible for any one to be.

May the Lord bless and guide both pastor and people and may they ever be abounding in good works.

Fraternally, Thomas C. Amick.

LA GRANGE.

The first Sunday in this month we filled the appointment at Harris' Chapel, the second Sunday at Hickory Grove and the third in La Grange. The third quarterly conference was held at Hickory Grove Saturday night before the second Sunday. Mr. George E. Sawrey of Harris' Chapel was elected delegate to the Annual Conference. Our meeting at Harris' Chapel will begin the fifth Sunday in the month. We are expecting Rev. W. C. Lassiter to come and do the preaching. The visit of President Cecil to this charge was enjoyed by our people. He is helpful to pastor and people. We are glad he came.

J. H. Abernethy.

PIEDMONT CIRCUIT.

We held our third quarterly conference on the first Saturday in this month; it was well attended; all of the churches represented excepting one. Bro. G. A. Berrier was declared elected delegate to the Annual Conference, and Bro. H. F. Murphy alternate. We began our special meeting at Mt. Pleasnat the first Sunday and closed on the following Sunday night. We had fifteen conversions and four accessions to the church with more to join later. This was a good meeting, and we thank God for the victory he gave us at this place. We have painted Mt. Pleasant on the outside and will also paint the irterior at an early date. We thank Bro. Pickett of High Point for the valuable assistance he rendered us in getting it painted. Our meeting begins at Canaan next Sunday and we ask the prayers of the Christians that we may have a glorious revival. May God bless all the brethren in their work is my prayer. A. D. Shelton.

FROM LOCAL REPORTERS

CID, UWHARRIE CIRCUIT.

The special meeting began at Cid last Sunday with an unusually large congregation. Bro. Allred, of near Randleman was Bro. Trogdon's pulpit help, and I am glad to say we had an old time revival from start to finish. It seemed as if God just poured out his blesings upon the people. I always believe that we get just what we pay for if we come as believing children, I believe the Christian part of the church was in the right spirit before the meeting began and the ministers did not have to preach a half week to get the church in readiness to go in his vineyard and work. There were nineteen conversions and seven joined the church and more, I think, will join. All want baptism by immersion, so let every one have his way. The only thing I was sorry of was the meeting closed too quick, as it closed on Thursday night. Bro. Trogdon got sick and had to go home on Thursday; we were all so sorry. We had large congregations from start to finish. We extend our many thanks to our sister churches for their aid, and especially the choir of Piney Grove, and also Mr. Altas Ridge, of Canaan, who left his work and came to work with us. He knew that our laborers were few and the Lord impressed him that the harvesting of lost souls was so important. Oh! that every child of God would realize the responsibility that is resting on the children of God. I am thankful for such a revival of religion. Sister Trogdon and two children came up to worship with us. She is such a good Christian lady that we were so glad to have her with us. The people came from far away to attend this meeting.

Mr. and Mrs. T. C. Crutchfield, of Greensboro, spent last night with her parents, Mr. and Mrs. N. W. Lanier.

Mrs. Nannie Byrum, of High Point, is visiting her sister, Mrs. N. W. Lanier.

There was a large crowd to attend the children's day at Jerusalem Sunday. The children did well, which showed good training from their teachers. I learn that the collection was excellent.

The special meeting began at Wayside Sunday. There was much interest manifested for the good.

We are thinking of starting up our Sunday school soon.

May God's blessing rest on the people and may many precious souls be saved before the close of this year, is the prayer of an humble servant. L.

MAPLE SPRINGS, EAST FORSYTH CIRCUIT.

Our protracted meeting began the first Sunday in August and continued until Friday night. Bro. R. C. Stubbins was our help and preached all but two sermons. He being unable to preach on account of hoarseness and cold, our pastor preached twice.

There were three conversions. Sometimes I think we measure the success of a meeting by the number of conversions. Of course that is one main object, but oftimes I think the members need encouragement and instruction, even as much as the unconverted, for we may be converted and yet not be saved.

On Friday night Bro. Stubbins gave a special sermon to the children. We appreciated it very much for are we not all children? I know that our church has been greatly helped by this series of meetings.

We were glad to have Mrs. Stella Kiger Wolf, of Thurmond, N. C., with us in our S. S. yesterday. The first visit home since she was married.

We have some new song books in our S. S. now; I think they will help in our singing. Ida Long.

LINCOLNTON.

We will have a special meeting in the Lincolnton church commencing on Wednesday before the fifth Sunday. Rev. J. H. Moton will do the preaching. Many people in this section will be glad to meet Bro. Moton as he was pastor of the Lincoln and Cleveland work nine years. We want to ask the prayers of all God's children for this meeting. The harvest is great, but the laborers are few.

The officers and teachers of our S. S. have just completed a religious census of of the cotton mill district of Lincolnton, and give the report as follows:

Members of the different churches....345
Members of the different S. S.....394
Not attending Sunday school.....326
Not members of any church.....254

This does not include the babies. We have on our Sunday school roll about 150. We had in school Sunday 81. Many absent for different reasons. Our collection was $2.27. We are planning to increase our attendance soon. Our attendance has been good up to the vacation season, so we must plan to bring them back.

Bro. Fitzwater, who is with us working for the American Bible Society gave us a splendid sermon from the subject found in Sol. 5:3: "I have put off my coat: how shall I put it on?" I wish more could have heard this subject so ably discussed. Our C. E. Society both senior and junior is doing some splendid work, but can do more yet.

Success to the Herald and its readers.

D. B. J...

MT. ZION, UWHARRIE CIRCUIT.

Our special meeting began the first Sunday in August and closed on Friday of that week. Rev. J. W. Hulin, of Denton, was Bro. Trogdon's help, and he did some good preaching. His sermons were presented in such a plain way that even the children could understand and we all were benefited. I think the members were greatly strengthened and the spiritual condition of the church was much improved. There were twelve conversions, I believe, and two joined the church. I hope that those who did not join our church will join some other. We were very sorry that some are going on in sin yet, but we trust and pray that they may see where they are before it is too late. We were sorry that Bros. Trogdon and Hulin couldn't be in our home but hope they will come, because we are always glad to see them.

May the Lord bless them in all of their meetings that they might be strengthened by the Holy Spirit is my best wish.

L. M. B.

UNION CHAPEL, GRANVILLE CIRCUIT.

Our special meeting began the fourth Sunday in July, and closed the folowing Thursday. Rev. R. C. Canipe, of the M. E. Church, was the pulpit help. His sermons were all uplifting and soul-stirring. There were a good many conversions and reclamations; nine persons were received into the church. The singing was good. We had recently purchased a new organ, and fifty new song books.

Our pastor filled his regular appointment last second Sunday P. M. He preached a good sermon, as he always does. After service nearly a third of the amount of money that Granville Ct. is planning to raise, to furnish one of the rooms at the Orphanage, was raised by the good people of Union Chapel.

We are planning to have a Sunday school picnic in the near future.

Reporter.

WELCH MEMORIAL CHURCH.

Since my last report the death angel has been among us. On August 1 it visited the home of Bro. A. P. Trogdon and took his wife. Sister Trogdon had been in feeble health for some time, but still her death was a shock to many of us because we did not know she was so sick.

Her funeral was conducted at the home by Rev. J. H. Moton and her body laid to rest in the city cemetery to await the resurrection morn. We extend to Bro. Trogdon and daughter who are left behind our heartfelt sympathy and point them to God as the only comforter in these sad hours.

(Continued on page twelve.)

IN LOVING MEMORY

On August 8th, 1913, death entered the home of Dr. S. N. Long and wife and laid his icy hand on their darling little Gray, who had flooded their home with sunshine for nearly five years. Little Gray only budded on earth to bloom in heaven's eternal brightness. He is now in the arms of a Savior who will keep him pure and spotless; he is safe. Fond parents, mourn not for him, only think of him as resting free from all pain, a bright star in heaven to lead you on. Hear the pledge of Jesus Christ, "I will not leave you comfortless; lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live does this pledge stand. Perhaps we cannot always feel this presence, but we can always know that it is there, always rest upon it, always think of it. There may be a moment in the very depth of sorrow and anguish when the presence seems hidden from us, but it is not, we are only stunned, unconscious, from grief. It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend: Don't leave me, don't forsake me. The last thing you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we know that he will be there when all else fails us.

Little Gray was a bright little boy, and with his bright blue eyes, rosy cheeks, and sweet disposition, none could know him but to love him. He was sick about three days. He became paralyzed, but his mind was clear and he could talk to the last. He spoke about dying and asked his father and mother and little brother and sisters not to cry so about him. He also spoke of his grandma, and there is no doubt that he saw her beckoning to him from the other shore as he was nearing the dark stream which we all must cross sooner or later.

Gray is sleeping, calmly sleeping
In a newmade grave today;
We are weeping, sadly weeping
For the darling gone away.
One by one the gentle Shepherd
Gathers lambs from every fold.
Folds them to his loving bosom
With a tenderness untold.

Gray is waiting, calmly waiting
For the friends he loved the best,
And he'll gladly hail their coming
To the mansions of the blest.
One by one the Lord will call us
As our labor here is done;
And then as we cross the river,
Gray will meet us one by one.

To the bereaved family and relatives and friends I can only offer my deepest sympathy and entreat them to look up beyond this thick gloom that has enveloped them, look up into the sunshine of God's great goodness, and with the eye of faith see the precious little jewel who has gone before us in the mansion above, there with many others singing heavenly songs and with their little angel fingers striking the chords on little golden harps. Learn to say with sweet joy, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Little Gray was tenderly laid to rest in the grave-yard at Pleasant Hill church, near his grandma and other relatives. The little grave was covered with flowers placed by loving hands. The funeral was conducted by the pastor, Rev. G. H. Austin, and Rev. Walter Grabs, of Bethania.

Mrs. Robert P. Petree.

Tobaccoville, N. C., Aug. 12, 1913.

Stafford

Mrs. Mary M. Stafford, in the early morning of May 23, 1913, departed this life at the age of 69 years, 7 months and 19 days. She was the daughter of John Thompson. She was born near Saxapahaw, Alamance County. Her entire life was spent near her old home.

She was married to George Stafford March 4, 1878. He died Nov. 4, 1904. To them were born three children, Dr. T. S. Stafford, Mrs. W. M. Pike, and S. S. Stafford. She had raised three stepchildren, two of them now living, J. E. Stafford and Mrs. C. M. Braxton. W. F. Stafford having died Oct. 9, 1908. Besides the children she leaves one aged brother, S. W. Thompson, to mourn her departure.

The step-children speak of her affectionately as if she had been their own mother.

She had been a member of Salem church for about 55 years. She was always glad to have her pastor in her home. She lived the life of a Christian, and when informed by her physician of her dangerous condition she was not alarmed. Death came to her while she was asleep but did not find her unprepared. She always manifested a quiet Christian spirit, and was always ready for any good work. She cheerfully relieved the sick and suffering when it was in her power to do so. The funeral services were conducted at Salem by her pastor, Rev. G. W. Holmes, and in the cemetery of that place she was buried in the presence of a large number of sorrowing relatives and friends.

She is gone but not forgotten. Her beautiful life will continue to influence her children and others for good. She is missed by her church, her neighbors, but most of all by her children, for she was an affectionate mother.

W. M. Pike.

August 9, 1913.

Ledford

Mrs. Elsie Ledford, wife of Amos Ledford, was born December 24, 1866, was married Feb. 10, 1886, died Aug. 6, 1913. She had been sick for a long time of consumption. She leaves a husband, four children, three brothers, five sisters, and a great host of friends. She was a member of the M. P. Church. She was laid to rest at Mt. Moriah church graveyard August 6th. The funeral was conduct by Bert Ivester.

Susan Sisk.

A HEAVENLY VISION.

My heart was sad and discouraged,
And lonely, and sick, and sore,
As I thought of the sorrows of millions,
And pondered them o'er and o'er;
Of the sigh of tired women;
Of the groan of discouraged men;
Of the cry of the broken-hearted,
That sounded again and again;
Of the wail of weeping children,
The strife that would never cease;
And I longed for Christ's coming kingdom,
For the reign of the Prince of Peace.
Then a voice came through the twilight
Like the voice of a silver bell,
And it spoke to my heart of sadness,
And this message to me did tell:

Fear not and be not discouraged;
To labor and win is thy part:
Fear not and be not discouraged,
And I will strengthen thine heart.

Then a light broke on my vision;
The mists fell from my eyes,
And I saw a heavenly being
In splendor before me rise.
And he bade me lift the fallen;
To cheer and strengthen the weak;
To comfort the broken-hearted,
And help from above to seek.
He showed me a narrow pathway
That was bordered with love untold,
And he pointed a heavenly city
With mansions built of gold,
And his voice rang in the twilight—
A voice that was firm and clear—
And it healed my drooping spirits
With this message of love and cheer:

Fear not and be not discouraged;
To labor and win is thy part;
Fear not and be not discouraged,
And I will strengthen thine heart.

—*Selected.*

Great is the privilege and blessing of prayer.

POLLY'S PIES

You ought to see wee Polly's pies!
She takes a bit of dough
That cook allows her, and she tries
To roll it out "just so";
But she must handle it a lot
Before it fits her pan,
And pie-crust does show every spot
When hands aren't spick and span!
And pies, to be quite flaky, need
The very lightest touch,
The crust is very tough indeed
If it is handled much.
And when wee Polly's pie is made,
She feels a sad surprise
When Cousin May says, "I'm afraid
I dare not eat rich pies";
But Aunt Estella takes a piece
And says, "Is this for me?
You're very kind, dear little niece,
I'll take it home for tea."

—*Grace McKinstry, in Farm Journal.*

A CROW STORY.

People who don't know the crow may find difficulty in believing the following anecdote, though Anglo-Indians will accept it without hesitation.

A dog of my acquaintance, a fox terrier of long Eastern experience, was one morning eating a chicken bone on the veranda, when two crows happened to pass and, observing the dog and his bone, wheeled down and lit on the veranda railing, when they set to work croaking to induce him to drop his breakfast. Under ordinary circumstances an English dog will fly at a crow the minute he appears; but on this occasion Jack simply looked up, growled, and continued gnawing. The crows ceased croaking and consulted together for a moment, then one of the pair dropped onto the veranda a few yards behind the dog, croaked at him again, once more obtaining no answer but a growl. After strolling casually round the veranda for a minute, to let Jack settle down, the bird hopped up silently and swiftly and gave the dog's tail a cruel nip. That was too much. With a howl of pain Jack turned upon his tormentor, and crow No. 2, who had been patiently awaiting this opportunity, swooped down upon the bone and carried it off.

You never saw a dog wear a look of such abject humiliation as Jack wore when he recognized how he had been fooled.—Illustrated Christian Weekly.

—"A Saloonless Nation by 1920." This slogan was adopted by Christian Endeavorers in the recent Los Angeles Convention. Just as soon as possible, let us make this a saloonless nation. Duty to our country demands it.

A RECLUSE IN NAME ONLY

One of the brightest, most accomplished and best loved young girls of all those in her school and society circles, at the age of seventeen was so terribly injured in a street-car accident that she has ever since been closely confined not only to the same house and chamber, but to the self-same bed; and forty-two years is what "ever since" means. During these years of tantalizing isolation she has seen her young girl friends successfully completing their different school courses, and coming out well equipped for spheres of active usefulness in the world, while the same slowly moving, relentless years marked her own exiled on going from joyous, elate girlhood to dwarfed and aimless womanhood.

Meantime, too, she has lost by death nearly all her near relatives and friends: father, mother, brothers, sisters, aunts and uncles; and of nieces and nephews only one remains.

Most tenderly cared for during many of the first years of her illness by an aunt but little older than herself, who gave up an eligible marriage engagement for the duties of a voluntary nurse, there followed a well-nigh insupportable anguish when this dear aunt, too, was taken away, as also, later, the most devoted and dearly loved of her physicians.

There are things of such exceptional interest in her case that many have taken the opportunity to call upon her.

"And what did you find?" asked a friend of one who had thus called, not from curiosity, but to express his sympathy.

"I found an animating and most spiritually elevating surprise awaiting me," he answered. "First, on the negative side, no trace of impatience or objection, no hint of murmuring or complaining, no finding fault with any person or any thing, no charging Providence with having cruelly darkened her life at the very crisis of her fondest and most eager anticipations.

"On the positive side, a spirit of complete trust in God, and of thanksgiving for a spared life and for the blessings still bestowed upon her; a lively interest in the news of the day and a readiness to join in any proposed subject of conversation; heart-fellowship with her friends in their good or ill fortunes, finding solace for herself in counseling and consoling those in trouble; and all enlived by such a genial humor and quickness of witty repartee as made conversation with her at once a privilege and a delight."

"After nearly forty-two years of prostration and suffering, can I be resigned, peaceful and happy?" the invalid said to her visitor, repeating the question after him. Then she answered in this way: "Yes, 'My faith looks up to Him,' undaunted, never questioning, and at peace. I go plodding on, keeping my eye ever upward, looking for the light and the dawn which, some day, will come to me. I still have patience, although the heart sometimes grows lonely with longing to see my loved ones; then I cry out, 'O Lord, how long, how long!' I am so happy to know that I do not rebel or question; I know that He doeth all things well. Can I not be strong under these conditions? For my part, I never could see how it is that some people make such recluses of themselves!"

—*Unidentified.*

Four-year-old Allen: "Mamma, did you know that there are four people who never tell lies?"

Mamma: "No, I didn't know that. Who are they?"

Allen: "Well, there's God, and George Washington, and Abraham Lincoln, and me."

MR. RIIS AS PREACHER

Mr. Jacob A. Riis was speaker at the Sunday Evening Club last Sunday, and ventured to "preach" just like a Methodist exhorter. He told the vast assembly of his own conversion under Rev. Ichabod Simmons, a Methodist preacher of Brooklyn, N. Y., who to Jacob's spoken wish for entering the ministry replied: "No, Jacob, you cannot preach, you can write. God asks you to consecrate your pen." To this consecration Mr. Riis declared he had honestly tried to be faithful. He then told in very simple but graphic terms the story of a comrade of his who, starting life with the brightest promise, ended as drunkard and suicide. His trouble, Mr. Riis said, was that he "lacked backing"; this backing, he continued, was just what all men needed, and it was to be found only in God.—*Northwestern Christian Advocate.*

"As I approve of a youth that has something of the old man in him, so I am no less pleased with the old man that has something of the youth."

"We do not count a man's years until he has nothing else to count."

"Age is opportunity no less
Than youth itself, though in another dress.
And as the evening twilight fades away,
The sky is filled with stars, invisible by day."

"The spring, like youth, fresh blossoms doth produce,
But autumn makes them ripe and fit for use;
So age a mature mellowness doth set
On the green promises of youthful heat."

Begun on page nine.

Our Sunday school is still good and trust it will still continue to be, for there is a great deal to be gotten out of the lessons we are passing over now.

We expect to have children's exercises next Sunday night; hope it will be successful. Everybody invited to come and help send the gospel to the poor heathen who have not the opportunity that we have.

Love to the *Herald*. Reporter.

HAWKINS CHAPEL, LITTLETON CIRCUIT.

Children's day was held here the second Sunday in August. The children did their part well. We had a good short address from our pastor. We thank the people for help in the singing and Miss Susie Luckis for the music. There was a large congregation. The church was full and more outside than there were in the church. In the afternoon our revival service began with Bro. Curry pulpit help. His sermons were good. It was meat and bread to the hungry souls and many were filled. The Christian people worked. We were so glad to see our Sunday school boys and girls coming into the church, accepting Jesus Christ as their personal Savior. The church has been revived and twenty-two souls have started toward the heavenly land. Twenty-two have united with the church. We learned to love Bro. Curry during his short stay with us. Our meeting closed Thursday afternoon.

The young men's prayer meeting is in a flourishing condition. They have prayer service Sunday night and Wednesday night. Vannah Shearin,
Reporter.

August 16, 19133.

SHOALS CHURCH, PINNACLE AND MT. ZION CT.

Our special meeting began the second Sunday in August. Were glad to have with us on Sunday our editor, Bro. McCulloch, who preached an excellent sermon. Come again. Bro. D. R. Williams came on Monday and remained till the meeting closed on Friday. Had good sized congregations, good preaching, and a good meeting. About six or eight professions and eight joined the church besides one who transferred his name from another circuit.

Our people and community in general enjoyed Bro. Williams's preaching and would be delighted to have him come again.

Ira D. Hauser.

August 19, 1913.

HOPE, SILER CITY CIRCUIT.

Our revival began at Hope Church the second Sunday in this month, with two services on Sunday and three a day after Sunday until Wednesday night, when the meeting closed.

The congregation was not as large as usual on account of services at several other churches around, and several were kept away Sunday and Monday on account of the death and burial of Mrs. Willie Evans, who died almost suddenly at her home Saturday night and was buried at Sandy Pond Monday. However, Bro. Bowman gave us two good sermons Sunday and Monday Bro. Millaway, of Greensboro, arrived and began preaching to us, and he certainly gave us some helpful sermons. The members were greatly strengthened, several conversions were made and four were added to the church.

Success to the *Herald*.

Kara Andrew,
Reporter.

—Bro. Gerringer announces two of his meetings by hand-bills reading as follows:

"Revival Meeting! Creswell Methodist Protestant Church. Begins Sunday night Aug. 24th, 8 o'clock. Closes Friday night Aug. 29th. Also at the Rehoboth Methodist Protestant Church. Begins Sunday August 31st, 11 A. M. Closes Thursday night September 4th. Daily services 11:00 a. m. and 8:00 p.m. Rev. N. G. Bethea, Secretary of the North Carolina M. P. Conference will do the preaching after Sunday night Aug. 24th. Come and bring others to hear one of the best revivalists in our Conference."

THE CHILDREN'S HOME.

All at the Home were made glad when they received the nice black horse which Mr. C. D. Benbow, Greensboro, N. C., had donated to the Home. It was a most acceptable gift. We were in need of a horse and it came at a most opportune time. It is just the horse we need at this time. The boys can plow it, haul with it, and drive it to town, and none of us are ashamed to ride behind it. All interested in the Home appreciate the generous gift very much.

Miss Martha Parsons, superintedent of the Sunday school, Mitchell's Grove, invited us to come and take part in the Mother's Day program. Through the kindness of Mr. Larkin Kivett some of the family were conveyed to the church. It was a pleasant occasion. There was a liberal offering for the Home, after which a bounteous dinner was served to us.

We reached the Home too late to plant a garden and any vegetables that can be used in any home will be appreciated.

Yours in the work,
H. A. Garrett, Supt.

Aug. 19, 1913.

Married at the home of the bride in Raleigh, Miss Myra Lewis Hunter and L. Bascom Street, of Glendon, N. C., August 18, 1913, Rev. R. M. Andrews officiating.

—Jas. W. Swain, son of Rev. W. E. Swain, expects to go to Danville, Va., Sept. 1, to act as assistant secretary in the Y. M. C. A.

—J. George Hanner, Jr., of Siler City, is seriously ill of typhoid fever.

—Wills Hunter is recovering from an attack of typhoid fever.

—A carload of dynamite jumped the track, collided with a trolley pole in Tacubaya, causing an explosion which demolished every house within 500 feet, and killed scores of people.

—A. A. Spencer, of Asheboro, underwent an operation at St. Leo Hospital last Sunday. Mrs. Spencer is with him and he is reported as resting well.

—Warren McCulloch went to Elon Colleege Monday to serve as linotype operator in the Christian Publishing House.

BRO. KENNETT'S PROPOSITION.

I want to say amen to Bro. Kennett's proposition in last week's *Herald*. For some time I have been thinking that we ought to do something to increase our superannuate fund, and have been wanting some one to open the question through the *Herald*. Now that Bro. Kennett has done so, I trust that his proposition my be heartily received. By all means we ought to have a larger invested superannuate fund, and if the propeer plan can be devised, I believe we can have it. Our people will put their money into the church if they can see that it is not going into a hole, and certainly when it goes into the superannuate fund society it does not go into a hole, but becomes a permanent paying investment for the church.

I, therefore, heartily endorse Bro. Kennett's proposition. Let's raise our invested fund to $10,000. We have now invested at 6 per cent. interest $2, 640. Let's raise it to $10,000. To do this, I hereby agree to pay one one-hundredth part of my salary annually, provided enough of the brethren will do likewise to make the undertaking worth while. I am sure, too, that a number of our laymen can be induced to make yearly payments to this cause and that they would really be glad to do it if they felt that there was enough in it to make it worth while. What do you say, brethren, to this proposition? If some one else has a better plan for raising the amount named, I am ready to give it my hearty support. By all means let's do something along this line. I hope that somebody will write on this subject if it is only to oppose it.

S. W. Taylor.

—Rev. W. E. Swain was here yesterday to consult a physician regarding an inflamed spot on his face which has attracted his attention for some months.

HOW TO GET PEOPLE TO CHURCH

"A short time ago," says Dr. John Balcom Shaw, one of the successful ministers of Chicago, "we sent out two hundred and fifty postal cards to the new members of the church reminding them of the next communion and asking them to be present." In answer to the question, whether he found it necessary to use any sensational methods to get people to church, he said, "No, we never do anything of a sensational character. We have, of course, our deacons at the door to receive the people. We try to create an atmosphere of goodwill and fellowship. We give a sincere welcome when we see people enter the door. But we not only shake hands at the door with the people coming and going, but we create a genuinely cordial atmosphere.

We have a dignified service. The Gospel is preached in its simplicity; and after the close of every service, I conduct a congregational Bible class directly in front of the pulpit, in which the most practical questions are asked and answered.

How do we get the people to join the church? We go after them. We secure their names in a multitude of ways. Then we visit them. Do you see this envelope here? taking up a large one resting on his desk and taking out numerous slips of paper. "These contain the names of hundreds of new people we wish to bring into the membership of the church. We visit them. We visit them again. We keep right after them one way and another; and the people like it. Recently, when I was in Sioux City for a few days, I wrote forty letters to different people to whom I made a plea to join us at our next communion."

This, he says, is nothing new. It is as old as the Church itself, and he believes it is much better than some of our modern methods. Emotional evangelistic meetings, great campaigns, brotherhoods and movements do not begin to compare in results with this personal work. It is the personal touch that wins men.—Reformed Church.

THE STINGIEST MAN.

The minister's pale little wife grew more nervous still. She had only lately recovered from a severe illness.

Sunday-school was over, and the organist had not yet made her appearance. Pretty, light-haired, thoughtless Kate Wallace held the position, but she came only when fancy or inclination prompted. Consequently in her absence some one had to take her place, and that "some one" was always the minister's wife.

The congregation were filing into their seats—still no organist. It was almost time to begin. Finally the minister's little wife turned again. Old Matthew Gordon, who sat next to her, looked at her.

"Ain't over that sick spell yet, are you?" he said somewhat gruffly. "You're nervous."

The minister's anxious little wife tried to smile. "Am I? I'm so sorry, but the fact is, I keep hoping Kate Wallace will not fail to come to-day."

"Why?"

"Oh, she plays so much better than I do."

Matthew Gordon shook his white head. "She does not," he answered promptly.

"Thank you, Mr. Gordon, but you see, though I have a good musical education, I —I have no piano, and being without one, miss the practice that is so necessary. That is what worries me about playing in public."

Old Matthew Gordon looked at her. He remembered suddenly how little there was in the parsonage parlor. Only a couple of chairs, and a table, and a few pictures. He remembered how pitifully small the salary was, and that it was never promptly paid. "No piano!" Of course, there was no piano!

And yet, as he looked at her, he saw nothing but sweetness on the pale face. There was no bitterness there, no unrest, no lines of discontent. Evidently she did not mind being the wife of an underpaid minister; bless her!

He looked at her slender, well-shaped hands, real musician's hands, and he wondered why it had never come to him before, all that she was missing. The manufactories were turning out thousands and thousands of pianos every year, and yet, for this sweet, delicate, musical woman there was none. He was a close man himself. He gave little away to charities of any kind. He had the name of being the stingiest man in the whole village. He was gruff, he was taciturn; he was not always polite, and he loved his money, and the accumulating of it.

The minutes dragged, and still no organist; then, with a last look at the clock, the minister's little wife smiled a good-bye to the white-haired old man in the pew beside her, and went up into the choir.

Matthew Gordon listened, and he thought to himself that he had never heard her play so well. Somehow his soul rose on wings when she struck the chords of

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

Somehow, as she played the old hymn so grandly, he forgot his sordidness and his love of money, and then it came to him what he would do.

She played the hymns, two of them, and one solo. The minister rose to begin his sermon.

It was the third day afterward. The minister, coming home from a call upon old Mrs. Tulliver, who was sick, and who lived in the country, heard some one playing as he opened his gate.

He stopped. He was at the wrong house, of course—they had no piano! But no, there was the familiar little scarlet geranium in the window, the same curtains

He opened the door, and went in. There in the poor, plain little room that had held only two simple chairs and a table, stood a beautiful piano with shining keys, and before it sat his wife.

Somehow he had not realized before what a wonderfully sweet face she had. Just now it was radiant.

She saw him, and ran to meet him. "Something beautiful has happened," she cried. "Some one has given me a piano! It has been so long since I could practice," she went on, "playing over all my old music."

Her voice broke. "I don't believe I was ever so happy in my life!"

The minister went over and looked at it, touched it, struck a note. Tears came to his eyes. "It is lovely—lovely, Ruth," he said slowly. "Now tell me the name of this 'some one' who has done this?"

For answer his wife put a card in his hand.

He read it, and started. "Matthew Gordon!" he cried; "Matthew Gordon!" The close, austere, old man who attended his church, and who gave to it so sparingly! He could not believe his eyes.

"Ruth," he added, "this is a miracle. He is the last man in the world I would ever have credited with such an act as this—the last."

His little wife looked at him. Her eyes were full of tears. "How little we know," she said softly; and then she added: "Somewhere in the Bible it says: 'The first shall be last, and the last first'—doesn't it?" she said solemnly.—*Pittsburgh Christian Advocate.*

—The editor thanks Bro. J. M. Stone for a pleasant outing with his Baraca Class at the Children's Home on Tuesday evening. Supt. Garrett and assistants, with the children, welcomed us, and we had a very pleasant evening. Rev. J. R. Hutton made a good address, there were other short talks, and the following pledges were made for the Home: J. M. Stone, Mr. Bernard, Rev. J. R. Hutton, $10 each; Walter Thomas, B. W. Terrell, Lawrence Hutton, Hester Causey, James Swain, C. L. Duggins, $5 each. The party went in automobiles provided by friends.

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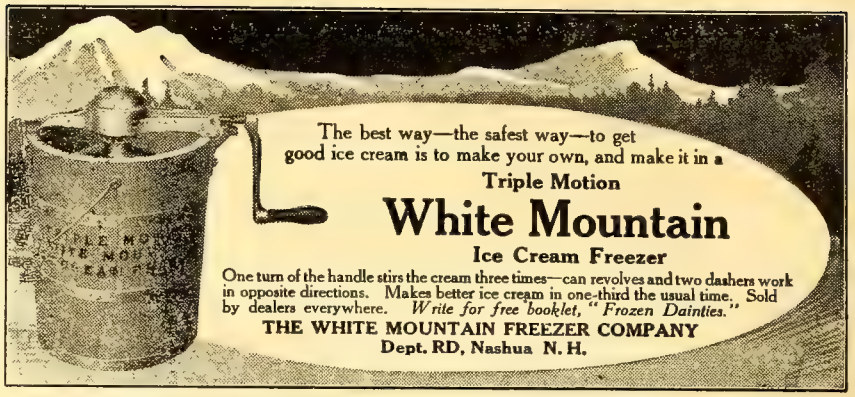
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FOREST NOTES.

—Twenty-two states, including Hawaii, now employ state foresters.

—A 115-foot lookout tower on the Sitgreaves national forest, Arizona, just constructed by forest officers, was built entirely of logs and without the use of hoisting machinery other than ropes and tackle blocks.

—In an experimental test track near Janesville, Wis., an inspection just made showed that hemlock and tamarack ties put in the track without preservative treatment were decayed after 5½ years' service. Those which had been treated were practically as good as when first laid.

—Light burning of underbrush to remove forest litter had been practiced in India, with the idea that it improves conditions for teak growing. Now after long investigations forest officials there say that the fires are harmful, that full fire protection must be extended everywhere, and that to be really effective this protection must be continuous.

—A New York boy, having heard that "hair of the dog will cure the bite," literally tried it with blood poisoning and maybe amputation as the result.

—Dr. Herbert Ogburn is taking a special course this summer, preparatory to the practice of medicine. We understand that he expects to go to Minnesota to practice.

—Roy Millikan, son of Bro. J. M. Millikan, is night clerk in Hotel Elwood, High Point.

—Mrs. James Dixon and children, of Atlanta, Ga., are visiting Rev. and Mrs. A. G. Dixon, in High Point.

DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated on the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

—Captain A. M. Rankin and children are resting in Hiddenite, N. C.

—The children of the Children's Home went to Mitchell's Grove last Sunday to sing in celebration of Mother's Day.

—Mr. Charles Benbow, of Greensboro, has given a horse to the Children's Home. The children are much pleased with it, as it is gentle and usable.

—Johnny's mother had instituted a fine of ten cents for every spot made on the tablecloth. One day Johnny was observed rubbing his finger for a long time over the cloth at his plate.

"John, what are you doing?" said his mother at last.

"Nothing. I was just trying to rub tw spots into one."—Judge.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

... ... No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A, Greensboro, N C.

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J. E. Pritchard, Halifax	$ 61.15
J. W. Whitehead, Alamance	15.22
L. M. Harris, Henderson	7.31
N. G. Bethea	16.00
T. M. Tabernacle	20.80
W. P. Garrett, Granville	9.50
J. E. Stafford, Mt. Pleasant	19.00
Levi Watson, Pinnacle and Mt. Zion	5.33
J. F. Hunter, Tobaccoville	8.00
Miss Bessie Hays, Randleman	4.50
D. B. Johnson, Caroleen Ct.	4.60
H. F. Murphy, Thomasville	2.75
Miss Nannie Ballentine, Yarboro Ct.	9.00
J. W. Hopkins, Brown Summit	24.00
Edward Smith, Concord	5.85
G. F. Cashat, Uwharrie	3.93
S. W. Taylor, Winston-Salem	11.35
H. L. Ingold, Mt. Gilead	1.20
W. T. Collins, Rockingham Ct.	4.10
J. A. Cheshire, Mocksville	11.00
Miss Bryte Bess, Caroleen	3.00
W. C. Lassiter, Randolph Ct.	23.80
M. Brown, Randolph Ct	30.25
E. G. Lowdermilk, Mt. Hermon Ct	26.57
J. H. Gordon, Sandy Ridge	4.25
C. W. Bates, Asheville	6.25
T. F. McCulloch, Guilford Ct	32.25
J. H. Moton, Leanon Ct.	15.00
C. E. Hornaday, Burlington	13.65
J. Norman Wills, Greensboro	28.28
Laymen's Missionary Movement, J. Norman Wills, Greensoro	50.00
Total from all sources	477.89

—Harry Thaw has escaped from the New York asylum for the insane where he was placed after he killed Stanford White. When a gate was opened to admit the milkman's wagon, Thaw rushed out and entered an automobile in waiting and was hurried away across the State line. It is thought that he may have taken a ship for Europe. The gate keeper has been arrested and imprisoned charged with being in collusion with Thaw.

—Germany declines to take part in the Panama-Pacific Exposition.

SINS OF OMISSION.

We are sometimes led to believe that our sins of omission are greater than our sins of commission. We suppose that to every thinking mind who can realize what great value to place upon the proper improvement of our time and talents, the question often arises, Am I living right? Am I discharging faithfully the many obligations that devolve upon me environed as I am with so many opportunities for making this sinning, sorrowing old world better and happier? And how often do we realize what a fearful thing it is to live. Dying is only the closing of life's drama. It is not such a sad thing to die if only we have lived right. How grand, how glorious to pass from scenes of strife and confusion to be forever with Jesus in the realms of eternal rest, but to enjoy that rest we must not be idle here. There are so many lonely aching hearts all about us, their burdens so heavy to bear, that we might quickly relieve. There are enemies to forgive and let them know that we have forgiven them freely and fully; for our probation is short, it will soon be ended. A good and great man has said, "To know the will of God and not to do it is unspeakably awful." And a consecrated Christian lady said when she was taken suddenly and severely ill and thought she was about to pass to the great Beyond, her great regret was not that she had sinned, for she was sure the blood of Jesus had availed for her pardon, but she mourned that she had done so little to alleviate human woe. Oh, let us tell to those about us that there is still a balm in Gilead, that there is still a great Physician there ready and waiting to heal all our sins and sorrows.

E.

A man without hands is at a great disadvantage. Last Sunday we saw a handless man preach. He managed to hold the hymn book and turn the leaves with a stub of his left arm. The right arm seems to be entirely gone. His hands were drawn into a cane-mill, we believe, when he was a boy. He deserves credit for his accomplishments. He is not only a good preacher, but he is president of one of the leading colleges for women in our State, Meredith College, in Raleigh. He is Rev. R. T. Vann and preached in the First Baptist Church, Greensboro, last Sunday morning and evening.

—We are informed that the meeting of the Maryland Conference called for next month in Baltimore is to be an informal one, the authority to hold a business session being questioned.

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance

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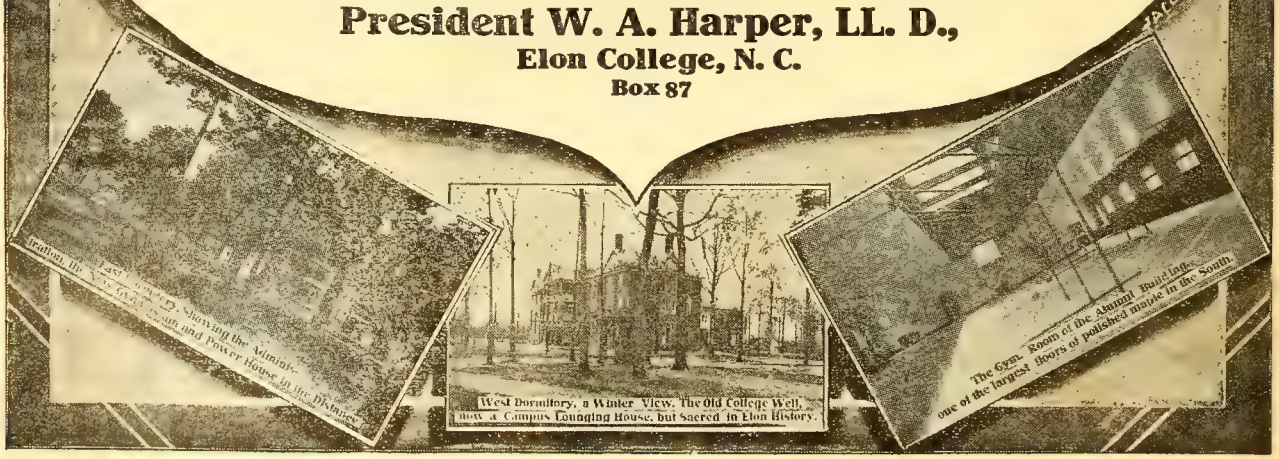
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GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX — GREENSBORO, N. C., THURSDAY, AUGUST 1913 — NUMBER 37

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MEETING OF THE EXECUTIVE COMMITTEE.

The regular annual meeting of the Executive Committee of the Methodist Protestant Church was held in the Pittsburgh Life Building in the city of Pittsburgh, on July 24-25, 1913.

In this building are the new quarters of the Methodist Recorder and the Book Rooms.

The first session was called to order at 10 o'clock, a. m. by the chairman, Rev. Lyman E. Davis, President of the General Conference, who conducted religious exercises. The members of the committee present besides the chairman were, Rev. Rev. W. W. Lineberry, D. D., of Indiana, Rev. D. C. Coburn, D. D., of Ohio, Mr. F. F. Bryerly, of Pennsylvania, and Mr. R. T. Pickens, of North Carolina. Those of the comittee who did not attend were Rev. T. H. Lewis, D. D., of Maryland, and Mr. T. E. Hodges, of West Virginia. Mr. Hodges sent a letter stating that unexpected business matters prevented his leaving home in time to reach the meeting the first day therefore he would not be present. The presidents of annual conferences and educational institutions, and representatives of the Boards and a few visiting brethren composed an interesting gathering. Letters from several presidents expressed regrets at not bing able to attend.

At this point I will say that some of the conference presidents do not attend these meetings because their conference has not expressed any desire to this effect. When the annual conferences come to a full appreciation of the importance of the work to be done at these anual meetings they will not only authorize their presidents to go and participate, but will make some provision to defray the expense. Even the officers and leaders in our church have hitherto had too little intercommunication and association with each other to fully appreciate the value thereof, and the measure of our growth and influence cannot be greatly enlarged without a close fraternal relation and sympathetic cooperation at this point. Segregated and largely independent organizations like our conferences must have a point of contact through which may flow the life currents and inspiring impulses gathered from the whole body in order to reach that height for which the church was destined.

The increasing volume of business brought to the committee makes it imperative that more time be given for holding the sessions. So, it was decided hereafter to begin earlier in the week.

Reports from Boards and Institutions were taken up first. Rev. Haddaway, of Baltimore, was present as a special representative of the Young People's Work and reported for Rev. Hubbell who is in Europe. Dr. T. H. Lewis, President of Western Maryland College, sent written report of that institution stating he was not able to attend. Rev. Geo. R. Brown, Secy-Treas. of the Board of Ministerial Education, reporting therefor requested that the assessment for the support of the work in that department be the same as last year. Mr. Pierpont, representing the Board of Publication, reported the consummation of financial plans that greatly increased the income of the Board. Rev. Mr. Broomfield made report for the Board of Foreign Missions representing Dr. Klein who is in Europe. Dr. Anthony, President of Adrian College, was present and reported for that institution. The Board of Home Missions reported through its Secy-Treas., Dr. C. H. Beck, and asked that the assessment be not less than last year. Westminster College, located at Tehuacana, Texas, submitted a report by letter from the president, J. C. Williams, and agent, T. L. Garrison. The Methodist Protestant Book Concern sent a printed copy of former report to the Maryland Conference. Mrs. D. S. Stephens, Cor. Secy. of the Women's Foreign Missionary Society, sent a written report. A letter from Rev. T. J. Ogburn was read by the Secretary. Dr. Hess, President of West Lafayette College, and Dr. Stephens, Chancellor of Kansas City University and Dr. Elderdice, President of Westminster Theological Seminary, were present and reported for their respective institutions. These reports were all interesting and many of them elicited general discussion. The interest manifested by all present in the general work of the church and the methods and means of accomplishing best results was greatly appreciated by the committee and does much to lighten the task of the members when they go into executive session. Some maters of importance had to be deferred to another meeting.

There was before the committee at its session in 1912 manuscripts setting forth new forms of reports to annual conferences and for church register, and quarterly conference register and record book, prepared by Dr. J. McD. Radford, by virtue of an order of the last General Conference, and these were referred to a special committee composed of the ministerial members of the committee to report to this session. They reported progress but not ready to report in full. Thereupon, the committee was continued with instruction to report to the next meeting. These manuscripts represent much work by Dr. Radford and deserve careful consideration which the special committee report they have not been able to give owing to the members being widely scattered.

Upon the question of personal appeals to the congregations throughout the church by agents and representaties of the Boards a general discussion revealed the prevailing opinion that repeated appeals in person followed by collection are not best, and appeals and special requests not made in order to raise the full assessment laid are to be discouraged. The committee took this view notwithstanding pressing needs in certain departments, but the resolutions are not in my hands at this time, and I will not attempt to quote from memory.

There are other matters of interest I would mention, but this cummunication is growing to too great length.

An hour was set apart for the discussion of he question of "union". The remarks were interesting and instructive, and the time allotted was fully taken up.

(Continued on page eight.)

THE PASTOR AND SOUL-SAVING.

By Rev. S. W. Taylor at Pastors' Conference.

Follow me and I will make you fishers of men.. Matt. 4: 19.

These words of our Lord to the two fishermen on the Sea of Galilee indicate his idea for the Christian pastor. He is to be a fisher of men. Whether he is an evangelistic preacher or whether his work is along other lines in the Master's kingdom the ultimate aim of his endeavor must be to save sinners. "The Son of man came to seek and to save that which was lost" is the way the Master defines his mission to the world, and having committed that which he began to those whom he has saved to be his ambassadors, their mission must also be "to seek and to save the lost."

In the discussion of this subject, so vital to us as pastors, five things are to be considered in this paper; the obligation, the opportunity, the equipment, the method, the reward.

1. The Obligation.

I need not, and I do not, speak of the obligation upon us as Christian ministers to be soul savers by way of calling to our minds any new truth. Every pastor who has heard the divine voice calling him to his holy work, knows that he is called to be a soul winner. He recognizes that his business is to catch men. It is not, therefore, to point out a duty that I speak on this point, but rather to lay more heavily upon our hearts that that we already recognize as an essential feature of our work. Whatever else may crowd in upon our thought and make demands upon our time as rightly belonging to us as Christian ministers, we must not forget that we are "fishers of men", that our high calling is to save the lost and that nothing is to side-track us from this divinely appointed work. And yet I am afraid that we do forget. We do our work in a way. We fill our appointments, visit our people some, go to see the sick, hold special meetings once a year,, and in November go up to Conference feeling that we have done fairly well. But honest, now, have we? Have we done well? Have our hearts been burdened very heavily with the weight of souls, and have we carried about with us in a deep and abiding sense that great and awful truth that God has called us to be real soul winners, and that every gift that we possess and every power that we can command is to be used for that one end?

In a conversation with a brother pastor in Winston a few nights ago on the needs and the opportunities for evangelism in that city, I said to him, "We pastors are playing at our work." I believe that is true, and yet I think that the pastors of that city are as zealous and as devoted as those of any other city. My statement in regard to them is applicable to all of us. The tremendous importance of our high calling is not a burning reality with us and we are not impelled in our work by the awful fact that immortal souls are at stake and that we are called to save them. We need to pray here together that God will lay heavily upon our hearts a sense of our mission and make us to feel continually that we are called into the ministry for the one great purpose of winning souls for our Lord and Master.

2. The Opportunity.

Here again I need not dwell. In every community, in nearly every home and in almost every congregation the unsaved are to be found, many of them, and perhaps most of them are indifferent, but some are interested and really want to be saved. Here is the pastor's opportunity. His work is to arouse the indifferent and to teach those who are already aroused. In this as in other things the Master is both example and inspiration. His opportunity at one time was on the sea shore with a boat for his pulpit and vast multitude of eager hearers for his audience. At another time it was at the well near Sychar, with no audience but a woman covered with shame. Whenever an ear was open or a soul was hungering for the truth, that was His opportunity. So is it ours.

"Every day is a possibility
Of doing things for Christ;
Every hour an opportunity
Whose value is unpriced."

3. The Equipment.

I come now to what I regard the essential requisite to soul winning. There may be a deep sense of responsibility and opportunities may abound, but if the pastor is lacking in equipment, he can not be a successful soul winner. This is just as essential to him as tools are to the workman who constructs a great building. Permit me, therefore, to call your attention to four things that I regard as indispensable to the equipment of a soul winning pastor.

1. **The Genius of Work.**—No lazy preacher will ever be a soul winner. This fact is poetically expressed by Horatius Bonar in the following beautiful and impressive words:

"Go labor on while it is day,
The world's dark night is hastening on.
Speed, speed they work! cast sloth away!
It is not thus that souls are won."

Jesus was the most tireless worker the world ever saw. Peter was full of energy and enthusiasm. Paul put into his ministry the same energetic, tireless spirit that characterized him as a persecutor of the church. All men, great or small, known or unknown, who win souls must be workers. It takes energy, zeal, steadfastness, the never-give-up spirit to beat back the forces of sin and save the lost. A young pastor said to me a few days ago, "A pastor's life is a busy one." He had learned early in his experience what is true or ought to be true of every pastor. It is, indeed, a busy life, and if the "Genius for work" is lacking, much that ought to be done will be neglected. It takes work to prepare and deliver sermons, and I suspect that some we preach and call sermons would be much more worthy the name if they represented more work. It takes work to plan our work, and work to work our plans. Both physically and mentally the pastor must be a worker. In fact, it seems to me that no field of activity makes heavier demands on one's time and strength than does the ministry, and nowhere is there a more complete failure when these demands are not met. The pastor, therefore, who would be a soul winner must have the "Genius of work."

2. **Knowledge of the Bible.**—I do not think that any pastor can be a successful soul winner who does not know the Bible. I do not mean that he must have a knowledge of Hebrew and Greek and be able to read the Bible in these languages. He may know the Bible so far as soul winning is concerned without this. What I mean is that he must be able to bring the "sword of the Spirit, which is the Word of God" to bear upon the unsaved to convict them of sin and then he must be able to lead them in a scriptural way to Jesps for pardon and peace. I think that it is often the case that we confuse the mind of the anxious inquirer and darken the way by requiring them to fulfil conditions that are imposed not by God but by man. In getting the sinner to Christ the Word is to be our guide and we need and must have, if we are successful soul winners, a proper and clear understanding of the scriptural way of being saved. My observation is that people will listen to what the Bible says and be impressed by that when all the eloquence and persuasive force of men fails. We ought, therefore, to know the Bible, our minds ought to be stored with scriptural passages that teach the way of salvation, and we ought to be able to present these teachings with such clearness and force as to carry to the mind of the enquirer their full illuminating and convincing power.

The Bible is also our means of con-

vincing the unsaved of "sin and of righteousness and of judgment to come". We are to preach the Word. It is the "sword of the Spirit" by which the man of sin is slain. We must be able therefore to bring the teachings of the Bible to the attention of the sinner and to lay them on his conscience with a force born of the conviction that they are the declarations of the God of heaven, declaring the facts of sin, God's love for the sinner, and the awful doom of the unrepentant.

3. **A knowledge of men.**—It is one thing to know the Bible and be able to put its teachings into our sermons, so that we may go to our pulpits on Sunday with a message out of God's Book; it is altogether another thing to go out Monday morning into the midst of the multitude and know from actual contact with them their thoughts, and the problems and cares and temptations and joys and hopes of their hearts. I can no more minister intelligently and helpfully in spiritual things, unless I know the people to whom I minister, than the physician can minister to the needs of the body till he has seen his patient and made a correct diagnosis of the disease. There is as much justification in the physician ministering to his patients from his laboratory as there is in the pastor ministering to his people in spiritual things from his study. We must know our people if we are to help them by our ministry, and the only way that we can know them is to come in actual contact with them. Jesus was this kind of preacher. He knew men. He threw himself into the midst of the multitude and learned life at its center.

4. **A knowlege of God.**—What other qualifications the Christian pastor may possess, if he lack this, he can not be a soul winner. Like the Apostle Paul, he must be able to say, "I know Him" and out of that personal heart experience he must speak as one that has authority. Without this personal heart knowledge of Jesus Christ his message from the pulpit will be as "sounding brass or a tinkling cymbal," and his personal appeals, if he makes any, will lack the warmth of love, the intensity of enthusiasm, and the note of personal assurance that convinces and wins. "I know Him," must be the affirmation of every pastor in this presence if ours is to be a soul winning ministry.

4. The Method.

Most of us present at this conference, I suspect, have one method that we rely upon for soul winning, viz., the revival meeting. Once a year at each of our churches we make special effort to get the unsaved converted. This is well. Most of us, I suspect, were converted at such meetings. But there is a danger, I think, of depending too exclusively on the special meeting. First, there is the danger that we as pastors will confine our efforts in behalf of the unsaved to the special meeting; and second, there is the danger of teaching the unsaved that they are to wait till the special meeting in July or August in order to be saved. We lay great stress at the special meeting on such passages as "Now is the accepted time; now is the day of salvation", and yet all through the year we have been virtually saying to the unsaved, "Wait till the special meeting." I believe in the special meeting, but I also believe that it is a mistake to defer all active evangelistic effort till that time. Many may and will be dead before then. In my own work I am making every Sunday night service evangelistic. The unsaved are urged then and there to give up sin and accept Christ before men as a pesronal Savior. I am not satisfied to do otherwise, and the results have justified the wisdom of such services. This may not be practical on some fields, but where it is I believe it should be done.

Another method of reaching the unsaved is by personal work. Our Savior employed this method effectively. The Twelve were won by personal contact. "Simon, son of Jonas, lovest thou me?" was the Master's personal and direct appeal to Peter. Mary sat at his feet and learned the way of life. The woman of Sychar was his only auditor when he declared the greatest fact of his ministry, "I that speak unto thee am He." These are examples that illustrate what was a prominent and fruitful method in the Master's work. Every pastor, like his Master, should be a personal worker. It may be a difficult thing to undertake. Some of us are timid and fearful of our ability to say the right thing or make the personal appeal in the right way. And this feeling is not altogether without foundation. We recognize that personal work must be done tactfully, and if not wisely done, may result in more harm than good. We do not want to make the mistake of one minister of whom I have heard. He was interested in the salvation of a certain man in his town and on passing him on opposite sides of the street would point up by way of saying to his friend, "I want you to be a Christian and go to heaven." That kind of personal work, I dare say, is never profitable. But it may be done so that it is profitable and we ought to school ourselves in this kind of evangelism. After all, every thing does not depend on us. God will add his blessing to our imperfect efforts and make them result in much for his glory.

5. The Reward.

Soul saving is not a money making business. We are not paid so many dollars for so many souls. The work of a minister of the Lord Jesus is not priced in this way, neither is the worth of a soul determined in money values. Our reward, therefore, will not be the money that we receive for our labor, and yet my brethren, I believe that our Heavenly Father will take care of us in this particular if we are faithful in that which is committed to us. His word for it, "Seek first the kingdom of God and his righteousness and these things shall be added unto you." But our reward will be far richer and more enduring than these temporal things. We shall have the strength, the peace, the gladness that comes from the consciousness of divine approval; we shall share in the joy of the angels when sinners repent; we shall go home, when our work is finished, to receive the "Well done" of the Master and to enter upon that heritage, "incorruptible, undefiled, and that fadeth not away."

THE RELIGIOUS PRESS

In last week's *Herald*, in his address on The Religious Press, Dr. McCulloch says:

"At our last General Conference a motion was made to combine the *Methodist Protestant* and *Methodist Recorder* into one paper. It does seem somewhat distracting to have two general organs. It seems like the effort to serve two masters. But we think there is a misconception in the case that causes all the trouble. While it is impossible to serve two masters, there is no difficulty at all in having the service of two servants. A man with two heads would be a most uncomfortable monstrosity, but a man with two hands can get along very well with both of his hands and find no conflict between them. Church papers are servants, not masters. We think it would be a great mistake to abolish either the *Methodist Protestant* or the *Methodist Recorder*, though it might not be a mistake to make a definite division of territory either by general conference or annual conference action so that pastors in the border conferences would be freed from embarassment."

As I had the honor of writing and offering to the General Conference the resolution in regard to the consolidation of the two general organs, I feel that I should be permitted the privilege of defending the resolution. Before going to the General Conference I took some pains to get sta-

tistics in regard to the circulation of the church papers. I found:

1st—That the Methodist Recorder had but one paid subscriber in North Carolina.

2nd—That the Methodist Protestant had 135 subscribers in North Carolina and that about one-fifth of these were ministers and preachers. This means that hardly one-half of our ministers and preachers were reading the Methodist Protestant, and not more than two reading the Recorder.

3rd—That only about five copies of the M. P. Herald go within the bounds of the Maryland Conference.

All this means that the people of N. C. know only about the church in N. C., except 135 who know about the Maryland Conference, and perhaps two something about the Western Conferences by reading the Recorder. The N. C. Conference is hardly known beyond our own borders. One general organ would remedy this very much.

Editor McCulloch says above, "There is no difficulty at all in having the service of two servants." Here I think the editor "falls down." Most of us are too poor to have two servants and most of those who are not are too stingy to have two. There are very few members who can be induced to take both the *Protestant* and *Recorder*. There is hardly any copying from one paper into another, and so one half the church does not know what the other half is doing.

Just at this time when the Western Conferences are eager to get us into the United Brethren Church our people who do not read both papers can not keep posted as to the true status of the union movement. Surely one general organ is enough for a church no larger than ours and would be much better than two.

THE PRIMITIVE BAPTISTS

Editor McCulloch says in this address: "I know of no church that does not have its periodicals, unless it be the Primitive Baptists." In this section we have quite a sprinkle of Primitive Baptists, and they prize very highly *Zion's Landmark*, published in Wilson and edited by Elder P. D. Gold. I think the *Landmark* has a wide circulation among the Primitive Baptists.

Again Dr. McCulloch says: "I appeal to the pastors of our Conference to use more freely the columns of the *Methodist Protestant Herald* to awaken in the minds of our people an intelligent appreciation and apprehension of the principles of the Methodist Protestant Church and of the doctrines it holds."

I think he is quite right in this appeal. I have long felt that if our pastors would write more for the paper it would increase both its popularity and its usefulness.

Since writing the above I have referred to the Minutes of the General Conference and find the following in regard to the consolidation of the general organs:

Your Committee on Publishing Interests offers the following report:

1. There have been referred to us reports of the Board of Publication; the reports of the Pittsburgh and Baltimore Directories; a memorial from the Ohio Conference; a resolution introduced by W. F. Kennett and others; and a recommendation from the Maryland delegation; all of which are herewith submitted.

6. While we believe that legal and other complications involved in the proposed consolidation of the General Conference Organs and publishing interests make it impracticable, if not impossible, yet the end sought seems sufficiently desirable to warrant a careful investigation; therefore we recommend that this whole matter be referred to the special committee on the consolidation of the various general interests of the Church already ordered by this Conference, and that that committee shall secure legal advice, and report their findings to the next session of the General Conference.

I believe a very large majority of the members of the General Conference favored the consolidation of the papers.

W. F. Kennett.

Stokesdale, N. C., Aug., 2, 1913.

THE PILGRIM WAY

EMMA A. LENTE

A weary way? Oh, yes; it is but narrow,
And leads up rugged hills, through deserts drear
And forests dark, but we who trace before us
The footprints of the Master need not fear.
A weary way? Oh, yes; but for refreshing
Sometimes we come upon a cooling spring,
And zephyrs wafted from the hills beyond us
Revive our dagging steps, and glad birds sing.
A weary way? Oh, yes; but then at nightfall
We spread white tents of peace, and rest secure,
Knowing that when these tabernacles fail us,
The many mansions shall for aye endure.
A weary way? Oh, yes; through hostile countries,
With manifold temptations on each hand,
But at the end, for those so blest to reach it,
A balm for hurts, a rest, a promised land.

—Death removed two of our oldest citizens this week: Mr. Sergeant and Mrs. Hall.

THE NOTABLE WELCOME TO THE RETAIL LIQUOR DEALERS' CONVENTION OF IOWA BY THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF THAT STATE

GENTLEMEN: A welcome to a city should be representative, and since the welcome accorded your association by the Mayor of Cedar Rapids represents the thought of but a portion of its citizenship, it seems fitting that the entire community should communicate to you its sentiment. Hence, in behalf of those not represented by the Mayor, the Woman's Christian Temperance Union extends this greeting.

It is quite usual in greeting a body to enumerate its acomplishments and tell of its worth and standing. Courtesy to the individual somewhat embarrasses us here. Shall we greet you as those who wreck homes, debauch manhood, prostitute womanhood, disgrace and impoverish childhood? Shall we greet you as those who place upon the taxpayer the heaviest burden in caring for the results of your traffic?

Your position in a community is quite peculiar. We fail to find a city that enumerates among its advantages its saloons. The commercial club of our city advertises our manufacturing plants, our churches, our schools and colleges, but never once have the thirty-two saloons of the city been advertised as a reason for industries to locate here.

It is said by some that you help a town. Do you make better fathers, husbands, sons, and so raise the standard of citizenship? Do you bring comfort and happiness to mothers, wives and children? Do you add to the efficiency of the laborer or business man, and so add to the material prosperity of the place?

Any business is judged by its results. Some time since Cedar Rapids had a Manufacturers' Week. Every business in the city save yours exhibited its wares. Yet your ambition is to be classed as a line of legitimate business. The packing house and Quaker Oats mills showed their splendid products ready to feed the world. The pump manufacturers and wood finishing concerns exhibited their contributions to comfort and esthetic pleasure. The clothing manufacturers gave evidence of prosperity. Did the saloons of Cedar Rapids use their windows or were those of other places loaned to exhibit their finished products? No, you find these in the penitentiary, where eighty-five per cent. of the inmates are your graduates. Seventy per cent. of the insane are others. Ninety per cent. of pauperism is another class. The great burden of private charity is due to the saloon. The taxpayer pays the enormous cost of caring for your product. But

only the Father of us all knows the blight of manhood, the shame of womanhood, the wreck of home, the heartbreak of the innocent. Ah, no, gentlemen, you are *not* welcomed to Cedar Rapids by its homes and social interests.

Yours is not a legitimate business, so declared by the United States Supreme Court. Our stores open at their pleasure, closed only on the day of rest. But in self-defense a community limits you as to times and seasons. If your places of business are so demoralizing that they must be closed on election days and holidays, and so dangerous that they are closed in times of fire, riot or other occasions of excitement, how can a city welcome you at any time?

It is passing strange that the political power you wield can stultify the officials of nation, State and city. But it is not long to be so. Not many more times will you be accorded a welcome to any city. The Woman's Christian Temperance Union, with men and women of sober, earnest purpose, is steadily working for that day when the God of heaven shall say to you, "It is enough." You know, with us, that the time is near.

GREAT, WORLD-INFLUENCING, ABIDING

The World's Sunday School Convention which brought together here in Zurich, Switzerland, 2600 delegates from practically all parts of the world, closed last evening under inspiring conditions. I cannot now give details except that the children of Scotland gave £1600 for a Sunday School Secretary in India, $125,000 was given for the Association's work, and plans for advancing the work in many countries were adopted.

The reports of the Commissions to the Mission Fields of the world, the statements by representatives from nearly every land, the informing and heartening addresses by foremost thinkers and workers, the intense interest sustained during the eight days, together with the marked spiritual character of the proceedings, made it a convention great in the reported achievements accomplished for the children of the human race, and in vision, purpose and plan for further conquests throughout the earth.

It was preeminently a convention in behalf of the children and youth of all nations to be reached, saved and trained for service through the missionary operations of the churches of Christendom represented more especially by their Sunday schools.

One could not but be impressed by the fact that the great company of thoughtful people was responsive to the mighty appeals which were presented from so many lands, and that from this high place of privilege and blessing the delegates, with larger vision, higher resolve, and fuller consecration, would carry information, influence and power to their widely scattered schools and churches over the earth to enlist them more heartily in the enterprise which, God-ordained, is the greatest and most beneficent known to men.

The close of such a convention must signalize the inauguration of more aggressive efforts by those who, enriched with the inestimable riches of the Gospel, will find their highest joy in propagating its saving truths.

I count it one of the great privileges of my life to have been permitted to attend this memorable assembly, for it has given me a deeper insight into the work and the coming triumphs of the Kingdom, fired my heart with holier zeal, and fitted me for more effective work in enlisting the whole church in our foreign missionary artivities. More anon.

OUR OWN FOREIGN WORK

Word from home today gives me the gratifying information that the receipts for the first two months of this fiscal year are considerably above those of the same period last year.

Rev. Dr. C. E. Wilbur and Mr. H. J. Heinz have expressed to me here in Zurich only commendation of our excellent corps of workers in Japan, and cordial approval of their important and extensive operations.

The sober judgment of these two brethren who are returning from their great tour around the world as members of the Commission to the Orient, and who had excellent opportunity to look into our Japan work, and took special pains to do so, ought to convince all our people that the work of the Board of Foreign Missions deserves their fullest support as an enterprise whose success has been limited only by the inadequate support which the church has given to it.

It is recognized as an important factor in the religious life and work of that Empire.

Our problem is to have all our own people fully appreciate their personal obligation to give the Gospel to the heathen, and that the success for which we prayed, gave and labored necessarily means that a larger income must be provided for enlargement of the work in Japan largely through native agencies, and for extension into other heathen lands whose great needs are God's call to us.

Fred C. Klein, Cor. Sec.-Treas.
31 6N. Charles St., Baltimore, Md.

The devil tempted Eve to all sin when he tempted her to resist the will of God. —Luther.

INTENDENT OF MOUNTAIN MISSIONS

MRS. M. O. EVERETT

Madam President, Dear Sisters and Friends of the Woman's Board of Home Missions of the Methodist Protestant Church:

It is with profound gratitude to the giver of all good, our loving Father in Heaven, that we review the work of the past year. It is He that hath made all our "dreams come true." He has graciously smiled on our society and given us the splendid Orphans' Home in North Carolina and the Industrial School in Pine Ridge, Ky. We should be encouraged to trust Him more and serve Him better with a loving, joyful heart.

The beautiful school building on the mountain top in Kentucky stands as a monument to the consecration and zeal of those who respond to the call of their Lord in behalf of his neglected little ones there.

You are interested and anxious to know all about it, no doubt. It is substantially made of the best material. There are four large, light, well-ventilated school rooms planned with a view to the health and eyes of the pupils. In each room the light comes from four large windows on one side, so the pupil will not face the light and no cross lights or shadows fall on the desks. Two rooms on each side of the hall. A large closet for lunches and wraps, with a window in it, is in each room. There is also ample black-board space.

A wide hall runs the length of the entire building. And from each side of the center of the hall two easy stairways, with hand rails, leads up to the beautiful auditorium, where we hope to have all of you at our next annual Board meeting; where our hopes center for the abiding presence of our God in that room. May the Holy Spirit fill the room, and His Power be mightily felt in the conviction and conversion of sinners and the training of Christians.

This room is large with a high ceiling. Three Sunday school rooms, 15 ft. square, may be made a part of the main room by opening the folding doors. From the middle one of these rooms we go up the narrow winding stairway to the observatory above, the bell tower, surmounted by a flagpole. Here we get a fine view of the forests, farms and near by cliffs and mountains.

We made a makeshift flag to do until some of our kind friends presented us a flag. July 1st we received one sent by Mrs. Mamman of Pittsburgh, Pa., in time for our Fourth of July Celebration.

On the front of the bell tower is to be the name of the school. Mrs. Lizzie Copp, of Richwood, Ohio, made the school a pos

sibility by her gift of $2,000, and she was given the privilege of naming the school. It is to be called "The Alven Drew School of Industry" in honor of her father, a teacher and friend of education.

A large, light basement is under the whole house. It is here we expect to have our Manual Training and Domestic Science departments. The girls and women are hoping to have some sewing and cooking classes this summer. If we only had the necessary appliances and time we might do so. The most pleasant room in the building is the southeast Sunday school room, where we had placed shelves for possible gifts of books. The man who put them up said we would never have them filled with books, not in 25 years. But already they are full and books piled around the room on the floor. We have the largest library I have seen in any mountain mission school. The R. I. Ave. S. S. at Washington, D. C., gave us their library of between 300 and 400 volumes, and others have sent gifts of books. Some of our little neighbors are already enjoying the books.

To be able to read and listen to an interesting book is a new and delightful experience of these mountain people, while others will have to be taught to love reading.

We have had several visitors during the year. Dr. Beck and Mrs. Dixon, Mrs. Jones and son Howard, of Washington City, and Miss Eliza Richards, who, as a young girl, had her first experience of mountain mission work along with us in "Ebenezer Home" at Del Rio, Tenn., six years ago. Since then she has been fitting herself for this work of the Lord. She visited at the Hindman School of Industry in Breathitt County last summer, and Miss Pettit told Mr. Harper that she considered her one of the most rarely gifted for this work and she hoped to secure her to take charge of the new W. C. T. U. enterprise at Pine Mt. when she graduates this spring from Dr. White's Bible School in New York City.

We have had very little preaching during the year. Dr. Beck and Mrs. Dixon preached for us, and Bro. Garrison three times and good old Bro. Honaker stirred our souls to their depths by his homely eloquence as he pleaded for his Master to have His way with us. The entreaty and warning, the illustrations and incidents, were original and powerful, backed as they were by the Holy Spirit. A student of Berea School of Industry spent his vacation traveling through the mountains holding revival services as he passed along. He was with us three nights. The young people where he had been followed him and we had very interesting services. There were several conversions and more since as a result of his preaching. An occasional sermon by others. We have had reason to rejoice as we see the steady growth and interest manifested in the S. S. and prayer meeting. Last Sunday the Meadow Branch S. S. visited us in a body, and after S. S. we had a beautiful song service. We have promised to return soon and have Brother Harper preach in Meadow Branch Church. Our school building cost more than we expected; I believe buildings usually do. Dr. Wilfred T. Grenfell has been building a "Fisherman's and Seaman's Rest" or Institute at St. John's. He says: "The Institute has cost more than the best architects and committees expected, and to enable us to get out of debt $10,000 is needed badly. In every business when there is no more money the work can stop. All work is seriously hampered if those who have the daily tasks, the real work to do, are constantly in a condition of nerve strain because there is no money. Christ's workers are in physical bodies. Ought we in the Master's business to carry such a strain for lack of letting others know of our needs?"

During the year we have had losses and disappointments. But considering how favorable our Lord has been to us, they should not be mentioned. In the 105th Psalm, speaking of the trials of Joseph in Egypt, in the 19th verse it says "The word of the Lord tried him." So the Lord has tried some of us. It seems to be circumstances or people, but it was really our Lord making us usable and pliable in His hands. This experience has given us a stronger faith, a larger vision, a greater love for our great Lover, who has answered our prayers when there was no other helpers. He has increased our sympathy and tenderness for His helpless and wandering ones, "as sheep without a shepherd on the barren mountains." We solicit your prayers for them. Pray God to send us a mighty revival that they may be prepared for the school He has prepared for them. That *we may start right.* Pray that the teachers and workers may be filled with the Spirit, with a greater love and patience for the ones they have come to help, and that our church may be aroused to her duty and privilege in helping give the school the support and extension God's Providence points out as His purpose to accomplish.

Our heartfelt gratitude to all who have so generously helped this year with benefits too numerous to mention. May we meet another year—if it is His will—to tell a more wonderful story; not of a building but of a school to His name's honor and glory.

Owing to the illness of my mother I have been unable to prepare this report for publication in the church papers as ordered by the W. B. H. M. at their meeting last May.

Your sister and servant,
Mrs. M. O. Everett.

POPULAR TALKS ON LAW

WHEN THE BANKER CASHES YOUR CHECK

By Walter K. Towers, A. B., J. D., of the Michigan Bar

John Sommers was keeper of the general store at Elmwood. Allan McPherson was owner and head of the Elmwod Savings Bank. The relations between the two men were far from friendly, but as there was no other bank near at hand Sommers maintained a commercial account in McPherson's institution. One Tuesday morning he purchased a load of potatoes from Clyde Webb, a prominent farmer of the vicinity. Sommers paid Webb immediately, giving him a check for twenty dollars properly drawn on his account in the Elmwood Savings Bank. Webb took the check to the bank and presented it to McPherson, who was in the teller's cage.

"What did you do, go and sell that load of potatoes to Sommers?" inquired McPherson.

"Yes; why not?" replied Webb.

"Well, you might have given me a chance at them. You know I'm buying produce, as well as banking."

"That's no reason why I shouldn't sell to John Sommers."

"Well, I'll show you you're a fool to sell to him," angrily asserted the banker. "He paid you with a check, didn't he? And you took it; and it ain't no good at all, see!"

"What's the matter?" asked Webb.

"Why, he's no good financially, and you can't get any money on it."

Webb returned to Sommers, and Sommers hastened to the bank, knowing that his balance stood close to four hundred dollars. After a heated discussion at the bank Sommers traveled to the office of his legal counsellor. As a result action was begun against the banker because of his failure to cash the depositor's proper check, and substantial damages were recovered because McPherson's action had injured Sommers' standing and credit in the community.

This case illustrates what is perhaps the primary duty of the banker to his depositor—to pay all proper checks drawn on him against adequate deposits. If the banker fails to do this, either willfully or through mistake, he must answer to his depositor. If the depositor whose check was wrongfully dishonored suffered any damages he may recover the amount against the banker. Injury to credit and business

standing are the damages usually complained of in such cases. The banker is entitled to a reasonable time after presentment in order that he may examine into the state of the account against which the check is drawn. Good bankers have their affairs so arranged that this is a matter of seconds rather than minutes.

When Sommers sued McPherson, McPherson defended his action on the ground that while Sommers did have a balance of about four hundred dollars the bank held Sommers' note for five hundred dollars, which was to fall due within a week. The banker insisted that he had a right to retain Sommers' deposits to insure payment of the note when it should fall due. His position was not justified in law and furnished him with no effective defense. A banker may set-off an indebtedness that is due by the depositor to the bank against the deposit, but he may not set-off one not yet due. Sommers could not be required to pay the note until its maturity, and until then it was not an effective obligation against him.

It not infrequently happens that the holder of a check for say ten dollars, will present it at the bank for payment and discover that the depositor has a balance of but seven. Often the holder of the check would be glad enough to get the proportion that the deposit would cover then and there. But the bank need not make part payment. This is because it is entitled to the check for use as a voucher in settling with the depositor.

When the bank pays a proper check it has a right to charge payment against the depositor. It may be that the bank will choose not to dishonor the check for ten dollars when a balance of but seven remains and will accommodate its depositor by paying the check in full. This is what is known as an "overdraft," and while contrary to the printed rules of most banks is still frequently done in ordinary commercial practice. If the bank allows an overdraft, in effect advancing money for its depositor, it may recover the amount from him.

Bankers do not take time to investigate a depositor's account for every check that is presented to the bank for payment. They depend upon memory, and confidence in the depositor, in many instances. So it sometimes happens that a bank will pay a check under the belief that the signer has an adequate balance on deposit, when such is not the case. On discovering its mistake banks have sometimes endeavored to recover the money paid the person who presented the check, but they have not been successful. In one sense of the word the bank paid under mistake, and mistake is sometimes ground for recovery of money paid, but not by a bank under these circumstances.

Sometimes after a person has signed and delivered a check he wishes to recall his action. He immediately gets in touch with his bank on which the check was drawn and instructs it not to pay that check when it is presented. This is known as "stopping payment." Stopping payment ends the bank's duty and also its right to pay the check when presented. It not only need not pay the check, but it must not pay it. If it disregards its depositor's instructions and pays the check on which payment has been stopped it is the loser as it may not charge that payment against the depositor's account.

A. L. Sullivan owed James P. Long $47.00, but by mistake he filled out the check to James A. Long and mailed it in an envelope addressed to James A. Long, and a James A. Long received it and cashed it at a bank. The bank lost the money it paid out on the check. This was because a bank is bound to make certain that it is paying the check to the proper party. In law the middle initial is not part of a man's name and so the check was payable to James Long.

If there are two persons of the same name it becomes the duty of the bank to pay it to the person of that name who rightfully may receive it. So it is that bankers will cash checks only for responsible parties known to them.

Thus we have illustrated an extreme case under the general proposition that a bank paying a check must do so only to the proper party. If anyone steals or finds a check, or forges an indorsement, and so secures payment from the bank, the bank must stand the loss. If a check has been indorsed in blank, or was drawn in such form that it is payable to bearer, any bearer may receive payment on it and a bank is justified in paying it to any bearer, unless there are some special circumstances to cause it to believe that the bearer is not the rightful owner of the check and not entitled to receive payment on it. When you draw a check payable to "the order of John Smith," you are entitled to the assurance that the bank will pay it to no one other than John Smith or parties to whom he may transfer it by valid indorsement.

Paul Greer, in Chicago, signed a check for $900.00, directing his local bank to "Pay to the order of Leon Young." Leon Young received the check in St. Louis and endorsed it as follows, "Pay to the order of the Copper Exchange Bank, Leon Young." He handed it to his clerk, together with a deposit slip, and told him to take it to the bank and deposit it. The clerk tore up the deposit slip and told the bank teller that Mr. Young wanted the cash. The cash was given to him and that was the last that was heard of the clerk or the $900.00. Again the bank was the loser for the check was endorsed to the bank and not to the clerk, nor in blank by Leon Young so that the bearer might receive the money. If Young had simply written "Leon Young" on the back of the check he would have been the loser. So if you are to send a check to a bank for deposit, and do not trust your messenger absolutely, indorse it to the order of the bank and not in blank —then the bank will not deliver it to the bearer except on your written order.

In the case of forgeries the banker also bears a heavy responsibility. No other checks may be charged against the account of a depositor than those he actually signed, and which have been paid to the proper party. If the bank pays a forged check it is the loser, unless the depositor in some way contributed to the fraud practiced on the bank and so is not in the position of an innocent party. In the case of raised checks the banker also must bear the loss, again with the proviso that the depositor who signed the check in no way contributed to the fraud. If he drew the check so carelessly as to make the fraud possible, or in any way conspired with those who raised the check, his position is not so favorable. We have before noticed that the bank loses if it pays a check to a party not entitled to receive payment of it and that this is true though the fraud be accomplished by a forged indorsement. Of course a bank paying money to a party claiming his rights through a forged indorsement may recover from that person— always provided it can catch him.

Such are the rights of the depositor against his banker. Remember that the banker bears these heavy responsibilities and if in dealing with him he insists that you comply with formalities that to you seem useless remember the strict requirements made on him. Handle all your checks in a business-like manner.

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—Beginning August 15, the parcel post service will be extended. The maximum weight will be raised to twenty pounds and rates in the first and second zones will be reduced. The new rate in the first zone will be five cents for the first pound and one cent for each additional two pounds. In the second zone, five cents for one pound and one cent for each additional pound. There will be no change in the size or form of the package admitted.

Begun on page one.

The Executive Committee passed the following resolution on the subject of union:—

1. We rejoice in the progress made toward union between the Methodist Protestant Church and the Church of the United Brethren in Christ, and are specially glad to find throughout our denomination so favorable a sentiment toward this union.

2. We commend the steps thus far taken in the negotiations of the joint-commission, and we approve of the syllabus adopted at Columbus, subject to such changes as may be agreed upon in the joint convention of the two denominations.

3. We express the hope that, in the final union of the churches, the individuality and autonomy of the annual conferences may be clearly preserved.

4. We endorse the further line of proceedure as outlined by the commission as follows:

1. To overture the annual conferences on the subject of the union, as authorized by the last General Conference.

2. In connection with this overture, to call a special session of the General Conference, as provided by the discipline; this call to take effect at the earliest date possible after a favorable vote by the annual conferences of the two denominations.

3. To leave to our General Conference, and the General Conference of the United Brethren Church, the work of completing and consummating the union so auspiciously begun.

R. T. Pickens,
Secretary Executive Committee.

Aug. 1, 1913, High Point, N. C.

—Rev. W. D. Fogleman is at Mt. Vernon Springs for his health, and hopes to derive benefit, in which hope many friends will join him.

—Rev. J. E. Pritchard and his wife are both in the grasp of malaria. We wonder if they are convinced of the correctness of the late theory that the only way to be infected with malaria is through the bites of mosquitoes. We are not yet convinced that that is the only way. We believe there are other ways, for instance, drinking water, and that people ought to be on their guard against all the ways of malaria. We hope Bro. and Mrs. P. will take quinine enough and not too much to overcome the trouble. Quinine is said to be a specific for malarial poison, one of the very few specifics known to the doctors.

PRESIDENT'S APPOINTMENTS.

Lincoln, July 20th.

Albemarle	Aug. 7 to 10
Lagrange	Aug. 11 to 13
Roanoke	Aug. 15 to 17
Greenville and Spring Ch.,	Aug. 21 to 24

C. A. Cecil.

High Point, N. C.

NOTES FROM THE FIELD.

CALDWELL

I left Asheville on No. 36 for Glen Alpine, Burke County, where I expected Bro. Garmon to meet me; but he made arrangements for Bro. C. E. Devoult to take me to his home, where I met Bro. Garmon and we spent the night. At 8:30 we met the first appointment on this field at Pleasant Grove; not a very large attendance, but orderly and attentive. The membership is small and scattered, and there is not a very encouraging outlook for us in this section.

On the morning of the 18th the pastor and I made a 21 mile drive to his home near Conley Springs. Preaching at Shady Grove at 8:30, I spent the night with Bro. Garmon. This church is near the home of the pastor, and when completed will be a very good church. There seems to be some life and hope here.

Saturday morning we drove to Burk's Chapel, a distance of ten miles. At 11 A. M. there was a nice little audience present for preaching. After service we ate some dinner. This field is a problem. Only three appointments, and they are weak numerically and financially, and no opening so far as I could see or learn of for other profitable appointments to be established to ever have a self-sustaining charge, and it is utterly impossible for any pastor to get a support on this field. He is compelled to supplement in some way, and the most of it is supplemented if I learned things correctly, and I am certain I am in possession of the facts of the situation, for I made it my business to find out. There may be new developments in the future for our cause in this section; if not we had best spend our time, energy and money elsewhere.

Bro. Garmon has been and is doing his best; but no one can do unless they have something to do with. My claim overpaid.

LINCOLN

Bro. J. A. Wright met me at Burk's Chapel and took me to Laurel Hill, where I held Bro. Waldrop's third quarterly conference. There was a good attendance and the conference seemed to be of interest to all in attendance. Bro. W. D. Reed was present and other visitors; glad to have them. Conference over, Bro. R. and I spent the night with Bro. Allwran.

Preached at Laurel Hill 11 A. M., Macedonia 2 P. M., Hebron 5 P. M. Good attendance and helpful servicee I trust at all the churches. Macedonia ought to be painted, and the Hebron people ought to build a new church, and this would be an ideal field as to churches, territory and distance. No appointment over ten miles from the parsonage.

Bess's Chapel has recently been painted and the parsonage partially painted, and steps were taken by the quarterly conference to complete the job. This completed my work west of Greensboro and I am at home taking a few days' rest. Will start east the 6th of August. Claim overpaid on Lincoln. Thanks to Bro. Waldrop and his people for their kindness.

C. A. Cecil.

July 29, 1913.

FROM OUR PASTORS

Fallston Circuit.

After a long silence I will write a few lines to let the the readers of the Herald know that I have not been idle all the time. On Saturday before the second Sunday in July I went by request of brethren in Gaston Co. to Carolina School House about midway between Crouse and Bessemer City and preached seven times for them. On Sunday a Sunday school was started with an enrollment of 47, using our literature. They expressed themselves as wanting another meeting some time in the fall when they can see their way clear to organize a Methodist Protestant Society and proceed to build a church. There are 17 M. P.'s in the community and they are some five or six miles from any church of their own. With the limited acquaintance I have of the people and community, I cannot say as to the advisability of trying to organize and build there now, but think I can say later.

On Wednesday night after the second Sunday in July Bro. Honeycutt, of the M. E. Church, South, and I began a special meeting at Lawndale and continued it till Tuesday night after the third Sunday, with no visible results.

On Saturday before the fourth Sunday I held my third quarterly conference at Fallston. We licensed Bro. Joseph D. Morris to preach. I reported making 95 visits, preaching 28 times and holding 2 special meetings and receiving on salary during the last quarter $63.72 and baptizing two children. This meeting was protracted. I had no engaged pulpit help, but I pressed Bro. Morris, whom we licensed on Saturday, into service. He is doing very well as a beginner, being already an acceptable preacher. He has

been good help to me. This meeting closed this evening with the result that the church was revived, 8 professions and two accessions, with others to join in the future. Large congregations attended every day and nearly every one present was a member of some church, so there were very few unconverted present.

Bro. Thomas B. Richard, of Lawndale, is delegate elect to Conference, and Bro. R. A. Lackey, of Fallston, is alternate.

D. A. Highfill, Pastor.

Fallston, N. C., Aug. 1, 1913.

ROANOKE CIRCUIT

President's Appointments:

Thursday, Aug. 14, 8:30 P. M., Roseneath.
Aug. 15, 11 A. M., Whitaker's Chapel; Quarterly Conference in afternoon.
Aug. 15, 8:30 P. M., Enfield.
Aug. 17, 11 A. M., Speight's Chapel.
Aug. 17, 8:15 P. M., Whitaker's.

C. L. Whitaker, Pastor.

FORSYTH CIRCUIT

Our people have been so busy with their crops that not much has been done toward finishing our parsonage for a while. However, the roof has been put on.

Bro. S. T. Kiger, or King, who has been quite sick, is convalescing.

Sister Annie Sullivan, who has been visiting her uncle in Pennsylvania for the past two months, is expected to return home on next Saturday.

Our series of evangelistic services will be held at Maple Springs, to be begun on August 3rd. Brother Stubbins is to assist us.

On the second Sunday in August Bro. Hutton will be with us at Hickory Ridge, to assist us in a series of meetings at that church. On the third Sunday in August it is our purpose to begin a series of meetings at Tabernacle. Bro. Austin is to assist us there. A. O. Lindley.

Asheville.

The Juniors held a Penny Sale on Saturday afternoon in front of Bro. Havner's shop; and when they counted up the pennies at the "close of business" they found that there were six hundred and fifty of them. Just a little before the sale ended, one of our good friends, whom many of you know, but whose name I refrain from giving, stopped at the stand and enquired how much still remained to be sold. He was told that seventy-five pennies would about cover it, whereupon he pulled out a bill and bought it all, and treated the children with it. The money from this sale and all other sums that the Juniors raise, is to be divided into three equal parts: one part is to be given to foreign missions, another third is to be given to home missions, and the remainder is to be used for the local work. It is the desire of the superintendent to cultivate in the children an interest in the work of the denomination, as well as to interest them in the work of the local church.

Yesterday the pastor gave out to all the members of the Sunday school who would take them dimes, that are to represent talents, a dime to a scholar. These are to be increased by the efforts of the holders, and returned at the end of six weeks, multiplied as many times as possible. The money realized is to be a part of the Sunday school offering to the building of the new church. It would do your heart good, to see the way the folks, big and little, are going at it, and to hear the many schemes they have for making their talents grow.

Well, the new property is ours! We completed the first payment—$1,100—on Tuesday morning of this week, and the papers were turned over to us. The balance of the purchase price is in two equal annual instalments of $500 each, but we anticipate no difficulty in taking care of these amounts without an appeal for funds for that purpose. So that, so far as the property is concerned, we are now ready to proceed with building.

The Board of Trustees, which constitutes the building committee, held a meeting at the parsonage Monday night. All the details of the construction of the building were gone into—cost, material, and so forth—and a committee appointed to see contractors and submit the specifications, and get estimates from them. These men will be seen this week, and if the estimates meet with the approval of the Trustees, the contract will be let, and the work begun within the next three weeks. It was decided that the maximum cost of the building must not exceed $5,000. This we think will give us a building at once attractive and ample, and at the same time one that will not impose any burden on the membership, or be impossible to finance.

Don't forget us up here. This is the most important work the North Carolina conference has undertaken in several years, a work that is to mean much to the charges west of the Blue Ridge, and that cannot help but have its effect upon the whole conference. Pray for us that we may plan wisely and build well.

C. W. B.

THE POSTAL CARD.

W. F. Kennett, Editor.

Our special meetings for Palestine and Flat Rock were both successful. The churches are revived, and one accession at Palestine and six at Flat Rock. The preaching by Revs. T. A. Williams and S. W. Taylor was greatly appreciated by all.

We begin tomorrow at Bethel. The pastor is now making a canvass for funds to make the final payment on our splendid parsonage property and is meeting with phenomenal success. About ninety persons have been approached and not one has failed to respond. That we will pay the debt this fall is a foregone conclusion.

BROWN SUMMIT

Our third quarterly meeting convened at Brown Summit Saturday, July 26. All churches represented except Liberty Grove.

The business of the meeting was attended to with a good degree of concern. The Sunday schools were reported as progressive. The report on finances was encouraging.

Bro. J. W. Curtis of Liberty was declared elected delegate to the next Annual Conference. The class meeting was spoken of as the only real remedy for many defects in the church.

ST. PAUL

Preached there yesterday at 11 o'clock to a very attentive congregation. One man was received into the church.

G. F. Millaway.

REIDSVILLE

The third Sunday in July I was at Bethany beginning our special meeting, and Bro. Amick, of Elon College, kindly consented to preach for us in Reidsville. I am sorry I could not be there and Bro. Amick was no more delighted with our church and people, than they were with his most excellent, edifying and uplifting sermons. It was so kind of him to come to us; it will ever be an ever green oasis in our memory, and we hail the day when he can come again. We are glad he found it pleasant. We are not large, but young and willing. I am glad to say our church went up without any "isms or schisms." We would consult, decide and move right on, and now we have no past divisions to brood over.

Bro. Suits of Concord came to us at Bethany on Monday. We had worked together there some fifteen years ago. He said I was about the only thing that looked natural; nice new houses, two stores and a number one school building had sprung up, the church newly painted, was inspiring. The congregation had changed very much. He did some plain, solid, good, practical preaching and many were benefited, several reclaimed and four converted. We hope to receive some into the church.

We held our quarterly conference on Wednesday. Bros. John D. Baynes and Bro. Geo. D. Williams were declared elected as delegates to Annual Conference. I

(Continued on page twelve.)

FIDELIA'S TEA AND COFFEE VENTURE.

Fidelia Shephard had run up to Clara Finch's for an hour's play. The two friends lived only a block apart, and they were generally having fine times together. Lately there had been a little less careless happiness on Fidelia's part, because of the way matters were going at home. The family purse was growing thin, and mother was growing thin, too, for there was no one except her to fill it. Fidelia and her younger brother, Owen, wished that they could earn money. It was pretty hard for mother, dear, frail mother, to earn enough for all three. But today mother's head did not ache, and Fidelia was playing at housekeeping with a joyful heart.

Clara's house was in one corner of the dining-room, and Fidelia's in the corner opposite; but when Fidelia wished to call upon Clara she went into the hall and through the living room, to knock at the door that was nearest to Clara's play house. So now she dressed her doll in its best, and, putting on her own coat and hat, took the roundabout way for a visit.

Clara's mother and her uncle—Mr. Bacon, of New York—were in the living-room, talking together, but they paid no attention to the caller.

It happened that Clara, as soon as Fidelia disappeared in the hallway, suddenly took it into her head that it would be fine sport to play she was not at home, so she skipped off into the kitchen.

The visitor knocked and waited, then she knocked again. Meantime she could not help hearing what Uncle Oliver was saying.

"I wish you knew of a good person I could get to act as my agent here. There is nothing difficult about the business—anybody can do it—just selling those packages of tea and coffee, no weighing or measuring. Only I must have somebody that is active and honest, and there's the rub! Folks don't want to work—that is, some folks, and even our goods won't sell themselves. For one who can hustle, there's a first-rate living in it."

Fidelia forgot to knock the third time, she forgot the visit she had started to make. "Active and honest—anybody can do it"—this was running in the little girl's head. She drew near to the man at the window, and as soon as he stopped speaking she began:

"Oh, sir, I'll do it, if you'll let me! I sold a dozen hat pins and a dozen picture puzzles, last spring, and I 'most know I could sell tea and coffee!"

Mr. Bacon's eyes grew wide during this speech, and then he laughed.

"Well," he hesitated, "you're rather young to go into business," and he cast an amused side-glance toward Clara's mother.

"But you said it only needed somebody that was active and honest," pleaded Fidelia, "and I'm both of those."

"I see I'm caught with my own words," and Mr. Bacon tapped the chair-arm thoughtfully.

Clara now ran in, to see what it was all about. "Come! I'll be home this time," she urged.

But Fidelia had lost her interest in the play.

"Mayn't I try it?" she begged. "I do want to earn some money for my mother!"

"I'll see, little one," he replied. "It is such a very novel idea I shall have to think it over awhile."

When Fidelia went home she carried some wonderful news to mother. Clara's uncle had promised to let her have a dozen packages of tea and coffee to sell, and if she succeeded in disposing of those he was to appoint her as his agent—if Mrs. Shephard did not object.

"And, O mother! won't it be beautiful?" Fidelia concluded. Mrs. Finch is coming to talk it over with you, and she thinks we might keep the stock up in the attic room, and you can 'tend to customers when I'm at school, and Owen can carry the things home, and, maybe, we shall have enough trade so we can have a telephone, and she says till we do we can use theirs, and Clara can just as well run down and tell us who wants anything. The tea is in quarter-pound and half-pound and pound packages, and the coffee in pound and two-pound cans, and you needn't embroider now any more evenings, and make your head ache, and you will have time to go out doors and get well, and—O mother, why don't you say it'll be splendid?"

Mrs. Shephard was scarcely less pleased than Fidelia with the new scheme, although she had a few fears as to how it would work. Would people buy? That was the most important question.

Fidelia easily sold the trial dozen, and then eagerly awaited her first shipment of goods. No little girl could be happier than she, when she unpacked the boxes.

The new lot, however, did not sell quite so rapidly as the others. The nearest neighbors and intimate friends were already supplied, and strangers or mere acquaintances did not appear to be in any hurry to transfer their trade from a reliable grocer to a little girl of whose goods they knew nothing. Some looked unfavorably upon the venture, a few going so far as to tell Fidelia that it was all nonsense, and they should think her mother would know better than to let her attempt such a thing.

"Mother," she said, one night, after hearing such a remark, "I guess those folks wouldn't think it was 'all nonsense', if they could drink some of the tea and coffee would they?" For Mrs. Shephard had declared that they were the best she had ever tasted.

The mother laughed, and went on stirring her bread sponge.

Suddenly Fidelia spoke up: "Mother! I've just thought of it! Why can't I give Mrs. Sherwood and Mrs. Pratt and Miss Hotchkiss just enough tea to try, or coffee? Then perhaps they'd like it so well they'd want to buy some."'

"A good idea!" agreed Mrs. Shephard.

And before Fidelia went to bed she had a whole dozen neat little packeges ready to distribute in the morning.

The scheme worked well, and Fidelia went on giving away samples, and thereby winning customers.

But one hapless day the little girl made a mistake in change, giving a woman ten cents less than was due her, and although the matter was quickly made right the patron went away in a bluff, saying that "such a child" had no business to be "keeping a store."

"You must learn to make change," said mother, "and learn to make it correctly."

So for the next week or two Fidelia spent most of her playtime in counting out money for imaginary customers, until she declared that she could "make change backwards without a mistake."

The business prospered, till some of the grocers tried to get hold of the Bacon teas and coffees, one man even taking a trip to New York in hopes to promote his own cause by being on the spot. But the merchant was true to his unwritten contract, and gave the same answer to all. He said that as long as Fidelia continued to handle his goods satisfactiroly he should give her the exclusive sale of them in her own city.

The Shepard's friends who had heard what was afoot were glad of this decision, but Fidelia and her mother and brother were the very gladdest of them all.—Emma C. Dowd, in Zion's Herald.

—Austria not only sells timber but timber products from its forest lands, and disposes of about 1,500,000 railway ties a year. There is no provision in the United States by which the national forests can dispose of manufactured lumber, though the policy of selling standing timber is well established.

AN OBSTACLE.

I was climbing up a mountain path,
With many things to do,
Important business of my own,
And other people's, too,
When I ran against a Prejudice
That quite cut off the view.

My work was such as could not wait,
My path quite clearly showed,
My strength and time were limited,
I carried quite a load;
And there that hulking Prejudice
Sat all across the road.

So I spoke to him politely
For he was huge and high
And begged that he would move a bit
And let me travel by.
He smiled, but as for moving!—
He didn't even try.

And then I reasoned quietly
With that colossal mule;
My time was short—no other path—
The mountain winds were cool.
I argued like a Solomon;
He sat there like a fool.

Then I flew into a passion,
I danced and howled and swore.
I pelted and belabored him
Till I was stiff and sore;
He got as mad as I did—
But he sat there as before.

And then I begged him on my knees;
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill-will—
As well invite the monument
To vacate Bunker Hill.

So I sat before him helpless,
In an ecstasy of woe—
The mountain mists were rising fast,
The sun was sinking low—
When a sudden inspiration came
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent-minded air—
And I walked directly through him,
As if he wasn't there.

—Charlotte Perkins Stetson.

GETTING EVEN.

"I'll get even with him. You see if I don't."

Uncle Jim looked up from the article he was writing. "Who is it you are going to get even with?" he inquired, smiling quizzically into Fred's frowning face.

"It's Frank Lane. He's always playing some low-down trick on us because we won't let him play on our nine. We were using my ball today—it was a dollar ball, too—and Harry batted it clear over the fence. Frank got it and threw it as far as he could out into the lake.", Fred's eyes were flashing.

"And you want to get even with such a low-down trick, as you rightly call it," Uncle John said slowly.

"I will, too. I know what I can do."

Uncle John's pencil had been moving swiftly over the paper as they talked. Now he motioned Fred to step nearer. A few lines had marked out a high road and near it a low, marshy ground. "If a fellow does a low-down trick he lowers himself. He must be down here," Uncle John explained, making a mark for a figure down on the marshy ground. "Now, if you are up here, what will you have to do to get even with him?"

Fred's face grew thoughtful as he studied the sketch. "I suppose I'd have to get down as low as he is," he said slowly.

"Exactly. Now, tell me, wasn't that just what you intended to do—to do something just as mean to him as he has done to you, in other words, to lower yourself to his level?"

"Yes, it was," Fred admitted.

Uncle John said no more. He had a way of leaving a fellow to think things out for himself.

Two days later, Fred came in, his eyes dancing. "Well, Uncle John, I got even with Frank," he announced.

Uncle John looked surprised. He turned sharp eyes on the laughing face.

"It was just this way, you see; I got to thinking how I'd feel if the boys wouldn't let me play on the nine, and I made up my mind I'd feel just as Frank did. And likely as not I'd throw their old ball away, too. So day before yesterady I told Frank he could play in my place. He wasn't going to do it at first; he seemed to think it was some kind of a trick. Then he went into it, and say, but he can play ball! He made more home runs than anybody else. Charlie Strong is going away next week and Frank is to have his place. But what I started to tell you was that Frank came and brought me a new ball tonight—just like the other one. He went out into Mr. Nelson's field and pulled mustard all day yesterday and today to get the money to pay for it with. So, it seems to me, he is up on the level again, and we're even up there. And I tell you, it feels a lot better than getting even the other way."

Uncle John's face had lighted up. "I should say it was better. Shake hands on that, young man. I'm proud to shake hands with you."—Deaconess Advocate.

" 'And when Delilah cut Samson's hair, he became mild as a lamb'. Can you understand it?" asked the Sunday school teacher.

"Well," said little Tommy, reflectively, "it does make you feel 'shamed when a woman cuts your hair."—Harper's.

AN INTERESTING MATHEMATICAL FALLACY

The following, published in the *Scientific American Supplement,* illustrates the fact that even ordinary mathematical operations must be performed cautiously or intelligently. Have we some readers that are mathematicians enough to point out the false step taken? We would be glad to hear from them.

To prove that all numbers are equal.

Let a and b be any two numbers. Let

$$a-b=c.$$

Multiply each side by a—b.

$$a^2-2ab+b^2=ac-bc$$

By transposing terms, we find

$$a^2-ab-ac=ab-b^2-bc$$

Hence $a(a-b-c)=b(a-b-c)$.

Dividing by a—b—c,

$$a=b.$$

Hence all numbers are equal.

An old woman walked into a bank in Inverness, threw down her deposit book, and said she wished to draw all her money. Having got it, she retired to a corner of the room and counted it. She then marched up to the teller and exclaimed: "Ay, that'll doe, ma man; jist pit it back again. I only wanted to see if it was a' richt."—Dundee News.

TO KEEP OFF TYPHOID FEVER

The State Laboratory of Hygiene will soon be making typhoid vaccine for the State at greatly reduced prices. This vaccine, until recently, sold at abnormally high prices, but it has now been reduced so that the vaccine itself costs about $1.50 per person. In the interests of humanity, economy, and public health, the Laboratory will make it and sell it at cost price. This will probably not be over fifty cents for the vaccine, and perhaps even less. At that price the average man will feel able to protect himself and family from the disgraceful scourge of typhoid.

Typhoid vaccine is a recent discovery in preventive medicine, and as yet it is not definitely know just how much protection it does give. It has not been used long enough to determine this point. Here are some figures, however, that are interesting along this line. Eighty-two thousand United States soldiers were vaccinated up to July 1st a year ago. The typhoid rate dropped from 3.03 per 1,000 in 1909 to 0.3 in 1912—a reduction of 90 per cent.

Not only does typhoid vaccination reduce one's chances of taking typhoid at least 75 to 90 per cent, but it also reduces the danger in those that do contract the disease. From the best data available it appears to reduce the death rate of vaccinated people that contract typhoid to about one-seventh the death rate of unvaccinated persons that contract the disease.—*State Health Bulletin.*

Begun on page 9.

am sorry to say some went to stripping off tobacco leaves on Wednesday, and the threshing machine came right in on us Thursday, and threshed us out of the community. Will it ever come to pass that people won't take time to be sick? Will they put off death? Well; Hezekiah's life was prolonged fifteen years, but he went to the temple. I actually believe the day is fast approaching when people will have to be held over a yawning hell or held down on a sick bed that we may talk to them a few minutes about salvation and a future home. We tried to talk to them as we met them, but they were in a hurry. Of course there are exceptions; some were there every service. Well, I have left my text; please excuse me, but these facts hurt.

All were glad to have Bro. Suits, and he said to me a number of times he certainly had enjoyed his visit and work with us. While the present results were not what we had hoped for, we have the command to sow the seed and He will take care of the results. I am sorry to say Brother Sam Walker is quite feeble and says he can't stay with us much longer, but he is ready and waiting the summons. That is glorious. Fraternally,

C. E. M. Raper.

FROM LOCAL REPORTERS

SHADY GROVE, TABERNACLE CIRCUIT

We held our special meeting the fourth Sunday in July. Rev. G. F. Millaway was Bro. Johnson's pulpit help, and he did excellent preaching all the time. His sermons were presented in such a plain, forcible way that even the little children could understand and were benefited by them. The members were greatly strengthened and the spiritual condition of the church was much improved.

The Jefferson Township Sunday School Convention was held here on Saturday before the fourth Sunday in July. A large crowd was present and every one greatly enjoyed the old-fashioned picnic dinner. The table, although very large, was too small to hold the dinner that had been prepared for the occasion. The six Sunday schools in the township were represented, and interesting reports were read from each school. The principal speakers for the occasion were Rev. A. W. Cranford, R. E. Redding, W. G. Cobb, Dr. Chas. W. Byrd, and J. Norman Wills. The Round Table which was a very interesting factor, was conducted by Mr. Wills. Many useful and helpful suggestions were learned from this discussion. The Sunday school was greatly benefited by the convention and we trust will now try to do better and work and will be more loyal to their special tasks in the school.

We are going to hold our Children's Day exercises the second Sunday in August. We hope to have a large congregation and a good collection.

That we may grow in grace, continue to be faithful and that our church and Sunday school may be a blessing in the community is the wish and sincere prayer of the writer, Frances B. Lineberry.

August 4, 1913.

MT. CARMEL NO. 1, PIEDMONT CIRCUIT

We are having Sunday school every Sunday. It is not as good as it ought to be, but we are doing very well and by the help of divine power will keep pressing onward. Our pastor preached for us the first Sunday in July a splendid sermon, as he always does. Our special meeting will commence the second Sunday in August; hope he will have a good congregation. I think we will have plenty of dinner for all. We are going to take a day or so and clean off the church yard and fix up right much for that time. Hope the different churches around will unite with us and pray that much good may be accomplished, as we feel the need of it so much. We are also going to work our church road so you can come in your automobiles, if you want to. Will be glad to see any body come and take a part with us.

Charlie Royal's wife has fever. I am very sorry for her, as she has little children, but hope she will soon recover. Mrs. Filmore Briles does not seem to get much better and has been sick so long. We all ought to pray for her. I think she is such a good woman. Her neighbors all think so much of her and I know they miss her at her church. She always attended when she was able.

Mrs. S. J. Kennedy, Reporter.

HARMONY

Our special meeting began fourth Sunday in July with Bro. Casto as pulpit help. He did most of the preaching. While there was no great demonstration, there was a spiritual uplift in the church and community. Am not sure as to the exact number, but think there were about fifteen converted and restored. There were six additions to the church, two of them by letter.

Am sure there has never been more real gospel preaching in the same length of time in this community. Bro. Casto won the respect and admiration of our people and we are already looking forward to his coming again.

Prof. Leslie, of Easley, S. C., presided at the organ and led the singing. We appreciate his faithful services and believe many were blessed by his singing. I believe Bro. Lamar did everything a man could have done for the meeting. Am sure he will be rewarded abundantly for his untiring efforts.

The meeting closed Friday night. Preachers and singer left for Yarborough's Saturday where they were to begin a meeting. We trust they will have a great meeting.

Aug. 4. N. M. B.

Midway, Haw River Circuit.

Dear Herald: Our special meeting commenced the fourth Sunday in July. We had a good meeting. I think there were eighteen conversions and sixteen joined the church. Bro. H. L. Powell helped our pastor, Bro. Ashburn, and they both did faithful work. Our Sunday school is moving along very nicely now. With best wishes for the Herald and its readers. A. J. Dixon.

A Birthday Celebration.

Sixty-seven of the friends and neighbors of Bro. Jno. M. Nicholson met at his home three miles south of Mebane, N. C., and gave him a surprise birthday dinner. Bro. Nicholson was eighty years old Aug. 3, but his children and friends thought best to have the 80th birthday celebration on Saturday the first. The dinner was abundant and good. The crowd enjoyed the day and everything conspired to make the occasion very enjoyable. Of his immediate descendants there are nine children, forty-two grandchildren and nineteen great-grandchildren. He went to the war in 1862 and got home in June 1865. The last year or so of the war he was litter bearer on the field of battle, and as such, often having to go beyond the line of battle to bring away the wounded, he was exposed to greater danger than those in the regular line. On the field of blood and death Bro. Nicholson was true to every duty regardless of his personal peril, nor has he been less reliable in the affairs of civil life. His hand has ever been outstretched and his heart and purse open to the call of the church. Doubtless he has made much of the hopeful conditions of Hebron church possible. All his children are honored citizens in the communities where they live and it is easy to see the sterling merits of the worthy sire in the sons and daughters he has worked so hard by precept and example to train. He is well preserved and can walk three or four miles about as quickly as a young man. Before separating, prayer was offered and several songs were sung, closing with "God be with you till we meet again."

It was good to be there. May there be many happy returns. Wellis.

Flat Rock Items.

Our special meeting closed on Thursday. Six accessions. Rev. Mr. Taylor of Winston did all the preaching. The older sinners here are hard to reach, as they will not attend much except at night.

His sermons were very uplifting, buoyant and hopeful. Of gentle spirit, kind and good, we consider him an honor to our beloved church and its blessed ministry. It is interesting to note how differently our annual help through a series of years (Revs. Ashburn, Stowe, Williams, Fogleman, Millaway, Suits, Lowdermilk, Moton and Taylor) present the gospel. Backed by a different personality, it seems new and so unlike, yet like.

God bless all of these who have endeared themselves to us by their earnest labors of love here. May Mr. Taylor, honoring the Holy Spirit, and abiding in the Savior, remembering "All power is given unto Him in heaven and in earth," obtain almost limitless power

His weapons mighty, to the pulling down of strongholds, swaying the seemingly incorrigible and intractible world of youth about him; and the converted, held in tact, an earnest of heaven, building churches, upbuilding their membership, advancing the interests of our church at large, and awake our conference to more aggressive lines of activity. "God being his strong habitation whereunto he continually resorts."

Reporter.

Bethel, Alamance Circuit.

Children's day was held at Bethel last third Sunday. The children rendered their parts well; song service was good and we had an interesting and instructive address on the life of Joseph by Mr. J. Albert Holmes, which was very much enjoyed by all. Collection amounted to $7.76.

Our special meeting will begin the third Sunday in August with Rev. E. G. Lowdermilk as pulpit help. Let us all pray that we may have a good meeting and a glorious out-pouring of the spirit of God.

Mr. Linden Stuart is teaching school at Bethel. Mrs. J. N. Wood, who has been visiting in our neighborhood, has returned home.

We were very sorry to hear that one of Mr. Rufus Woody's triplets died last week, also that Mrs. Woody is very sick. Hope she will soon recover.

Mrs. J. M. Foust,
Reporter.

Friendship, Haw River Circuit.

Since my last report our special meeting has been held. We had a great meeting. There were quite a number of conversions and twelve joined the church. Rev. H. L. Powell assisted our pastor, and did some fine preaching. The meeting lasted five days, beginning Sunday, the 20th. We had prayer meeting every morning before preaching. We are still holding our Sunday school every Sunday, are having a very good Sunday school. We recently distributed our children's day pieces and intend to have it soon.

Blanche Weatherly,
Reporter.

Ivy Circuit.

Dear Editor:— Please allow us enough of your valuable space for a few words from Paint Fork Church, as a reminder that we are neither dead nor sleeping, but very much alive, and around us floats a wave of progressiveness.

Our pastor, Bro. Hatley, gives us a very able and uplifting sermon on each first Sunday. Yesterday he filled his regular appointment with a sermon from Roman's 12: 1. His theme was "A Christian Life." I feel sure that each one present has a wider knowledge of what a Christian life should be. Not merely confessing a faith in Christ and joining the church; but that there is a broad field of work for each one to do. And those of us that are worth while in the army of the King are going to make this field of work the starting point in life.

Though we may be persecuted, let us think of the many martyrs who have even perished in the flames of persecutions. But the echoes of their agonizing cries have crystalized into an almost universal religious liberty.

At this appointment one was added to the church, Mrs. Sam Angel.

We feel that Bro. Hatley is doing a great work here, and we are confident he is the right minister in the right place. And we are hoping and praying that he will not make the first year his last, but that he will continue his well begun work with us.

With best wishes to the Herald and its readers, I am, yours for success,

Pansy Anderson,
Reporter.

—The editor expected to occupy Bro. Davis's pulpit in Burlington last Sunday, but a late train prevented. Bro. J. G. Rogers kindly took us to his home and made the day very pleasant for us. In the afternoon he and little James took us in a buggy to Glen Raven to Sunday school and to hear Bro. Curry preach. We found the day restful and helpful.

—Glen Raven is a new church for which Rev. D. M. Loy deserves credit. He was living in the community and saw the need of a place of worship. He solicited help and built a church and preached in it for some time. Our Burlington people were inspired by what he had done to lend a hand, and they ceiled the building. We believe the Board of Church Extension helped a little also. Lately Bro. Hornady and family and Bro. Scott and perhaps others have joined at Glen Raven to help out in the work, and the church is gaining groud. There were over fifty present in Sunday school and preaching service last Sunday, and the interest seemed to us good. But there are many families in the vicinity not yet reached, and this church has a real work to do.

—Bro. Curry preaches in a conversational tone—the easiest to listen to—says what he has to say, and then quits We enjoyed his sermon last Sunday, and were pleased to think that he had succeeded in making so much of himself since we first knew him as a struggling young man.

—Read the good news from Asheville in Bro. Bates's report. We congratulate him and our Asheville people on their good prospect.

—We were glad to see Bro. H. W. Braswell in our office yesterday. He had been visiting his sister, Mrs. Rev. J. L Giles, of Winston.

—New York has a new law, which went into effect July 1, which forbids the employment of women in factories between the hours of 10 P. M. and 6 A. M.

—Robt. Bain, deputy sheriff, was shot and killed at Pomona last Saturday by a negro he was trying to arrest. The funeral was conducted by Bro. Andrews on Monday. This death has shocked our city as few others have recently. The negro is still at large, but is much hunted and will almost certainly be caught.

Later.—The negro was caught yesterday near Kernersville by Sheriff Stafford.

—Rev. T. J. Ogburn is assisting in a meeting at Tabernacle, Bro. Johnson pastor.

—Rufus Newsom, of King, who had taken shelter in a tobacco barn, was killed by lightning on August 1st. He was driving a team for Bro. S. T. Keiger. This team also was killed. Bro. Kiger is recovering from sickness. He is one of our leading church workers, and he as well as the family of Newsom have our sympathy.

A. O. Lindley.

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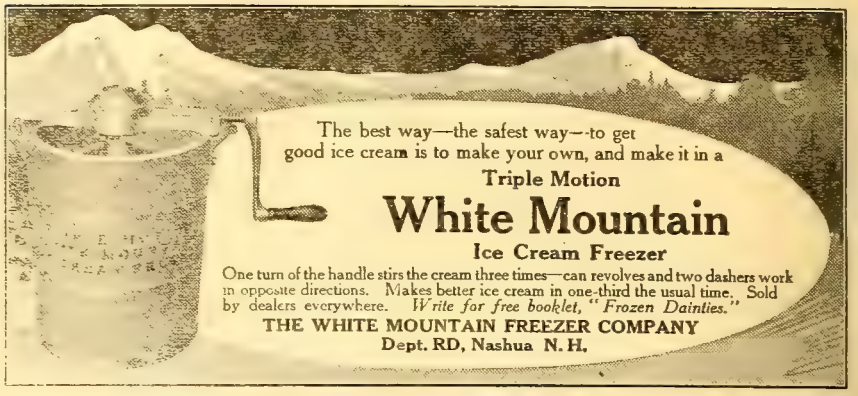
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DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

DIED.

Robt. Hughes and wife, of Burlington, formerly of Randleman, brought their little two-year-old girl to Randleman last Saturday for burial in Mt. Lebanon cemetery. Bro. Hughes and his companion are members of Mt. Lebanon church and are good people. They have quite a large family of children and this one, little Bertha May, was their first one to be taken from them. The parents have our deepest sympathy. It was a sweet little girl and no doubt was the sunshine of the home. J. B. O'Briant.

July 21, 1913.

Lucy Harriet Grabs.

Our departed sister, Lucy Harriet Grabs, (maiden name Spainhour) was born August 28, 1825. She was married to Lewis Edwin Grabs April 8, 1847. This union was blessed with seven children, three of whom, with their father, have passed over the River.

She has fourteen grandchildren living and two dead, and one sister living. She joined the Methodist Protestant Church when young. In 1855 she with her husband joined the Moravian Church. And now, that she has passed from among us, we pause and thank God that he gave us a sister and mother who united in herself so many of the graces which adorn a Christian character.

While devotedly attached to her own church, her house was the home of all God's servants. But she is gone and the community in which she lived and moved will sadly miss her—and while there is one more saint added to the church above, there is one less in the church below. She was "a woman that was wise in the ways of her household' and a mother ready to give the best of advice. She was blessed with a remarkable degree of health which seldom failed her. For the past year her health has been failing her. She was constantly calling, praying and begging the Lord to take her home.

On the morning of July 8, 1913, she passed away without a struggle, fell asleep sweetly in the arms of Jesus. Her age was 87 years, 10 months and 20 days.

The funeral was preached by Rev. J. F. McCuiston. Mr. McCuiston preached

OUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published nly as information and are not guaranteed.
1.00 A. M.—No. 29 daily, Birmingham Special, irough Pullman sleeping and observation cars ew York to Birmingham and Richmond to Bir- ingham. Luring car service.
12.48 A. M.—No. 32 daily, Southern's Lim- ed, Pullman sleeping cars from Jacksonville, ugusta and Aikin to New York. Dining car rvice.
12.55 a. m.—No. 112 daily for Raleigh and oldsboro. Pullman sleeping car from Winston- alem to Raleigh open at 9.15 p. m.
daily, Birmingham special. ullman sleeping and observation cars from irmingham and Asheville to New York and irmingham to Richmond. Dining car service.
2.25 a. m.—No. 31, the Southern's Southeast- rn Limited, Pullman sleeping cars from New ork to Asheville. Day coaches. Dining car rvice.
3.45 a. m.—No. 45 daily local for Charlotte, nnecting for Atlanta and points South.
7.10 a m.—No. 8, daily local for Richmond. nnecting at Danville with Norfolk train.
7.20 a. m.—No. 37 daily, New York, Atlanta id New Orleans Limited Pullman drawing room, eeping cars and club and observation cars New ork to new Orleans. Pullman sleeping car New ork to Asheville, Charlotte and Macon Pull- an chair car Greensboro to Montgomery, solid ullman train. Dining car service.
7:30 a. m.—No. 108 daily local Greensboro to oldsboro.
7.35 a. m.—No. 11, daily local through to At- nta, sleeping car from Richmond to Charlotte id Norfolk to Asheville.
7:45 a. m.—No. 154 daily except Sunday for amseur.
8.15 a. m.—No. 237 daily for Winston-Salem id North Wilkesboro. Pullman sleeping car aleigh to Winston-Salem.
9.30 a. m.—No. 44 daily for Washington and ints North.
9.40 a. m.—No. 144 daily for Raleigh and oldsboro; handles Atlanta Raleigh sleeping car.
12.30 p. m.—No. 21 daily for Asheville, aynesville and local points; handles coaches id chair car through to Asheville and Waynes- lle.
12.50 p. m.—No. 130 daily for Sanford, ayetteville and Wilmington.
12 30 p. m.—No 21 daily for Asheville,
12.55 p. m.—No. 7 daily for Charlotte and ints south.
1.40 p. m.—No. 36 daily U. S. Fast Mail for ashington, New York and points north; handles ullman sleeping cars from Birmingham and ew Orleans to New York and Pullman sleeping r Asheville to Richmond Pullman chair car reenville, S. C., to Washington. Day coaches. nin: car service.
2.20 p. m.—No. 207 daily for Winston-Salem, d daily execept Sunday for North Wilkes- ro.
2.30 p. m.—No. 151 daily except Sunday for
3:30 p. m.—No. 230 daily except Sunday for adison.
imseur.
2.30 p. m.—No. 132 daily for Sanford.
4.20 p. m.—No. 22 daily for Raleigh and Golds- ro. Handles chair car to Goldsboro.
6.10 p m.—No. 35 daily U. S. Fast Mail for
4.55 p. m.—No. 131 daily for Mt. Airy.
lanta and points south Pullman sleeping cars w York to New Orleans and Birmingham and eping car Richmond to Asheville which car can occupied until 7 a. m. Pullman chair car ashington to Greenville, S. C. Day coaches. ning car service.
6.35 p. m.—No. 235 daily for Winston-salem.
7.30 p. m.—No. 43 daily for Atlanta Sleeping r and coaches to Atlanta.
10.13 p. m.—No. 38 daily New York, Atlanta d New Orleans Limited Pullman sleeping cars w Orleans, Macon, Asheville and Charlotte to w York and Pullman chair car Montgomery Greensboro. Solid Pullman train. Dining car rvice.
10.20 p. m.—No. 233 daily for Winston-Salem.
10.31 p. m.—No. 12 daily local for Richmond; ndles Pullman sleeping cars for Richmond and rfolk.
H. Coapman, Vice-President and General Man- ager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N C.

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the funeral of her husband about 22 years ago, and then she made the request that he preach her funeral also.

W. F. Grabs.

BROWER

An old veteran of two armies has answered the last roll call. Wesley Dugan Brower was born Nov. 18, 1836, passed to his reward July 10, 1913, aged 76 years, 8 months and 22 days. When the rights of the South were invaded and a resort to force was necessary, Bro. Brower did the next noblest and bravest act of his life. He shouldered arms and marched to the front in defense of his country. He was in the battles of Seven Pines and Gettysburg. A pine tree top cut off by a cannon ball fell on him and wounded him so badly that he was sent home for a while, but went back as soon as he was able for duty and was in several more battles no doubt. He was a brave soldier in the lost cause but right nevertheless.

But the bravest and most noble act of his long life was when he enlisted under the Great Captain whom he served faithfully unto the end. When he surrendered to the Master he joined Bethel M. P. Church. His seat was seldom vacant when divine service was held in his church. He was liberal in supporting the Lord's cause and of course the Lord was liberal with him in the same way. He leaves, besides a host of friends, his devoted companion, six children, fourteen grandchildren and nine great-grandchildren, to mourn his departure. No one who knew him in his latter days has any doubt as to his admission into the world of bliss. May the blessings of the Lord rest abundantly upon those who cared for him so tenderly and lovingly in his last days. Funeral by his pastor.

W. C. Lassiter.

—A toy company at Sheboygan, Wis., started out to use only the waste wood from other mills. It has worked out a system of using all small waste pieces so that practically nothing but the sawdust is lost.

HOW TO PURIFY WATER

The best thing to do with polluted water is to keep it out of your mouth and wait until you can get some pure water. Of course, a man might starve to death in some places following that advice, so here is the next best thing to do. Disinfect the dangerous water. Here is the way to do it.

Dissolve a teaspoonful of chloride of lime in a cupful of water, making sure that all lumps are thoroughly broken up, then add three more cupfuls of water. Stir the mixture well and allow to stand for a few seconds in order that any solid particles may settle. This mixture, if kept in a tightly stoppered bottle, may be used for four or five days, when a new solution should be prepared. Add one teaspoonful of this milky looking solution to each two gallons of water to be purified and stir thoroughly in order that the weak chlorine solution will come in contact with all the bacteria which may be present. Allow this to stand for ten minutes. This will give approximately one-half part of free chlorine to 1,000,000 parts of water and will effectually destroy all typhoid and colon bacilli or other disease germs in the water. The water will be without taste or odor and the trace of free chlorine will rapidly disappear. This method is one which is now recommended in the health literature of the country. On account of its simplicity, effectiveness and small cost, it is particularly well adapted for use by private families, campers, and those living in summer resorts.

Water so disinfected is not dangerous so far as the chloride of lime is concerned, if allowed to stand for ten or fifteen minutes after applying. The chief danger is that not enough disinfectant will be applied to render the water safe in all instances.—*N. C. State Board of Health.*

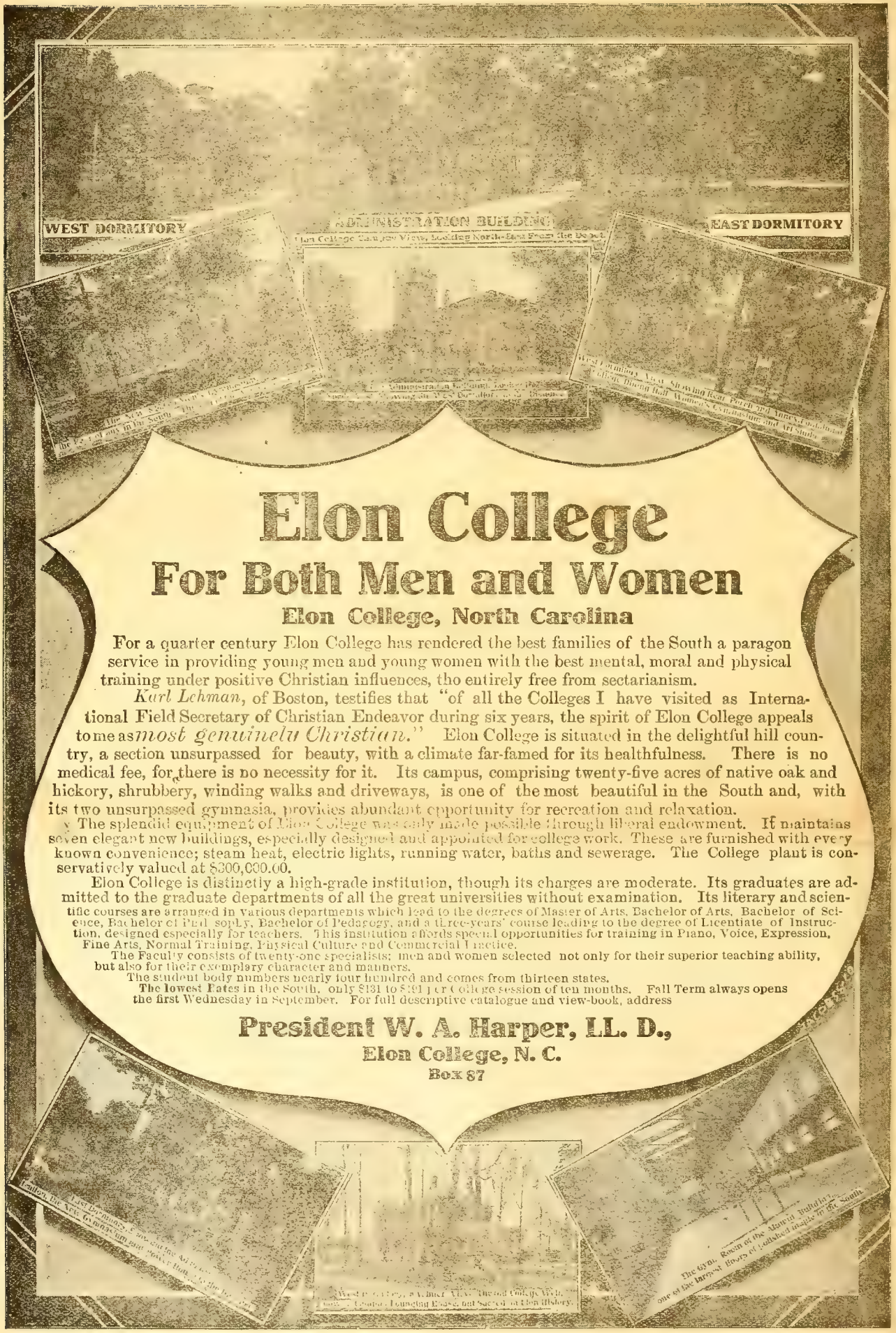
—The National Reform Presbyterian Synod has petitioned President Wilson to mention the name of Christ in his Thanksgiving proclamation.

—Dr. W. W. Yen, a son of Rev. W. K. Yen, one of the first pastors of a Chinese church, has been appointed minister to Berlin.

—Mr. Chenting T. Wang, a member of the senate of the republic of China, is chairman of the World Student Christian Federation.

Two Kinds of Primaries.

There are two kinds of primaries—direct primaries and indirect primaries. Indirect primaries mean the old delegate system by which the Bosses nominate all the candidates for public office. Direct primaries mean that the voters will nominate all the candidates. That is the difference between the two.



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Elon College, North Carolina

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The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

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Methodist Protestant Herald.

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Entered as second-class matter at the post-office at Greensboro, N. C.

THE CHILDREN'S HOME AND THE PASTOR'S CONFERENCE

The Conference opened at the Home on Tuesday P. M.

High Point people kindly conveyed pastors and visitors in automobiles from the station to the Home, Captain Rankin, Dr. Reitzell, and others lending the use of their machines. Bro. Dixon was on hand to act as escort.

The following pastors were present first day (and others expected later): Andrews, Bates, Bethea, Bowman, Burgess, Braswell (D. A.), Cecil (President), Curry, Davis, Dixon, Holmes, Gerringer, Hulin, Hutton, Johnson, Lassiter, Lindley, Lowdermilk (E. G.), Matthews, McCulloch, Ogburn, Pritchard, Self, Stowe, Stubbins, Swain, Waldrop, Williams (D. R.), Williams (T. A.). Visitors: Prof. Amick, Prof. Forlines, Rev. J. F. Dosier, Rev. C. H. Beck, Rev. Mr. Fitzwater.

We found Bro. W. P. Pickett and Mrs. Pickett, Mrs. Welch and Mrs. Dixon looking after the preparations for our coming and entertainment.

The Home exceeded our expectations in its ample commodiousness and in the splendid quality of its finishings. The Building Committee have built into it good materials. A man engaged in putting in the steam heating system remarked that it would cost comparatively little to keep the building up.

There is immense room in the basement for storing supplies. The first and second floors are divided up into large halls (where the children can romp) and into large rooms and numerous closets for the various uses of the Home. The ceilings are high, and walls and ceilings are plastered. There is a large room on the third floor which can be turned to good account, when needed.

This is one of the largest and best buildings our denomination has erected for any purpose anywhere. We have not many buildings that cost more. This cost more than was expected, as is generally the case, and the building committee will have to have some more money, but we believe our people who see the building will approve, not only the building of a large building, but also the use of good materials, which are cheapest in the long run.

At the appointed hour, the pastors assembled in the assembly room for their conference. After an opening song led by Bro. Bethea and a prayer led by Bro. Taylor, Bro. Andrews made a short address, expressing his gratification with the number present, and his hope of good results from the meeting together. A deeper sense of fellowship and a higher mutual appreciation are part of the end sought. He stated that Bro. Dixon had arranged so economically for our entertainment (thru' the kindness of High Point people) that the expense per capita would be only about $2 for the three days.

It was regretted that the sickness of Mrs. J. D. Williams prevented his being present. Prof. Forlines made the address of the afternoon, the first of a series of three addresses on different types of piety. Intellectual Piety was treated in this first address. He defined piety as devotion to God; intellectual piety as devotion to God as revealed through the intellect. (Emotional piety and volitional piety are two types to be discussed in later addresses.) In some communities, one type is dominant; in others, another.

He discussed at some length the relation of mind and body, showing the dependence of mind upon body, and hence urging the importance of attention to bodily conditions. The new science of eugenics was referred to, and examples given to show the importance of heredity as a factor in mental and moral life.

The processes of the intellect were described—sensation, perception, reasoning. He pointed out the unreasonableness of the rationalists in refusing to employ sufficiently the power of clear perception and sensation to investigate fact.

The necessary use of the intellect in receiving Bible truth was pointed out. The Bible is not yet fully comprehended. The Holy Spirit in guiding us into a perception of the truth does so through our use of our intellects.

Kant by his effort to destroy knowledge and make room for faith really led to skepticism. Berkley by a similar process led to atheism. Faith involves an intellectual element as well as an emotional element, growing out of what we know. We believe in God because we know God.

Bro. Johnson asked the difference between the faith of a child and the faith of an adult. The professor answered that the faith of a child is instinctive, like a mother's love, while that of an adult is based on knowledge resulting from experience.

Bro. Fitzwater asked whether faith be not dependent on will. The professor replied that there is a faith which is a result of volition.

Bro. Taylor called attention to the distinction between knowing God and knowing about God.

Orthodoxy came in for a word. When it means loyalty to truth, it is all right, said the professor; but when it means simply loyalty to the past, it is a mistake.

In concluding, the professor stated that one object in discussing the different types of piety is to make men of each type more charitable in their judgment of men of different type.

The professor's address was followed by an intermission of an hour or so. Then came supper in the spacious Dining Room of the Home. Bro. Ogburn acted as host, calling on Bro. Cecil to ask the blessing. Mrs. Dixon had interested herself especially in the preparation of the meal, and we voted her part of the program a decided success.

Soon after supper, we assembled in the portico, and during the twilight hour sang some songs and heard Bro. Taylor deliver a most earnest address on Soul Saving. The time, the circumstances, Bro. Taylor's solemn tones, brought to mind camp meeting scenes, and we felt that it was good to be there.

Dusk coming on, we repaired to the Assembly Room where a choir from High Point rendered some stirring songs. A number of visitors from High Point met with us in this evening session. Prof. Amick's address on The Church and the Social Problem followed. He opened his address by relating the legend of the god of summer. This god had been put to

death, and all nature was in gloom and mourning, wrapped in an icy shroud. Another god was sent to the abode of the dead to bring back the god of summer. Consent was given that he return only on condition that he remain but part of each year. When he returns, there is universal gladness and the upspringing of new life. This the speaker used to illustrate the coming of Christ's influence into human society. Only by that power can evil be removed and the social problems solved.

He indicated a number of social problems to be solved. The home, the relations of capital and labor, of the rich and the poor, the institutions of the business world and of the educational world, all have their social problem.

Some political economists teach a let-alone policy. But Christ is our teacher and example, and he teaches that we must interest ourselves in our fellowmen in a way to help them.

Force may be employed to keep from wrong-doing, but inside reformation is the great thing to be sought.

He referred to the great number of divorces of late, and urged that the church must teach more clearly the true view of marriage. It is not a mere civil contract. It is a divine institution. Divorce is contrary to the divine intention.

In the business world, the Bible conception of stewardship is that which will ultimately heal the schism between capital and labor. Men are not their own. They belong to God; and what they have belongs to God. They hold from God as His stewards. A realization of this fact will make a wonderful difference in the actions and attitude of men in relation to property.

(The editor had to leave to take a train home before Prof. Amick had concluded his address.)

—The pastors who were absent were missed. Some of them were expected on Wednesday.

CORRRECTING A HUSBAND.

A colored woman went to the pastor of her church the other day to complain of the conduct of her husband, who, she said, was a low down, worthless, trifling fellow. After listening to the long recital of the delinquencies of her neglectful spouse and her efforts to correct them the minister said: "Have you ever tried heaping coals of fire upon his head?"

"No," was the reply, "but I done tried hot water."—Metropolitan Magazine.

—Asheville is to have a new Masonic temple.

WORLD'S SUNDAY-SCHOOL COMMISSION.—VI.

The Commissioon entered Korea April 11 and 12 at Fusan, the nearest port to Japan.

The Koreans are distinctly a farming people, not a manufacturing or commercial people, and the approach to them was entirely different from that to the Japanese. They could be reached only through the missionaries and the mission stations. During two weeks and in four working groups nearly all these stations were visited. The great crowds of children and adults, so characteristic of Korea, greeted the workers everywhere. The missionaries greeted them with their wonted cordiality, and welcomed any contribution that they might make to their efficiency in the Sunday-school work. Public meetings and conferences were everywhere held.

The greatest meeting of the visit was the great Sunday-school rally, held in Seoul, the capital, on the afternoon of April 19. Here on the grounds of one of the old kingly palaces, more than ten thousand children and adults met to greet the Commission. It was probably the largest assembly produced by Christianity in any missionary land, and it greatly impressed the Japanese and the non-Christian Koreans. Here also the Commission was entertained by the governor-general, Terauchi, and by the American consulate; and every public courtesy was extended.

Korea has had a checkered political history. The earliest records go back to B. C. 1122, when Chinese colonists carried thither Chinese arts and politics, and it became a dependency of China. The Chino-Japanese war (1894-95) made Korea independent of China; the Russo-Japanese war (1904-05) left Korea nominally independent, but under Japanese protection. In August, 1910, Korea became formally, as it had been practically, a dependency of Japan. It has thus reached what its geographical position makes its natural destiny.

Christianity in Korea.

Christianity has had a remarkable growth in Korea. The Chinese invasion already mentioned, broke up the bonds by which the Koreans were bound to their own religious institutions, but there was not missionary power enough in the Chinese religion to force itself upon them. Hence, when the Christian missionaries went to Korea, they found a people without very strong religious attachments. Christianity, coming with force and cogency, found ready access to the hearts of the people, and has made a remarkable growth; so much so that for the year 1910-11, the missionaries and native Christians took up the cry, "A million converts this year."

Just now the Christians in Korea are passing through trying experiences. For a time it looked as though there was to be a martyr church in Korea. While the country was passing under the power of Japan, there were some assassinations of Japanese officials at the hands of some misguided Korean patriots; and the Japanese were greatly aroused. Their feelings culminated at the report of a plot to assassinate Count Terauchi, in September, 1910. He was the governor-general of the country. The Japanese thought that the native Christians, and even the missionaries, had some part in these assassinations and plots. In 1911 arrests of natives to the number of 157, mostly Christians, were made. Of these, 125 were brought to trial, nine were exiled without trial, three died as a result of torture, and twenty were released. The result of the trial was the conviction of 105, the acquittal of seventeen, and one, a sick man, was placed under suspended sentence. There is no reasonable doubt as to their innocence, but their conviction was secured by means of confessions obtained by the infliction of tortures as severe as any ever inflicted by the Inquisition in the height of its power. The attention of the Christian world was called to the injustice of their treatment.

While the Commission was in Japan the result of the second trial was announced. Ninety-nine of the one hundred and five were acquitted, and six were sentenced to six years of penal servitude. Among those convicted is Baron Yun, one of the most highly respected Christians in Korea. An appeal was taken to a higher court, and while this is being written, preparations are being made for the third trial. Intense interest and excitement prevail among all classes—Koreans, missionaries and Japanese. The latter begin to feel that they have pressed the matter too far, and that they are being put in the attitude of defying the sentiment of the Christian world, with a part of which—England, on account of close treaty relations, they are anxious to remain on good terms. So they, of course, are trying to find some method of "saving their face," as they call it. The missionaries are doing all in their power by intelligent effort and prayer to secure justice for their brethren in distress.

No other incident on any mission

field in modern times has aroused so much interest, either on the field or at home, and it is not fair to leave the subject without making a suggestion as to the cause of the action of the Japanese in the case. The Japanese are intensely patriotic, devoted to their emperor and country; but here, in the members of the Christian churches in Korea, are a body of men and women that are related, not first of all, to their country, but to a foreign organization—the missionary society and the Christian church. This is something entirely diverse from Japanese thought. When the assassinations took place, they naturally suspected this body that had a foreign allegiance. The missionaries cautioned the native Christians not to let their love of country sweep them into a hopeless conflict with the Japanese authorities. They said, for substance, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." This advice was taken by them as a whole, though there may have been some ardent patriots not Christians that were led into questionable courses. The incident may teach the Japanese—a lessoon they need to learn in Japan as well as in Korea—that a supreme spiritual allegiance to Jesus Christ is not inconsistent with a true love of country. This they ought to have learned in the attitude of the Japanese Christians in their war with Russia, but they did not appear to learn it.

There is no doubt that the present government in Korea has been unfavorable to Christianity, but public men have been charitable enough to attribute this disfavor to the provincial government at Seoul, not to the imperial government at Tokio. This oppposition is not shown from a distinctively religious angle, but from a political one. The Japanese are very anxious to crush the national spirit in Korea, and so reduce it to a province of the empire; but they know that the tendency of Christian education is to produce an independent spirit; so they fear that it may keep alive the fires of Korean patriotism. This is, perhaps, the root cause of all the difficulty; and by a characteristic oriental method they go about seeking their ends by extreme indirection, not knowing what they do.

Korea at Present.

While the result sought for a few years ago in the cry, "A million converts this year," has not been reached, remarkable results have been attained. It is now estimated that there are 125,000 baptized members, and as many more probationers and adherents, The excitement of the great revival has died away, the chaff has been blown from the wheat, and the work is now on a solid basis.

The Koreans are still reaching out their hands for the gospel, and there are more open fields than the present missionary force, large as it is relatively, can enter. The Koreans are naturally spiritually minded. They readily take up the work of the teacher and the evangelist; and it has been suggested that in the providence of God, they are to become the evangelizers of the Orient.

The following incident told the writer by the chief actor in it will show how readily the Koreans receive the gospel. The missionary and his native helper were belated one night among the islands, and put ashore for the night. They preached to a chance crowd that gathered to them at the landing, evening and morning, left tracts and a manual showing how to conduct services. In a year the missionary returned and found a congregation of one hundred and fifty gathered. There is now at that place, three years after, a church of 125 members, and a congregation of 300. Forty-eight were baptized at one time. This is not an unusual incident.

New Lines of Work.

The work of opening and sustaining preaching places has largely been done by the missionaries; and so great is it that in many places they can visit the people but twice a year. The conviction is growing that the missionaries should give their time more largely to training the native teachers and pastors to go out among their own people and enter the many open doors. The plan of those most active in this method of work is to teach a class of twenty for a month and send them out; while they are out, another similar class is taught and made ready to go on their return. This process is to continue as long as necessary or possible.

But the very latest phase of work is with the heathen children. This began in the south, and is rapidly extending over the whole country, promising very much. Heretofore, the missionaries have given their attention almost exclusively to the bringing in of the adults, and the Sabbath-schools have consisted almost entirely of the children of native Christians. The new movement collects the children of heathen parents, under the general supervision of the missionaries, but under the immediate care of the native church. The church sends its own members among the heathen of its own city and into the surrounding villages, and opens a school. The members actually go into the heathen homes and lead the children to the school, remaining at the service to assist and support the teacher. Some churches are conducting from six to eight of these schools on the sabbath, of from sixty to two hundred. One group of missions added 2,200 scholars to its rolls in this manner in a year. The children first are won and then the parents.

Japanese in Korea.

Since Korea became a part of Japan, the Japanese are flocking thither in great numbers. It is estimated that there are now 250,000 in the country, and they are entering rapidly. It is generally agreed here that the material results of Japanese dominion, and even the distinctively educational, will be good; but that the spiritual results will be bad. Of course, Christian workers can do nothing in regard to the political supremacy of Japan, but they are doing what they can to bring the Japanese in Korea to Christ, so that their personal influence will not be detrimental. Several churches have been organized among them in the larger cities, and they seem to be more readily reached than their brethren at home, being separated from their friends and relatves.

The great importance of this work in Korea will be recognized when it is pointed out that these Japanese are the most important personages in the cities in which they are located, being political, financial, and industrial leaders. This work should haave the encouragement of religious leaders.

—Many deaths from heat are reported from northern cities.

—We are glad to hear through Bro. Bates that Bro. Hatley is improving. He is out again.

—Bro. Will Davies is in High Point under treatment of Dr. Sam Coe, and thinks he is gaining.

—Bro. R. H. Broooks was among those visiting the Children's Home and Pastor's Conference on Tuesday. He is still living in Asheville and gaining in health and expects to resume work in September.

—Bro. Dugan Brower had a stroke of paralysis several weeks ago and is in a critical condition which may call Brother Lassiter home from Conference.

—Dr. I. N. McLean, of Democrat, it is reported, has offered fifty acres of land near Mt. Mitchell for summer assembly grounds for our Conference. The doctor's liberality will be highly appreciated.

A PLAIN MAN'S SOLUTION OF A PLAIN MAN'S PROBLEM.

Part 3.

By Prof. C. E. Forelines.

Theology is the science of religion. It is to religion what astronomy is to the heavenly bodies. When the Copernican astronomy superseded the Ptolemaic, it made no change in the stars or in the solar system. When Newton discovered the law of gravity not a planet changed its course. A new astronomy does not in the least modify the heavenly bodies. A new theology does not mean a new religion. Calvinism is being superseded by Arminianism, but it is making no change in the sovereignty of God or the free agency of man. Whether the commercial theory of the atonement, the moral influence theory, the satisfaction theory, or the governmental theory prevails, there will be no change in the fact of the atonement. In the future, as in the past our conceptions of the Bible may change, but the Bible changes not. Our doctrine of the Person of Christ may be modified, but He is "the same yesterday, and today, and forever."

There is a constant in religion, and there are variants. The constant is essential; the variant, non-essential. They are not easily differentiated. A table may be square, oblong, oval, or round. These are variants, neither of which is essential to a table. What is the constant, that without which a table would cease to be a table? You will find it difficult to answer. And yet in your mind there is a working distinction. You would not think of insisting that a table, in order to be a table, must at the same time be both square and oblong and oval and round. It is possible that you would recognize as a table an object which has neither of these forms. The constant is that without which there would be no table. The variants are those qualities by virtue of which there are varieties of tables. So it is in religion. The constant is that without which religion would cease to be religion. The variants are those things by which one religion is distinguished from another.

The constant, or essence, of religion is consciousness of relation to superhuman Power. In this consciousness all the religions of the world are united. Their differences are due to different conceptions of that relation. One's conception of the nature of man and the character of Deity will determine very largely his conception of the relation between them. What is a constant in one religion may be a variant in another. In a round table there is an essential element, which does not as such, belong to a mere table. It is roundness. Without this form a round table would cease to be a round table, it might still be a table. In Christianity there is an essential element which does not, as such, belong to mere religion. It is consciousness of filial relation to the Father. This and much more is essential to Christianity.

Christianity is life made possible by the vicarious sufferings of Jesus Christ; entered into, through faith, by being born of the Spirit; continued in the consciousness of a filial relation to the Father as he is revealed through the Son; expressing itself, in accordance with the dictates of a conscience enlightened by the Holy Spirit and the Bible, through beliefs and institutions, forms of worship and acts of service; and progressively realizing through the continual co-operation of the ever-present Spirit, God's two-fold ideal, the individual, as it is revealed in the manhood of Jesus, the social, as it is revealed in Christ's conception of the kingdom of God.

This statement of the necessary content of Christianity is not in every respect satisfactory, but let us hope that it will answer the purpose for which it is made. It recognizes the Father, the Son, and the Holy Spirit; that in Christ is revealed both the Father and the ideal man; by implication, that the natural man is out of filial relation to God; that for entering into this filial relation the atonement is the necessary ground, faith the necessary condition, and the Holy Spirit the necessary agent; that Christian life must express itself in beliefs, institutions, worship and service; that in expressing itself the conscience, enlightened by the Holy Spirit and the Bible, is the standard; that the Christian life is progressive; that the goal for the individual is conformity to the image of the Son; and that the goal for society is the Son's conception of the kingdom of God.

Christianity is neither a system of thought, a peculiar emotional experience, nor a particular kind of activity. It is a life. Christ came that we might have life and that we might have it more abundantly. Christ is the life. They who have him have life. This Christian life is eternal life. Eternal life and immortality are not synonymous. Both the sinner and the saint are immortal. Only the saint has eternal life, and he has it here and now. Neither the sinner nor the saint can divest himself of immortality, but the saint can forfeit eternal life. The essential thing in immortality is its everlastingness. The essential thing in eternal life is likeness to Christ. It is not what men believe, experience, or do, the institutions to which they belong, the forms which they observe in worship, or the kind of service which they render, that constitutes them Christians. He who is a Christian is Christian by virtue of the fact that he has the spirit of Christ. Whatever else he may have, if he lacks that, he is no Christian. Whatever else he may lack, if he has that, he is Christian. He has life eternal, Christian life.

This life has a three-fold power—the power to know, the power to feel, and the power to will. A man must have life before he can know. He must have knowledge before he has emotions, and he must have emotions before he have volition. All this is true of the natural man. The natural man, however, cannot discern spiritual truth, that must be spiritually discerned. Christian truth must be comprehended by Christian intelligence. With the Christian man the psychological order is the same as that of the natural man. There must be first Christian life, then Christian intelligence, then Christian sensibility, and finally Christian volition. These three faculties, the intellect, the sensibility, and the will, are not always symmetrically developed, or harmoniously active. In one person the intellect is dominant; in another, the sensibility; and in still another, the will. This leads naturally to different types of religious experience, and consequently, to three different theories of piety, the intellectual, the emotional, and the volitional.

The intellectual theory holds that religion is essentially knowledge of divine things. Men of the intellectual type are prone to be impatient in the presence of mystery and emotions. They seek to construe all mysteries by means of rational categories. What cannot be thus construed they are inclined to deny. Before rationalism every mystery must disappear, if it cannot be comprehended, then it must be denied. Such is one extreme of intellectualism. The other is what is known as orthodoxy. Orthodoxy has no patience with intellectual errors, it is inclined to punish more severely any departure from its standards than a departure from the standards of morals. Good men have been burned at the stake because their doctrines did not accord with those of the orthodox. Orthodoxy professes to be in

sympathy with all investigation for the discovery of truth, but if anyone announces the discovery of a truth contrary to its standards, he may expect to be denounced as a heretic. But there is a sane intellectualism. It knows the true place and function of reason, it also knows its limits. It opposes neither mystery nor emotions. It knows that there can be no religion without knowledge, but at the same time it is aware that knowledge is but one element of religion. It does not profess to be omniscient, and it refuses to be called agnostic. It recognizes the importance of a living orthodoxy, but it also knows that the orthodoxy of one generation may be the heterodoxy of another. An orthodoxy that would survive must be progressive. We need standards of belief, but it should be recognized that our fathers had no monopoly of the truth. It is equally certain that wisdom will not die with this generation. The treasury of divine truth has not been exhausted. In the midst of truth we seek more truth.

In the emotional type of religion the feelings are dominant. This, like the intellectual type, swings to two extremes, quietistic mysticism, and ecstatic mysticism. Both of these extremes are due largely to ignorance. Hence they are both opposed to intellectualism. To the first of these extremes belonged many of the monks of the middle ages. It was their delight to contemplate the mysteries of deity. In mysteries they reveled. The greater the mystery, the greater the emotion excited. Religiously they knew no intellectual difficulties except those in which ignorance gives way to knowledge. They worshipped is no knowledge there is no mystery, there must be knowledge. Where there is no knowledge there iss no mystery. It is also true that where there is no ignorance there is no mystery. There is mystery because we know, but know only in part. So it is not what he knows about God, but what he does not know, that excites the admiration and receives the devotions of this class of mystics. Like the Samaritans, these mystics worship that which they do not know. The intellectualist knows what he worships. The mystic's altar is erected to the unknown in God. The intellectualist erects his to the known. The mystic loves the Bible because of its incomprehensibility. He uses the Bible as a means of stirring his emotions rather than as a means of instructing his intellect. He is guided, not by truth, but by feeling. This class of mystics, may, about some things, be very intelligent, but their religion is a sentiment based upon mystery. The second class of mystics are much more demonstrative. To this class belong the "holy rollers" and many of the "holiness" people. Here the emotions are not usually stirred by a presentation of the truth or by contemplating the mystery of godliness. Loud speaking and vigorous jesticulating, together with vivid descriptions and exciting stories, these stir the emotions of this class. Familiarity with this kind of emotionalism makes it unnecessary to describe it more fully. There is a sane emotionalism. It is dependent upon sane intellectualism. What the intellect knows of divine things, excites the emotions and moves the soul to action. Its love is rational, so also is its hatred. Sane emotionalism is emotionalism dependent upon and controlled by sane intellectualism. Neither ignorance nor superstition, but Christian intelligence is the necessary background of Christian emotionalism.

Voluntaryism finds the seat of religion in the will. With it, religion is neither thought nor feeling, but action. Of it there are two forms, ritualistic and ethical. The first form is represented by ritualistic religions. It is usually more insistent upon forms and ceremonies than upon good morals. When a man has observed these, whatever else he may or may not do, his salvation is assured. It is religion without morality and requires but little knowledge. The second form is represented by humanitarian morality. The highest duty it knows is that which we owe to man. Its God is humanity; its religion, humanitarianism. It knows no service but that which is rendered to man. It inculcates honesty, temperance, purity and charity. It is a patron of learning. So far as it goes, it is good, but it does not go far enough. It would reform humanity without regeneration. It is religion without godliness. Each of these forms exalts works above faith. There is a sane voluntaryism. It knows that faith without works is dead, and it is just as certain that works without faith are dead. It is humanitarian and it is godly. It recognizes the two great commandments. It serves both God and man.

Such are the types of piety. Higher criticism is a method of intellectualism. Like intellectualism it may swing to either of two extremes. If there is an insane higher criticism, there is also a sane higher criticism. The sane and the insane should not be indiscriminately condemned. Since a sane intellectualism is a necessary element in the Christian religion, Christianity and sane higher criticism cannot be incompatible. But Christianity involves belief in the Bible as the word of God and worship of Jesus Christ as the Son of God. It follows, therefore, that a higher critic may be a believer in the Bible as the word of God and a worshipper of Christ as God's Son. The sane higher critic is a devout seeker after truth. This is both legitimate and necessary, but such investigators are exposed to great dangers. Let us pray for them. I suggest as a model the following prayer taken from the "Biblical World.":

O God, Father, Savior, and Revealer, sanctify all those who in the midst of truth seek more truth. As they question the authority of the past, increase their loyalty to the things which are eternal. May liberty of thought leave unsullied the simplicity of their trust in Thee. As the steep ascent of truth reveals the ever-widening horizon of Thy thought, lead them in the narrow path of humble and sacrificial service. Enable them to share the joy of their emancipation without weakening other men's faith in the God of their own experience. May pride of learning never chill the warmth of prayer. May opposition and misinterpretation arouse within them no bitterness or plans for retaliation. As by Thy grace they are led into deeper sympathy with their Lord, may they give to the world their new assurance of the triumph of His kingdom rather than the agony of their struggle with doubt. And ever amid the clash of argument may they find the peace that passeth understanding in Jesus Christ our Lord. Amen.

WHO WILL EXPLAIN?

The following comes from a Pittsburgh man who says a doctor of philosophy of Harvard University was puzzled for two or three days by it. We will be disappointed if we do not receive an explanation of it from some of our readers before we go to press next week.

$$16-36=25-45$$

$$16-36+20\tfrac{1}{4}=25-45+20\tfrac{1}{4}$$

Extract square root of each side:

$$4-4\tfrac{1}{2}=5-4\tfrac{1}{2}$$

Therefore $4=5$

Where is the erroneous step leading to the false result?

—Bishop Wilson, of the Methodist Episcopal church, says: "The religious press of the country had more to do with the passage of the Webb-Kenyon temperance bill than any other influence."

NOTES FROM THE FIELD

I visited Haw River Circuit on the 28th and 29th of June. Bro. J. M. Weatherly met me at Brown Summit and took me to Friendship at 11 A. M. A small attendance on account of sickness, forgetfulness, neglect and indifference. The few present gave good heed to the word, and I enjoyed the service. The Friendship people have a splendid house of worship, and when they get the balance of their seats and paint it on the inside it will be nice. This I trust will be done real soon.

Bro. J. M. Jones met me at Friendship and he and I took dinner with Bro. Wm. Maxwell. We reached Mizpah about on time. There was a fair attendance of women, but a small number of men present. This was one of the most busy trips with the people that I have found since I have been traveling the District.

The people at Mizpah need a new church, and I hope the membership will soon see and realize the fact, and will at no distant day build a church in keeping with their ability. I am aware they have lost some of their good substantial members by removal and otherwise; but they have some good men, women and young people in the church left, and if this or any other church expects to hold their young people they must have a neat, nice attractive church in order to do so.

Bro. Dillon Moore took me to his home to spend the night on my way to Midway, which I did very pleasantly. His son conveyed me to the church Sunday A. M., where I preached to a splendid congregation.

I took dinner with Bro. L. R. Dixon, and he and I drove to Fair Grove for 3 o'clock service. Here we had a splendid attendance and extra attention. These people have improved their church recently, also Midway since I saw them last.

This is a splendid field of labor. I am real sorry Bro. Fogleman had to give up this field; but I feel and the people know we have succeeded in filling his place by securing Bro. Ashburn as a supply. I bespeak for him the cooperation and help of every member on the charge.

I took supper with Mrs. I. R. Troxler. Preached at Brown Summit Sunday night.

Will write up S. Paul charge soon. Claim over paid. C. A. Cecil.

July 2, 1913.

PIEDMONT CIRCUIT

Things are moving along very well on this part of the work. Our congregations are growing at all the services, and this is an encouraging feature. Children's Day was observed at Mt. Pleasant on last Sunday and a large crowd was out to see and hear the program rendered. The children all carried out their parts well, and we are sure it was enjoyed by all. The offering was not what it ought to have been, but we are thankful for it just the same. Our special meeting will begin at Union Grove the third Sunday in July, and we ask the prayers of the Christians that we may have a glorious revival. Bro. Hulin will be the pulpit help. The third quarterly meeting for this work will convene at Canaan on Saturday before the first Sunday in August. Preaching at 11 o'clock, and the business of the conference in the afternoon. Official members will take notice and act accordingly. Fraternally,

A. D. Shelton.

Sandy Ridge, Oak Ridge Ct.

Since my last report, Bro. W. R. Lowdermilk has filled his regular appointment with two fine sermons which were enjoyed by a fair sized coongregation. All seem to like Bro. Lowdermilk's preaching. Our special meeting will begin the first Sunday in September with Rev. D. A. Braswell as pulpit help. If we can succeed in having a Holy Ghost revival, I believe that our church will be in as good shape as it has been in several years. There seems to be a better interest manifested in the Sunday school work than usual. I believe that if we can get those 45 bright eyed little boys and girls of the primary class filled with the fundamental principles of God's eternal truth there will be a bright day for Sandy Ridge. The materal is there; if we can only get it worked up it will mean a bright future for our church. I ask the readers of Herald to pray that God's Holy Spirit may operate on the hearts of unsaved fathers, mothers and the young people that they be converted and saved into the kingdom of God. I deem it a grand privilege to solicit the prayers of the Christian people through the Herald. When I find a request for prayer, I stop reading and breathe a prayer to God asking him to grant or bless the object in view and I gain strength thereby.

Our Children's Day service will be held the second Sunday in July. Program is short, therefore a missionary sermon by the pastor will occupy part of the day. All are cordially invited to be present.

The community were made sad by the death of Yancey Clark, one among the oldest of our members. Last Monday morning about five o'clock he was paralyzed, being unable to speak any more; he lingered until about twelve o'clock Wednesday night, when his spirit took its flight. Bro. Clark at one time served as a class leader and Sunday school superintendent at Sandy Ridge and was very active in the service of the Lord. Funeral service on Thursday at eleven a. m. conducted by Rev. W. R. Lowdermilk. He leaves a wife, two sons, two daughters, one daughter having preceded him to the glory world. He was laid in the Sandy Ridge Cemetery to await the resurrectioon morning. We commend the bereaved ones to God who is able to bind up the broken hearted. Success to the Herald and its readers.

J. H. Gordon.

FROM REV. D. A. BRASWELL

The Board of Trustees of Denton High School has ordered me to collect $500.00 to pay balance due on property and to complete improvements already begun. Knowing things as I do at Denton, I am sure this is a worthy cause. Our cause at Denton not only will succeed, but has succeeded, and we now want to push it on to greater success. The school offers free tuition to ministerial students and to the children of ministers. Surely we as a church ought to show some appreciation by paying for the needed improvements on the building and grounds. I want to ask every reader of this who is interested in the progress of our church to send me whatever amount they feel like giving. I wish 500 of our friends would send us $1 each. Some will pay more and some less, but by all means pay something. The foundation work of any enterprise is most important of all. This school is engaged in laying foundations upon which many of the future ministers of our Conference are to build. If it should meet the approval of the church this school can begin the work of the College, so that when the College is located we will have students ready to enter College and complete their work. Any one wishing to give any amount to this worthy cause will please send it to me at Concord, N. C. Who will be the first to send us any amount?

Yours in the work,

D. A. Braswell.

A TONGUE-TWISTER.

Try this on your vocal organ. Say it over several times, and say it fast: "A rat ran over the roof with a lump of raw liver in his mouth."

Mrs. Highbrow—Don't you find the Stone Age interesting?

Mrs. Lowbrow—Yes, indeed! Willie's just that age now; but it's awfully hard on the windows.—Brooklyn Life.

THIS IS WORTH CONSIDERING.

If you have a sum of money you purpose giving to God's work, but still need the income therefrom, it would insure you a dependable income during your life, if you would now give the money to the Board of Foreign Missions, and receive its bond which stipulates what interest you will receive annually, and at your death, without any contest, expense, delay, etc., your money will be applied to our foreign missionary work.

You thus become your own executor, and have the satisfaction, in that case, of knowing that your money will go where you want it.

The Annuity Fund of the Board of Foreign Missions is now definitely established by the gift of Five Thousand Dollars from a worthy brother and Two Hundred Dollars from another previously, and others are considering the matter. All money now given to the Board of Foreign Missions on the Annuity Plan will, by its potential value, help to guarantee the future growth and success of our foreign missionary work. Write to me for particulars.

Every Sunday school is under obligation to impart right teaching and training to all the scholars so as to lead them to Christ and fit them for Christian work. The Board of Foreign Missions yearly prepares and sends free to our schools its Children's Day service complete.

Its educational value lies in its special messages from the President of the General Conference and the Board, latest facts and figures from our Japan work, illustrations of our workers and phases of the work, etc., besides the regular features, music, recitations, etc.

This is the twenty-eighth year for the Service, and while more schools thus far have ordered the supplies than the last two years during the same period, there are many schools that have not sent me their order.

It is not too late for your school to hold the Service, for orders are reaching me daily. Send your order at once. Do your part now in helping the Board maintain the successful work in Japan. The help of every school is urgently needed. Do not fail us at this critical time.

Fred C. Klein,
Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

A BIT OF ROYAL DISCIPLINE.

The following story relates to a bit of insubordination on the part of King Edward when he was a child.

One day at Windsor Palace he stood at a French window looking out upon the gardens when he should have been studying. His governess remonstrated with him, but to no avail. Finally she told him that if he did not learn his lessons she would have to put him in a corner.

"I won't learn," answered the youngster; "and I won't stand in a corner, for I am the Prince of Wales!" At this he kicked vigorously at the window and broke two panes. The governess at once sent for his father, the Prince Consort, and told him the whole circumstance.

"Sit down there," said Prince Albert to his son, pointing to an ottoman, "and wait till I return." When he came back, he carried a Bible. "Listen now," he admonished the boy, "to what the holy apostle Paul says to you and other children in your position." He then read Galatians iv. 1, 2: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father." "It is true," continued Prince Albert, "that you are the Prince of Wales; and if you conduct yourself properly you may become a man of high station, and even after the death of your mother may become King of England. But now you are a little boy who must obey his tutors and governors. Besides, I must impress upon you a saying of the wise Solomon in Proverbs xiii. 24: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.' " At this he gave the heir to the British throne a tingling chastisement, after which he stood him up in the corner, saying: "You will stand there and study your lesson till Miss Hillyard gives you leave to come out. And never forget that you are now under tutors and governors, and that hereafter you will be under a law given by God."—Pacific Baptist.

OF INTEREST TO FARMERS.

Atlanta, Ga., June 26.—In the effort to encourage Southern farmers to raise more hogs, the Southern Railway, through its Live Stock Department, has issued a booklet entitled, "Hog Production and Conditions for Success in the South," a copy of which will be furnished on request by F. L. Word, Live Stock Agent, Atlanta, Ga.

The booklet contains much practical and valuable information as to the care and feeding of hogs, selection of breeds, treatment of diseases, and cutting and curing meat. Chapters on each subject have been supplied by expeerts.

That the South consumes more pork and raises less than any other part of the United States despite the fact that pork can be produced more cheaply in the South than in the North or West, is a well known fact and a condition that greatly impedes the progress of the section. The long open season and the great variety of food crops at his command give the Southern farmer the opportunity to make more money raising hogs than is possible in any other territory.

The Live Stock Department of the Southern Railway devotes its efforts entirely to stimulating interest in live stock raising in the territory along the Southern Railway and the services of its experts are available without charge of any kind to any farmer or other person interested in live stock.

—The practice of chewing gum has often been deprecated and not without good reason, it must be admitted. The experience of a girl in Arkansas, however, furnishes argument on the other side of the question. This girl stumbled over a stone and fell down. Imagine her horror when she saw within a few inches of her face a huge rattlesnake. Fortunately she was chewing gum. When she fell her gum flew out of her mouth and landed square in the snake's mouth. The snake closed his fangs on the gum and while he was thus occupied the girl sprang up and killed him. The snake had 16 rattles and a button.—The Pathfinder.

—This week the 50th anniversary of the battle of Gettysburg is being celebrated on the battlefield. Union soldiers and Confederates are camping there for four days, thousands of them, talking over in friendly spirit the mad fierce strife of half a century ago. Young men then are old men now.

—Spencer Watkins, express agent at Albemarle, was accidentally electrocuted last Monday as a result of putting his hands on a ladder.

—Rev. Eli Reece resigns as pastor of Friends' Spring Garden Street Church. He will engage in evangelistic work.

—Rev. C. H. Whitaker has bought a large tract of land near Siler City.

Secretary of State Bryan the other day was being pressed by a certain official to recommend his son for a diplomatic place. "He is a remarkable fellow," said the proud father. "He speaks seven languages."

"Indeed!" said Col. Bryan. "What a wonderful head waiter he would make!"

PRESIDENT'S APPOINTMENTS.

Anderson and Yarboro, July 5th to 8th.
Pensacola, Buncombe and Asheville July 10th to 16th.
Cadwell, July 18th.
Lincoln, July 20th.

Pastors on Buncombe, Pensacola and Asheville will please arrange plan best suited to the different fields, giving Asheville one Sunday appointment.

C. A. Cecil.

High Point, N. C.

PRESIDENT'S APPOINTMENTS FOR BUNCOMBE CIRCUIT, ASHEVILLE, AND PENSACOLA.

Asheville.

Ore Hill, Thursday, July 10, 8:00 P. M.
Asheville, Sunday, July 13, 11:00A. M.

Buncombe Circuit.

Clark's Chapel, Friday, July 11, 11:00 A. M.
Mt. Zion, Friday, July 11, 8:00 A. M.
Weaverville, Sunday, July 13, 4:00 P. M.
Terry's Fork, Monday, July 14, 11:00 A. M.
Pleasant Gap, Monday, July 14, 4:00 P. M.
Mt. Valley, Tuesday, July 15, 11:00 A. M.
Democrat, Tuesday, July 15, 8:00 P. M.

Pensacola.

Wednesday, July 16, 8:00 P. M.

Asheville.

The third quarterly conference will meet on Saturday, July 12, at 8:00 p. m. The official members of the Ore Hill church are urged to be present. The meeting will be held at the parsonage, 16 Center Street. C. W. Bates.

Lincoln Circuit.

Our third quarterly conference will be held at Laurel Hill church on Saturday before the third Sunday in July. Preaching at eleven, dinner on the grounds, conference in the afternoon.

We have put two coats of paint on the church at Bess's Chapel, which adds much to its appearance. Have part of one coat on the parsonage; it will look well after it is finished.

H. E. Waldrop.

President's Appointments for Lincoln Circuit.

Laurel Hill, July 20, 10:00 A. M.
Macedonia, July 20, 1:30 P. M.
Hebron, July 20, 5:00 P. M.

Hope every official member on the work will be present. H. E. Waldrop.

Canaan, Piedmont Circuit.

On the second Sunday in June our president was with us and at eleven o'clock preached an excellent sermon. We were more than glad to have him with us in our church and in our homes as well. In the evening Bro. R. L. Yokley closed his singing school at this place.

Our Sunday school is getting on finely and the prayer meeting continues every Wednesday night. We are so glad that our pastor, Rev. A. D. Shelton, is with us and can be in the prayer meetings and in our homes. We are always glad to see him come. Let us pray God's richest blessing to rest upon him that he may preach the gospel and not falter by the way.

The death angel visited our community June 22, and claimed for its victim Miss Nannie Clodfelter. She had been in bad health for some time, but did not forsake her Master. She was faithful to the end; she said she wanted to die and go home to heaven, and asked her friends and loved ones to meet her there. Dear mother and loved ones, I say, weep not, Nannie is not dead, but has has just begun to live. She has been a member of Canaan M. P. church from the time it was organized until she died. We as a church feel our loss, this being the first death that has come to us since we organized. Her funeral was conducted by her pastor, Rev. A. D. Shelton, and the body was gently laid to rest in Bethesda grave yard to await the resurrection morn. May the grace of the great of the great Divine comfort the bereaved mother and family and may we all prepare to meet her are not felt.

A Friend.

June 24, 1912.

Harmony, S. C.

Our pastor, Brother Lamar, was here in full trim last Sunday. He preeached a good sermon to an attentive congregation. He seems to be growing in favor with all the people. I would boast a little, but for fear of getting our delegate into trouble at Conference; will refrain at this time and another thing I might get Uncle Peter Slewfoot on me, but I don't think him to be very dangerous if kept full of ham and chicken.

Our Sunday night was taken up by the children and the service was real nice. The children did act and sing their pieces so well, and we had the best of order. The ladies had prepared for the occasion, getting a new lamp and the lights were readjusted so we had good light. Bro. Lamar had to compliment us for our good behavior and made the remark that this was one children's service he had enjoyed. Tell Uncle Peter please close his ears and eyes and let me boast a little bit.

It is a very busy time with the farmers down here and most of our children work on the farm and the larger children had no time to practice for the children's service, so the most of the program was carried out with the wee tots and it is surprising how Mrs. Nannie Balentine and Miss Sudie Medlock can teach them to act, with Miss Joe Balentine at the organ to teach them how to sing.

There was a large, attentive congregation, with a collection of about eight dollars. Tell Brother Bethea we want to hear more of him as to that fish. Tell him to back and come again.

Jas. A. Hughes.

BURLINGTON

Last Sunday was Re-union Day in our Sunday school. The attendance was not as good as expected. There were 215 present and the offering was $3.80. The scholars in Miss Ila Stafford's class, who are among the smallest children in our school, took part in the opening exercises, rendering special selections and repeating the Lord's Prayer in concert.

On Sunday night we held our Children's Day Service, which was well attended. The children did splendid work, considering the short time in which they practiced their songs and recitations. The choir, under the direction of Bro. G. L. Amick, rendered some splendid selections appropriate for the occasion. Quartets were beautifully sung by Messrs. G. L., T. A., and C. B. Amick, W. E. Crutchfield, and Miss Alene Amick. The entire seating capacity of the church was filled and part of the annex used in accommodating the audience. The offering taken at this service, which goes to the Board of Home Missions, amounted to about $15.00.

Last Wednesday evening, June 25th, the Twenty-first anniversary of our church was held under the auspices of the Ladies' Aid Society. It was a most delightful occasion and one long to be remembered by Burlington Methodist Portestants. The church and Sunday school rooms were very beautifully and tastefully decorated with various decorations, presenting a scene of rare beauty. The evening was spent in a sociable manner, with the exception of a short period of time devoted to the anniversary exercises, which consisted of quartets by Messrs. Amick brothers and W. E. Crutchfield, and a paper giving the organization and history of the church by Bro. R. F. Williams. Piano music was furnished by Miss Flossie Loy and others. Light re-

freshments were served by the ladies. It was an evening of real pleasure and sociability to those so fortunate as to be present.

The Misses Bain, of Greensboro, are here visiting their sister, Mrs. S. M. Hornaday.

Brother Davis, our pastor, is attending the Summer Conference at High Point this week. C. B. Way.

June 30. Asst. Reporter.

BURLINGTON BARACA CLASS

Sunday, June 29, 1913, attendance 38, offering $1.48.

The regular monthly business meeting of the class will be held next Sunday afternoon. All members are urgently requested to be present, as this is the time for election of officers, and the transaction of important business matters pertaining to the class. C. B. Way,

June 30. Press Reporter.

HALIFAX CIRCUIT

Eden S. S. No. 3 was organized fourth Sunday in April with 64 on roll. Mr. H. C. Neal was elected Supt., Mr. L. W. Neville Asst. Supt., Mrs. L. W. Neville Sect. and Treasurer. We have had good attendance every Sunday. We intend holding children's service some time soon. We take collection once a month for the orphans.

Lessie Parks.

REPORT OF TREASURER FOR ORPHAN'S HOME.

Union Chapel S. S.	$ 2.10
Ringwood S. S., Halifax Ct.,	1.60
Mitchell's Grove S. S.,	2.00
Charlotte Church,	1.00
Star S. S. Col.,	3.00
Giles Chapel S. S.,	1.40
Bethesda S. S.,	1.05
Friendship S. S., Stanley Ct.,	2.15
Cedar Falls M. P. S. S.,	1.39
Mr. C. H. Surratt, Denton, N. C.,	.50
Welch Memorial S. S.,	5.67
Whitaker S. S.,	3.00
Burlington M. P. S. S.,	4.08
Mr. A. G. Morris, Denton, N. C.,	1.00
Mitchell's Grove S. S.,	1.00
Shoals M. P. S. S.,	1.61
Love's Grove S. S., Stanley Ct.,	.70
Mill Grove S. S., Stanley Ct.,	1.30
Alebemarle S. S., Stanley Ct.,	2.42
Asheboro M. P. S. S.,	5.00
Little Miss Lela Self,	3.00
Speight's Chapel,	15.00
Bethany S. S.,	4.50
Total,	$66.47

Speight's Chapel, 6 yds. percale, 6 yds of calico, 14 spools of thread, 2 doz. buttons, 1 pr. of hose.

Miss Lilly Bunch, Asheboro, N. C., 5 dresses and one skirt for girls.

(Mrs.) Fannie E. Page,
Treasurer.

Denton, N. C., June 27, 1913.

GET THE HABIT

Here are some excellent hints on habit forming which we feel sure will be profitable.

One of the habits that we deem desirable for the children is that of church attendance; but it is an exceedingly rare junior boy who has a spontaneous or natural tendency to go to church. Some persons think that they find a solution to the problem when the compel their children to attend the church service, and they do thus secure the repetition of the outward act; but that does not of necessity produce the habit.

When there can be an appeal to the elemental instinct of affection it is the most powerful stimulus. But there are many children who cannot at first be influenced solely in that way to undertake the regular doing of things which are not in themselves in line with their native interests. We know that it is vitally important that the child shall attend Sunday school regularly and punctually, that he shall establish a habit of giving systematically to the church, and of attending the church service.

We wish him to bring his own Bible for use in Sunday school, and to use it in the home every day, following the directions in his Work Book. The question is not, how can we make each child do these things, but how can we make him wish to do them?

Fortunately for us, the instincts of ambition, emulation, imitation, pugnacity and pride develop and strengthen in the junior period. It is easy to see that each of these, if untrained, might become a menace to the character; but the encouraging fact is that in appealing to these natural tendencies to assist in establishing right habits, we are training the instincts themselves to the higher plane where they become allies of all that is noble and honorable. Take, for instance, pugnacity. Our ordinary conception of the word would leap to the supposition that pugnacity must always find expression through the fists, whereas it is the force, which, when rightly directed, makes people fight to gain the victory over every hard task and keep up the struggle until they win.

In every Junior Department there should be an honor roll on which to place each month the names of the pupils who have gained a certain number of credits during the preceding four or five weeks. In order to insure absolute fairness, a record of credits must be kept in each class and the honors awarded on this record. If the pupils are permitted to decide by vote how many credits shall be required for a place on the honor roll, an additional benefit will be that their sense of justice and power of self-government will be developed.

TIPS FOR TEACHERS

Here are some splendid points for teachers, given by an active pastor, which we are glad to pass on.

The teacher must keep in mind that a single truth well learned is better than a whole lesson skimmed over.

Love is the great moral force of the universe and he who loves most conquers all things, even bad boys.

Even those truths which have been fairly learned are not sure to be retained in the memory without reviewing.

Love is after all the chief attraction in Sunday school. It is the only power which reaches every scholar alike. Try it.

In the winning of scholars to Christ there are many agencies and helps, "but the greatest of these is love."

Not all teachers have, or can have, every qualification for a teacher's work, but every teacher can love and be loved.

Whenever a strange answer comes to the teacher's question, the teacher should see if it is not a fair answer, even though it be an unexpected one.

A question from a scholar often discloses more of his thoughts and his needs than would appear from a score of questions from the teacher.

Many a scholar who fails to recognize the love of Jesus as it is told in the class and in His Word will see it, and rejoice in it, when it is shown reproduced in its living beauty in the character of a loving teacher.

We want to give one more point, join a Teacher Training class, or better yet, start one yourself. Now is the time.

Remember the Board has an excellent book, Training the Teacher, paper 35c., cloth 50c. Send all orders to C. H. Hubbell, Adrian, Michigan.

SUNSHINE WORK FOR ENDEAVORERS.

Try forming a sunshine club among the members of your Christian Endeavor society. The following plan for such club has been found to be very successful with the society members in one church.

A leader was chosen, whose duty it was to secure the addresses of shut-ins, invalids, and others in need of help and cheer. The address was then given to the other club members, each of whom sent a card, letter, dime, or other token previously agreed upon.

These visits may be made weekly, monthly, or as often as the club-members feel able to do so. If your society is a large

one, several members are required as leaders. Such a Sunshine Club may also be organized among the members of the Church.

Birthday and Wedding Celebration.

Mr. J. A. Walker celebrated his 63d birthday June 29th, also celebrated his 38th wedding day all in one. There were 33 relatives and friends present. He had all of his children and grandchildren with them. The refreshments were at 12:30 o'clock. The table was beautifully decorated with flowers and was filled to its capacity with good things to eat; all present seemed to have a day of enjoyment. In the afternoon we sang several hymns and about 5 o'clock we all left for home, leaving Mr. and Mrs. Walker alone, wishing them the blessings of life. A Friend.

Mrs. Mary Field Coble.

On June 12, 1913, the soul of Mrs. Mary Coble was called from earth to everlasting rest and joy. She was born near Climax, Dec. 5, 1846.

She is survived by a husband and ten children, Mrs. Kirkman, Mrs. Burough, Mrs. Hearst, Mrs. Jackson, and Miss Fannie, Fred, James, Alford, Charles, and Addison, two brothers, Logan and Roddy Field, and one sister, Mrs. Woodburn. After years of suffering day and night the conflict ended and in the dawn of a June morning the silver cord was loosed, and she passed into the presence of her Master beyond the stars. Her faith shone bright and clear amid all the gloom of suffering. The earnest longing of her heart was to depart and be with Christ. She passed through a sea of suffering, but she always kept her eye on the other shore, where she saw the King in his beauty and the land that is very far off. "Made perfect through suffering," the beauty of holiness was in her face, living; and the peace of heaven on her brow, when dead. Therefore she is before the throne of God and in his presence for evermore. Like another Mary, of whom the Bible tells, she very early "chose that good part which shall never be taken away from her," uniting with the M. P. church at Tabernacle, of which she was a faithful member at the time of her death. Her Christianity was of the quiet, unobtrusive kind, always making its genuineness felt in home and in church circles. It is hard to part with those we love, but as one after another passes to the other side—

"Heaven seems more real day by day,
The glad home-land, not far away,
Where none are sick, or lone,
The place where we shall find our own.
And as we think of all we knew,
Who there have met, to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er."

Her niece,
Ida Woodburn.

Matthews.

Debbie Matthews was born Oct. 10, 1889, departed this life June 18, 1913. She leaves a husband, father, mother, two sisters and four brothers. She had been suffering off and on for ten years. She bore her suffering patiently, and in the last months she was quiet and patient, and said if God called her she was ready to go; told her husband to meet her in heaven.

May God's blessing comfort the bereaved ones. And may each one of us be ready to say when we come to die, that we are ready to meet him who doeth all things well.

H. E. Waldrop.

Sain.

Plato Sain was born Feb. 26, 1892, departed this life May 29, 1913. He leaves a mother, father, four brothers, and six sisters. He was a son of Mr. and Mrs. Joe Sain, who live near Laurel Hill church. His remains were placed in the cemetery at Laurel Hill, May 30, 1913.

H. E. Waldrop.

RESTORING LIFE AFTER DEATH.

If medical science keeps progressing in the future as it has of late years it loooks (to use a Hibernianism) as if death may almost become an unnecessary event in the life of a man. At least it may become possible to prolong life for a much longer period than can be done at the present time. Dr. Soresi, of the Flower hospital, New York, has been performing a number of experiments lately in transfusion of blood and the results are truly amazing.

In discussing some of them Dr. Soresi said that a certain pneumonia patient was entirely without respiration from all known tests applied, and therefore dead, when he made a transfusion of blood from a normal man through the jugular vein of the patient." He adds: "The return to life was prompt and recovery followed in due course. If such transfusions could be made promptly the loss of life could be materially lowered."

The doctor told of a dog from which he had pumped all the blood. The heart stopped beating and the animal was dead as the proverbial door-nail for 15 minutes. Then the dog's blood vessels were connected with those of another dog and the fresh supply of blood was permitted to flow into them. In five minutes life had returned and the dog was yelping in a perfectly normal way.

In cases where death has resulted from accident without injury to any vital organ and where there is no organic disease, the doctor thinks it will be possible to restore persons to life after it has been extinct for half an hour, provided that some way is discovered to connect directly with the left side of the heart. Restoration, he thinks will be possible in cases of gas or drug poisoning, hemorrhages and such diseases as typhoid and pneumonia.—The Pathfinder.

THE SKILL OF A MOUSE.

One day a naturalist lay motionless on a fallen log in the forest and silently watched an animal at play in the grass near by. This was a large, brown-backed mouse—a meadow mouse, that had come out from his home under the log, and, when tired of play, had sat up to make his toilet. Using his forepaws as hands, the mouse combed the white fur on his breast and licked himself smooth and sleek. Satisfied at length with his appearance, he began to search for food.

He did not have far to go, for a few stalks of wheat grew among the thick weeds near at hand. The mouse was so large that he could probably have bent the stalk down and brought the grain within reach. If not, he could certainly have climbed the stalk. He did not try either of these plans, however, for these were not his ways. Sitting up very straight, he bit through the stalk as high as he could reach. The weeds were so thick that the straw did not fall its full length; and the freshly cut end settled upon the ground, with the straw still erect and the grain out of reach. The mouse again bit the straw in two, and again the upper portion settled down. In this way he bit off five lengths of straw before he could bring the grain within reach of his paws. These forepaws were very skillful little hands, and he deftly husked a grain and ate it, sitting erect and holding it to his mouth as naturally as a boy would hold an apple.—Our Animal Friends.

—Mrs. Sam Coe near this city is ill.

—W. J. Faucette was killed by lightning last Saturday night.

BILLY.

A dozen or more boys were off on a tramp. They had traversed several miles of woods and fields, shouting, racing, climbing trees and rocks and every hill they came to, fling stones at marks and even at a derisive, scampering squirrel, and having what they jubilantly called "a gay old time." At length they emerged from a thick place of woods, skurried through a large apple orchard, and found themselves at an old-fashioned cider press. A number of barrels were lying near the press. Several of the boys sprang forward.

"Hooray!" one of them yelled; "it's old Jobson's press. I heard that he'd been making lots of cider. This must be old enough now too have on a good sting. We're in luck, fellows. Old Jobson lives 'most a mile off, and we can stay and drink as long as we like. There are plenty of straws, and we can slip the bungs out easy. Come on."

But one of the boys held back.

"O, come on, Billy! What are you holding back for?" the leader called derisively.

Then all the boys laughed. Billy turned red and dug his bare feet in the sand. All the other boys had shoes on their feet, and their clothing was mostly good. Billy's were little more than tatters. Billy's father was a common drunkard, and he had only two brothers who were little better than their father. Often his only lodging was a box or a corner of some barn. He knew why they were laughing. They thought it funny, that he, of all boys, should hold back from a drink of hard cider. But as he dug his bare feet in the sand he was thinking of a man who had once placed a hand upon his shoulder and looked down compassionately into his eyes.

"Billy," he had said, "you have a terrible struggle ahead, more terrible than those who go out on the field to do battle, or those who go out on the sea to fight storms. You will have this craving for drink as your inheritance, and you must not only fight your natural weaknesses, but this great evil which your people have thrust upon you. It will be a long, hard fight, Billy, which will never end. If you do not wish to be like your father and brothers, you must keep it up always. You must call on the Lord to help. There is no other way."

Billy did not know much about prayer or much about anything except his squalid home and the hard things he had learned upon the streets. But he did not want to be like his father; he would rather die. And with an unutterable loathing at the thought and that mocking, "What are you holding back for?" ringing in his ears, he dropped suddenly upon his knees in the sand and cried, "Lord, help me! Lord, help me! Lord, help me!"

Some of the boys began to laugh. Two of them caught up things to throw. One hesitated a moment as though doubtful what to do. Then he sprang forward and grasped an uplifted arm.

"Stop that, Tom!" he cried. "Billy's right, and we all know it. He's better than the whole lot of us. No hard cider for me today." He turned abruptly and struck back into the orchard. Several followed him. Then those who had caught up missiles looked at each other shamefacedly, hesitated, dropped what they had picked up, and turned and followed the rest. Billy's prayer for help had been answered.—Frank H. Sweet, in American Messenger.

BENNY'S ROSE

"Say, teacher, are the fuzzy lines the mountains?"

"Yes, Benny. But you must remember not to speak without holding up your hand for permission first."

"Yes'm, and the wavy lines are the seas, ain't they?"

"Yes, the wavy lines are the sea."

Jane, the young teacher, sighed as she took up the papers on her desk. Sometimes it was very hard to be patient with Benny. Of all the children in her schoolroom he was the most trying, although he was always smiling and docile. The teacher had to explain every detail of his work to him over and over again, and she often wondered whether he could ever pass on into the next grade. It seemed to Jane that another year of Benny would be hard to bear.

"Teacher, did you say the fuzzy lines is sea?"

"No, Benny, and what did I just tell you about speaking without holding up your hand?"

"Yes'm, I know, and the wavy lines, they're mountains, ain't they?"

"Now, Benny, listen. The wavy lines show where the water is, and what you call the fuzzy lines are the mountains."

"Yes'm, I thought so," replied Benny, with his inevitable smile. But later, when Jane gathered together the maps that her pupils had been working on, she felt a hysterical annoyance when she saw the strange sea-growing mountains and inland oceans that Benny had drawn upon his paper.

"To-morrow," she thought, "I'll have him sit right by my side, and I'll just make him understand." But the next day Benny was not at school, and after two days Jane hunted out the wretched little flat where Benny lived. A draggled bit of black and white crape on the door made her shudder with sudden dread as she knocked.

"You was his teacher, wasn't you?" asked the sorrow-stricken woman who let her into the bare little room.

"Yes."

"He was talking about you yesterday. He wanted to see you, but there wasn't nobody to send. It was terrible quick, the croup, you see." The mother spoke with a stolid calmness that made Jane's heart ache. "He was always telling me what nice clothes you wore, and he said you talked soft, like a rose. I laughed at him, but I know now what he meant. He was saving up to buy you a rose for Christmas. Here's the pennies he'd got." Benny's mother took seven coppers out of a cracked teacup on the bureau and handed them to Jane. "I guess he'd like it if you'd buy yourself a rose."

She drew back the sheet that covered the small, still figure on the bed, and Jane's eyes overflowed as she saw the little lips curved in the same smile that had so often baffled her in the schoolroom. "Bless him, now he understands," she murmured, kissing his brow.

A few minutes later, when she stood in a florist's shop, selecting a rose to put in the little hand, her tears fell on the pennies in her own hand, and she said to herself, "Oh, I wasn't worthy, I wasn't worthy of Benny's love."—*Youth's Companion.*

Mrs. Kelly—This neighborhood seems a bit noisy, Mrs. Flynn.

Mrs. Flynn—Yis, th' only toime it's quiet here is whin the elevated train goes by and drowns th' noise!—Puck.

Murphy—What's that in your pocket?

Pat (in whisper)—Dynamite. I'm waiting for Casey! Every time he meets me he slaps me on the chest and breaks me pipe! Next time he does it he'll blow his hands off.—Pearson's Weekly.

Lady—Is this a pedigreed dog?

Dealer—Pedigreed! Why, if that dog could talk he wouldn't speak to either of us!—London Titbits.

"Was it a case of love at first sight?"

"No, second sight. The first time he saw her he didn't know she was an heiress."

The average person should drink more in the summer than in the winter, to supplement nature's efforts to wash the body through the pores of the skin.

POPULAR TALKS ON LAW

THE LAW OF GROWING CROPS

By Walter K. Towers, A. B., J. D., of the Michigan Bar

John Skinner planted a row of apple trees on his own land, some six feet from the boundary line. The trees flourished and eventually the branches extended over Neighbor Wilder's property and the roots, being no respecters of legal titles, pushed across under Wilder's soil. In a fall of big fruit crops the sight of so much fine fruit hanging over his property aroused Wilder. He bethought himself of the principle of law that a man's property extends indefinitely unward and indefinitely downward, got his ladder, and leaning it against the branches above his own property, picked the fruit that dangled there. He kept entirely on and over his own land in harvesting the fruit.

Skinner sued Wilder for unlawfully taking his apples and recovered damages. The court ruled that though the apples dangled over Wilder's land they grew on a tree the main trunk of which was exclusively and entirely on Skinner's land, that it was Skinner's tree and all of the fruit on it Skinner's property. It was Wilder's right to keep limbs from extending over his property by cutting them off, but he had no right to take any of Skinner's property because it extended past his line.

In cases where trees are planted on the boundary or so close that the main limbs extend directly into the other parcel of land, the general rule is that the owners of the adjoining lands are proprieters of the tree as tenants in common and so must share its produce. If either should injure the tree the other may have his remedy against him.

Generally speaking, whatever is attached to the earth is real property and so remains as long as it is so attached. This applies to grains and grasses as well as to the fruit upon trees and bushes. This should always be kept in mind in selling cultivated lands of any kind. All crops growing thereon, being a part of the realty, will pass under the deed to the new purchaser, unless they are specifically reserved. In some jurisdictions certain annual crops may be reserved orally, but it is always best, and usually absolutely necessary, that the reservation be a written clause in the conveyance. Crops that are unharvested at the time of a mortgage sale, being still attached to the land, are realty and pass to the purchaser under the mortgage sale. So, too, one who recovers land by ejectment secures all the growing crops attached to the land, as in view of the law they are part of it and so pass to the successful claimant of title.

When you lease land have an eye to the title of your landlord, or you may lose your crop while it is still growing. You secure no better rights than the man from whom you lease and if there is a mortgage due and he does not pay it the land may be sold and the growing crops pass to the purchaser. So, too, the landlord might not have good title and a successful claimant in ejection would also oust you.

Langdon Cummings owned forty acres on the River Road. The land was heavily mortgaged and Cummings was troubled with a load of other debts. Saulson, a large, unsecured creditor, secured a judgment against Cummings and sought to enforce it by levy. Cummings had a fine patch of blackberries and another of wheat. Both the berries and the wheat were levied upon. The levy upon the berries was defeated; that upon the wheat allowed. The reason was that the levy was effective only against personalty and the court regarded berries as realty but wheat as personalty, and this though both were still attached to the soil.

Though all crops are realty as long as they remain physicaly attached to the land for certain purposes as pointed out above there are other points of view from which certain crops are regarded as personalty and others as realty. This important distinction is the one the law draws between what it refers to as *fructes naturales* and *fructes industriales;* and it matters not to the law that the fruit grower feels that his are rather the products of industry than of nature. But the law provides a different classification for those crops which are produced annually year after year from the same root, as the fruits of trees, vines and bushes and grasses. Crops, on the other hand, that result from annual planting, fertilizing and cultivation, are regarded as different. The former are *fructes naturales* and are viewed as real property at all times. The latter are *fructes industriales,* or emblements, and while realty so that they pass with the land when title is transferred, they are viewed as personal property in regard to matters of sale, levy, etc. It is to be borne in mind that the former class, *fructes naturales,* become personal property as soon as they are detached from the realby cutting or harvesting.

Emblements, the annual, cultivated crops being regarded as personal property for purposes of sale, may be transferred by oral sale as they stand in the fields, while a writing is generally required in the transfer of *fructes naturales.* Emblements being realty may be levied on as such. If harvested before a mortgage sale is consummated they are not transferred with the property under mortgage sale.

One who wrongfully or carelessly damages the growing crop of another is legally liable to make good the loss in damages. The owner of the growing crop may always vindicate his right that it be not injured. If the crop be totally destroyed the damages are the value of the crop at the time and place it was destroyed. Partial damage is estimated upon the same basis. The owner of the crop may not take as the measure of damages what he expected to get for the crop when it was all ripe and harvested. The law doesn't encourage counting one's chickens before they are hatched. Neither may the wrongdoer escape by paying merely the cost expended upon the crop to the time of injury. The evidence of those familiar with crops and conditions is secured and the damage based on the value of the crop at the time and place it was injured—how much the owner could have sold it for as it stood at that time.

Many disputes arise between landlord and tenant about crops. If a tenant pays a cash rent for the land upon which he grows his crops and plants only crops which mature before their term ends—no difficulty occurs. The tenant owns the crops produced. But if a tenant for a definite term plants crops which mature after the end of that term, he is generally not entitled to return after the end of his term and claim the crop, though a few states have a different rule. Generally if the term is uncertain as to time the tenant cannot know that any crop will ripen before the term may be terminated and he is allowed to secure all crops which have been planted, returning to care for them after the term shall have been unexpectedly ended. The statutes of some states give to the landlord a lien on the crops of his tenant for the rent due.

One who occupies and farms the farm of another upon the shares becomes his tenant and the crops produced are their common property. If no fixed time has been set for dividing the shares division is due when the crop is harvested. In the case of a season cropper who simply comes upon the acreage to cultivate it, not living upon the premises or occupying them, the crops are at all times the property of the landlord and the cropper has no transfrelandlord and the cropper has no transferclaims have been satisfied.

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The motorist emerged from beneath the car, and struggled for breath. His helpful friend, holding the oil-can, beamed upon him. "I've just given the cylinder a thorough oiling, Dick, old man," said the helpful friend.

"Cylinder!" said the motorist, heatedly: "that wasn't the cylinder. It was my ear!" —*Selected.*

THE DAWN.

For every soul there is a sun—
Behold it shortly after dawn!
That sends its rays of light abroad
And touches darkness—and it is gone.
Whene'er the veil is raised from off
The heart of man, entrapped in sin,
It scatters all the shades of wrong
over yonder where pain and sickness
That group around the life within.

Just as the brilliant morning sun
Drives all the dark of night away,
So will the sun of righteousness
Pierce deep the sin of human prey.
Then paths, where human feet must tread,
Will all be bright and safe and clear,
And through the vale to yonder goal
There'll be no danger and no fear.

To seek the better ways in life,
And journey forward in the right,
Unveil the sinful darkened heart,
And let shine in the holy light.
Then selfishness, and jealousy;
Injustice, hate, and envy, gone,
The great beatitudes of God
Will come, like sunrise after dawn.

Victor P. Hammer.

Washington, D. C.

DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

WORLD CONFERENCE WITH A VIEW TO CHRISTIAN UNITY.

The Protestant Episcopal Church in October, 1910, appointed a Commission to bring about a Conference for the consideration of questions as to the faith and order of the Christian Church, in the hope that such a Conference will promote the cause of Christian Unity. That Commission is inviting all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour to unite with the Episcopal Church in arranging for and conducting such a Conference. More than twenty such co-operating Commissions have been appointed, including all the leading Communions in the United States and the Church of England in England and Canada. Invitations are now being sent to the other leading Communions outside the United States as fast as the names and addresses of their officers can be obtained. The Episcopal Commission is publishing leaflets, explaining the scope and methods of the Conference, and giving a list of books on Christian Unity, and those leaflets have been circulated all over the world. The Commission is glad to send them free to any one who will apply for them to the Secretary, Robert H. Gardiner, Gardiner, Maine. He has received probably ten thousand, or more, letters on the subject, coming from every part of the world and from members of every Communion, Protestant and Catholic. Persons applying are entered on a permanent mailing list, so that they will receive all future publications.

The Episcopal Communion is trying to carry on the undertaking in the spirit of Bishop Brent, who urged at the meeting when the Commission was organized, that the side of organization shall not be made too prominent, but that we shall seek spiritual power. The first step shall be, in a new and full and deep way, to rededicate ourselves to God, free from past prejudices, in order that, so losing ourselves, we may have a spiritual power simply compelling.

Ministers and lay men and women in North Carolina to the number of 124 have already been brought together, at least to the extent of enrollment on the list, which is arranged geographically so that those who are interested enough in Christian Unity to apply to be placed on the list may obtain the names of others in their neighborhood also interested, with whom they can meet for united prayer for the reunion of Christians and for conference as to how it can best be brought about. The list includes Disciples of Christ, Congregationalists, Baptists, Episcopalians, Presbyterians, Moravians, Reformed Church in the U. S. and Roman Catholics. The Executive Committee of the Commission of the Episcopal Church, of which the Rev. W. T. Manning, D. D., Rector of Trinity Church, New York, is Chairman, has recently issued a circular letter urging such local conferences. The World Conference may not be held for a number of years, for it will be a long undertaking to get the approval of all the leading Communiones all over the world, though the project is being received with great cordiality.

—Between the twenty-third of June and the third of July the National Society of the sons of the American Revolution will make the same journey that Washington made in 1775, when he went from Philadelphia to Cambridge, Massachusetts, to take command of the Continental army. Going by the same route that Washington took, they will stop at various points in Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, and Massachusetts, and dedicate tables and other memorials.

—A Chinaman has just died in this country who claimed to be 150 years old.

"THE SPEECH OF ANTICHRIST," AND OF AN ENEMY OF THE STATE

Separation of church and state is a priceless boon. By conviction and training, I am led to view with alarm any attempt to bring about an unholy union where Christ has not joined but put asunder.

"My kingdom is not of this world." The Church of Rome has never repudiated its ancient antagonism to this principle. Rather, having grown in power, she reasserts and proposes to rule boldly, asking her followers to help change our most cherished institutions. Political rule is outside the province of any church, and Rome's rule has always meant ruin. When the Roman hierarchy asserts that "the Church will not come to her own until there are more Catholics in Congress," as a Lutheran I say "it is the speech of Antichrist," and as a citizen, "it is treason."—Rev. Walter Koenig, *St. Paul's Evang. Lutheran Church, Paterson, N. J.*

—"Bishop Gilmour in his Lenten Letter, March, 1873, said: 'Nationalities must be subordinate to religion, and we must learn that we are Catholics first and citizens next. God is above man and the church above the state.'

"When the Jesuits were driven out of Berlin, they declared that they would plant themselves in the western territories of America. And they are there today with empires in their brains. Expelled for their intrigues even from Catholic countries, Spain, Portugal, Italy, Mexico, Brazil and other States, they are free to colonize in the great West, and are there gathering and plotting to Romanize and control our Western empire. Lafayette, himself a Romanist, was not wholly blind when he said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy.' "—*Selected.*

HOT WEATHER HYGIENE

First of all, be clean. Keep clean, inside and out. A daily bath is just as essential as the daily breakfast, if not more so. An all-over bath in the morning and a sponge bath at night are none too much. The morning bath will put you in good condition for the day's work, and a sponge bath at night will enable you to sleep better.

Drink plenty of water, but don't drink ice water to an excess. Most soda fountain beverages are palatable and harmless, but being sweetened they tend to produce thirst. Just plain, clean, cold water is the best of all summer drinks.

Excesses of all kinds should be avoided. If you have any regard for your physical welfare, shun indulgence in alcoholic drinks.

As to what to eat and how much to eat in summer—too much is worse than none heating. Most people eat too much meat, heat ing. Most people eat too much meat, anyway. Cut it out, and cut down expenses. Eat ripe fruit, but don't let it be overripe. Eat vegetables well cooked. Don't indulge in rich, heavy pastries.

Heat has killed more people than cold—therefore dress lightly. Don't wear heavy clothing. Don't follow the fashion unless fashion prescribes light, cool garments.

Last, don't hurry. Start a little sooner, and you won't have to run.

Between the twenty-third of June and the third of July the National Society of the Sons of the American Revolution will make the same journey that Washington made in 1775, when he went from Philadelphia to Cambridge, Massachusetts, to take command of the Continental army. Going by the same route that Washington took they will stop at various points in Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, and Massachusetts, and dedicate tablets and other memorials.

Few men of any time have been so distinguished among their contemporaries for so many things as the late Lord Avebury, better known as Siir John Lubbock. He was a noted and successful banker; he was alive in improving the condition of the wage-earners by legislation limiting their hours of work and increasing the number of holidays; he urged Parliament to create playgrounds for children in the cities; he was an archeologist, a botanist an entomologist, and the author of many popular books on scientific and other subjects. Although a man of great wealth, he won the affections of the working people. and men of science respected him, although his his pursuit of science was only an avocation.

—The Buddhists of Japan are sending missionaries to California to labor among the Japanese there. This should cause Christians of America and praticularly of California to put forth more effort to Christianize the Japanese who come to our country.

—A union Christian college is planned for Manila, to be under the direction of seven Protestant missionary societies. The Filipino Conference of the United Brethren Church is advocating a union of Christian churches in the Philippine Islands in one United Protestant Church.

—One hundred and twenty mission representatives in China (two-thirds of them foreigners) met with John R. Mott in a four days' conference in March. It was found that great areas are still unevangelized, and it was voted that no mission should hereafter enter any occupied district without the full consent of the forces already on the ground. It was recommended that all churches should discard every distinctive name and assume only the single title, The Chritian Church in China. A caution was given to the churches of Christendom as to missionary candidates. No candidate should be considered qualified for any form of mission work in China unless he is regarded as capable of assured success in similar work at home. Several of the Chinese present in this conference speak English fluently.

The ice box is often a source of trouble in hot weather. It can not be kept too clean. A frequent scouring with a cleanser containing a good percentage of some alkali, as soda, will keep it in good condition and sweet. Bad odors are disgusting, and they are an indication that something is wrong.

A wonderful human record of Chinese conditions past and present is Charlotte E. Hawes' book, *New Thrills in Old China,* published by George H. Doran Company. Miss Hawes' narrative is a running commentary on recent Chinese history as well as an account of missionary activities from the time of the final subjugation of the Boxers to the birth of the republic. Here again her views on Chinese conditions are invaluable. Throughout the narrative the reader is given a story of missionaries, as romantic as that of Livingstone; woven through it unconsciously is the personality of the persistent, God-fearing, courageous woman who thinks so little of giving up her entire life to the cause of Christ.

Illustrations from photographs, taken on the mission field, lend added interest to the volume.

—The figures show that illiteracy in the United States has decreased from 10.7 to 7.5 per cent. in the past ten years.

—It is claimed that Miss Susan Steed of Middletown, Conn., holds the world's record for Sunday school attendance. She has been present to answer to her name in the roll call of the Sunday school of the North Congregational church every Sabbath for twenty-five years.

—The Word and Way begins an editorial note with: "The 'apostles' creed' is faulty". Yes. We do not know any creed that is not faulty and very faulty. None of them have anything to say about missions or "teaching them to observe", or the Kingdom of God.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; 0. F. York, P. & A, Greensboro, N C.

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PRACTICE LIMITED TO THE EYE, EAR. NOSE AND THROAT.

Hurried Eating and Constipation.

Hurried eating is a common contributing cause of constipation as well as other ills. When the food is not properly masticated more energy is required in the upper part of the alimentary canal to reduce it to condition necessary for complete digestion, and in cases in which the vitality is depleted this may so seriously cripple the activity of the lower part of the alimentary canal as to contribute largely to the atonic condition, which is a large factor in such cases. When the food is not fully masticated it is held back in the small intestine as well as in the stomach, and this also has a tendency to establish a sluggish action, which contributes to the condition favorable to constipation. While thorough mastication will not cure those cases which may be largely due to bad mental condition, excessive mixing of food, lack of exercise, overwork, too concentrated food, or some physical defect of the intestine, it is an important factor, and more careful mastication will contribute to improvement in all cases.

This warm winter kept many flies alive and we will have to begin swatting earlier, and more persistently this spring than last. Swatters are of little value except where there are a comparatively few flies. Swatters are just the things for those flies that wintered over. Swat now, for it will be a hopeless case in six weeks.

—Reidsville's light and power plant was struck by lightning and put out of commission.

—Dr. W. W. Yen, a son of Rev. W. K. Yen, one of the first pastors of a Chinese church, has been appointed minister to Berlin.

—Mr. Chenting T. Wang, a member of the senate of the republic of China, is chairman of the World Student Christian Federation.

—Secretary of War Garrison has ordered that during the coming fiscal year there shall be no saloons on the Canal Zone.

—A correspondent in the Farm Journal from Georgia says that statistics show that more cotton is raised by white labor than by Negroes.

—Orthodox Jews in New York City are raising a fund of $300,000 for a great social and educational center on the lower Manhattan East Side.

—It is said that on his tour around mission fields Mr. William Jennings Bryan selected eight boys and girls whom he is now educating.

—The National Reform Presbyterian Synod has petitioned President Wilson to mention the name of Christ in his Thanksgiving proclamation.

—A farmer in Kansas is sowing fifteen hundred acres in wheat, using a thirty-horsepower gasoline traction. The engine is lighted and the plowing goes on day and night.

—It is reported in the papers that sixteen prominent men in Philadelphia, "bankers and business men", are to face a government grand jury for smuggling over a million dollars through the customs office.

ENLARGEMENT LIST OF NEW SUBSCRIBERS.

88. Rev. W. D. Fogleman.
89, 90, 91, 92. Rev. Joel Trogdon.
93, 94. D. B. Johnson.
95. Rev. W. P. Martin.
96. Rev. H. L. Powell.
97. Rev. T. M. Johnson.
98, 99. Rev. C. E. M. Raper.
100. Rev. G. L. Reynolds.
101, 102. Rev. C. A. Cecil.
103. Rev. L. W. Gerringer.

The number proposed has not been reached, but the effort has done good. It has pushed our list ahead of all precedents, and we thank all who have taken part. While we cannot make any enlargement on this small gain, we have made some condensations, resulting in a saving of space for reading matter, and will yet make some others if found feasible.

—A telegram from Rome, Italy, says that Kenrick Christian Anderson has interested King Victor Emmanuel in a proposition for the nations of the world to locate an "international city", which will hold a million people and become common ground for all the people of all the world. Tripoli is suggested, and also some city in America. The suggestions cluster around the plans now being outlined by Secretary of State Bryan. Large things are expected from the efforts of Mr. Bryan.

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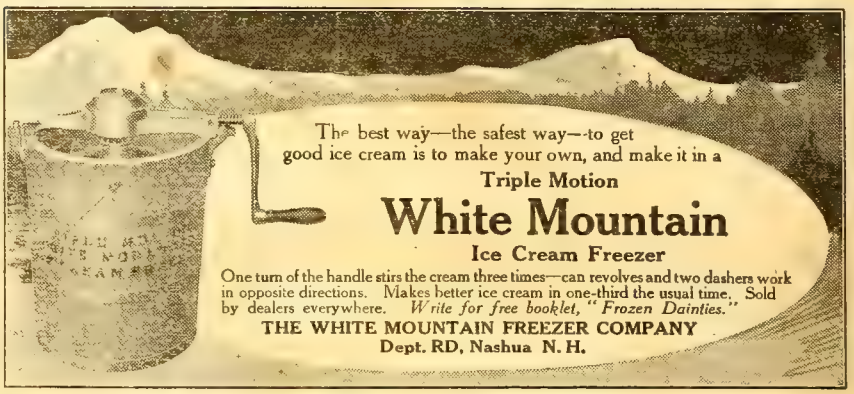
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A MOTHER'S CREED.

I believe in little children as the most precious gift of heaven to earth.

I believe that they have immortal souls created in the image of God, coming from him and to return to him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround them in early childhood largely determines their future character.

I believe, too, in work suitable to childhood, and that the joy in doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license.

I believe in wisely directing, rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry, and application.

I believe in prompt, cheerful obedience, self-control, and self-forgetfulness.

I believe that in all this my example counts for more than my precept.

I believe in cultivating the intellect and the will, and I believe, too in soul culture; and that out of this cultivation comes the more abundant life, bringing forth the fruits of the Spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for one another, and thoughtfulness for all God's lowly creatures.

I believe that the calling of motherhood is the holiest and should be the happiest of all earth's tasks.

I believe that Christ, who was himself a child, born of a human mother, is the one never-failing Source of help for perplexed, discouraged, or wearied motherhood.

Since to this work, Father, thou hast called me, help me to give it all that thou hast given me of understanding and wisdom and strength and love and gentleness and patience and faithfulness.—Prepared by the Mother's Circle of the Bedford Presbyterian Bible School.

FREE TUITION FOR METHODIST PROTESTANTS AT ELON COLLEGE

All minor children of Ministers in the Methodist Protestant Church and all persons preparing for the Ministry in the Methodist Protestant Church will receive their tuition in Elon College free of cost. Expenses for all other students very reasonable.

A college situated in the hill country of North Carolina with the best of moral surroundings. The very best influences thrown around the student and the very best care taken of all who attend the college.

Faculty of the best of teachers representing the culture of a number of the best American and European Universities. Diplomas of the college recognized by the leading universities of the country.

Buildings new and modern in every respect. New Gymnasium, Dormitory, and Chemical Laboratory. One of the best gymnasiums in the South. Chemical and physical laboratory fitted up after the model of the Johns Hopkins laboratories. All buildings supplied with hot and cold water, baths, heated by steam and lighted by electricity.

Young Ladies' Hall for girls who wish to economize in board, in process of building. All expenses reasonable.

Those who are contemplating attending school this coming year will do well to write for catalogue and full particulars to

PRESIDENT W A. HARPER,
Elon College, North Carolina.

—It is said that in the mountains of West Virginia, near Marlington, that four bears discovered an illicit still and foolishly drank the whiskey. The bears were "enjoying a first-class jag" when hunters heard the commotion and easily killed all four.

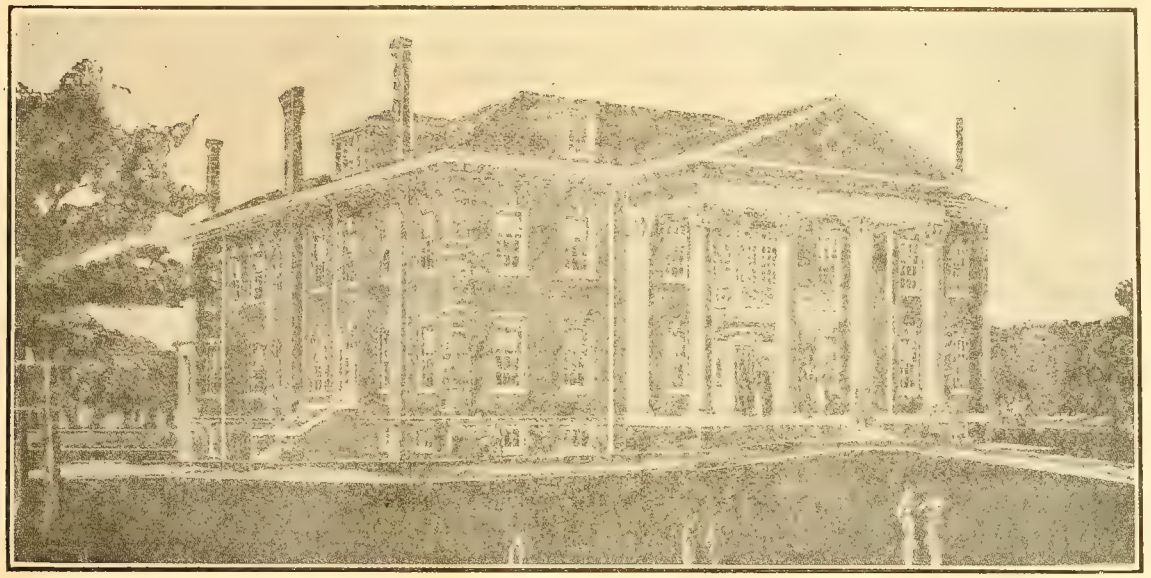
—During the evangeelistic services held by Dr. John R. Mott in Tsinanfu, China, more than seven hundred students in the government college of that city signed cards which pledge them to daily Bible study and prayer.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, JUNE 26, 1913. NUMBER 31.



CHILDREN'S HOME
WHERE PASTORS' CONFERENCE
WILL BE HELD

SUMMER CONFERENCE NEXT WEEK.

All things are fast getting in readiness for the Conference next week. A letter from Rev. A. G. Dixon, who has kindly undertaken to get the building in readiness for us, says that already beds for 44 have been laced in the home, and that a range will be sent out, also organ, pulpit, chairs, etc., from High Point church. That sounds mighty good to me.

I have just received a letter from Dr. C. H. Beck, our Home Missionary Secretary, saying that he will attend our conference. He will hold a conference with the pastors one afternoon and we hope to arrange for him to make an address on some phase of Home Missions.

We are expecting a fine attendance have heard from 23 already who expect to be present, we are lookking for that many more.

The program as published recently will be carried out, all speakers expect to take the parts assigned them. But the time for two topics was confused in publication. The Address, The History of Preaching, is from 9:30 to 10 a. m., and Best Methods for Promoting a Successful Revival from 10 a. m. to 11:30.

Some Personal Remarks. The writer had thought and planned within himself for several years for such a conference, once a resolution was written and signed by himself and another member of Conference, but after more mature consideration was not introduced, that our Annual Conference establish just such a conference as has been arranged for. Bro. T. M. Johnson and myself have discussed this project often; early in the present year we decided to try to arrange for it. Brother Bethea was in this community and being much interested in the project also, we three met, mapped out the plan, and undertook the consummation of our plans, but not till the whole scheme had been laid before our President and received his most cordial support. In doing this we do not claim any precedence over some others of our Brother Pastors, who, we have since learned, had thought of doing the same thing. Our heart has been set on some scheme for getting our fellow workers together when there is time for fellowship, worship, and meditation and the laying of wiser plans for personal help. We have often felt the need of such a conference; we believe that this conference has an immense possibility for us all. While our speakers have been wisely chosen, we were conscious that there were many more of our brethren who were fitted by experience and training to speak to the edification of us all than could possibly be placed on a program of a few days. We are proud of our list of speakers, we know that you will admit that every man, with one exception, is competent to speak upon the subjects assigned. And we are also proud of the fact that we could arrange another program quite as long and supply it with speakers who could do equal credit to themselves and our North Carolina Conference.

Let every pastor come, we can arrange to accommodate every one, only let us know you are coming a few days in advance. Make this the vacation week when all pastoral cares are left behind.

Be sure to arrive in High Point not later than noon Tuesday. Train from east connects with S. A. L. at Durham at 9:45 from Henderson; those coming from other points can learn from local agents schedule, etc. Arrangements will be made to convey all out to the Home in time for first subject on the program. Please notify Rev. A. G. Dixon or myself that you are coming, unless you are on program, we already have your promise.

Do not forget to pray for the success of this conference. We shall greatly need the help of the Spirit if the conference shall be the best possible.

Fraternally yours, R. M. Andrews.

A PLAIN MAN'S SOLUTION OF A PLAIN MAN'S PROBLEM

Part 2.

BY PROF. C. E. FORLINES

From dogmatism through skepticism to criticism is the course of intellectual development. In early life we were all dogmatic. It is then the tendency to believe both the possible and the impossible, the true and the false. It is the time of credulity. We believe without questioning and affirm or deny without qualification. But no one with growing intellect can long remain an unqualified dogmatist. Soon his experience will contradict some of his beliefs. Then will begin a period of skepticism. He will question either the trustworthiness of his experience or the validity of his beliefs. Rationally he is prepared to do neither. His experience is too limited and his judgment too immature. The danger is that he will be as irrational in his doubts as he has been in his beliefs. Frequently what cannot be tested by his own experience will be discredited. He forgets his limitations. But if he is intellectually honest he will finally begin to discriminate. The true will be differentiated from the false. The process through which this is done is criticism. Through criticism some become confirmed skeptics, but their skepticism is now a critical skepticism. Most men through criticism return to faith, but it is a faith for which they can give a reason.

A man may prefer an implicit, unquestioning faith, the faith of childhood. But he who would have such faith must understand as a child, must think as a child, must be a child. His certitude will be just as great as that of the man who has passed through criticism to faith, but he will be unable to discriminate between the true and the false. If anyone would pass from unquestioning faith to rational faith, he must pass through skepticism and criticism. Almost every great intellectual awakening has been followed by a period of skepticism, and each period of doubt has been followed by a return to faith.

The words "critic," "criticise," "criticism," "criterion," and "certain" are each derived either directly or indirectly from the Greek word *krinein*. This Greek word means, (1) to discern, discriminate; (2) to inquire, search into, investigate; (3) to judge, decide. Criticism involves at least six things, the critic, the object criticized, the act of criticizing, the standard according to which the criticizing is done, the judgment or criticism made, and the degree of certitude felt in regard to that judgment. Ultimately there are four standards according to which criticisms should be made. When the objects to be criticized are facts, ideas, conceptions, and judgments the standard is *the true;* when they are actions, the standard is *the right;* when they are ideals, the standard is *the perfect;* and when they are ends of pursuit, the standard is *the good.* The judgments or opinions formed in accordance with these standards are, respectively, factual judgments, ethical judgments, æsthetic judgments, and value judgments. Accordingly, Webster's New International Dictionary thus defines a critic: "One who expresses a reasoned opinion on any matter, as a work of art or a course of conduct, involving a judgment of its value, truth, or righteousness, an appreciation of its beauty or technique, or an interpretation of its meaning." By the same authority criticism is thus defined: "The rules and principles which regulate the practice of the critic." Of course there is a secondary meaning of the word. The just critic condemns defects and praises excellencies. But human nature easily forgets praise, but cannot forgive censure. Hence another meaning of criticism is "harsh or unfavorable judgment." This kind of criticism should never be confused with scientific criticism.

Since there are several classes of facts, factual criticism may be subdivided. One of its subdivisions is called historical criticism. This division of criticism has for its objects all sources of historical information, such as monuments, traditions, fokelore, legends, and literary documents. Its function is to discover and verify historical facts. The Bible is one of the many literary sources of historical information. It is the indispensable source of information concerning the historical Christ and the founding of the great historical religion—Christianity. The study of the Bible for the purpose of discovering historical truth is Bible criticism.

Of Biblical criticism there are three divisions, lower criticism, higher criticism, and exegetical criticism. In each of these divisions the method of investigation is purely inductive. Facts and phenomena are ascertained, collected, and classified, and then such opinions are formed as the facts justify. The purpose in each division is to discover the truth, the whole truth, and nothing but the truth in regard to the objects investigated. In no one of these branches of criticism has the purpose been fully realized. All the facts have not yet been collected and classified. Many of the conclusions are provisional, some of them have been too hastily drawn, and others are positively unwarranted. Some of the methods are defective, and some of the critics are irreverent. A little learning is a dangerous thing, but the remedy is not less learning. So it is with Biblical criticism. Defective and ireverent criticism must be replaced by a more perfect and reverent criticism. Even then, in each of the three divisions of Biblical criticism, the result may be the overthrow or the modification or the confirmation of traditional opinions.

"Lower criticism, textual criticism, is the criticism which aims to reconstruct the autograph texts of the Bible" (Webster's New International Dictionary). It does not seek to interpret the text, nor to ascertain its origin. Its one purpose is to construct a text corresponding exactly to the autograph text. Of no book in the Bible have we the autograph manuscript. There are many manuscript copies, but among these there are a great number of variations in the text. By comparing these manuscripts, very early translations, and quotations from the very early Christian writers, the lower critic constructs a text which approaches more nearly the autograph text than does that of any existing manuscript. Since the King James Version was made a number of the most valuable manuscripts have become accessible to scholars. Several very old manuscripts have been discovered since the making of the Revised Version. All such discoveries assist the lower critics in constructing a text more nearly approaching the autograph texts.

"Higher criticism, criticism of the Biblical writings which aim to ascertain chiefly by internal evidence (peculiarities of style, historical allusions, dominant ideas, etc.), their authorship, dates, and general character" (Webster's New International Dictionary). "The higher criticism is the discovery and verification of the facts regarding the origin, form, and value of literary productions upon the basis of their internal characteristics and contents" ("The Elements of the Higher Criticism," by Andrew C. Zenos). Higher criticism has a purpose and a method, involves certain postulates, and through those postulates is related to science, philosophy and archæology.

The purpose is to discover the origin, form, and value of literary productions. Concerning origin the main question is: When, where, and by whom was the production composed? The time, the place, the author, any information about these is valuable to the interpreter of literary productions. But such information is not absolutely necessary. Some writings have but little of the local and temporal elements in them. Into them the author has put but little of his individual peculiarities. It makes but little difference to us who wrote the Long Meter Doxology, or when, or where it was written. It strikes a universal note. Neither the time nor the place nor the author's individual peculiarities are discoverable in it. Such is the case with much of the Bible. Everywhere in it there are discoverable truths universal and eternal, but in most cases these truths are

clothed in a peculiar language of a peculiar people living in an ancient time under peculiar circumstances. There is great danger of confusing the form in which the truth is expressed with the truth itself. We should not confound the temporal and the eternal, the local and the universal, the letter and the spirit. In order that we may avoid such errors it is very important that we know the author, if possible, his personality, his qualifications, his point of view, his habits of thought, the age in which he lived, and the peculiar circumstances which called forth hsi production. The rewhich called forth his production. The religious value of a literary production is not origin as of its historical value. Some historical students are, therefore, inclined to magnify the importance of this phase of criticism, and some religious students are prone to minify its importance.

Having done what it could to settle the question of origin, the next question of criticism is concerning the literary form of the production. Here the fundamental questions are: To what form of literature does the production belong? Is it literature of description or literature of presentation? Is it prose or poetry? In descriptive literature the author expresses thoughts and describes events in his own language. Of such literature Milton and Ruskin have given us good examples. In presentation literature the author brings before us the personages who actually took part in the events and lets them speak, and perhaps act for themselves. Of this form of literature the most complete illustration is Shakespeare's dramas. Prose literature is limited to the region of facts. It deals only with what actually has existence. It is the literature of history, philosophy and science. Poetry moves in the realm of the imagination. The author of such literature uses facts, but he combines them so as to set forth ideal characters and situations. Of such literature there are two forms, fiction and verse. The word prose, because of its double meaning, is sometimes ambiguous. It is antithetic to both poetry and verse. Here it is used as the antithesis of poetry. Besides these fundamental forms, there are many subordinate forms. Almost every one of these may be found in the Bible. There may be seen the various forms of lyric poetry, such as odes, elegies, meditations, songs, anthems, monologues, and ritual psalms. There are the various forms of history, primitive, constitutional, incidental, regular, and ecclesiastical. Several forms of the epic appear. Wisdom literature is represented by epigrams, maxims and proverbs, by the riddle, the fable and the parable, by the sonnet, the dramatic monologue, and the essay. Among the prophetic writings we find the doom song, the rhapsody, and the apocalypse. Finally, we have in the Bible dramatic and idyllic literature, orations and epistles. The Bible is a most wonderful book of literary forms. For the best results in interpretation each form must be recognized and interpreted according to its spirit. As the historical differs from the poetical spirit, so does the dramatic differ from the epic. It is fatal to read history as though it were poetry, or poetry as if it were history. Before we can correctly interpret literature we must know its form. Hence the imoprtance of this phase of higher criticism.

The third purpose of higher criticism is to ascertain the value of literary productions. Values are relative. This is especially true with reference to literary productions. A writing has value in proportion as it fulfils the purpose for which it was produced. It may, incidentally, have other values, but its value as a literary production depends upon the degree to which it realizes the purpose for which it was written. For chemical or astronomical purposes the Twenty-third Psalm has no value, but it has very great religious value. The purpose of the Biblical writers was not to give us historical, scientific, philosophical, or even theological information. This they have left for others to do. Their purpose was religious. From beginning to end the Bible is a religious book. It makes very clear the way of salvation. No man who can read and understand the Bible has any excuse for being lost. In it life and death are clearly set forth, and with them in view each man determines his own destiny. But while the chief value of the Bible is religious, it is not without other values. It furnishes much historical and theological material. If this material is to be used, its value must be estimated. Not all portions of the Bible are of equal historical and theological value. First and Second Kings are worth more to the historian than is Ecclesiastes. To the theologian the Epistles are more valuable than the Psalms. Even for religious purposes not all portions are of equal value. The Gospel according to John is of greater religious value than First Chronicles. Unconsciously many pious Christians have eliminated large portions of the Bible as having little or no religious value for them. It is well to discriminate, but let saint and scholar refuse to eliminate. The whole of the Bible has religious value. While there is a connection between the historical and religious values in some portions of the Bible, yet in many cases the religious value is entirely independent of the historical. No one would think of reading the First Psalm as history. Is the account of the Good Samaritan history or parable? What religious difference does it make? In either case the same religious truth is taught. This is true of many other portions of the Scriptures. But to Christianity a certain amount of historicity is absolutely essential. Without the fact of a special revelation from God, without the historical Christ, the Bible would be without peculiar religious value.

Whoever gives a reasoned answer, based upon internal evidence, to the questions of origin, form and value of the Scriptures, is a higher critic. This is true whatever his answers to those questions may be. He who would be a good higher critic must have a historical, scientific, and religious spirit, the judicial temperament, and a sound philosophy.

The higher critic uses three methods in doing his work, the literary, the historical, and the theological. There are three phases of the literary method. The first thing to be considered is the vocabulary, involving its extent, the use made of synonyms, and the peculiar use of words. In regard to each of these, every person has his own individual peculiarities. So also it is in regard to idioms and phrases. No two persons have the same skill and the same mode of expressing themselves. Each has a peculiar set of idioms and phrases. These are earmarks that assist the higher critic in establishing the identity of authors. A third thing to be considered is the rhetorical styles. One writer is addicted to the use of inverted order in the construction of sentences; another to frequent parenthesis; another to abrupt transitions; another to repetition of the same thought in different words in two or more consecutive sentences; while another repeats the same word in two consecutive sentences of different thought. One writer is fond of hyperbolic expressions, another of metaphorical language; another of personifying inanimate objects; another frequently uses the interrogation; one may be dry and statistical, another imaginative, picturesque and poetical. In using the literary method the honest critic is not unmindful that the same author will change his style as he grows older and as he writes upon different subjects.

Of the historical method there are four forms. The first is the argument from direct historical references. The facts and institutions of contemporaneous history are reflected in the literary productions of any period. The second form of the argument may be called the argument from anachronism. For instance, if an event is mentioned in a book, or words used, and the date of that event or the time when the words originated is known, it would be a valid inference that that portion of the book was written after such date. Should

an archæologist discover a coin bearing the date "25 B. C.," he would know that the coin was spurious. Of course prophetic predictions are not anachronisms. While the argument from anachronism is used to show the date *after* which a writing was produced, the third argument, that from silence, is used to show the date *before* which it was produced. In the use of this argument there needs to be the utmost care. There are so many reasons for silence. Silence does not necessarily imply ignorance. But even where it can be shown that an author was ignorant of an event, it does not follow that he wrote before that event. It may have occurred without his knowledge of it. Notwithstanding the dangers of error in the use of this argument, when it is properly used it has great cogency. Unless there is very strong evidence to the contrary, the silence of Matthew, Mark and Luke in regard to the destruction of Jerusalem is a very cogent reason for concluding that they were written before the year 70 A. D. The fourth argument is the argument from concinnity. In its simplest form this argument consists in drawing inferences from confusion or disorder in literary productions. It may be destructive. In this case the reasoning is based on contradictions, repetition and variations. Its validity will depend upon the reality of the contradictions, variations, and repetitions. Confusions are negative evidences. They serve to indicate what a writng is not, that is absolutely trustworthy. But it must not be forgotten that order of one kind involves confusion of another kind. If a historian follows the logical order, the result may be chronological disorder; or he may follow the chronological order, in which case there will be logical disorder. In either case the production may have the highest historical value. But if a writer whose purpose is primarily religious uses historical material without regard to the chronological or logical order, such confusion may arise that the production will have little historical value. That, however, would not impair its religious value. Under what precise circumstances did Jesus utter the Lord's Prayer and what were the exact words of that prayer, or did He teach His disciples two prayers? We may never be able to give a satisfactory historical answer, but who can estimate the religious value of the prayer as we have it. The argument from concinnity may be constructive. In this form it discovers possible order where there is apparent confusion. This form has been much used by those who write harmonies of the Gospels. What was the order of events during Passion Week? And what was the order on the morning of our Lord's resurrection? Perhaps we cannot answer these questions so as to give universal satisfaction. But out of the material at our disposal conjectures have been made which are quite generally satisfying. The fourth method of higher criticism is the argument from content of thought. An author's thought is characteristic of him just as is his style. His circle of knowledge, his meditations or speculations are determined to a large extent by his character, education and environment. Time and circumstances modify his thoughts as they do his style. Types of thought assist in identifying the author and in discovering his chronological position. They also form the basis of Biblical theology. Just enough of these four arguments has been given, it is hoped, to indicate their nature.

Every science has, of necessity, its postulates. In some sciences these are quite well defined. In mathematics there is a limited and well-defined set of axioms. In some other sciences they are very loosely defined. This is a great weakness of higher criticism. It has done more than anything else to bring it into disrepute. There are critics and there are critics, and the difference is to be found in the assumptions with which they come to their work. One assumes that the supernatural is impossible, and he, therefore, proceeds to label all that portion of the Scriptures which we regard as involving the supernatural with the word "myth." Another assumes that the Bible is wholly a divine book and that it is, therefore, absolutely inerrant. He refuses to believe that the Bible reflects the imperfect scientific and theological knowledge of its writers, as well as the imperfect conduct of its most honored saints. Another rejects everything that is traditional, while still another gives more credit to tradition or external evidence than to internal evidence. It is well known that the same evidence does not appeal to different individuals with the same force. This is because of their preconceptions. Let it be repeated that the man who would be a good higher critic must have the scientific, historical and religious spirit. He must be judicial in temperament and sound in philosophy. He cannot dispossess himself of his preconceptions, but with this equipment he will not need to do so. We need not fear the criticisms of such a critic.

The lower critic and the higher critic having done their work faithfully, the way is prepared for the highest critic, the interpreter or exegetical critic. His science is called hermeneutics, and is one with which every teacher of the Bible should be acquainted. It involves a knowledge of grammar, rhetoric, and logic. The interpretation of the Bible rests fundamentally upon a knowledge of the Hebrew and Greek languages. Since the Bible was composed in the distant East many hundreds of years ago, much archæological learning is required. The exegete should be possessed of common sense and sound judgment which are so necessary in following the author's thoughts and in understanding them in their connection and bearing. Another qualification of the exegete is honesty or a conscientious regard for the truth, to which all preconceived notions and dogmatic prejudices ought to be sacrificed. It is the function of the exegete to ascertain, not what the author might have meant, or what he should have meant, but what he did mean. Much pretended exegesis is really eisegesis, or imposition rather than exposition. Still another qualification is sympathy with the spirit and subject of the writer. It requires a poetical spirit to understand a poet, a philosophical mind to comprehend a philosopher, a religious mind, enlightened by the Holy Spirit, to interpret the Bible. Without this enlightenement scholarship may understand the letter or the body, but it can never penetrate to the living soul of the Bible. No amount of grammatical and historical learning can compensate for the lack of spiritual affinity and insight. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, for they are spiritually discerned."

As to final results, there is among the critics themselves a great diversity of opinion. Among the lower critics there is the least divergence of opinion. It is greatest among the exegetical critics. This divergence of opinion is sometimes used as an argument against criticism, but it is a fallacious argument. If the critics are not agreed, neither are the Christians. Shall we refuse to accept the Gospel until the Christian ministry is in full accord on all questions upon which it touches? Shall we insist upon no interpretation of the Bible because there is such a diversity of interpretations? A number of ministers use the same text, but get from it very different meanings. Shall we reject such texts until the ministers agree as to its meaning? We have not yet come unto the unity of truth, but we are coming. When we arrive, it will be seen that much of that which now seems erroneous or even contradictory is partially true. Even that truth of which we are now most certain, when it is seen in all its relations, will not appear to be quite the same. Meanwhile, it behooves us to be as patient and tolerant as our love of truth will permit.—*The Methodist Protestant.*

PRESIDENT'S APPOINTMENTS.

Anderson and Yarboro, July 5th to 8th.
Pensacola, Buncombe and Asheville July 10th to 16th.
Cadwell, July 18th.
Lincoln, July 20th.

Pastors on Buncombe, Pensacola and Asheville will please arrange plan best suited to the different fields, giving Asheville one Sunday appointment.

C. A. Cecil.

High Point, N. C.

NOTES FROM THE FIELD.

NOTES FROM THE FIELD

I omitted to say last week that Brother Johnson is well received on his field and lives in the parsonage, which puts him in easy touch with his appointments and people. The people on this charge appreciate the pastor as he visits from home to home, and I learned that Brother Johnson and family are doing some visiting, but his people have been sick and doubtless he has not done as much in this line as he would have done otherwise. Mrs. Johnson is much appreciated, and she is very helpful in preparation for the different exercises held in the churches.

SILER CITY CIRCUIT

My visit to this field embraced the 21st and 22nd. I spent Friday night with the pastor, Rev. J. H. Bowman, and it is always a pleasure to visit his home.

On Saturday morning we made our way to Zion, our first appointment, at eleven o'clock. Not a large attendance, but about as many as the pastor expected; he knew it was a very busy time with farmers. Those present seemed to enjoy the service and I trust all were benefited.

We took dinner with Bro. H. M. Lowe. At 3 o'clock we were with the Piney Grove people, where we met some of the faithful ones. This church and Zion have been very much improved as to comfort, looks and convenience. Good Sabbath schools at both churches.

Our next service was at Hope at eight o'clock, eleven miles away. We took supper with Brother W. J. Underwood, a member of the Presbyterian church, though very active in ours, and helps to make things happen, which the pastor and members appreciate very much. Not a large attendance out, but all gave good attention to the word. We spent the night with Brother J. J. Andrew.

Sunday morning we visited an elderly man who was sick, had prayer with him, and made our way to Siler for the eleven o'clock service. We were in the Sunday school, had a good school. At 11 a. m. the church was well nigh full and had a good service. Our church here is centrally located, and is destined to be one of our very best churches if properly cared for in the future, as is being done at present. The church is well officered with faithful and well qualified men and women. The church is nicely finished and furnished inside, and I learned from the pastor there was but little if any indebtedness on it. This sounded good to me, and it speaks well for both pastor and members.

Dinner with Dr. Matthews and wife. Our next appointment was at Spring Field, and through the kindness of Bro. J. M. Stout of the city, we were taken to the church, a distance of five miles, in 22 minutes in his new auto. The road in places was rough and could not make good time, but we enjoyed it, and thanks to Brother and Sister Stout for making it so pleasant. We were on time. A small attendance, but the attention very good for a hot afternoon appointment. This completed my visit on this field, having visited Hickory Grove in March, and the pastor informed me that the Hickory Grove people were going to complete their improvements on the church soon.

Brother Bowman and I drove from Siler City to Staley and spent the night with Brother S. A. Allred. On our way to Liberty we stopped with Bros. Kennett and Dosier for a few minutes and spent the time pleasantly.

At Liberty I took the train for High Point. Brother Lassiter informed me that lightning struck Julian church and damaged it considerably. Was sorry to hear of it. They had the church insured. Let all boards of trustees take notice and insure.

Claim paid. C. A. Cecil.

June 25, 1913.

FROM OUR PASTORS

Brown Summit.

Last Sunday the Children's Day program was rendered. The children deserve praise, also those who trained them, Mesdames Tremain, Hopkins, Chilcutt, Paugh, Jas. and Russell Doggett; these good women and the bright children of Brown Summit deserve credit for the good result last Sunday. Contribution was $25.00, for a membership of about forty-five. It will be given to the board in addition to the assessment. At night we preached to a good-sized congregation for the place.

G. F. Millaway.

Asheville.

Yesterday was a good day with us. The attendance at Sunday school was the best yet. Nine new scholars were enrolled. We were delighted to have Mr. and Mrs. Simpson, of Greensboro, worship with us. An offering is to be taken next Sunday by the Sunday school for the Home Mission Board deficit. Children's Day service will be held the third Sunday in July. We are looking forward to the visit of President Cecil, and Dr. Beck, the Secretary of the Board of Home Missions, the second Sunday in July. We are expecting that their visit will mean much to the future of this work.

C. W. B.

Winston.

A few days ago, a boy about seventeen years old, a member of the Winston church, called at the parsonage to give the writer five dollars for the Orphanage. There is not anything wonderful about this, I know, but it certainly is unusual. Boys of this age do not usually make voluntary offerings of this kind. As a rule they spend their money in other ways. Watch the boy who is the exception.

Since my last report we have been going forward some. Our property has been very greatly improved by a six foot concrete side walk on Seventh Street, extending from Liberty Street to Wade Street and concrete steps in front of the parsonage. The walk was laid by the city, the steps were built by that ever-faithful, active organization, "The Ladies' Aid".

The contract for the remodeling of our church building has been let to Fogle Bros. Co., of this city. The contract price is $6,160.00. This does not include pews, art glass, heating, electric fixtures and plumbing. These will cost about $2,000.00. We expect the work to begin in a very few days, and when our building is completed, we will have one of the best arranged churches in the Conference. We hope to have it ready by October.

In addition to these material improvements I think that I can detect an awakening along other lines among our people. The Sunday school is beginning to show signs of increasing zeal; our prayer-meetings are growing in interest and attendance and the whole life of the church, I think, is being energized. And this is true of the entire city. A deep spiritual awakening is evident in our midst. God is moving upon the minds and hearts of our people.

Last Sunday night we held our annual Children's Day service. We were greeted by a large and interested congregation. The entire Sunday school participated in the program and it was so well rendered and the congregation was so

(Continued on page eight.)

OUR HOME MISSION WORK

A number of the pastors have already returned their cards to the Secretary of the Board; some are promising to make an Emergency Offering on the Sabbath nearest Independence Day; others are fixing the date when we may expect the assessment in full; and still others are explaining why they cannot help even in this emergency. I quote from one of the latter: "We regret to say we will not be able to help on account of the heavy loss in the recent flood. It will cost us more than $1000 to repair our church, but that would be a light matter were it not for the fact that a number of the members of the church lost nearly all that they had, and all lost more or less." This is a case where help ought to be given rather than asked, but we are sure these faithful people will soon have their church restored, and be ready to push the work of the kingdom.

IT IS NOT GOOD BUSINESS POLICY

We have tried to meet the demands from the church upon the Board of Home Missions. Our work last year cost us more money than we received from the churches, and it will cost us more this year than we received last year. This is not a good business policy. We must increase our income or reduce our disbursement account. Unless we can secure funds to cover the deficit of last year, and guard against a similar condition in the year upon which we have just entered, we shall be compelled to discontinue work at some very important points with the meeting of the Fall Conferences. We hope to secure not less than FOUR THOUSAND DOLLARS from this Emergency, Independence Day Offering. This amount will cover the deficit of last year, and help a little to start the work of the new year. This is not too much to expect from our Sunday schools.

THE CHECKS ARE COMING

We greatly appreciate the remittances which are being received in almost every mail, from pastors, Sunday school superintendents, and Christian Endeavor treasurers, and others. Every remittance helps. Send in the Easter Offering, Assessment, and Special contributions for the work.

Faithfully yours,
Charles H. Beck.

OUR FOREIGN MISSIONARY WORK

OF SPECIAL TO MANY

Since a brother, after careful investigation and consideration, gives FIVE THOUSAND DOLLARS to the Annuity Fund of the Board of Foreign Missions, ought you not to investigate this new plan which the board has inaugurated? He is to receive from the board annually while he lives such interest as he and the Board have agreed upon, and when he passes away the money he now gives to the Board will be used in the foreign missionary work of the church.

This plan is similar, easier and more certain than a legacy or bequest. Wills are often contested, sometimes broken, and bequests are set aside: estates may be badly managed, and legal processes are expensive, and in the end the testator's purpose may be thwarted.

The Annuity Plan is subject to none of these delays, expenses, uncertainties, etc. Write me for further information.

SOME GOOD THINGS THEY SAY

The Children's Day service has been held by a number of our Sunday schools, but many schools that have recently received supplies are yet to hold the service, and a great many schools have not yet sent me their order.

The offerings have begun to come, some of which are larger than last year's, and some are smaller. I trust every superintendent will see that the Children's Day offering is sent at the earliest possible date after the service is held, as the money is now needed.

Here is what a few say of this year's Service. A Missouri pastor writes: "We found the Service to be full of inspiration and help." A New York pastor: "Your program was fine." An Ohio superintendent: "We had a nice time, your program was fine.' A Maryland pastor: "If it was not the 'best yet,' it was equal to the best you have sent out."

Send me your order at once, tell me how many are in your school, and all necessary supplies will be sent to you free.

WORLD'S SUNDAY SCHOOL CONVENTION

July 8-15 at Zurich, Switzerland. Commissions have visited many heathen lands, and will make extended reports thereon to the Convention.

Needing a rest from the incessant strain of this arduous work, and to gain inspiration and information for future plans and labors, I am to attend as a delegate, representing the board, but without any expense to it, as I am making private arrangements.

ON MY WAY TO TWO STATIONS

A dollar for an Ohio pastor for Multigraph, and five from a lady of Newark, N. J., to start me towards the fourth station—a fireproof safe. I would be most happy if both could be secured before the end of this month. Send me your check TODAY. A MULTIGRAPH, A FIREPROOF SAFE.

Fred C. Klein,
Corresponding Sec.-Treas.
316 N. Charles St., Baltimore, Md.

A VALUABE REPORT FOR SUNDAY SCHOOL WORKERS

After a serious delay on account of the floods at Dayton, Ohio, the printed Minutes of the Third Annual Meeting of the Sunday School Council of Evangelical Denominations for the United States and Canada are at last available. This important report contains the complete findings of the Council, representing twenty-nine denominations, touching such matters as Sunday school standards, exhibits, lesson courses and summer schools for Sunday school workers, together with the reports of officers, sections and committees and a complete membership roll of the Council by denominations. The statistical table printed in the report shows that in ten of the twenty-nine denominations the Sunday school enrollment exceeds the total number of communicants in numbers varying from five to fifty per cent. of the total number of communicants. In the remaining nineteen denominations the number of communicants exceeds the Sunday school enrollment by percentages varying from eight to one hundred thirty. Altogether the eighty pages of the report are crowded with valuable information regarding Sunday school work viewed from the interdenominational standpoint. Pastors and Sunday school workers of evangelical churches can obtain the report by sending their application accompanied by ten cents in stamps to the Secretary of the Council, Henry H. Meyer, 150 Fifth Avenue, New York.

"AS YOU FAIL, CHRIST FAILS."

An interesting story is told concerning Capt. Luke Bickel, a noble Baptist missionary now laboring in Japan. Late one night a rough sailor who had been converted came to Captain Bickel to talk with him about one of his friends in whom he was very much interested. The Captain suggested sending a Bible to the man. The sailor said in substance: "The man does not need a Bible, for he is watching you. As you fail, Christ fails; as you live, so Christ is revealed to him."

What a tremendous meaning in this thought for every missionary! Thousands of eyes are turned upon him, and their mute appeal is saying in thunder tones to his conscience: "As you live the Christ-life, he succeeds; as you fail, Christ fails." How important for the missionary to stand in such an attitude toward the Master that he can say, like Paul, "It is no longer I that live, but Christ liveth in me"! Ah, yes! that is true of the missionaries. We all agree to it readily. But, brethren, it is just as true of us all here in the homeland.

THE CIRCUIT RIDER

God bless the man, the holy man,
Who dwells in homes of those
Who kindly shelter and provide
Him rest as on he goes.
From place to place, when foul or fair,
His flock he goes to meet,
And, gay or sad, he always has
A pleasant smile to greet.

At brother Goodman's house he stops
And stays a night or two,
But, next time when he comes to preach,
He visits brother Hugh.
And there's Aunt Mary, Uncle John,
And other people near,
Where he must stop and spend a night
A dozen times a year.

At preaching, nothing he can say
That sends forth light and cheer,
But from his lips the message falls
And rings out strong and clear.
He pictures this world's sinfulness,
Designs a plan for good,
Which is imbued with mental force
And fully understood.

Yet none but shares the common love
That's ripe within his soul,
Still, when the years complete and pass,
Some other takes control.
Assigned again to other fields,
He goes and works and lives,
But credit due him for his life
This cold world never gives.

Victor P. Hammer.

Washington, D. C.

THE NEEDLESS WORRY.

A little girl saw a picture of the fabled Atlas bearing the world on his shoulders. She noticed the strong man struggling under his heavy burden, his head bowed forward, his shoulders strained, his every muscle tense, his face and form showing signs of painful efforts and endurance, and her tender heart went out toward him in pity. "Papa," she asked, in anxious earnest, "why doesn't that man lay that thing down?" And her father's answer was, "Because he supposes that he ought to carry the world on his shoulders."

And his is a mistake that a great many of us are making. How many of the burdens that oppress us are burdens that we have no call to carry? We worry over matters that are outside of our sphere; and we are ready to sink beneath the weight of cares and anxieties that would better be left to Him who alone can carry them. Whatever we have to carry the Lord will give us strength to upbear; but there is many a burden which we would do better to cast upon the Lord, because it is His burden for us and not ours for Him.—Onward.

—Thirty years ago a young man startled England and his aristocratic acquaintances by refusing to inherit over six million dollars. He was the son of a brewer and had learned to disapprove of the ways in which the fortune had been created. The man was F. M. Charrington. Leaving his wealthy surroundings, he went to live in the most starving and degraded district in London. His object was to claim the outcasts as his brothers and to raise the underworld into hope and happiness by the power of love and religion. The story of his life is the story of the legion of men, women and children whom he rescued. The story of his life is told by Guy Thomas in a volume entitled The Great Acceptance, published by George H. Doran Company. It is the story of a modern St. Francis—of a man who has achieved the apparently impossible by his faith, compassion and courage.

Professor James Y. Simpson who holds the chair of Natural Science in Glasgow University made famous by the author of "Natural Law in the Spiritual World," is a nephew of Sir James Y. Simpson, whose fame rests upon his discovery of anaesthetics.

Professor Simpson was one of Professor Drummond's closest friends and became his biographer. Of his new books, The Spiritual Interpretation of Nature, published in America by George H. Doran Company, the Glasgow Herald says: "This book in a sense is the converse (of Drummond's work) and it might be called 'Spiritual Law in the Natural World'—a brilliant effort to discuss calmly and intelligently, and with remarkable fulness of knowledge, some of these great questions in the light of present day science, theology, and philosophy." Professor Simpson is a traveler as well as a lecturer and his earlier work, "Side Lights on Siberia" is quoted as an authority on many aspects of the subject.

The Catch-My-Pal movement which has done such wonders for Ireland—it swept one of the most intemperate districts free of drink in an incredibly short space of time—was created and organized by Rev. J. R. Patterson. The key to his success is simple—he has applied psychology to an evil largely psychological. Mr. Patterson's success has aroused much interest in this country and Temperance workers everywhere will be glad to learn that he is coming this May and June to lecture through the United States. His tour will probably open in Detroit. The full account of the origin and work of the Catch-My-Pal movement may be found in Mr. Patterson's book, "Catch-My-Pal," published in this country by Geo. H. Doran Company.

—Presbyterian Examiner: "Can it be true—it seems incredible—that New York City contains as many foreign-born whites as Baltimore, St. Louis, Boston, Philadelphia, Chicago, Pittsburgh and Cleveland combined? The figures given are for New York, 1,927,703, and for the other seven cities combined 1,943,405, or only a difference of 15,702. If these figures are correct, then we ought to be very merciful in our criticism of the moral and religious conditions in New York City. To handle two millions of foreign-born people, plus the large number of children of foreign-born people, is enough to stagger any city. New York is rising magnificently to the occasion. No city ever faced such a problem before, and no city ever made such large provision for caring for its polyglot population. Every big city knows something of this problem, and the faster the city grows the harder it is to deal successfully with its problems."

LEAN HARD

Child of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in my own hand, and made no proportion
In its weight to thine unaided strength;
For even as I laid it on I said,
I shall be near, and while she leans on me
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of mine own love. Here lay it down, nor fear
To impose it upon a shoulder which upholds
The government of worlds. Yet closer come,
Thou art not near enough; I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me? I know it. Doubt not then,
But, loving me, lean hard.

—Paul Pastnor.

There is no music in a rest that I know of, but there's the making of music in it. And people are always missing that part of the life of melody, always talking of perseverance and courage and fortitude; but patience is the finest and worthiest part of fortitude, and the rarest too.—*The Watchman.*

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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

Begun on page 5,

appreciative that we all felt that Children's Day was really worth while.

Our Baracas and Philatheas have an "Enrollment and Attendance" contest on now, to run through July. We shall watch with great interest the results.

S. W. Taylor.

June 24, 1913.

TABERNACLE CIRCUIT

Taberacle, Julian and Moriah have each held Children's Day service, and Shady Grove is preparing for it. The exercises were interesting at each church and the collections were good. Bro. Cecil's visit to us was a help and encouragement. Next Sunday is the Aged People's Day at Tabernacle. We have Children's Day, why not Aged People's Day? On the first Sunday in July we shall have at Tabernacle a service for the children. The parsonage has received two coats of paint, making here a rather interesting group of white buildings—a church, a parsonage and a school building. The rooms of the parsonage are being neatly papered, but the improvement which really adds most to the comfort of the pastor and his family is a porch on the south side of the building, covering the pump and the two doors on that side.

The Philathea Class at Tabernacle has recently placed on the walls of the church a neatly framed class certificate. During the rather severe electric storm on the 21st inst. our Julian church was damaged by lightning to the extent of one hundred dollars, the tower and vestibule being damaged most. Moriah is making some very interesting local history to be written and published later. T. M. Johnson.

SILER CITY CIRCUIT

Brother Cecil visited this circuit the 21st and 22nd of this month. His visit was much appreciated; more so perhaps from the fact that Brother Cecil and myself have long been special friends. Brother Cecil has thoroughly studied the needs of the conference circuits and pastors, and is giving the charges the benefit of his investigations as he goes from field to field. Whether the various charges and work in general are benefited or not depnds upon whether we want to be benefited or not. When he speaks of better financial plans and the working of these better plans, to my mind perhaps the greatest need in our conference today, everybody, in his mind at least, says, Yes, this is a good thing; but if those pastors and circuits and individual members who are in need of a better plan, and you are in need of a better plan if you are not paying your pastor at least quarterly and raising your general interests, still rest leisurely upon your old and inefficient oars, the craft will still remain adrift. And so with the other good advice that he gives. I believe that his visit on my work did good. His visit was much appreciated by each of my churches. Hoping that the winding up of this conference year will show an improvement over former years and hoping to see a number of the brethren at the summer conference, I am,

Yours in the work,

J. H. Bowman.

SUMMER CONFERENCE.

I have been asked to give the time for arrival of trains in High Point.

Trains from the north arrive here at 8:02 a. m., 12:55 p. m., 1:30 p. m. and 6:40 p. m.

From the south: at 8:52 a. m., 1:08 p. m., and 5:55 p. m.

From Asheboro and points in that direction: at 12:45 p. m. and 5:45 p. m.

The most convenient trains for all coming to the conference will be the noon trains. And it will also be much more convenient to get you to the Children's Home at that time in the day, so let every one come at noon on July 1st if possible.

Will you please drop a card to the undersigned as soon as you read this, stating what train you will come on?

Of course you will not expect me to meet all trains. I can and will gladly meet all the noon trains on Tuesday, July the 1st, and render any assistance possible.

Please send me the card stating when you will come, and we will do our best for you.

Fraternally,

A. G. Dixon.

VERY SORRY INDEED

Peter Slewfoot is very sorry, indeed, that he cannot accept the Chairmanship of a Round Table Conference on reporting poundings as suggested by our Editor. Peter is very tame and does not like to be made conspicuous. It is true it would afford an opportunity for the brethren to see and hear him. But, what if he should wield the jawbone of an ass and slay a kid?

That Summer Conference: More helpful, says one, than a Subdistrict Conference. It will be grand, I am sure—but difficult for some of the fellows to attend; —it costs money to ride on rail roads and even club house board sounds pretty scarey to some of us little 22 caliber rimfire fellows. Still, we would like to hear the large cannons roar and the Northfield bullets whistle; but I guess Peter will be unable to locate himself at that time. However, Peter would be more than glad to meet the brethren—but, at this time, Peter is very much like the old woman locating her daughter's exceptional talent:

Visitor—"They tell me your daughter has an exceptional talent."

Fond mother—"Yes, there is no doubt about that; but we have been unable to locate it yet; her music teacher says it is for painting, and her art teacher says it is for music."

Peter therefore is not able to accept a place on programme as offered by Executive Committee and now Chairmanship of the Round Table Conference on reporting poundings: other important business at that time. Peter also plans an Air-O-Plain Flight. This leaves him in the awful befuddlement of not being able to locate himself.

Brother Cecil says report regardless of Peter Slewfoot. Said he was sure Peter's appetite was aroused when he read of those hams. Ah!Mercy me! When he read of those hams—Peter just felt like the old darkey in the congregation when his pastor was telling the congregation of the good things they had to eat in heaven. Just as the preacher grew eloquent and mentioned bacon and beans, the old darkey over in the congregation just couldn't hold in any longer. He commenced to clap his hands, pat his feet, and sing, "I smell dem a-cookin' now; I smell dem a-cookin' now." And just as Peter smelt dem hams cooking and tasting so delicious, his taste was knocked clear out of his mouth by a long list of donors who had already been thanked half to death and made to understand that another would be greatly appreciated. Peter hasn't had much taste for ham since.

Why, if you paint a parsonage, build a church, get a pounding, report it—that is the thing to do. But don't make your report read like you have painted two when you have only painted one, or say hams when you only got one. It might be allowable, however, to report the size of hams sometimes. Peter has actually seen some hams that he could take in one hand and fling over the house; children could pitch quoits with them, and if Peter's taste were to return he could eat one for breakfast

and have a plenty if he could get a few eggs and a little lard to make some gravy. Once after I had read about two columns in a church paper of a great pounding, the enumeration table had been completely exhausted. Peter chanced to meet that brother soon after, when Peter mentioned that pounding. You ought to have seen that grin. He said, "I'll admit, poundings count for more in the newspapers than they do in the pantry.

Yes, you bet your life, Brother Cecil. Peter likes good things, of course he does, and only urges the cut-out knife and eliminate the enumeration table and the use of the simple rule of addition which to Peter's judgment would add to the interest of the report and pleasure of the general public.

Anon, Peter Slewfoot.

FROM LOCAL REPORTERS

Brown Summit M. P. Church.

We held our Children's Day service last Sunday at 11 a. m. Almost the entire program of our Childrren's Day was carried out. The children did well. The large congregation was delighted with the work of the children. The church and others responded liberally. The contribution was $25.00. The entire village was interested in the work. There had not been a Children's Day in this church in about eight or ten years.

W. H. Chilcutt.

Zion Church, Siler City Circuit.

Dear Herald Readers:

I am a little girl 12 years old, but thought I would write a letter to the Herald. We are having a good Sunday school, and we have a fine superintendent, Bro. J. H. Siler, and he is also my teacher. He is a good teacher, we like him. Our President, Bro. Cecil, was with us last Saturday, the 21st, and preached a fine sermon. We were glad to have him with us. Come again, Bro. Cecil. Our pastor was with him. We are always glad for Bro. Bowman to come. We think we have the best pastor at all. We are planning to have a Sunday school picnic; hope we will have success. I close with best wishes to the Herald.

Edna Lowe.

June 23, 1913.

BURLINGTON

Last Sunday was the regular time for the election of officers for the ensuing term of six months. The result was as follows:

Supt., J. G. Rogers: Asst. Supt., W. A. Hornaday; Secretary, C. E Hornaday; Asst. Secretary, W. E. Crutchfield; Organist, Miss Lula Foster; Asst. Organist, Miss Nellie Davis; Librarian, M. A. Coble; Asst. Librarian, C. B. Way; Supt. of Home Department, J. H. Boon; Asst. Supt. Home Dept., G. L. Amick; Secretary Home Dept., T. T Stafford; Asst Sec. Home Dept., T. E. Davis; Supt Cradle Roll, Miss Lena Lineberry.

These newly elected officers have our hearty co-operation and we hope that the School may prosper greatly under their supervision. The attendance last Sunday was 229 and collection $4.61.

The Re-union Day Service will be held next Sunday with one of the smallest classes to supervise the opening exercises. Every one is looking forward to a treat in hearing these children take the "old folks' part."

The Junior Philathea Class gave an ice cream supper on last Saturday night, but on account of the bad weather did not make a very large profit.

Mr. Eli Alexander, aged 74 years, member of our Sunday school and church, died Monday morning, and the funeral was preached Tuesday afternoon at 3 o'clock by our pastor. The deceased brother has been a member of the church for 52 years, and was a man of excellent Christian character. Two brothers, two sisters, and six children survive. The whole church and S. S. extends sympathy to the bereaved ones.

T. Paul Davis, Reporter.

June 24, 1913.

CHESTNUT RIDGE, ORANGE CIRCUIT

The Ladies' Aid Society met last Thursday P. M. at the church.

Our society is prospering and all seem to be very much interested in the work. We have 20 members. Our Sunday school is progressing nicely under the wise leadership of our Supt., Mr. G. F. Crutchfield. The attendance yesterday was 100, collection $1.50.

At 11 A. M. our pastor, Bro. Stubbins, preached a very able and instructive sermon on the subject of "Christian Religion."

We were glad to have Misses Willie and Julia Williams of Ringwood, N. C., to worship with us. They are visiting their sister, Mrs. R. C. Stubbins.

F. T., Reporter.

June 23.

FLAT ROCK

Rev. W. R. Lowdermilk, driving over from Kernersville on Saturday and stopping with Mr. J. B. Ogburn, gave us a fine sermon last Sabbath based on "The testimony of the Lord is sure, making wise the simple," using much of the nineteenth psalm.

It was a grand effort in support of the verity of God's word, giving the lives of many of earth's noble men as illustration, thus refuting agnostic and infidel. Surely this subject is timely in this age of higher criticism, and too much cannot be said upon it. But we believe no sincere child of God doubts his holy word.

To say we appreciate his sermon and the visit of his winsome wife and interesting family does not half express it. May he be a lever in God's hand accomplishing untold good, and at "eventide may it be light." He paid a noble tribute to our dear old church, saying, "There is not a minister in our conference that does not or would not like to visit Flat Rock Church." But we, its present membership, feel and are unworthy of this.

Mr. Paul Kennett is here, a full fledged graduate of Guilford College. We hope to hear from him in life.

Reporter.

SILER CITY

We were glad to have Rev. C. A. Cecil with us last Sunday. He preached us a splendid sermon, one that everybody enjoyed. Bro. Cecil has visited all the churches on this circuit.

We are expecting Rev. C. L. Whitaker to preach for us next Sunday a. m. and at night. Glad he is to be with us then.

Our Sunday school is growing and I hope it will continue to grow. We want to have a S. S. picnic some time in July.

G. E. M.

BETHANY, RANDLEMAN CIRCUIT

Last Sunday was Children's Day at Bethany. Happy were the little ones as they spoke their pieces and sang their songs and told of the needs of the little heathen children. In the morning we had Sunday school and about one hour of songs and recitations by the little ones. Collection $4.50. In the afternoon some recitations and a short talk by our pastor on the Orphan's Home. Collection $3.45. The collection in the morning will go to foreign missions; in the afternoon to Denton Orphanage. The children did well. Much credit is due our girls, Miss Florence Julian, Bessie Hays, and others. We have some as faithful girls in Sunday school as can be found anywhere. We are sorry to say Mr. Jesse Julian, one of our leaders in the singing, is very sick and could not be with us.

First of our special days was memorial and mothers' day; next children's day. Last but not least is our special meeting which will begin second Sunday in August. Brethren and sisters, let us pray that this may be the best meeting we have ever had. Pray for us all.

Theodosia Routh.

(Continued on page twelve.)

THE STORY OF GREEDY TOMMIE TOBEY

Nobody in the Tobey family liked to have company. It wasn't because they were mean and stingy, either, for all the Tobeys, big and little, just loved to make other people happy and comfortable. No, it was because Tommie Tobey had such dreadful table manners. All his brothers and sisters blushed rosy red for shame when any one came to dinner.

One day a carriage, drawn by two splendid black horses, stopped before the Tobey cottage, and Great-Aunt Sarah Stickney Stevens hobbled out. Mother had to hustle around and get dinner. She was so busy that she quite forgot to whisper to Tommie about being greedy. Poor Tom lost all his manners when he saw the good things on the table. He ate his chicken with his fingers, he gobbled up his ice cream, and worst of all, he leaned over and snatched a piece of chocolate cake just as Aunt Sarah was going to take it.

Aunt Sarah Stickney Stevens was very much shocked indeed, and smiled a most dreadful smile. When she was leaving, she said: "Tomorrow, young man, I'll send you a new brother, and you must let him eat with you every day."

"Thank you, Aunt Sarah," said Tom politely. Aunt Sarah looked at his greasy hands and at his face, which was dotted with currant jelly and chocolate ice cream, and smiled again. Then she went away, and all the Tobeys tried to tell Tom how ashamed they were of him.

"Huh!" said Tom, puffing himself out like a fat little pigeon. "Aunt Sarah is all right. She isn't going to send the rest of you anything, is she?"

All the little Tobeys looked at each other and wondered why Aunt Sarah Stickney Stevens had liked such a greedy boy. The next day, when the Tobeys were at dinner, Tom's present came. He jumped up and down with delight. He broke the string, threw it on the floor, tore open the brown wrappings, and threw them on the floor; and when he saw Aunt Sarah's present inside he grew very red, and was going to throw that on the floor, too, but father reached over and took it. "What did the mean old thing want to send me that for?" snarled Tom. All the Tobeys crowded around to look at it. It was a pig, a big plaster pig. In its mouth was a card, which said: "Ive come to eat with you, Brother Tom. Put me right beside your plate."

"Aunt Sarah is a wise woman," said father, and leaned over and put the pig down beside Tom's plate. "There, my son, we'll let him stay there until you learn to eat like a gentleman."

Tom cried and screamed and screamed and cried and didn't eat any dinner, but the pig stayed there. For three long weeks he stood guard over Tom's plate—breakfasts, dinners, and suppers. Every time Tom was greedy, father pushed the pig nearer Tom's plate. How Tom hated that pig! He hated him worse every day. Who could take any comfort eating while the pig was watching him? He began to eat slowly and take small mouthfuls and let the other children be served first. One morning when the Tobeys came to breakfast the pig had gone. He never came back.

Aunt Sarah Stickney Stevens says Tom has the best table manners of all the Tobeys, and gave him a silver dollar the last time she came to dinner.—Mary Davis, in *Christian Register.*

A TALE FROM WORDSWORTH

By Wightman F. Melton

GOODY BLAKE AND HARRY GILL—A TRUE STORY

One not knowing what had happened to Harry Gill would marvel at the constant chattering of his teeth. He wore waistcoats of duffle gray and fine flannel, at least three overcoats, and several blankets. He had on enough to smother nine men; but in summer and in winter, by day and by night, in sunshine and in moonlight, his teeth never ceased to chatter.

Harry Gill was a robust young farmer of Warwickshire. His cheeks were as red as the ruddy clover, and he had a voice like three men. His neighbor, Goody Blake, a poor old woman, ill fed and thinly clad, lived in a miserable hut on the northern side of a hill, remote from the sheltering green, where scrubby hawthorns trembled before the sea blasts and where the frosts were slow to melt.

All day long in her poor cottage Goody Blake worked at her spinning wheel; and although her work would not pay for the candle's light consumed, she continued at her wheel three hours after dark. Sometimes in England two poor old dames live in one small hut and boil their pottage at the same fire, but Goody Blake lived alone. It was well for her when summer came. Then during the long, warm, lightsome day she sat at her door and sang, as gay as a linnet.

Goody Blake would have counted her age as so many winters instead of summers, for every winter's day her bones shook with cold, her evenings were dull and lonely; and when, because of the cold weather, she went to bed, because of the cold bed she could not sleep a wink. As cold as she was in her cold bed, Goody Blake was always delighted to hear the blustering winter winds, for she knew she would find next morning twigs and boughs conveniently scattered about for her. Because of the scarcity of tufts and sticks, Dame Blake, well or sick, was never able to accumulate a pile large enough to warm her for three days.

Now when the weather became so cold that she could no longer endure it, and when her poor old bones were aching, and when there were no winds to blow down boughs or twigs for her, is it to be wondered that the most alluring thing in all the world to Goody Blake was an old hedge? It must be acknowledged that now and then, when her old body was chilled through and through and her very bones were cold, she would leave her scant fire or even her bed to gather sticks from Harry Gill's hedge.

Harry had long suspected Goody Blake of trespassing, and now he vowed to take vengeance on her if he could find her at his hedge. With this determination he often left his own warm fire, went through the fields, and there at night, in frost and in snow, watched for an opportunity to seize old Goody Blake.

One night Harry took his stand behind a barley rick around which he could peep and listen toward his hedge. The full moon was shining brightly, and the stubble was crisp with frost. Suddenly he heard a noise. "Ah, there she comes," thought he. Again he heard the same noise. On tiptoe he softly crept down the hill. Sure enough, just as he had suspected, there, like a witch in a play, was Goody Blake at his hedge. He stopped behind an elder bush and gladly watched her pull stick after stick until her apron was full. When the poor dame turned and started home with her load, Harry Gill sprang forward with a shout and fiercely seized her by her cold, lean arm. Holding her firmly and savagely shaking her, he cried, "I've caught you at last," and made many violent threats.

Dame Blake, who had made no reply, let the bundle fall from her lap and, kneeling on the sticks, upheld her withered hand, Harry still grasping her arm, and prayed:

"God! who art never out of hearing,
O may he never more be warm!"

Thus prayed Goody Blake under the cold, cold moon; and young Harry, having heard her prayer, turned away sorrowful of heart and as cold as ice.

All the next day, with gloomy face, Harry Gill went about complaining that he was very cold. He wore an overcoat, but it made him no warmer. On Thursday he put on another, and before Sunday he had three; but it was impossible for him to get warm even when he had blankets pinned about him over the coats. Still his paws and teeth clattered like a loose window shaken by the wind. He became

very lean and took to his bed in a fortnight. All who saw him said that no matter how long he lived he never would be warm again.

Harry Gill spent his remaining twenty years in bed, covered with many blankets and with a sieve over his face from an insane fear of the cold air. In bed or out of bed, he never again uttered a word to any one, young or old, but always muttered to himself: "Poor Harry Gill is very cold." And day and night, in bed or out of bed, his teeth continued to chatter.

"Now think, ye farmers, if you will,
Of Goody Blake and Harry Gill."

(*Note.*—Wordsworth gives this as a true story because he found the incident in Erasmus Darwin's "Zoonomia," volume iv., pp. 68, 69, edition of 1901.)

NONE THAT GREW THERE

During a lesson on the animal kingdom the teacher asked if any one could give an example of an animal on the order of Edentata—that is, one which is without teeth.

"I can," replied Tommy, his face beaming with eagerness.

"Well, what is it?" asked the teacher.

"Grandpa!" shouted Tommy.

A NEEDED ADJUSTMENT.

Over the telephone a worried voice addressed the proprietor of a small hardware store:

"Say," the speaker began, "I come come in your place today and bought one of them dollar alarm clocks, and you set her for me to go off at five o'clock in the mornin'. D'ye remember?"

"Yes," said the hardwareman. "I remember."

"Well," went on the other. "I've just found out that I don't have to get up at five o'clock in the mornin'."

"Glad to hear it." said the hardwareman, "but what do you want me to do about it?"

"I want you," said the customer, "to tell me how to unalarm this clock."—Onward.

HINGES

ON WHICH OPPORTUNITIES HAVE TURNED

(Reprinted from *Opportunity* for May, 1913.)

A good many years ago it was the custom of merchandisers to sell their goods at whatever price they could get for them. It was up to the clerk to get the best figure he could. Alexander T. Stewart, then running his first store in New York, saw the injustice in this method. As a result he instituted the "one price" system that is now universal. The idea proved the turning point in his career.

During the early part of the Civil War, while riding back to Washington from a visit to the army lines outside the city one of the party of men and women made the remark that some stirring war-song should be written to the tune of "John Brown's Body." Next day Julia Ward Howe, who had been a member of the group, sat down at her desk and in half an hour wrote the now famous "Battle Hymn of the Republic."

When Charles A. Stevens was making his first big splash in the Chicago merchandising field it occurred to him that there was no particular reason why silks could not be sold by mail. Consequently he went to his room and wrote out a small advertisement. This he sent to a magazine of national circulation. The advertisement itself cost but a few dollars yet it was the real turning point in Stevens' success.

John Cowley was once a butler in the home of an important financier of New York. The latter was in the habit of bringing other financiers home to dinner and talking over the stock market with them. On one of these occasions he told how he intended to buy in a lot of stock on the following day. The butler overheard the remark. So, first thing next morning, he drew out his savings and hurried down to Wall Street. There he bought in as much stock as his money would permit. An hour later his master—Jay Gould—sent his men into the exchange and began to buy. The market went soaring. A week later Cowley resigned his position and went to live at the Fifth Avenue Hotel. When he died he left an estate of a quarter of a million.

When William Jennings Bryan went to the Democratic convention at Chicago in 1896 he was hardly known outside his state. In fact he was at the time employed by a newspaper at a small salary as an editorial writer. At Washington, where he had been sent as a representative from his home district, he had not been a leader by any means. Yet at the Chicago convention a single speech—his famous "cross of gold" effort—gave him the highest honor within the gift of his party and started him on his wonderful public career.

A few years ago Henry Seager, a rancher on the big stock farm of John A. Reeves in Oklahoma got a notion that wheat could be raised in the dry land of that part of the country without irrigation. He told Reeves about it. "Well," said the latter, "you've been with me a long time, Henry, and if you want to make the experiment I'll make you a present of two hundred acres." Seager took the acres and began to grow wheat. Within ten years he was worth as much as his former employer and had increased his holdings to four thousand acres.

One noon a customer walked into the sales room of the National Cash Register Co. at Dayton, Ohio, and complained that there was no salesman to serve him. Hugh Chalmers, who at that time was office boy but who had pried into a knowledge of cash register mechanism, stepped into the breach and landed the order. That little accidental experience in the field of salesmanship gave Chalmers his first impetus towards the career that made him vice-president and general manager of the big concern a few years later and then carried him over into the automobile manufacturing field, where he is president of a six-million dollar corporation that bears his name.

A DREAM.

Once upon a time—oh, a very long time ago—there was a class with a member in it who used to defer preparing his lesson until it would either be too late or else it would be done so hastily that only a confusing idea would be gained of its main points. He complained of the class hour being dreadfully dull, of the uninteresting style of the teacher; of the temperature of the classroom—it was too hot or too cold, too drafty or too stuffy. Singular, but it was never just right. One night he dreamed, did that member, that he prepared his lesson thoroughly early in the week, and every day until Sunday came he was thinking about it and growing to understand it better and better. That Sunday, strange to say, he had a splendid lesson. The teacher was not prosy, the room was just right, and as for the air, he never remembered at all.

When this sleeping member awoke and reflected upon his dream which had been very, very real he decided that in order to reap a harvest of interest he must himself sow the seeds of interest and water them with abundant preparation.—Young Men's Class Weekly.

Healthful children are a national asset of great value; unsound and defective children are destined to become a national burden in adult life.

"That the religion of Jesus Christ brings a married couple nearer to each other, and brings more sunshine into all human relationships, is what the world expects and what the grace of God brings to pass."—*Christian Advocate.*

LEE'S CHAPEL, HALIFAX CIRCUIT

Children's Day was observed at this church last third Sunday. The children did their part well and those present seemed to enjoy it. The congregation was not as large as usual on Children's Day, on account of Children's Day and preaching elsewhere in the neighborhood. Brother Pritchard offered a banner to the Sunday school on this circuit which raises the largest amount in proportion to membership for foreign missions. He has not yet told us what the collection was.

Was sorry Mrs. Pritchard could not be with us on account of the sad death of her brother.

Brother Pritchard preached another of his good soul-stirring sermons in the afternoon. He also filled his appointment at the Fosburgh Lumber Camp in the evening.

Our Sunday school is moving along very nicely. Our revival meeting begins the 3rd Sunday in August. We hope to have the best revival we have had for many years.

Since our last report one of the best Christians in this neighborhood, Mr. N. E. Mabry, has passed away. He is greatly missed in all the churches. His greatest pleasure was working for the Lord.

A good member of our church, Mrs. Mary F. Odom, died recently. This church has lost a faithful member, one who was always willing to do her part. We sympathize with the bereaved ones.

L. K. D., Reporter.

ENCOURAGING WORDS.

More than twenty years ago it was my happy experience to recite on children's day a short poem at Mt. Pleasant M. P. church. After the service one of our splendid preachers of today spoke an encouraging word to me. His words have long since faded from my memory, but in some way they riveted an impression that years alone can never efface. They gave me an inspiration and an uplift whose weight and worth eternity only can estimate. By these kind words I have been made richer; without them I would have been made poorer.

The thought suggests itself to my mind that if a very few words of encouragement touch the heart, and help to mould and form the life of one little insignificant creature of God's, is it not our duty to encourage by kind helpful words, not only the children, but also the young men and the young women, the older men and the older women, who are struggling hard against the world, the flesh and the devil. Many a child is pining away for lack of kind words. Many fair daughters and stalwart sons have lost their precious hold on life, all because some friend has unconsciously withheld kind words of encouragement and cheer. Then there are the elderly people who are oftentimes oversensitive of the approach of age. They have their trials, their crosses, and their burdens. They imagine that their lot is the worst of all. Kind words of cheer would many times relieve them of sleepless nights.

Encouraging words! No words so sweet as those coming from the lips and heart of an open-hearted, friendly friend. Did you ever feel after you had done something bad—well, not so very bad, but you did wrong on the spur of the moment, and then repented—that everybody had forsaken you, and that you had not a friend in the world?

Another experience possessed your soul when a friend, either known or unknown, in passing dropped a few encouraging words into your ears, which were more highly prized than a garland of roses, or a cluster of pearls. May God help each of us to brighten the lives of others by speaking at all times words of comfort and cheer. Will H. Neese.

Elon College, June 23, 1913.

THE SELF-MADE MAN.

If there be one man before me who honestly and contentedly believes that, on the whole, he is doing that work to which his powers are best adapted, I wish to congratulate him. My friend, I care not whether your hand be hard or soft; I care not whether you are from the office or the shop; I care not whether you preach the everlasting Gospel from the pulpit, or swing the hammer over the blacksmith's anvil; I care not whether you have seen the inside of a college or the outside—whether your work be that of the head or of the hand—whether the world accounts you noble or ignoble; if you have found your place, you are a happy man. Let no ambition ever tempt you away from it by so much as a questioning thought.

I say, if you have found your place—no matter what or where it is—you are a happy man. I give you joy of your good fortune; for if you do the work of that place well, and draw from it all that it can give you of merriment and discipline and development, you are, or you will become, a man filled up, made after God's pattern, the noblest product of the world—a self-made man.—Dr. Holland.

—Bro. Raper writes that he has purchased for the new church in Reidsville a new clock, pulpit Bible, and Discipline, at an expense of $22.75, using the voluntary contributions of friends. This is given as a memorial of Bro. Raper's mother who died recently. Eighty-four people have contributed amounts ranging from 10 cents to $5.00.

—Rev. T. J. Ogburn was invited to represent Asheboro in the banquet Tuesday night given by the Interchurch Conference of Greensboro.

—Paul Kennett, son of Rev. W. F. Kennett, has been elected principal of the graded school at Guilford College. He is now in the summer school at the State University preparing for the work.

—Brown Summit comes to the front this week in its report of Children's Day. Good for this church.

—Herbert Ogburn, son of Rev. T. J. Ogburn, is graduated this year in the school of medicine of Johns Hopkins University, Baltimore. We expect him to make a very good doctor.

—The church supper last Friday night was largely attended and was much enjoyed. The pastor said it brought an encouraging revelation. Our people were asked to bring to eat what they would have at home, and the supper revealed the fact that our people fare sumptuously every day.

—Mr. John Hammer, of Asheboro, is to move to Raleigh to spend part of his time. He is general insurance agent for eastern Carolina.

—We are glad to hear that Mrs. W. F. Medearis seems to be regaining her health. She has been under the surgeon's knife twice.

—Miss Cora Totten, of Yadkin College, was in Greensboro last Sunday. She had recently returned from a visit to her brother, Dr. Totten, in Baltimore.

—Mr. Gurley Starr is down with typhoid fever at the home of his brother-in-law, Mr. Floyd Coble. He was never sick before, but seems to be standing this attack well.

—Gurley Coble, of Concord, visited relatives in Greensboro last Sunday.

—Mrs. Robt. Coble, of this city, is passing through a serious illness. Her life was almost despaired of for a time, but she seemed better at last report. Her daughter, Mrs. Donnie Knight, is also ill, having been confined to her bed for several weeks. We hope both will soon be much better.

—It is reported that President Wilson declines to renew the treaty of commerce with Russia except on the condition that Jews may be given the same freedom as others to enter Russia.

—A note from Bro. Bates tells that Rev. L. H. Hatley is seriously ill, having what may prove to be congestion of the brain. Let him be remembered in earnest prayer.

—Our church in Julian was struck by lightning one afternoon last week. The tower was badly damaged and door frames

splintered. Bro. Lassiter estimates the damage at from $150 to $200.

—Mrs. J. H. Pritchard was called to Siler City by the death of her brother, Robert H. Vestal, who died on the 14th instant.

—Dr. Klein has gone to the World's Sunday School Convention, but all requests for Children's Day supplies, etc., will be attended to by Mrs. Klein. Also all remittances should be forwarded just as though Brother Klein were at home, checks being made payable to his order. Mrs. Klein will see that all goes right.

AN APPRECIATION OF MRS. ANDREW P. ROBERTS

Her maiden name was Miss Elizabeth Albina Eller, daughter of the late Rev. Joe Eller.

She was born Oct. 13, 1849; converted and joined Mt. Zion Methodist Protestant Church at the age of 15; was married to Andrew P. Roberts October 12, 1874; was translated May 6, 1913; her body was laid away in the church yard at Clark's Chapel the following day. She was the mother of nine children. Five of them are living. Her father and mother had passed away many years before her.

Everybody knew her as "Aunt Bettie," just as they know her husband as "Uncle Andy."

The Bible was her one book. She read it incessantly. She did what it taught. She radiated its light in her home and church and community. Being ill for some three years, she exercised its patience all along. She was always faithful in church duties, attended its services, Sunday school, Ladies' Aid, prayer meetings. She was always good to the sick, nursing them, comforting them, doing other favors for them. She and her household were good to ministers and their families. The Shunamite woman and her husband were brought to the minds of the many ministers who received the unbounded hospitality of these good people. They have a room in their home they call the preacher's room. "Remember, your room is always ready for you," always came deep out of the hearts of these devoted people.

Her life was modest and unassuming, yet a great power in her influence for the right. She was a living witness for Jesus. Her loved ones know no wrong that she ever did. Her neighbors remember her as a woman who never did any one a wrong. She was deeply concerned for the salvation of her relatives. Her prayers and pleadings have borne fruit, since her translation, in the repentance of a big-hearted brother who had hitherto never accepted Jesus. She protested against her husband's praising her and requested him not to allow her to be spoken of too well after her translation. She never lost her hold on Jesus even in her irrational periods. Once she said to a minister, "My body is a wreck, but my spirit is all right." She had a clear vision of the glory that awaited her. Once she said, "Where are father and mother? I saw them here awhile ago." Her last words were, "Mother, come and go with me to glory-land."

On the day her body was laid away the church was filled with loving friends; sweet songs were sung; her pastor, Rev. L. H. Hatley, and Rev. C. W. Bates prayed tenderly and offered comforting words; the writer had the privilege of a word of tribute; the mound over her body was heaped high with flowers fragrant and old-fashioned. All came away with profound sympathy for her loved ones and with the resolve to live her life of service to their Lord and to mankind.

J. S. Williams.

Greeson

In loving remembrance of little John Smith Greeson, the two-year-old infant son of John T. and Donnie Greeson.

Little John was indeed a bright and sweet child given from the hands of God. He came a precious jewel into this home to knit together and gladden the hearts of his parents. Indeed, what a joy he was to his father and mother and grandfather and grandmother and all who knew him.

Indeed it made our hearts feel sad when on the 14th day of June the dear Savior came and plucked this beautiful flower from the garden of his own planting, that he might make it more beautiful and use it to his own glory. This precious flower has not withered, but has only been transplanted into the Garden of Paradise, where flowers never wither nor fade.

And, Uncle John and Aunt Donnie, should we love it less because of this transplanting? May the remembrance of his sweet little voice while he was with us in our home be a sweet echo of his sweeter chimes in his heavenly home.

"Cousin Lizzie."

—Last year the Southern Presbyterian Assembly attempted to amend the Westminster Confession of Faith so as to make it read "All infants dying in infancy, being elect, are saved." A majority, but not the necessary two-thirds, of the presbyteries voted for the amendment. This year the Assembly refused to resubmit the clause, but on its own authority, explained the clause in the Confession, "Elect infants dying in infancy are saved" as meaning "All infants dying in infacy are saved."

Swat the fly before he is born—in the manure pile.

DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Rock on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

REMEMBER THY YOUTH.

Amos R. Wells, has some splendid things to say along this line to every Sunday school teacher.

Age, as is often said and seldom believed is not an affair of the almanac, but of the spirit. You are as old as you feel. In Sunday school teaching you are as old as you make your pupils feel you are.

And that is half the charm. That is one evidence that they remember their youth. For what child does not want to be thought older than he is? What child is not intensely complimented by being addressed as an adult? How can you insult children more deeply than by saying to them, "Now, children"? I was greatly surprised at the popularity, in my Sunday school, a supply teacher, of a certain doctor of laws. He is well-known lecturer, on sociology, never known to talk ten minutes without introducing his hobby; yet he is called for persistently by even younger classes of the Intermediate Department. The reason is obvious on reflection: he never "talks down" to them; he talks up to them.

There is a further reason: he is friendly. He likes to talk, and is an interesting, easy talker.

And there is one more reason; he believes in the capacity of young people to handle large themes and think big thoughts.

When I was a boy, scribbling on every scrap of paper, the subject of my poems and essays were such as I should not now dare to approach: death, life, love, labor, eternity, heaven. I now write about lawn-mowers, and scissors and the lesson of the laundry.

Youth is essentially serious. Remember that, when you teach young folks. The bubbling froth of youth is only the curtain of spray that hides a very Niagara of feeling.

Couth is intensely eager about life, and any teacher that can tell the young folks of life will be their leader.

Couth is quick, scorning elaboration, soon wearied by wordiness. You will win the boys and girls if you are direct, simple, clear, concise.

Wouth is unconscious of its deeper self, while comically and awkwarldy conscious of its surface self. Appeal to what is deepest; let the surface pass.

Youth is joyous, yes; sprightly, singing, sunshiny. You will not attract the youth unless you also have these qualities.

In short, if you would win the young, be yourself, but be youthful!

In Conclusion.

A very successful teacher says:

Has he planned for the closing few minutes of the lesson period? Impressions gained then are frequently persistent in later years. As a boy, I had now and then a rare teacher who knew how to plan wisely for those closing moments. They may be as carefully planned for any other portion of the teach period. The plans will not always be carried out, but the teacher will be stronger for the planning.

If education is "causing another to know" and religious education is "causing another to know and be' what must the preparation be? Must it not involve both knowing and being on the part of the teacher? I have failed if I have not made clear that no small part of the teacher's preparation is to make his life a living message to his pupils which may be "known and read" by everyone.

One of the best ways we know to prepare the effective close and effective start and an effective continuation of the lesson is to join a Teacher Training class and pursue the course thoroughly. It will pay tremendous dividends to anybody who goes into it with determination. Start now. Remember the Board has an excellent book, Training the Teacher, paper 35 cts., cloth 50 cts. Send all orders to C. H. Hubbell, Adrian, Michigan.

That Small Class.

The small class need never be discouraged because it is small and it is never likely to attain any great size. If well organized it will always find work of some kind awaiting it. A class with a dozen members, each standing loyally by the pastor and the Sunday school superintendent, may be the strongest ally of the church and Sunday school. It is service and not size that gives the class its true value. There is room in the world of Christian effort for both the large and the small class. Both are sorely needed to combat the forces of evil that are everywhere rampant, and the class of any size that is living up to the plan and purpose of the whole Organized Bible Class Movement deserves and should have the heartiest support that the church can give it. It can be the strong arm of the church upon which the pastor can rely with a degree of confidence that brings joy to his heart.

Remember our Board will gladly send you free helps for starting a big or small class. Write for them today to C. H. Hubbell, Adrian, Michigan.

—"Well, Mariar," said the old man, as he got down from the wagon seat, where he had been patiently waiting, "did you see all the animals?"

"All but two," she said with a sigh, "I couldn't seem to find the carnivora and the egress. I expect they was the best part of the show, too."—Washington Times.

—The free list is greatly extended, as compared with the Payne-Aldrich law, and includes practically all footstuffs, such as breakfast foods, common table fish, prepared meats, bread, flour, boots and shoes, lumber, steel rails, bituminous coal, agricultural machinery and implements.—Evening Post.

The diet of a hardy race!—New York Times.

—American Methodists in southern Asia operate five strong presses in Lucknow, Calcutta, Madras, Singapore and Manila. They have also 166,000 young people in their Sunday schools. In the Philippines Methodist membership has now reached 40,000, with nearly 100,000 adherents in addition. There are 7,000 boys and girls in Methodist day schools in Malaysia, between Penang and Batavia. All the schools for boys are self-supporting and those of girls nearly so. The Java mission, founded by the Pittsburg Epworth Leagues, has now twelve American men and women in Chinese schools in the Dutch East Indies, supported entirely on the field by the Chinese constituency. These teachers are all engaged in mission work outside of school hours.

—A missionary, in writing the Congregationalist regarding the "Temple of Heaven," one of China's largest and most imposing idol temples, said: "To this temple the Emperor came thrice yearly to pray for the people, for rain, for good harvests, etc. Recently the government has allowed the people to use the temple grounds for a series of fairs. Permission was also given the missionary societies to hold Christian services here in connection with the fairs, preaching being done from a platform within the inner shrine. Streamers hang at the back, giving in Chinese characters the names of the various speakers and the days on which they are to speak. One banner gives the words of familiar hymns. The exercises are conducted under the direction of the five missionary societies at work in the city—four American and the London Missionary Society—but the speakers are all Chinese."

—American Advance: "What an opportunity is ours—with the liquor traffic thoroughly aroused, stung to mad reprisals, with our non-portisan friends at last catching the vision of national prohibition as the only goal worth striving for, and with the political atmosphere electric with ardent but unorganized impulses toward the public welfare—as we see and feel all this let us thank God for

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

5.0 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; 0. F. York, P. & A, Greensboro, N C.

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our part in the awakening and go forth to conquer in his name."

POTATO BUG REMEDY

A farmer of years and experience in this county tells us that if cedar or pine branches are laid between Irish potato rows, that potato bugs, if prevalent, will leave the patch, and if used after potatoes have sprouted, will never make their appearance. This is far preferable to Paris Green, the recognized potato bug exterminator.—*Forsythe News.*

Have Right to Fly Red Flag.

There has been a spirited contest at East Liverpool, O., between the patriotic societies and the Socialists as to the right of the latter to keep the red flag flying over their headquarters. Time after time the flag was torn down by indignant citizens and replaced by the stars and stripes and once Mayor Marshall ordered out the fire department to remove it. Each time it was taken down, the action was greeted by the cheers of the crowd, but each time also the offending flag was replaced.

Finally the Socialists appealed to the sheriff to protect them and the question was submitted to the attorney-general of the state. He confirmed the contention of the Socialists that since the red flag is not prohibited by law and is not the flag of any nation, it could lawfully be displayed. The decision had hardly been announced before a delegation mounted to the roof of the building and smeared the flag with black. The Socialists offered a reward for the offenders.

The feeling against the red flag is becoming so intense in some places that legislation on the subject is being enacted. Many of the Socialists of the moderate faction are urging that they should adopt some other emblem, and a yellow flag has already been adopted to some extent. The fact that the red flag is the emblem of the anarchists, syndicalists and other apostles of violence is what has given it its bad name.—Pathfinder.

—Anti-Saloon League: "Scientific investigations and experiments along various lines have finally established the fact that intoxicating liquors are no longer necessary for any purpose. For long years the mistaken idea that intoxicating liquors were essential for medical, pharmaceutical, sacramental or scientific purposes fooled the public. The great hospitals of the world, however, during the past twenty years, have largely done away with the use of intoxicants. Many of the greatest medical scientists of this and other countries have discontinued altogether the use of intoxicating liquors. Denatured alcohol is largely taking the place of spirits in the arts. Hundreds of drug stores have ceased to sell the stuff, the great chain of Liggett drug stores throughout the United States just a few weeks ago having published a large advertisement in the leading papers of the twenty-eight cities of the United States announcing that from that time forward intoxicating liquors would not be sold in any Liggett drug store."

—W. W. Landrum, in Biblical Recorder: "Salvation! O the height and depth, the length and breadth, the tremendous and stupendous meaning of that term! Salvation is the grandest thought of the Lord God almighty concerning us; salvation is the biggest word in the dictionary of the human race; salvation is the gloria in excelsis of redeemed spirits in the general assembly and church of the first-born, on high; salvation is of the whole man, body and mind and soul; salvation is to the fullest possible experience being salvation from darkness to light, from slavery to freedom, from hate to love, from fear to confidence, from selfishness to service, from littleness to largeness of aspiration and fellowship; salvation to right correspondence with all relationships being salvation to one's self, to one's family, to one's country and to the world; salvation that is exclusive of all that degrades and damns inclusive of all that ennobles human life; salvation in time and salvation in eternity salvation befitting such a God as ours!"

Unless your doors and windows are well screened, it will do little good to use the swatter. The swatter is all right to use to kill the few flies that get in despite the screens and your vigilance. But it is a waste of time and labor to use the swatter in the unscreened house.

In the United States the yearly waste of infant life is seen in about three hundred thousand (300,000) deaths in the first year. Most of this mortality is due to cruel ignorance.

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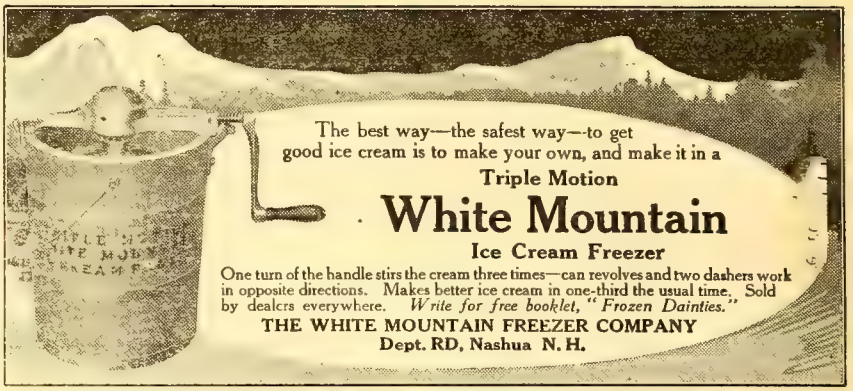
The best way—the safest way—to get good ice cream is to make your own, and make it in a
Triple Motion
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Ice Cream Freezer
One turn of the handle stirs the cream three times—can revolves and two dashers work in opposite directions. Makes better ice cream in one-third the usual time. Sold by dealers everywhere. Write for free booklet, "Frozen Dainties."
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This bank with its capital of $200,000, surplus $70,000 and stockholders' liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W M. Combs, Mgr. Sav. Dept.

A UNIVERSAL INVITATION

Come ye weary, heavy laden! Lost and ruined by the fall;
If you tarry till you're better, you will never come at all:
Not the righteous,—sinners Jesus came to call.

Let not conscience make you linger, nor of fitness fondly dream;
All the fitness He requireth is to feel your need of Him:
This He gives you; 'tis the Spirit's rising beam.

—Joseph Hart.

A NOVEL WAY OF CATCHING FISH

The natives of some of the islands of Oceania have an original way of catching fish. At certain intervals about 200 of them will assemble on the beach and altogether plunge into the water, each at the same time, carrying a branch of the cocoa palm.

At a given distance from the shore, says the New York *Herald,* they will turn toward it and form a compact circle, each holding his palm branch perpendicularly in the water, thus forming a sort of seine.

The leader of the party gives a signal and this living net approaches the shore gradually, in perfect order, driving before it a multitude of fishes.

Surrounded by palm branches many of the fishes are cast on the sands and others are killed with sticks.

—Peter Slewfoot intimates that he will not attend the summer conference. Emerson told the Millerites when they said the world was coming to an end, "I guess we can get along without it." If Peter won't come, we'll just have to get along without him.

—That July 4 may not witness any tragedy involving the maiming or killing of dear boys, will not parents have a care that boys do not run reckless risks? The boys will not think of danger. The parents must think for them.

—Sale of liquor to natives of the Kongo region has been enforced since February 1. Heavy fines are imposed for violation of the law.

—Dr. Louis Meyer is ill as a result of overwork and constant traveling. He is trying to regain health in a Southern California Sanatorium. It is much easier to lose health than to find it.

—A volunteer movement for home missions similar to that for foreign missions has been started. Students in colleges and seminaries sign the following:

"Unless God in His providence should otherwise direct, it is by hope and purpose, when my preparation is completed, to spend at least three years in some form of Christian mission service under the American flag."

FREE TUITION FOR METHODIST PROTESTANTS AT ELON COLLEGE

All minor children of Ministers in the Methodist Protestant Church and all persons preparing for the Ministry in the Methodist Protestant Church will receive their tuition in Elon College free of cost. Expenses for all other students very reasonable.

A college situated in the hill country of North Carolina with the best of moral surroundings. The very best influences thrown around the student and the very best care taken of all who attend the college.

Faculty of the best of teachers representing the culture of a number of the best American and European Universities. Diplomas of the college recognized by the leading universities of the country.

Buildings new and modern in every respect. New Gymnasium, Dormitory, and Chemical Laboratory. One of the best gymnasiums in the South. Chemical and physical laboratory fitted up after the model of the Johns Hopkins laboratories. All buildings supplied with hot and cold water, baths, heated by steam and lighted by electricity.

Young Ladies' Hall for girls who wish to economize in board, in process of building. All expenses reasonable.

Those who are contemplating attending school this coming year will do well to write for catalogue and full particulars to

PRESIDENT W A. HARPER,
Elon College, North Carolina.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—How can it be so warm so soon after being so cold?

—Dr. Tagg's son had an operation for appendicitis last week, but is reported as getting on comfortably.

—Pastor Clark, of the First Presbyterian Church, is in Baltimore for treatment. He has sciatic rheumatism.

—Rev. W. F. Ashburn has been assigned to Haw River Circuit. He was unanimously asked for by the quarterly conference.

—It is proposed to form a union of the white races of the world (Europeans and Americans) for defense against immigration of other races.

—Drs. Klein and Hubbell as well as Dr. Wilbur of our church gave gone to Europe to attend the World's Sunday School Convention in Zurich, Switzerland.

—Wouldn't it be a good thing for Rev. Peter Slewfoot to conduct a round table at the summer conference on the question of reporting poundings? It would at least afford the brethren an opportunity to see and hear Bro. Slewfoot.

—We congratulate our Winston people on their entrance upon the task of building a new church. We know this requires courage and faith and self-sacrifice, but the end justifies all this. God's cause demands our best and the church building that will best serve the spiritual end is the building to be desired.

—Grace Church people are to have a picnic supper tomorrow night at the church. Four five-minute addresses will be made by the chairman of the board of stewards (W. W. Hunter), S. S. Supt. (T. A. Hunter), president of the C. E. Society (Dr Hartsell), and the pastor (Rev. R. M. Andrews). A large attendance of our people is hoped for and an enjoyable evening expected.

BIBLE TEMPERANCE

Next Sunday is temperance Sunday in the Sunday schools. It should be made clear that Bible temperance is something much greater and better than mere abstinence from alcoholic drinks, great and good as that is. Bible temperance is self-control in all things—not simply in the matter of drink. The man who eats too much is intemperate in the Bible sense. So the man who sleeps too much or who talks too much or who allows his temper to get the better of him.

Temperance is sometimes defined as the moderate use of things lawful and total abstinence from things unlawful. Bible temperance goes way beyond that. It has reference not simply to a man's conduct in relation to the things about him, but it is concerned also with the man's motive. The truly temperate man is not simply the man that acts prudently with respect to the things he has to deal with, but he is a man who has a high purpose in view; who controls himself with a view to the attainment of a high end. This end is higher and greater than mere bodily health and comfort, which are enjoyed by the temperate man. It is a moral and spiritual end. The man who is temperate in the Bible sense is temperate because only thus can he be his best self, rise to the height of his spiritual opportunities. He keeps his body under for the sake of his soul. He knows that carnal desires war against the soul. He knows that he must deny himself that he may realize his better self.

Instead of saying, "Let us eat, drink, and be merry, for tomorrow we die," he says, Let us live the true life, whether we eat or not. If both lives cannot be realized, let us sacrifice the lower to the higher. Let us live the life of the spirit, the true life of the soul, and let all things be subordinate thereto.

—Judge Pritchard made the closing address to the Baptist Young People's Convention at Thomasville. His subject was "The Duty We Owe as Respects the Moral, Spiritual, and Intellectual Development of the Community."

—Ex-Senator Palmer, of Michigan, who was president of the World's Fair at Chicago in 1893, has just died after a long illness.

RECEIVED ON BROTHERHOOD CALL NO. 16

Revs. T. A. Williams, D. R. Williams, G. F. Millaway, J. H. Bowman, T. E. Davis, S. W. Taylor, D. A. Braswell, $3 each.

The time limit on this call is up. But if others want to pay it will be accepted and their membership carried. If any intend doing this I wish they would do so at once. I am going to settle this account in just a few days. I want to make this settlement final.

J. A. Burgess, Sec.-Treas.

—Rev. J. D. Andrew, of Burlington, has been elected president of Catawba College, of the Reformed Church.

—Bro. J. Norman Wills went to Wrightsville Beach on Tuesday to attend a meeting of the Merchants' Association. Mrs. Wills accompanied him.

—Prof. M. H. Holt has gone to a sanitarium at Clifton Springs, New York, for treatment. His health has been declining for a year.

—Henry A. Page, ex-railroad man, delivered the commencement address at the East Carolina Training School. His subject was "The Bondage of Precedent."

—Mr. E. P. Wharton, one of our most public spirited and best-to-do citizens, has accepted the position of assistant health officer. He will devote himself especially to the exxtermination of flies, and will serve without salary. He proposes to see to the enforcement of the city's laws requiring clean premises.

—Mrs. Dr. Hartsell of this city has made a discovery—as most discoveries are made, by accident. She turned the hose on some new potatoes and when they came forth from their bath, they were not only relieved of all clinging soil, but behold! they were relieved of their skins also, and ready for the pot.

—Arthur Ross has moved his family to Greensboro for the summer so that Mrs. Ross can take osteopathic treatment for an injured elbow. Two years ago the bones were broken in a fall. She has gone to hospitals in Greensboro, Salisbury and Philadelphia, and employed eminent surgeons and spent hundreds of dollars, and is still a sufferer. Seemingly slight causes sometimes result in great troubles.

A PLAIN MAN'S SOLUTION OF A PLAIN MAN'S PROBLEM.

In The Methodist Protestant of March 12, there appeared an article under this caption: "A Plain Man and the Higher Criticism." Here is the plain man's problem: "To understand how a higher critic can be a sincere believer in the Bible and a reverent worshiper of Jesus Christ as the Son of God." The author of the article, in a letter to me, expresses the belief that there is a solution of the problem and that I can give it. At his request, and because I believe, with him, that there are many "plain men whom a solution of this problem would greatly benefit and gratify," I offer this solution.

The solution of this problem requires the consideration of three factors: The plain man himself, the higher criticism, and the nature of Christianity. A full discussion of any one of these factors would require volumes, but for the purpose which we have set before us, three articles must suffice. In the first, the plain man will be discussed; in the second, the higher criticism will be discussed; and in the third, some of the essential elements of Christianity will be briefly stated.

What is a plain man? This question is not easily answered, but for our present purpose it will be sufficient to point out a few of his characteristics. Broadly speaking, the plain man is the man of average attainments. The typical plain man is the average man. Though the plain man may be found in gradations considerably above or below the average man, he can be found neither at the top nor at the bottom of society. He is neither foam nor dregs. He is neither an ignoramus nor an intellectual expert. He is a man of common-sense, ripe experience, and mature judgment. His habits of thought and life are fixed and he does not like to have them disturbed. Whatever disturbs them disturbs him. He is, therefore, a conservative man. He looks with suspicion upin new doctrines and new methods. He prefers a holy priest with the law of Moses defending an established order to a righteous prophet with his new message attacking that order. He is certain that the preachers of the old doctrines have a message from God, but these fellows with new doctrines he knows not whence they are. Because he is a conservative man, the plain man gives stability to our institutions. He is both the moral and financial support of the church. He is the conservator of that which is true and good in the old. But like all other men he is fallible.

We are here concerned chiefly with the conservatism of the plain man. By conservatism we mean the disposition to cling to old forms as opposed to new. It should be understood that what is very old in the history of thought may yet be very new to a certain circle of hearers or to a given generation. The fatherhood of God is a doctrine as old as the Bible, but His sovereignty as taught by Augustine and Calvin and their followers obscured it until within the last few generations. Justification by faith is an old doctrine, but to them of the sixteenth century it was new. The Bible is an old book, but each time we read it there comes to us a new meaning. Much of what is called new truth is, in fact, old truth rediscovered. It should, also, be understood that much of that which is old to a given generation is, historically, very new. To some in this generation the class-meeting seems to be very ancient, but Methodism is not yet two hundred years old. The "mourners' bench" is not as as old as the class-meeting. Camp meetings are but a little more than one hundred years old. The mid-week prayer meeting originated within the first half of last century. It is not therefore, what is old in fact, but what seems to him old, that the conservative man cherishes. It is not that which is historically new, but that which seems to him new, that he is inclined to reject.

There are two classes of reasons for this attitude of conservatism. There are, firstly, certain elements in old views and their relations which secure their support; and there are, secondly, certain elements in new views and their relations which repel, and tend to cause their rejection. Each group of elements requires examination.

The number of those adhering to the older views is always much greater than the number of those accepting the new. The children of any generation receive religious truth from the mature people of their times. What is taught has, by the teacher, been correlated with the facts of experience. To the extent in which the experience of the children resembles that of the teacher that is taught will be in harmony with their experience. Such teaching will be woven into the children's whole view of life, and unless contradicted by some latter experience is almost certain to become a permanent part of life. At first the children accept what is taught on the authority of the teacher, but a system of thought developed through ages of study and experience is sure to have in it much to commend it to the thoughtful. Besides, the teacher has at his command well-tried arguments in support of his teaching. The result is that only the most active and powerful minds will depart from what they have been taught. There are but few such minds. It is a rare thing that two men of the same generation make the same discovery. Almost every new truth has, but a single teacher. Vast multitudes teach the old.

There is a natural inertia of thought. Mental habit, like any other habit, resists change. Of the few to whom the newer views have been presented after the older have been accepted, it is likely that but a small proportion will change their views. Of course, if all minds were constantly and actively logical, such would not be the case. But very few minds are thus rationally active. In those spheres of life which occupy their time and energy most directly, men are more actively rational. But even within those spheres the men who, by logical thinking, improve on the ideas and methods transmitted to them by others are the exception. The more completely religious instruction becomes interwoven with all the principles and ideals of life, and the more seriously religious views are applied to conduct, the more certain it is that any considerable change of religious conceptions would involve for the most earnest religious persons a mental revolution, a recasting of the whole outlook upon life. The tendency to restrict such a revolution is very strong.

Ths intellectual inertia is greatly strengthened by emotional inertia. Religious views affect the emotional ties which bind men to persons, human and divine. The whole strength of these emotions opposes any change which may seem to reflect upon the object of these emotions. The first class of such emotional ties is that uniting the individual with his friends, his kindsmen, and his forefathers. To discard a belief which has been earnestly held and defended by some hero or saint whom I honor, some friend with whom I have the most intimate and affectionate relations, seems to be a reflection on his judgment and mental powers, if not on his character. The more noble the nature, the more it revolts from such disloyalty, and the stronger the motive to distrust the newer view. The second class of such emotional ties is that existing between a man and the object of his devotions. For example, most Christians have been taught that God is omnipotent and that with Him nothing is impossible. It therefore seems irreverent to ask whether God can make a stone so big that He cannot lift it. Calvin was so possessed by the idea of God's sovereignty that the doctrine of man's free agency could find no place in

his system. Men very naturally resist any doctrine which seems to lower God's position or diminish the glory which belongs to Him.

Where the origin of the older religious views is obscured there is a general tendency to conceive them as, in some way, having a superhuman origin. They are supposed to have the authority of God behind them. Consequently the newer views are regarded as opposing God, contradicting His Word, or denying His veracity. Hence they are abhorred and feared by the pious, and looked upon as traps and snares, the more dangerous as they are the more reasonable. This feeling exists in all degrees, from the sorrowful disapproval of one who is thought to be mistakenly teaching what is different from God-revealed truth to fanatical persecution of the man who dares to "blaspheme God" by teachings contrary to the popular religion. To a certain degree this attitude is to be found in almost every age and among almost every people. It was a very important factor in the opposition of the Jews to the prophets and to Christ. "We know that God spake unto Moses; as for this fellow, we know not from whence he is." This feeling is sometimes manifested in ludicrous ways, as in the case of the woman, when the minister began to read from the Revised Version of the Bible, indignantly left the church, saying that if the King James Version was good enough for Paul, it was good enough for her.

Either beliefs occupy a peculiar place in memory. Even when they have been subsequently supplanted by newer beliefs, in periods of great excitement, strain, passion, weakness, sorrow, pain and frequently in the dying hour the older beliefs are apt to return to their original place in the mind. Illustrations of this fact are common enough. The principle of the Roman Catholic Church that in the first seven years of a child's life it can imprint its doctrines so firmly upon the mental nature that they will be practically ineffaceable, is a recognition of the fact. The earlier beliefs were accepted with a whole-heartedness and perfect faith which, from the nature of the case, cannot be given to the latter ones. Then, too, the earlier beliefs are associated with the most optimistic and innocent period of life, and with those memories which are most vivid and most dear in later years. There will, therefore, be a glory and strength above the earlier forms of belief which only in rare instances can be equalled by later forms, however sincerely they are accepted. Besides, the latter will seldom be so harmoniously adjusted, or so intimately interwoven with the general views of life and its interests and affections, as the earlier. Hence the frequently preponderating power of the earlier forms.

Evangelists who preach the old doctrines are generally more successful than those who preach the new. For this there are two reasons. The enthusiasm, confidence, and energy of a man in preaching his beliefs will be commonly in proportion to the degree of assurance with which he holds them, and this is almost necessarily greater in the case of one who holds without change the faith first presented to him. The man who has never admitted any doubt or question with regard to his faith will be more intense than the one who recognizes a measure of truth in doctrines which he does not accept and a measure of error in doctrines which at first he accepted unreservedly, and who admits the possibility that some elements in the faith which he still holds may be mistaken and have to be abandoned when fuller light shall come. The note of certainty is a most valuable factor in evangelism. In addition to the note of certainty there must be the stirring of emotions. This can best be done by awakening memories of the past. The memories of early life, the period of innocence, and unquestioning faith, are most effective. With such memories the old doctrines are intimately associated. The new doctrines do not carry us back so far in memory, and if they have been adjusted to our experience, it is usually to a much later experience. Hence in evangelism the old doctrines are much more effective.

From the above considerations it may be very readily seen why the conservative man clings to the old. Let us now see why he is inclined to reject the new.

New doctrines have the weight of popular prejudice against them. The minds of most men are preoccupied by the old beliefs. Almost everything which commends the old tends to discredit the new. The new cannot win a place beside the old without a struggle. Very often the new does not get a fair hearing. On such subjects so much is spoken and written that few have the time or competence to judge it all. Hence most men have to rely upon the judgment of others. Such judgments are not always either intelligent or impartial. It is often enough to condemn a teaching that it disagrees with some familiar conceptions. Sometimes a man's views will not be considered because of the denomination or school or persons with which he is associated. In other cases prejudice is aroused against the opinions of a writer because of some eccentricities in his character. Anything, in fact, which can be said against a man from any point of view may be sufficient to prevent his ideas from receiving attention from those who would otherwise consider and perhaps accept them.

Men of well-balanced and sober judgment are likely to be repelled by the temperment and character of those who defend and those who readily accept opinions while they are new or because they are new, and to reject the opinions out of distaste for their adherents. This may be illustrated by considering various classes of people who are predisposed to accept the new.

Thoughtless and frivolous people are apt to be attracted by the new and to accept it solely because of its novelty. Such people have no serious occupation or view of life. They desire to be entertained by novel things, whether in the material or in the mental world. They are most attracted by those teachers, those churches and that literature which have a reputation for novelty, or heresy, or liberalism. If a preacher of the newer views avoids the name of innovation, he will hardly draw hearers of this class, however new and radical his views may be. On the other hand, the man who advertises his radicalism will have a train of novelty-seekers, though at bottom his teaching may be innocuous and even commonplace. This helps to explain the weakness of liberal churches and the ineffectiveness of sensational preaching. The people just described will not sacrifice money or time, or strength to assist in propagating the faith which they assume so easily and hold to those who are earnestly trying to do their duty and make the world better.

Erratic people are prone to accept new doctrines because they seem to promise the satisfaction of some need which the old has not met. Just because the older churches, doctrines, and methods are adapted to the average, the normal man, they frequently fail to meet the peculiar needs of the abnormal. Consequently ill-balanced persons of all sorts are likely to leave conservative surroundings and to consort with circles in which new ideas are welcome, and especially where satisfaction seems to be offered to their individual bent. The mystic will be attracted by Theosophy; the sick, by Christian Science; those who have an appetite for the supernatural, by claims of special revelation from God and the power to work miracles; the seeker for industrial and social reform, by the church which gives special attention to that subject. But of course the ordinary man feels uncomfortable in the society of

extremists of any sort, and is likely to avoid that which pleases them just for that reason.

The newer doctrines are likely to be accepted by the young and immature. Why this is so may be easily understood from the preceding discussion. But because of the limitations of knowledge, experience and judgment which belong to their age, they cannot have the broader outlook which preserves the truth in the old forms of thought which they reject. They are usually more impressed by the contrast between the old and the new than by their agreement. They go to extremes in their zeal for the new and their repudiation of the old. They are very likely to be impatient with the "old fogies" who refuse to see the new light. Such young people, to a certain extent, misrepresenting the newer conceptions, just as they fail of sympathetic understanding of the older, arouse in more mature minds both reasonable objections to their views and prejudice against those views, and alienate some who might otherwise be more hospitable to new doctrine.

Frequently self-interest is involved in one's opposition to the new. Manual labor is prone to oppose the machine that would displace it. The tendency is for public school teachers to look with disfavor upon any change of methods or standards that would disqualify them. Capitalists as a rule object to any change of the economic conditions under which large fortunes were accumulated. Vice does not like to be disturbed. It is a severe tax upon the goodness of many old men to give place to more efficient young men. Many intelligent youths will refuse to take counsel of the old because the acceptance of that counsel would involve some unpleasant change. Sometimes the most violent opponents of the new are the young who cannot readily adjust themselves to it and are unprepared to use it. Some of those who contend most earnestly for the old-time religion are young ministers who have very little knowledge of the real old-time religion. Some of them identify religion with some system of thought, form of worship, peculiar religious experience, or methods of church work with which they have been familiar from early youth, and call that the old-time religion. That is good enough for them, hence the good becomes the foe of the better.

Finally, new doctrines tend to unsettle faith. When they are recognized, they either displace the old or require a readjustment. In either case, there follows an unsettled condition of mind. Almost every great intellectual awakening has been followed by a period of skepticism. Every new truth has had to fight for recognition. Monotheism, Christianity, Protestantism, Arminianism, and Methodism were once new. With what resistance they met from the established order they who know history are familiar. The conservative man loves peace and resists change. Any new doctrine, therefore, which disturbs his peace of mind or necessitates a change is to him unwelcome.

We cannot dispense with the conservative man. We would not, if w ecould. We love him because he loves the old truth. We would love him more, did he love all truth, both old and new. That is what the true conservative does. We have not yet fully comprehended God's Word. Much of the Bible has been misunderstood. Has the limit of our comprehension been reached? If so, why study the Bible any more? Are we willing to have our misunderstandings removed? If so, why reject the truth that would dispel them? Every true disciple is still a learner. He is therefore continually coming into possession of new truths. So long as the Spirit of Truth continues to reveal to us the true meaning of the Bible, we shall bring forth out of that treasure truths new and old.—C. E. Forelines in the Methodist Protestant.

DEDICATION OF REIDSVILLE CHURCH

It was my privilege and honor to be with our faithful band in Reidsville for the dedication of their church on Sunday morning, July first. Bro. Raper and his people are to be congratulated for what they have done in a material way, and we may confidently expect great things of them spiritually.

I was agreeably surprised to find such a beautiful, well arranged, nicely furnished church building. Then, too, we have been speaking of it as our little church in Reidsville. But it is not little: for it will seat about five hundred people, hence will supply the need for our people there for several years, except possibly for Sunday school rooms.

The church was filled with people, who seemed eager for the gospel, at the dedicatory service.

It was a glad day for the writer, and especially was it a glad day for Bro. Raper and the forty-five Methodist Protestants who have joined him in his efforts there, and also for many others around Reidsville who have longed to see a Methodist Protestant church there. The church is well located, and is easy to get to from any part of the town. The late Rev. Geo. S. Kernodle, and his faithful wife, who is one of the most noble workers the church has, made it possible for our people there to have this beautiful churchr. Bro. Raper, I am sure, will give the facts and figures at the proper time.

It feel that it was a great day for all Methodist Protestants who participated in the services, and others seemed to enjoy the day very greatly.

The church and furnishings, free of all debt, were presented by the pastor, and the writer had the pleasur of dedicating them to the services of God.

Yours for the Master,
A. G. Dixon.

WOMAN'S BOARD OF HOME MISSIONS IN PITTSBURGH, PA.

At the Annual Meeting recommendations were made for the N. C. Branch of Home Missions to continue their orphanage work, and allow dues and all funds raised to be used for the Children's Home. The other Branches to aid in the Pine Ridge School and evangelistic work for the mountain people of Kentucky. A whirl wind campaign was put on to raise funds to complete school building at Pine Ridge and build a dormitory. This was in charge of the Pittsbrugh Branch which was organized during this annual meeting, Mrs. Jas. H. Gordon, 236 W. Dilbridge St., Pittsburgh, Chairman of Committee, and Mrs. McCracken Secretary.

Dr. Chas. H. Beck, Secretary and Treasurer Men's Board of Home Missions, attended the meeting and gave aid and advice. The ministers of the various Pittsburgh churches also attended the meetings, and were much interested in the work which was being done by the women, and opened their churches on Sunday to them, allowing them to present the different phases of the work. Interest in Home Missions is growing. Men and women realize today more than ever before the needs along the line of mission work at home. It appeals to everybody, and there are many lines along which one may work and accomplish great good. Mrs. A. G. Dixon was re-elected president and was greatly honored for the faithful, efficient work she has done during her term of offic. Miss Alice Conway, Catawba, Ohio, was reelected Coresponding Secretary, also Mrs. Fred Neer, Mechanicsburg, Ohio, Treasurer. The next Annual Meeting will be held in High Point, North Carolina. Reporter.

To avoid malaria—don't sit on an unscreened porch late in the afternoon or at night, and don't sleep in an unscreened bed.

PRESIDENT'S APPOINTMENTS.

Piedmont, June 7th to 8th.
Tabernacle, June 14th to 15th.
Siler City, June 21st to 22nd.
Haw River, June 28th to 29th.
Brown Summit, June 29th at night.
Anderson and Yarboro, July 5th to 8th.
Pensacola, Buncombe and Asheville July 10th to 16th.
Cadwell, July 18th.
Lincoln, July 20th.

Pastors on Buncombe, Pensacola and Asheville will please arrange plan best suited to the different fields, giving Asheville one Sunday appointment.

C. A. Cecil.

High Point, N. C.

NOTES FROM THE FIELD.

The 14th and 15th were spent with Bro. Johnson and his people on Tabernacle Circuit. Saturday, 11 A. M., I preached to a small congregation. The people were busy in the harvest fields.

We took dinner with Brother and Sister Merrimon Brown. Brother Johnson took me to Mr. Cecil Moser's where I spent the night pleasantly with him and his mother.

On Sunday A. M. he took me to see some of the neople in the neighborhood. At 10 o'clock we were at Moriah Church for Sunday school; there was a very good attendance and a very good interest manifested. The house was about full of interested hearers, and we had a good service, and this is always true when the people come to worship and serve the Lord. Some of the leaders in this church want to build a new church. Some want to add to the old one. The present church does not represent the ability of the membership, and if our people, not only in this community, expect to hold and retain our young people we must build and have good, neat and nice churches. A new church is what this community wants and needs, and I am hoping they will decide in favor of a new church.

Mr. Luther Shepard conveyed me to his home for dinner, and I fared sumptuously. At 2 o'clock Luther and I started to Tabernacle, and we arrived on time; a large congregation, and good attention given to the word. It was a pleasure to visit this field, having been the pastor so recently. This is one of our best fields, and a very strong field, if properly developed.

I visited Julian in March and they are moving along smoothly as usual. They have an ideal membership. They "do things."

I saw the parsonage had received a coat of paint and it makes the pastor's home look more attractive. I wondered why Brother Johnson or the reporters from Tabernacle Circuit had not reported that, and several other good and encouraging things from the charge. Let the pastors and reporters write up the good and encouraging things from the various fields regardless of "Peter Slewfoot." I know he likes good things. I venture to say, his appetite was aroused when he saw the statements in the *Herald* that some of the brethren were receiving hams and other good things.

Brother T. A. Hunter put me in Greensboro in time to come to High Point on train No. 35. He has my thanks.

Permit me to say to all the ministerial brethren in the active work especially, come to the Summer Conference, if you can do so. It will be worth so much more to us than our Sub-District Conference. If your name does not appear in the list of speakers, I am sure the Chairman will give an opportunity for others who have something to say.

Claim over paid.

June 16. C. A. Cecil.

FROM OUR PASTORS

STANLY

The meeting held in Albemarle a few weeks ago was a success. Rev. G. F. Millaway did all the preaching and made a fine impression. There were four conversions and five additions to the church. Four of this number are bright young people and bid fair to become strong pillars in the church. If the pastor could give more time to this point it would develop far more rapidly. This "in and out" work does not accomplish much in town.

Mill Grove seems to be doing better than usual. They have a good Sunday school and a lively cottage prayer meeting. They expect to hold a Children's Day service second Sunday in July. The pastor is nowhere treated more kindly than when among this people. Yesterday morning as I was leaving the home of Bro. Vernon Kiser he and Bro. Fincher almost filled the buggy with fine cabbage. We certainly appreciate all their acts of kindness. The new railroad passes right in front of the church about 150 yards away. About four or five hundred yards from the church towards Rocky River the depot has been located. This means that Mill Grove will likely soon become a thriving town. Our church owns about five acres of land here and it is most beautifully located. We must keep our eye on this point. Stanly has four live Sunday schools and each school makes a monthly donation to the Orphan's Home. We are expecting great things during the revival meetings.

We met a large and attentive congregation at Love's Grove yesterday.

Geo. L. Reynolds.

June 9, 1913.

BUNCOMBE CIRCUIT

We held our second quarterly meeting at Mt. Valley on Saturday before the second Sunday in May. Rev. W. A. Lamar preached at 11 o'clock, after which the usual business was transacted, all in good spirit. The nominees for delegate to Annual Conference are Brothers John Gill and Samuel Angel. The work is moving on, but quiet. We were glad to have Bro. Lamar with us at Democrat in our special meeting. He works for souls. His preaching was very good, but the unsaved seemed to still hold on to darkness rather than come out in the light. The church was revived. Bro. Casto from Pensacola was with us a few days and preached one time. Was glad to have Bros. Lamar and Casto with us. Brethren, come again.

We have six splendid Sunday schools on this work and our Terry's Fork, Mt. Valley, Mt. Zion and Clark's Chapel are truly alive in the Sunday school work. Last Sunday we were at Terry's Fork and we met the largest congregation of any time this year. After preaching we went to Brother Nelson Anderson's where we were welcomed, refreshing ourselves with a good dinner. We were glad to meet with his two daughters, Pansy and Augusta, who are at home on vacation from teaching. We were also glad to meet Bro. Carter's two girls. They also are at home from their schools. L. H. Hatley.

June 8, 1913.

REIDSVILLE MISSION

President's Appointments

Rev. C. A. Cecil will preach at Sandy Cross on Saturday, June 27, at 11 A. M. and at Bethany 3 P. M. same day.

Our meeting closed on Monday night after the second Sunday. Bro. A. G. Dixon preached three sermons and J. H. Moton did the rest. Our people loved their preaching and the old-time way. We appreciate their efforts with us. The churches were revived. Several reclamations, six conversions. I will open the door of the church next Sunday. It was our pleasure to have Brother Moton in our home during the meeting. It does us good to mingle with our preachers or ministers. We feel it was a benediction to our home to have this man of God with us. We hope both can come again. People of other churches said to me. It seems so much like home religion to come to your church. That did

(Continued on page eight.)

THE UNITED STATES, CALIFORNIA AND JAPAN.

By Walter K. Towers, A. B., J. D., of The Michigan Bar.

The wide publicity given to the proposal of the commonwealth of California to bar the Japanese from ownership of real estate in that state, the ineffectual protests of the executive heads of the United States and Japan, brings before us the complex form of our government. We all know that there is a national government and a state government. We have been told that the United States is supreme—yet as to just how far it is supreme is a matter that is not altogether clear to most of us. How is it that the state of California has passed a law denying to Japanese the right to own land within the state when the national government may have (though we have no evidence that congress has) entirely different wishes about the matter?,

The field of government is divided between the United States and the state. The United States has the powers given under the constitution which we have read and re-read as it appears in the back of school histories. The powers and capabilities given the United States under that wonderful document are the only powers in possession. It has no natural, inherent powers. Congress may legislate only concerning the the matters of which the constitution gives the national government control. The federal courts have jurisdiction only of questions involving the United States constitution, its laws, or treaties. The constitution gives to the United States the entire treatymaking power and bars the individual states from the realm of international relations.

As to all matters which the federal government does not exclusively control under the constitution, the state has complete and sovereign powers. The state is possessed of all the powers of government not denied it by the federal constitution. Thus we have two governments, each supreme within its sphere. When the two authorities come into conflict the state authority must yield, for the federal power is supreme insofar as it reaches. But in matters of which the federal government is given no control under the constitution, the state's power is complete. Generally the state has complete power to regulate its internal affairs. And so it is that we find the state prescribing who may own real property within its borders. Every state by its laws prescribes who may hold land.

One restraint that is placed upon the state is by the provision of the constitution that the treaties of the federal government stand upon the same plane as the laws of congress—they are the supreme law of the land, and if any provision in a state constitution or law is inconsistent with a federal enactment the measure of the state must give away. The state in making its laws must have regard for the treaties which the United States has negotiated with foreign countries. California was free to enact any measure she saw fit concerning the ownership of land so long as no provision of the treaty was contravened.

California's avowed purpose was to discriminate against the Japanese, who had begun to settle in that state in large numbers, acquiring the ownership of farm lands. With the Californians it is a vital question, a question of the kind of a man who is to be your neighbor, and the kind of children who are to go to school with your children. California did not wish to bar all aliens from owning land, for that would drive our foreign capitalists who are assisting in the materal development of the state's vast natural resources. The discrimination in the bill originally proposed was found in the phrase "aliens ineligible to citizenship" which aroused such strong protest from President Wilson and the state department as being offensive to a friendly nation. This distinction is the one which the United States has itself enacted into its laws governing who may become citizens. The right to become a United States citizen by naturalization is limited to "aliens, being free white persons, and to persons of African descent."

Thus, generally speaking, only members of the European races may become citizens of the United States. The courts do not view the Jap as a white man.The son of a German father and a Japanese mother was recently denied the right of citizenship. Chinese, Filipinos, and members of other of the yellow or brown races have repeatedly been denied citizenship under the federal law.

When the state says that "aliens ineligible for citizenship" may not own land it takes advantage of the distinction in the federal law and it means that members of all but the white and black races are barred. Other states than California already have such measures. The alien land law of Washington provides that "any alien, except such as by the law of the United States are incapable of becoming citizens of the United States any acquire and hold land," etc. The state of Arizona in 1912 enacted that "no person not eligible to become a citizen of the United States shall acquire title to land or real property," etc. Other states restrict all aliens, generally. The federal constitution contains a provision which prevents a state from barring the citizens of other states within the United States, for that document requires that there be no discrimination against citizens of other states within the United States.

The Webb Act, which California substituted for the measure earlier proposed, drops the phrase "ineligible to citizenship" yet preserves the same distinction and arrives at the same end in very much the same way, still relying upon the discriminations made by the federal law of citizenship. Under it all aliens eligible to citizenship may acquire and hold land in the same manner as citizens of the United States. All other aliens may acquire and hold land "in the manner and to the extent and for the purpose described by any treaty now existing between the government of the United States and the nation or country of which such alien is a citizen or subject."

Fortunately for California's purpose of barring Orientalists from ownership of land, the existing treaty with Japan does not extend to Japanese the right to own agricultural land. Under the terms of the treaty Japanese subjects are permitted to own "houses and land for residential purposes, factories, manufactories and shops." Another clause permits them to "lease lands for residential and commercial purposes." But the treaty does not extend to them the right of acquiring farming land within the United States and so the state of California is not required, by law, to give them any greater powers.

This is how California may pass a law that affects the relations of the entire country with a foreign nation, without the consent of the whole.

(Coppyright, 1913, by Walter K. Towers.)

—The proprietors of a newspaper in Siam have distributed the following notice: "The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of sombre. Staff has each one been college, and write like the Kippling and the Dickens. We circle every town and extortionate not for advertisements. Buy it."—Bedfast Daily News.

—"What's that? This piece counterfeit? Go on! It is dated 1833. If it were counterfeit, it would have been noticed long ago!"

IMPRESSIONS OF A TRIP IN A ZEPPELIN DIRIGIBLE.

People in Germany can now experience the sensation of making a tour by the air route. The huge Zeppelin steerable balloons that are employed in the passenger service are practically as comfortable and safe as any other vehicles. Of course these air ship journeys are still a novelty, but it will probably be but a few years till a person will think no more of getting into an aircraft to travel than of getting into an auto. It is only 20 years ago that the auto was fully as much of an experiment as the airship now is.

The following description of a trip in a Zeppelin, published in the Scientific American, gives as vivid an idea as possible of how it seems when a person takes his first ride in one of these up-to-date leviathans of the air.

It is the absolute novelty of the sensation that renders it impossible to imagine beforehand just how it feels to journey through the air in the ideal comfort and with the safety and speed which characterize a Zeppelin airship, says the writer The sensation is a combination of the distinct impressions; the bigness; complexity and self-sufficiency of this new world of ours, its complete detachment, and finally, its mighty powers.

Balloons, aeroplanes, smaller airships, cannot impress one so strongly. Their cramped quarters and moderate dimensions do not suggest such a "world in itself." Their progress is not so certain. They have the jarring and jerking characteristic of earthly locomotion. But in a Zeppelin one feels as if one were on another planet, circling through space on its prescribed course. One loses the sense of speed and at times might think himself still hovering in mid-air were it not that the picture below keeps on changing as frequently and quite as softly and smoothly as the floating fancies of a dream.

In the cabin there is complete absence of vibration and noise; for the hum of propellers and motors is as subdued as the rustling of trees and the softest speaking voice is distinctly audible. The motion would suggest the drifting of a spherical balloon were it not that the mind is very quickly impressed by the fact that it is not as aimless. Only when something in this floating panorama below tries to remain, do you realize, with a start, the amount of "brute force" (nearly 500 horse-power) that keeps your dream going.

If you see the locomotive of an express train with the piston-rods vibrating to and fro, gradually falling behind with its tail of waving handkerchiefs on a track that runs parallel to your course, you feel a sudden respect for the driving power of the great propellors fore and aft.

Later a flight of pigeons appears at a lower level, also going in the same direction. They hold their own only for a while—until they turn from our course. In the cabin the air is not at rest. A fitful breeze, just enough to remind you that you are flying, comes in occasional puffs through the windows, but even outside the air is sucked along by the huge hull and does not blow against the extended hand with force corresponding to the ship's velocity. But a hurricane sweeps into the exposed front car.

The pilot of the aeroplane meeting the "Victoria Luise" would behold the unusual sight of a man at the helm in the uniform of naval sailors wearing automobile goggles. Recently a transparent windshield has been fitted to the 'bridge.'' The crew of the big passenger Zeppelins last summer was partly composed of naval sailors and officers being trained to man the huge new airship of the navy. The peculiar character of the cabin, which on earth drew from among every visitor to the shed the simple exclamation, "A dining-car," appears only after the airship has ascended. After landing it seems to shrink into insignificance; but a thousand feet up in the air it feels as roomy and as gorgeous as a palace.

The passengers are housed as in an apartment. The aluminum gangway is folded against the wall, opposite the door through which you pass in entering the ship. In front you see the steward's little pantry, with a door opening into the long passageway to the front car and to the machinery and steering devices.

Looking up upon entering you "see heaven" through an endless tube, made of canvas and aluminum rings, forming an inclosed well up through the gasbag of the balloon. Closer inspection reveals a double flight of ladder steps fitted against the tube's wall. A short aluminum ladder is also strapped to the side of the passageway that can be locked to the lower end of the tube to complete access to the observation platform (practically a small deck) on top of the hull.

At the rear end of the cabin you pass again through a door to a floor of ribbed aluminum plates. Its right corner serves as a wash-room, its left corner is partitioned off for the wireless telegraphy. In the center another door opens into the rear passageway -an endless vista, reaching beyond the rear car to the hind-most point of the hull, where a man may climb through one of the round canvas-covered portions, and out over the frames of the rudders and stabilizing planes to make repairs, a thousand feet above the ground. An engineer is always sent to the porthole shortly after the ship has got under way to inspect the running of the rudders. A narrow path of ribbed aluminum, carried on low steps, forms the floor of the passageways.

In the shed the cabin looks a poor protection against the weather; of the six large windows on each side, the three in the rear are gaping holes. Those in front have such neat and practical panes of "cellon," that if necessary the rear ones could be at any time equally protected. But when the airship ran into a drenching rain there was not a trace of dampness or discomfort in the cabin. Looking through the paneless windows, one might see whole streets of water blown to the rear, but the wide overhang of the hull above and the speed of the ship, never permitted a side gust to blow any rain toward the windows. To notions acquired in houses or in railroad cars or ships, the airship's cabin seems protected by magic. It was a pleasure to walk through its length and to think that you were virtually "walking on air."

There is so much room that the upholstered willow chairs seem hidden on the sides and never in the way of people passing each other. It was thrilling to hear the footsteps far back in the "hold," hear the door open and then see an engineer from the rear car, in damp oilcloth emerges through another door and continue on this way to the front car to report at the "bridge."

There was coming and going of sailors (aerial apprentices), who complained how nerve-racking the "dreadful responsibility" made even their short shifts at the "wheels" (in an airship there is more than one helm). The strangest sensation, after all, was the "cruise in cloudland." It was a stormy morning; on the way to the air harbor, heavy showers poured against the windows of the street-car. The clouds were hanging low, torn into fantastic and beautiful shapes of all shades between black and white. After ascending, the airship was directly among them; several times it ran into them and all became gray outside and a peculiar odor was noticeable. When we emerged it was uncanny to see the dark masses float by at the level of the ship. But the cabin felt so homelike that any feeling of fear or dizziness was out of the question. Wonderfully reassuring was the fact that one had a "roof over one's head," even a beautiful mahogany ceiling

The sunlit landscape, seen from not too great an altitude and from a swiftly-moving observatory, was an experience so novel that no comparison will give a true idea of it. It is different from the view from a mountain because most objects are so much nearer, while from a tower or sky-scraper the lower altitude makes the field of sight comparatively limited. The determined swift movement of an airship gives the vista the same depth as from a high mountain, yet things appear much more distinct. The result of this and of the entire lack of such experience is a truly bewildering richness of vision, quite beyond the mind's power of grasp. The most familiar scenery appears disguised beyond recognition. Well-known buildings are the most useful clews to identification; then rivers, districts, ponds and roads. Forests, trees, hills, the outlines of towers, help but little. In an airship one realizes the first time how little we see in everyday life. Everything is pitilessly laid bare; secrets seem stripped stark naked. We fly over a village; it is still misty and we pass it quickly. Yet during these few seconds we can make an excellent guess at the fortunes of each inhabitant. We take in all the telltale marks about a stable and learn the number and condition of the stock inside. There is no hiding in a forest, the ground is directly visible between the trees and through the branches.

The airship's freedom from any fixed line of travel, except among high mountains, has a very unusual effect. The country through which this trip extended was quite familiar to the visitor, yet the airship took him for the first time to two never-visited cities around Frankfurt, which were touched on the "airline" as a matter of course, and just as early as the other ones which he had been. Even with present high fares, airship travel pays well for the foreign tourist who wants to get acquainted with a country. He sees as much of it in hours as otherwise he could get in weeks.—The Pathfinder.

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me good. Most people go to church to worship God. We will not take on to the city style while I remain here, and I hope it will always be known as a country church in town. C. E. M. Raper.

ANDERSON AND YARBOROUGH

President's Appointments:

Liberty Hill, July 4, 8:00 P. M.
Yarborough, July 6, 11:00 A. M.
Harmony, July 7, 8:00 P. M.
Fairview, July 8, 8:00 P. M.

W. A. Lamar.

ST. PAUL M. P. CHURCH

Since our last report there have been two conversions, making thirty-one conversions and six reclamations. Fifteen joined the church last Sunday and six others yet to join. We are glad that the Lord has blessed us here with a very encouraging revival. The work is His, may it be to His praise. G. F. Millaway.

FROM LOCAL REPORTERS

WINSTON-SALEM

A beautiful change has come over the spirit of our dreams, and we gladly write to tell the good news, as the contract has been awarded and the building of our new church is to commence at once, and the contractor promises to try to have it completed by October. The builder is of a responsible firm, and we are looking forward to the time when we are to have a handsome new church. This agreeable change was made possible by the untiring efforts of our pastor and a few unfaltering members (whose names we hope are written in heaven) and the cost when completed has been estimated at about ten thousand dollars, one-half of which has already been promised.

There are so many attractive features about our church here; one is that there seems to be more real spirituality in our services than any other in the city, and our music is always fine and inspiring.

Brethren and friends, will you pray that we may glorify God in our church work here. More anon. Reporter.

THOMASVILLE

On Saturday evening, June 14, at from three until five o'clock, Mr. and Mrs. J. W. Boyles entertained a large portion of our Sunday school (the whole school being invited) at their beautiful home in the western part of town.

The smaller children enjoyed themselves for a while playing games in the yard, while the larger ones were in the parlor listening to music rendered by several of the attendants.

Eight of the girls were busily engaged giving the correct names of a basket of leaves Mrs. Boyles had gathered, of different kinds of flowers, vegetables and trees. Miss Beulah Harris, naming the most, was given a nice box of candy.

Just before leaving, the children were served with ice-cream cones and cracker sandwiches and delightful cold drinks on the porch, while the married guests were invited to the dining-room, where refreshments were served by the hostess, assisted by Mrs. Johnson and Mrs. Williams.

After spending the hours pleasantly the guests returned to the homes, feeling much indebted to Mr. and Mrs. Boyles for their hospitality and kindness.

Was sorry indeed our Supt. and wife, Mr. and Mrs. Connell, were not present, for I am sure they would have added greatly to the pleasure of the occasion.

A Guest.

ROSE HILL, MONROE CIRCUIT

Our pastor, Bro. Stacy, filled his appointment Sunday morning, taking as his text, For what shall it profit a man of he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?

We believe this was the most interesting sermon we have heard Brother Stacy preach. Two new additions were also made to the church Sunday.

Our S. S. has not been quite as large as usual on account of much sickness in the community.

Our special meeting will begin here the third Sunday in July. We are expecting to have Bro. D. A. Braswell to assist our pastor in this meeting. We want to ask an interest in your prayers for this meeting. Ruth Chavis, Reporter.

BURLINGTON

Our S. S. attendance last Sunday was 212 and the offering amounted to $4.40. Our school is progressing nicely under the wise management of Superintendent Rogers. While there has been no great increase in the attendance for the past six months, yet the average attendance has been greater than the same period of time comparing with the first six months of last year.

The children are being trained for Children's Day exercises which will be held very soon, probably the first Sunday night in July.

We were very glad indeed to have with us on Sunday, June 8th, Bro. B. M. Cates of Florida, who spoke to the Sunday school very interestingly on the Sunday school lesson. He told of his Sunday school in Florida, the average attendance, etc., but said our school was ahead of his in the matter of average attendance, which speaks well for our school.

Next Sunday morning is the time for the election of officers of our school for the remaining six-months term of this year. It is hoped that a good attendance may be had, as the matter of selecting officers is a very important one.

The Ladies' Aid Society held a call meeting Monday afternoon at the parsonage. They are preparing for a church anniversary which will be held on Wednesday evening, June 25th, in the annex. It

s proposed to be of a social nature, and h addition to the sociable feature the nniversary will be celebrated by a special repared program consisting of a history f the church and addresses by ex-pastors. The Ladies' Aid Society will have charge f the exercises.

Bro. Davis, our pastor, preached at Glenn Raven M. P. Church last Sunday afternoon, filling Rev. G. L. Curry's appointment. Bro. Curry was called on to duct the funeral of one of his mem- rs at Haw River.

Miss Susie Stafford, who has been teaching in Henderson the past winter, is at home for the summer vacation.

C. B. Way,
June 17. Asst. Reporter.

MT. CARMEL, GRANVILLE CIRCUIT

Our Children's Day service was held last night, Sunday night, June 15. Really we think it was a success. Being a very beautiful night the congregation was unusually large. Some thought that the church could have been filled twice. The congregation, though many were standing, seemed interested and expressed their appreciation by a contribution of $9.50.

Next of particular interest with us is our annual picnic.

W. Polk Garrett.

PINE GROVE, OAK RIDGE CIRCUIT

Our pastor, Rev. W. R. Lowdermilk, filled his appointment Sunday with a very interesting and helpful sermon to a very good and attentive congregation. Our S. S. is progressing nicely. We are surely very glad that our Sunday school has increased so much in the last month or so. We will be glad to welcome any more who will come. It is the duty of us all, whether we are members of a church or not, to attend Sunday school every Sunday when not providentially hindered. I am sorry to say that there are several people, children especially, who could attend regularly if they only would. It is my earnest hope that they may see and correct their error in the near future. M. C. J.

June 16, 1913.

PINEY GROVE, UWHARRIE CIRCUIT

We were all disappointed Sunday because our dear pastor, Bro. Trogdon, could not be with us, as his health would not permit. We ask all the Christian people to pray that he may be restored to health, that he may go on and preach the Gospel.

We had a good prayer meeting, and the Lord did bless us. Oh! how good is the old-time prayer meeting! It binds our hearts together and makes us feel like praising the Lord and living near our heavenly Father every day.

Our Sunday school is still progressing nicely. We have on our honor roll eighty-nine. We are preparing to hold Children's Day service the fifth Sunday. We extend an invitation to the Editor to be with us and let us all pray that this may be the most bountiful year of saving precious souls. Turah Cameran.

CANAAN, UWHARRIE CIRCUIT

I will try again to write a few lines to this kind and welcome paper that comes to our home every week. We take several papers, but I would not give this paper for all of the rest, for when I sit down and can read so many good reports from all over this land, it seems to help me to live closer to our dear Lord, and that is one of the greatest things we are to do, to live close to our dear Lord and try to do the things that he would be pleased for us to do.

Our little Sunday school is getting on nicely and we expect to have a nice Children's Day the third Sunday in July. We still keep our prayer meeting up every first Sunday. We ask the prayers of the Christians. Margaret Ridge.

CONCORD

Bro. Suits is our pastor and we all love him and his family very much. He preaches some of the best sermons we have ever heard. His preaching is the straight gospel truth. We have good attendance at Sunday school. Our congregation at preaching is increasing each Sunday. We have an interesting prayer meeting every Wednesday night. The Ladies' Aid Society is doing a good work. May God bless Bro. Suits and his companion and sweet little girls, and make him a power here on earth for the upbuilding of God's kingdom. Wm. Earnhardt.

CENTER, ALAMANCE CIRCUIT

Children's Day was held at Center fourth Sunday in May. A large crowd was present and the exercises were enjoyed very much. A pantomime by Mrs. Rufus Curl who is deaf and dumb was very beautiful, the song being "Nearer, My God, to Thee." Collection amounted to $15.22.

Our missionary society met at the home of Mrs. Ed Lindley first Sunday in June. Our program was rendered and music was better than usual, as we had Miss Bessie Guthrie, one of our young girl members, with us. She has been in school at Guilford College. Our collection amounted to $1.29. We adjourned to meet next at the church second Sunday in July, at which time we are going to hold our Thank-Offering meeting. There will be two services and dinner on the ground. We are expecting a sermon by Bro. Pike on Missions in the a. m. and in the p. m. we will hold our service. We are anxious for a large crowd.

Miss Daisy Richardson is visiting her sister, Mrs. Causey, and is soon going to Piedmont to spend a few weeks. We miss her very much in our meetings and at S. S.

Mr. Web Lindley is at home now from Raleigh on vacation.

Annie Lindley, Reporter.

MT. CARMEL NO. 1, PIEDMONT CIRCUIT

Our president, C. A. Cecil, was with us the fourth Sunday in May and preached a splendid sermon. On the first Sunday our pastor, A. D. Shelton, preached a fine sermon. His text, The Lord is my Shepherd, I shall not want. I thought he explained it well. He surely does well for a young man. Hope he may never falter by the way and live to do much good. I like to give praise to any one trying to do good, and I believe in giving flowers to people while they are living and not wait until they die and then pile them all on their grave. We are getting along very nicely with our Sunday school. It is mostly the young children that come. I think the parents ought to come out more; it is more encouraging to us all. I thought Mrs. Thayer's letter to the young was good. I won't have time to praise all that write for the *Herald*, but I surely enjoy reading them all. I think every member of the M. P. Church ought to take the *Herald*. We get to hear from all the different churches, and I like to know how all are getting along. We can pray for each other and it keeps us encouraged to know some one remembers us in their prayers. I will close for this time with best wishes to all the readers of the *Herald*.

Mrs. S. J. Kennedy, Reporter.

LIBERTY HILL, ANDERSON CIRCUIT

Our Sunday school is progressing nicely. The average attendance for this year has been about sixty. Cottage prayer meeting seems to be doing good.

Bro. Lamar filled his appointment at this place Sunday morning and night. Night services was given to Christian Endeavor work. Organized with 47 members. Officers as follows: Romain Poole president, Danyam Pearson vice president, Joe Leonard coresponding secretary, Geddis Wood secretary and treasurer.

The home of Mr. Ren Pearson was made sad by the death of his mother last Saturday night. Romain Poole.

MILL GROVE, STANLEY CIRCUIT

Our Sunday school is doing very well. People are not interested in it as much as they should be, but we have a few schol-

(Continued on page twelve.)

THE STORY OF A HAT.

We were all sitting together one day talking about spring fixings, hats in particular. The most wonderful thing in the world happened: Each one of the four daughters of the Rev. Robert Hardy was to have a perfectly new summer hat!

If you had perpetually and perennially worn an older sister's hat, you would understand. This glorious certainty would never have been but for father's article on "Predestination."

When the editor of the Theological Review sent on the check, father took it at once to mother and announced firmly to what purpose it should be devoted. Mother was pleased as could be, but the girls were simply weak trying to grasp the possibility.

To be sure, we had no idea what "Predestination" meant, and had tried to decide which daughter should read the article and instruct the others. We told Pris it was her duty, being the oldest, but Pris said she was getting tired of that sort of thing and meant to strike.

Honor insisted that she would be only too glad, but we must remember that the next to the oldest daughter hadn't any brains. Even with the best intentions she could never impart the meaning to us, and we know that only too well

Luckily I had done the last stunt, so it had to be Alice.

We had just returned from Farnum on a tour of investigation, and we were talking it over with mother when Pris let a bomb drop in the camp. Now Pris is just as different from the rest of us as satin is from satine, but just let her beckon, and the world tumbles over itself to follow. Talk of Helen of Troy! But then she was bad, and Pris is as good as gold.

Pris had tried on a certain hat in Farnum, the like of which Drayton had never dreamed, except on one occasion. It wasn't conspicious, but, when Pris had that hat on, you couldn't think of anything else.

When Pris told us her intention, we all began to talk, but there was an air about her that made us realize the futility of argument.

Now the hat was a fine white chip trimmed with black velvet, some quills, and rosettes of white satin ribbon. It was simple as could be, but of a shape quite unknown to Drayton. It had unusual curves where Drayton headgear was either turned severely up or uncompromisingly dow When Pris put on the hat, there was no one else to be seen.

The Sunday before, Lotty Cheston had appeared in church wearing a hat rather similar. Lotty's aunt lived here, and members of the family are apt to appear at any time for week-end visits, but that wasn't why we were afraid to have Pris have one.

"Is it becoming?" asked mother, looking at me.

"She's the dearest thing in the world in it," I owned.

"Is it conspicuous or saucy—or—what is the objection, girls?"

"It's too pretty," said Honor. "It's so elegant and unusual it will set every one talking."

"Yes, mother, old Mrs. Green will be sure to say to me, "Milly, ain't that hat like the frivolous Cheston gal's? Don't they get such fashions from Paris?"

"Yes, mother," broke in Alice; "when I wore the chain grandma left me, Deacon Sumner took hold of it and 'trusted' I had the 'ornyments' of a 'meek and quite spirit.' That's what you get by being minister's children."

"Just the same I am going to have that hat unless mother objects," said Pris, with the iron of determination in her voice.

"I see no objetion," said mother, quietly. We all gasped and just looked at her.

"But, mother," said Honor at last, "we've been taught to think of other people first. It seems as if I never did anything because I'm myself; I'm a minister's child first."

"I don't believe you'll regret many of those things," said mother, "but there is a limit. You are really a human being even before you're a minister's child."

Honor gave mother a grateful look as if relieved to realize the fact.

"I think it just the right moment to tell a story, a true one, and about another hat, when I was a little girl." At the mention of a story we all brightened.

"Once when I was about nine," began mother, "it was decided that I was to have an entirely new hat. Perhaps you have some idea what my feelings were."

We all looked at one another and nodded. Didn't we know?

"I had settled what it should be—a fine white straw trimmed with pale blue ribbon and knots of big field daisies with their golden hearts and curling white fringes. Mother said it was excellent taste for a little girl, and I should have it.

"We had planned to go to town on a certain Saturday, but the Thursday before Aunt Sarah arrived.

"Now Aunt Sarah was an excellent woman, my mother's sister, and devoted to her. She was also fond of my sisters, but some how I could never get on with Aunt Sarah. Instinct told me that this aunt neither understood nor liked one her nieces. I'm afraid I was especi naughty whenever she made us a visi

"Of course Aunt Sarah went to F ton, too, and I had a presentiment of e ing evil.

"In the millinery department of principal store, we passed by a table lo ed with children's hats ornamented w trimming made of straw. I loathed th the moment my eyes fell upon the rious array. Aunt Susan paused glanced over the table. I pull their's hand and tried to urge her on

"'Mary,' said Aunt Sarah, "this just the thing! Already trimmed and usually durable.'

"'Mother! Mother! I don't want hat like that', I pleaded.

"Mother hesitated. 'We had decid upon blue ribbon and daisies,' she beg

"'Nonsense!' cried Aunt Sarah. 'H long would that child wear such a d cate hat? You just let me choose.'

"Mother looked as uncomfortable I felt, but I think she stood in some a of her sister. At any rate Aunt Sarah h her way.

"Girls, if you could have seen that ha It was a coarse, yellow straw, too lar for my little head. I felt as if a wa basin had settled down upon it. It w trimmed with ropes of straw trimmi gathered into a huge black and yellow sette at the back, then falling in t streams, each terminated by a large gre glass bead. It was further ornament by a straw bird of Paradise with simp malevolent glass eyes, and the tail crue scratched my tender little neck.

"The very sight of that hat was ha ful, and to wear it was a punishment. M own wishes had been set aside ruthless and a promise had been broken. I sh bitter tears over that hat.

"On Sunday for some reason that h was left on the parlor sofa. Now children were not supposed to go in that sacred room by ourselves, but I ma aged to steal in. When Sunday came was found that the head of the wonder bird was missing. It was laid to the c who had committed similar unholy dee The bird was moved, and I wore the h with a lighter heart.

"Curiously enough, that was a shor lived article of headgear. So many thin happened to it! First the glass bea disappeared, then the straw streamers b gan to ravel. Finally mother remove them and put on a band and some r settes of golden-brown velvet, which wa a comfort.

"In August Aunt Helen was marrie and in church I wore my white frock an a brand-new hat—a fine white chip

med with pale-blue ribbons and field daisies. The other hat was relegated to every-day use, and I am sure found its end on the rubbish heap that fall."

"Mother," said Pris, curiously, "tell us! What happened to that bird?"

"I never told my own mother until I was much older than any of you. Well —I stepped on it! I stepped on it more than once. When I had broken it, I carried the head up into the play-room and dropped it down between the mopboard and the wall. It is doubtless there now, as they plastered the room the next fall."

"What did grandma say?" inquired Alice with wide-open eyes.

"She said, 'I don't know as I can blame you one bit,' " said mother, triumphantly!

"O mother, you are such a dear!" cried Pris, jumping up to kiss her; and a great burden seemed to roll from us all.

"But Mother," said Honor, "you don't mean we are never to care what people say?"

"Not much," said mother frankly, "if you're quite sure you're right. We must have independence of soul as well as consideration for others. Take Mrs. Green. There are some things better worth remembering than her words. I can't forget how she came and helped nurse when Milly had diphtheria."

"And Deacon Sumner's given me many a ride, even if I haven't a meek and quiet spirit," cried Alice.

"I think you are making the application all right," said dear mother, smiling, and as usual having the last and best word.—Kate Louise Brown, in Christian Register.

ROSE, BIRD AND BROOK.

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed, but the selfish bud withered away.

"No, no," said a little bird, "I don't want to sing.

But when his brother soared aloft on joyful wings and sang with all his might, the little bird looked sorry and ashamed.

"If I give away all my wavelets I shall not have enough myself," said the brook; and it kept all its waters in a hollow place, where it formed a filthy little pool.

A boy who loved a fresh wide awake rose, a singing bird and a brooklet, thought on these things, and said:

"If I would be loved I must share with others all that I have."—Kind Words.

PLANNING THE MAID'S WORK.

"Don't dictate to your maid about times and seasons, insisting that she shall do a task at any one particular moment," advised a paragraph in a housekeeping journal. "'Straighten out the drawers sometime this week,' 'Clean that shelf in a day or two,' are far better than more exacting demands."

I agreed this mild suggestion sounded gracious and tried it accordingly, with the direct result that the drawer remaineed unstraightened and the shelf uncleaned until—well,to be exact, until I did them myself. The thing you set a definite day and hour for gets done, and no other does. Many a modern governor over the servant problem forgets that while the crude product of Ireland, Sweden and Nova Scotia easily possesses the brute strength required for the kitchen, the discretion for its advantageous application must come from another source. Bridget has the body, you have the brains. The average hired girl left to her own devices will wear herself out one day and loaf the next, Overtime labor in a straw-shop or cotton mill, followed by long periods of enforced rest, tells upon the health and consequent usefulness of the employee; why not in the kitchen as well? The foreman in the weaveroom or the finishingroom carefully lays out the work of each hand, the headman in the office determines just what letters his stenographer writes on a certain day and hour—why not equal system in our households?

Strive for as even a distribution as possible of the task of the week. For instance, washing day should spell simple meals, often set on by the mistress when only one maid is kept. Sweeping should be divided between Thursday and Friday, that it may not become burdensome. This will still leave Wednesday for odd jobs such as polishing silver or washing windows, and Saturday for baking and cleaning the kitchen. However, in swinging out from the Scylla of lack of system, beware of the Charybdis of ironclad days and hours. The maid who can never make muffins for Monday's supper, however short the bread supply, or sweep the spare-room on Saturday, whatever guest may telephone his prospective arrival, because these are washing and baking days, is a slave to ruts, and the family she serves in far harsher bondage.

Best results are obtained by writing out the menus ahead with directions for work. I once had a maid (oh, blessed memory!) to whom I could dictate at one time the details of meals for three days, when I expected company, and she never asked again or made a single error. "Don't you see, ma'am," she explained, "I know how hard it must be for a lady to keep telling and telling a girl, so when you go upstairs I just say it over and over to myself till I know it all." She was a high-school graduate. But why ask memory tests almost beyond our own powers when a written menu with necessary receipts or directions inserted and a list of rooms to be swept (or smaller tasks) costs us so little effort? Keep a coarse book with pencil conveniently tied on and take pains to write clearly. The advantages are manifold. Bridget soon learns to turn to her paper instead of shouting your name through the halls, interrupting precious morning hours at the desk or the sewing room, and, when errors occur, it is easy to fix responsibility by reference to said important document. Where lack of education makes this scheme impossible, you must just be resigned to constant repetition of directions.

Be sure, in any case, that all the materials are at hand to carry out your plans. Nothing is more trying to a maid than to collect stepladder, basin and cloths for the window-washing, only to find no Bon Ami in the house, or to get her flour all sifted for bread only to discover the yeast cake has been forgotten. In time she may be trained to supplement the mistress's memory, but after all, that isn't a green girl's job. Your head must save her heels and the nerves of the family at the same time.

Plan with as much regard to the girl's health as to your own engagements, with as careful consideration for her day out as for the day of your party. A good deal of trouble? Yes, but when your back is relieved of the literal burden oughtn't your mind to assume willingly a part of it. Remember your family has just as good a right to your brains as to Bridget's brawn, and one is just as necessary as the other to a well-ordered home.—Lucy Fairbanks Alvord, in Congregationalist.

—The Medical Society of the State of North Carolina will hold its annual session at Morehead City beginning Tuesday June 17th. A very interesting program has been arranged for the meeting and it promises to be one of the most largely attended and most valuable in the history of the Society. The State Health Officers' Association meets in Morehead City on Monday, June 16th. Every physician and every County and City Health officer is expected to be present.

Begun on page 9.

ars who are faithful and always at their post of duty. Our pastor, Rev. G. L. Reynolds, preached for us Saturday night, the 7th. The congregation was small and it was also small on Sunday on account of the rainy weather. We intended having preaching Sunday night, but it was rained out. We are expecting to have Children's Day the second Sunday in July. The S. S. Convention will meet at Mill Grove some time in July. Camp meeting begins as usual the third Sunday in August.

Nealie Fincher, Reporter.

NOTICE

The Halifax Circuit S. S. Union will meet at Eden M. P. Church on the fifth Sunday in June. There will be all-day service and some able speakers. Everybody invited.

Eli Bellamy, Chairman,
Lonnie Williams, Secretary.

DIED.

Jobe

On last Tuesday, June 3, 1913, at 12 o'clock, the soul of Levi J. Jobe passed into the great beyond. He had been in declining health for more than a year, but did not take his bed until the previous Sunday. All that loving hands and constant care of both physicians and loved ones could do was done, but none could stay the hand of death.

He was 61 years of age and had been a consistent member of Hebron church for something like thirty years, and was always ready and anxious to do all in his power for the church and the advancement of his Father's Kingdom. None knew him but to love him.

He leaves a widow, four children, seven grandchildren, three brothres, six sisters and a host of relatives and friends to mourn their loss. But our loss is his eternal gain. Not only will he be missed in the home but also in the church and in the community in which he lived. May the Lord comfort the bereaved ones and especially his lonely companion. May they ever strive to live as he did.

The funeral services were conducted from Hebron church the following day by his pastor, Rev. W. E. Swain, after whirh his body was tenderly laid to rest in the cemetery to await the resurrection morn. His grave was covered with beautiful flowers.

Dear father is gone, but not forgotten;
Never shall his memory fade.
But sweetest thoughts shall ever linger
Around the grave where he is laid.
Sad was the hour of parting,
Here he will come no more.
The chilly tide of death he has crossed;
The storms of life are o'er.
Dear father, we hope to meet you
On that happy golden shore.

Written by one who knew him.

Fulk

Mary Fulk, daughter of Frederic and Catherine Fulk, was born March 5, 1824, departed this life May 24, 1913, aged 89 years, 2 months and 19 days.

She professed faith in Christ and joined the M. P. church at Hickory Ridge about 60 years ago; she remained a faithful member until death. Aunt Polly, as she was so often called, had the best of attention from relatives and friends during her illness, but none could prolong her life, for God had called her and she must go, and it was indeed helpful to those who stood around her bedside, to know by her manifestations that she did not fear to die, but was ready, for it's so much easier to give our loved ones up when we know they have no fear.

Her funeral was conducted by her pastor, Rev. A. O. Lindley, and she was laid to rest in the burial ground of her church in the presence of a large number of relatives and friends.

June 10. Florence Sullivan.

Spainhower

Mr. Jacob Franklin Spainhower was born March 14, 1865, departed this life June 7, 1913, age 48 years, 2 months and 24 days.

Thirty-four years ago he joined the M. P. church at Mt. Zion, where he remained a faithful member until 1898 when he moved to Pinnacle M. P. Church where for fifteen years he has lived a most consistent member until death. He loved his church and cheerfully gave of his means to its support.

He was one who always filled his place at church if possible. Even though he worked at Mt. Airy for 6 years he seldom ever failed to meet his Sabbath school at his home church. His place in the choir was seldom ever vacant until he lost his voice about a year ago, but now he has joined the heavenly choir where music never ceases.

He was happily married to Mary A. Ward December 10, 1885, and their union was blessed with eleven children, two of whom preceded him to the gloryland, one girl and one boy. His wife, five boys and four girls survive, also one granddaughter, three sisters and a number of relatives. The children's names are as follows: Misses Daisy, Edyth, and Jennie, Messrs. Roger, Richard, Roy and John of Pinnacle, N. C., Mrs. R. S. Moser and Mr. Bernard Spainhower of Winston-Salem, N. C.

He had been in feeble health for a year, being afflicted with tuberculosis. All that his physician, family and friends could do was done but none could stay the cruel hand of death.

His death means an irreparable loss to our home and we mourn as we realize that we shall see him here no more. Yet, we rejoice in the fact that he told us when he was dying that it was all right with him, and that when our time has come to go he will be there to welcome us.

He cannot come to us but we can go to him, so we will not weep, for God who gave has taken away, blessed be the name of the Lord. While it is sad to give him up and know that we have no earthly father to guide us, we rejoice in the fact that we have a heavenly Father who will never forsake us and who has been with us during the sickness and death and has given us grace to sustain us in these dark hours of bereavement.

One of the largest crowds ever seen at this church attended the funeral which was preached Sunday afternoon at four o'clock by his pastor, Rev. A. L. Hunter, after which, the fraternal order of W. O. W. of Mt. Airy took charge of, and concluded the service at the grave with their very impressive ceremony.

The floral offerings were beautiful, being sent by friends from far and near.

He was a devoted husband and a loving father, and we pray that when our race is run that we may be an undivided family in heaven.

Oh father, thy gentle voice is hushed,
Thy warm, true heart is still;
And on thy pale and peaceful face
Is resting death's cold chill.
We have kissed thy marble brow,
And in our aching hearts we know
We have no father now.

His Daughter.

Wood

Jasper Newton Wood, son of Handy and Julia Wood, was born Aug. 11, 1842, and died June 9, 1913.

He was taken sick last August and has not been well since, though he did improve some and was able to be up and go about for a while. For the past six months he has been very sick and his suffering was intense. He had heart trouble and dropsy. Oh, how our hearts ache when we think of how he suffered, and of the many long nights that brought no sleep or rest to him. All that the loving hands of relatives, many kind friends, and a good physician, could do, was done, but he gradually grew worse until death came as a relief.

Gone, but not forgotten. With aching hearts we say good-bye till the resurrection morn. He said, "I am not afraid to die.

I dread it, but do not fear it." Oh, may God help us all to meet in a better world than this where sickness and death never come. One by one, we must all appear face to face with God, our tender, loving, merciful Father.

God knows my heart, He said. Oh, how we thank God that He does know our hearts. All the good intentions and resolutions for a better life and each secret holy thought are known and understood by a God of mercy, for "God sees not as man sees," but does look at the heart. In many ways, 'tis a death inexpressibly sad, and only God and time can heal the wounded hearts. Dear Christian friends, we need your prayers.

He served four years in the Civil War, was a member of Company H, 54th regiment. During the entire war he was never wounded. Surely God's loving, watchful eye and tender care protected him in the many battles of the war and he came home safe and uninjured.

October 12, 1868, he was married to Addie V. Cain, of Fayetteville, who survives him. To this union were born four daughters, all of whom are now living: Mrs. L. T. Johnston of Mebane, Mrs. J. M. Foust of Bethel, Mrs. Joliette Henley, who resides at the old home near Swepsonville, and Miss Daisy Wood of Graham; also one brother and one sister, and ten grand-children.

The funeral services were conducted by Rev. G. W. Holmes at Moore's Chapel, and in the quiet beautiful cemetery of that place he was buried. Many beautiful flowers brought by kind friends who had ministered to his needs in the last suffering days of his life were placed upon the newly made mound of earth beneath which lies the dear body of father so quietly and peacefully now.

"Oh Father, grant thy love divine
To make these mystic temples thine,
When wasting age and wearying strife
Have sapped the leaning walls of life;
Take the poor dust thy mercy warms
And mould it into heavenly forms."

His Daughter,
Inez E. Foust.

McBane

Bro. George McBane, "Uncle George," as he was frequently called, died at his home in Newlin Township, May 29, 1913, and was buried at Concord M. P. church the next day; aged 83 years, 4 months and 20 days. He leaves three sons and one daughter, who were present at his burial. His wife preceded him to the glory world several years ago. He had been confined for a long time and suffered a great deal from that dreadful disease rheumatism; but it is all over now. Before he was afflicted he was a regular attendant at Concord and was interested in the church. As a neighbor he was kind and accommodating, always attending to his own business and letting other people's business alone.

Resolved, therefore, That we extend to the bereaved children and relatives our heart-felt sympathy.

Second, That a copy of these resolutions be sent to the *Methodist Protestant Herald* for publication, and recorded in our church register.

G. W. Stockard,
J. F. Woody,
A. N. Roberson,
Committee.

DENTON HIGH SCHOOL

——OPENS SEPTEMBER 1, 1913——

DENTON is situated in the Piedmont hills of Davidson County twenty miles South from Thomasville on the Carolina and Yadkin River Rail Road. This Railroad connects us with the Southern at Thomasville and High Point on the north and with the Southbound at High Point on the South. About 350 yards west from the depot on Salisbury Street, nestling among a beautiful grove of oaks, is the home of Denton High School.

OUR COURSE OF STUDY prepares for any College, also for our State University. We give each student personal atention and do everything necessary for their comfort and advancement. A thoroughly competent teacher has been employed for the Music Department, and those who take this course will receive special attention. A High School Business Course will be taught free of charge as to tuition. Special work in Pedagogy for those who intend to teach.

FREE TUITION to ministerial students and children of the ministers of the North Carolina Conference. Cost of all necessary expenses for a year ranges from $115 to $145. We board students in good private homes. Indigent young men can get rooms and board themselves at actual cost. If any one wishes to pay a part or even all expenses by work, write the Principal for particulars. The school uses water from deep drilled wells with pumps, which eliminates all danger from germs in the water. Pure air, pure water, plenty of work; if these do not give health to the student, he will never have it. Write the Principal at Denton, N. C., for any further information.

GEO. L. REYNOLDS, A. B., *Principal.*

ELON COLLEGE AND METHODIST PROTESTANTS

Our Conference last fall visited Elon College and enjoyed the visit very much.

A number of our young people, including several of our young men preparing for the ministry, are doing their College work there. Mr. D. T. Surratt was a member of the graduating class there this year and Mr. H. M. Neese, Mr. Will H. Neese, Mr. W. D. Loy, and Mr. B. M. Williams are members of the student body who are candidates for the ministry.

The president informs us that Elon does nothing to influence our young people from Western Maryland. Our young people are advised to go to our own College first, but if that is impracticable because of distance to go to Elon.

This College shows its appreciation of its large and increasing Methodist Protestant patronage by giving us a Professor on its teaching staff in the person of Dr. T. C. Amick, who gives special attention to our young people who are enrolled there, whether of the ministry or of the laity. It also invites some Methodist Protestant preacher once each month during the College year to preach to the student body.

The College gives our ministerial students and the children of our ministers the same privileges that it gives its own people, free literary tuition. We advise our people who are to send to school within the State to investigaate Elon before coming to a decision.

Murphy-Jones

Mr. W. E. Murphy, now of Reidsville, formerly of Alabama, and Miss Laura Jones of Reidsville, were married June 12 at the home of Rev. C. E. M. Raper. There were a few friends present. They preferred a quiet home-like marriage. The ceremony was performed by Rev. C. E. M. Raper at 8:30 P. M. May they have a prosperous life, and so live together here that they may live forever together in that home above.

Progress is never blessed with the aid of the downward current.

LOST IN REVERIE.

I have my thoughts to comfort me—
To bring back olden joys;
Far through the vistas of the years
I go and meet the "boys,"
And gladly roam, in silent thought,
Back to my childhood toys.

And there I think, as when a boy,
Ere reason first began,
Of all the future unexplored,
And measure life's broad span,
There to behold the things I'd do
When I shall be a man.

I see the peaks of yonder *fame*
Where other men have scaled;
Along the highway I shall tread,
The ones who've tried and failed;
Yet, trusting in my manliness,
The *star* of *hope* I hailed!

I try, and plan, and falter not,
Which seems to fan my thirst;
But, when my riper years matured,
My vision-bubbles burst,
I rallied forth a man again—
Much wiser than at first.

And then I knew, perhaps too well,
That thoughts are often vain,
For, as the flowers bloom and die,
So pass they in their train;
Yet I arose, in youthful pride,
Some noble end to gain.

Victor P. Hammer.

Washington, D. C.

JUDGE NOT

I knew a young man
Quite some years ago;
He "rode the circuit,"
As 'twas called, you know.
The clime was fair,
And his friends were new,
But he soon had made
Of them not a few.
He moved right on,
Went in and out,
And did good work
Without a doubt.
'Twas his very first charge,
Not carried without pain,—
There's something to think of
Besides pleasure or gain.
But on one of those days
He made a threat:
What think you it was?
Listen, don't fret.
The ministry he thought to quit
In this hour of gloom.
I'll tell no more now
And hope not to soon.
But let me say he received
Kindness instead of censure.
Circumstances should be understood,
Or it's better not to venture.
To whet, cut and slash
Is not always wisdom;
There's a grander work
Than the butcher business.
We all have sorrows to meet
As sure as did he,
And can we not offer
A word of deep sympathy?
There's been many a cross
Too heavy to bear,
The strong and the brave
Find the heaviest share.
Then let's be careful
How we harshly judge;
We might be engulfed
When the billows surge.
Yes, there's a cross
Too heavy to bear,
But the All-seeing Eye
Can fathom our care.

WHERE ARE WE?

As a nation we have set ourselves up No. 1. Let us stop and look facts square in the face and ask ourselves where we are. Some will say that is a foolish question. It do not think so. It is a serious one if we look at it from all points.

The first and most important one is or should be: Where are we in the sight of God? Are we fulfilling the purpose for which God made us? Are we conforming our lives to his will and word to the best of knowledge and ability? Are we doing what the Son commands us to do? Search the Scriptures. Are all that claim to be in the vineyard of the Lord laborers or idlers? If laborers, should not works prove it?

Are we not drifting into idolatry? How much more of our time is spent in studying and planning how to gather in the perishing things of earth, than how to win souls for Christ.

You perhaps have some money. How are you using it—for God's glory and honor? How may sinners have you led to Christ, to the paths of righteousness? Will yours be a starry crown? Where are we in the sight of heaven? Are not our general deportment and literature such as to cause them to say, Physician, heal thyself. Is not our civil government retrograding in the eye of God and all just men? Are not our so-called wise men in our seminaries, colleges and synods denying the fundamental law of all just laws and thereby laying a foundation for the wrath of an allwise God to fall on us as it did on Sodom and Gomorrah? They did not believe that Jesus was the Son of God, nor do thousands of Americans believe it. Is it not a blot on America to license men to go forth in this so-called Christian land denying the divinity of Christ and advocating the doctrine of no future punishment for the ungodly? Enlarging their buildings that were erected for the worship of God by annexing rooms for moving picture shows or for any and all other lewd games they may feel disposed to engage in: and still call it God's house.

What influence for good can an ungodly man or woman have over another ungodly man or woman for the cause of Christ who are themselves indulging in ungodly practices? Are we as a nation serving ourselves, God or the devil? If we are serving God, let us cut loose from the devil. You say, you are not serving the devil, and at the same time your most earnest thoughts are about those things that as well as you are so soon to pass away. Can you look God in the face and tell him you love him better than all earthly things, when he knows your first and last and most earnest thought is about secular things, things that you worry about, talk about most, and strive most earnestly to obtain; desiring to know how much of this earth's good you can gather in, and keep out of prison and in favor of men of much means. We are not taking into consideration our facilities and opportunities we have of worshiping the true God as we ought; not feeling our responsibilities to God and man as we should.

Are we not under obligations to the Heathen? What sins are those indulged in by the heathen that are not practiced by the people of America? The heathen know not God; the people of America ought to know if they do not: but do they? If they know him, should they obey him? How dare we to claim to be what we are not? Can we claim to be an exemplary nation? and if not, why not? Why do we patronize, practice and advocate those things that God forbids? He says Whatsoever you do, do to the honor and glory of God; and whosoever honoreth my Father, him will my Father honor. Are we glorifying God when we withhold the gifts and honor due him; that we use these gifts for our aggrandizement and our comfort and temporal pleasures and sinful indulgences and expect to obtain the blessings promised by God, if we would love and obey Him?

Again, where are we in our own estima-

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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tion? When sickness and pain prostrate us, when going down the slope of time or rising in the bloom of youth, we look back and see how little we have done for God and his cause, and how little interest we have taken in the work of the Lord: how far short we have fallen in conforming our lives to our own words and solemn vows we once made to God, that by His help we would honor and obey Him and contribute of our God-given means when it was in our power to do so, in a way and at a time when sorely needed, by so doing fulfilling the purpose for which God created us. There are a faithful few who are trying to destroy the works of the devil. May the Lord continue to help them in their efforts to tear down the hold the devil has on so many who have their names recorded on some class book, that they may see the slippery ground on which they are standing, and whither they are going, and be enabled to lay aside all lusts of the flesh, such as idolatry, malice, hatred, envy, drunkenness, revelings, riotings and such like. For God says they that do such things shall not enter heaven. Thus saith the Lord, Do as I say and it shall be well with thee. T. R. T.

THE RURAL FLY PROBLEM.

In the country it is impossible to attack the breeding places of the fly. The prevention of flies, therefore, is out of question. The problem in the country is to kill the flies. The farmer cannot dispose of his stable manure every week or twice a week. The application of the following remedies, begun promptly in May and presently followed through the warmer months, will keep the rural home fairly free from flies:

Remedy No. 1: Buy one pint of formalin from your druggist. It will cost you about fifty cents. Keep it tightly corked. Every other day add two tablespoonfuls of the formalin to a half-pint of water; place the water, with an equal quantity of sweet milk, in saucers or plates about the barn. A crust of bread dropped into the plate will furnish something for the flies to light upon. Replenish the mixture in the saucers or plates every other day, or as often as necessary to keep some of the liquid standing in the plate or saucers. The number of plates or saucers to be kept at the barn will depend on the size of the building. The plates should be placed where the flies will easily find them, that is, in some well-lighted place. The amount of liquid is not sufficient to poison anything that might drink it. The mixture placed in a dairy barn was known to kill six quarts of flies within three days.

Remedy No. 2: Make a box 4 x 2 x1½ feet. Make the two sides of the box, which will be 4 x 2 feet, of eighteen-mesh wire screen; make the top, bottom, and ends of the box of any wood, preferably white pine; through the bottom of the box cut three round holes about six inches in diameter; over these holes, before closing the box, of course, fasten three cones of the same wire that composes the sides of the box; the opening in the little end of the cone should be about three-fourths of an inch in diameter; through either the top or one end of the box an opening with a sliding trap door should be made for removing the contents of the trap; tack two strips 18 x1½ x 1½ inches at the end of the box on the bottom, so that, when the box is placed upon the floor or level surface, the cone-covered openings in the bottom of the box will be about 1½ inches from the surface on which the box is resting.

You now have one of the very best fly-traps that can be made. Place the trap just outside the back door or near the window or door of the house where the flies congregate in largest numbers Place it close to where the slops are kept. Put sugar, molasses, clabber, or, best, when available, fish heads for bait just beneath the base of the cones. The flies in leaving the bait will fly upward towards the light into the cones and crawl through the small opening into the trap.

After a number of flies have been caught ignite a newspaper or some straw or grass and pass the trap through the flames and the wings of the flies will be singed. The sliding doors in the top or end of the trap should then be opened and the flies emptied out on a piece of paper and burned.—State Board of Health.

To be wise is to know the foolishness of much of your own wisdom.

The sun always makes rainbows through the cloud of grief if we look toward it.

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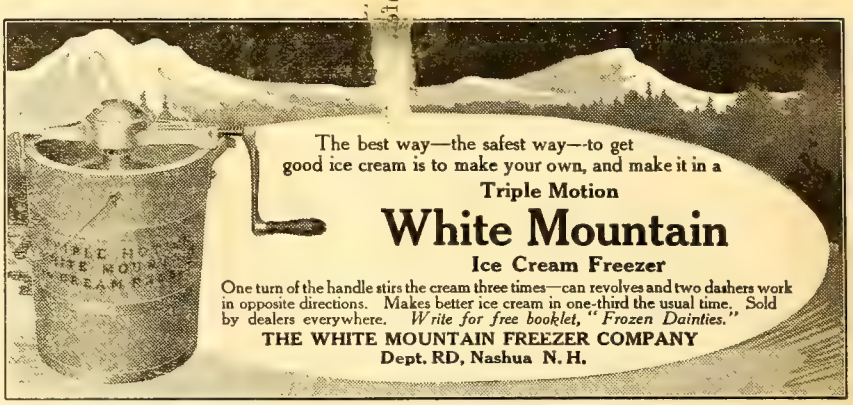
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—Asheboro has a new steam bakery.

—Mary McCulloch has returned home from the Cincinnati Art Academy.

—R. R. Ross, of Asheboro, is building a house for residence between his house and the railroad.

—Bro. Glasgow of Asheboro has moved to Greensboro, buying and locating on Douglas St.

—Bro. S. D. Troxler, of Richmond, Va., was in attendance at Grace Church last Sunday.

—Leon McCulloch left Greensboro for Pittsburgh on Saturday to resume his duties with the Westinghouse Electric Company.

—Bro. J. M. Stone came to church alone last Sunday. His wife and children have gone to visit Mrs. Stone's people near Raleigh.

—We were glad to have Bro. W. J. Jennings and wife, of Gibsonville, in Sunday school and church service in Greensboro last Sunday morning.

—Mrs. Julius Coble died last Thursday after years of confinement and suffering from rheumatism. In such a case death must be welcomed as a release to a person prepared for the change as we trust Mrs. Coble was.

—Black Mountain, situated sixteen miles from Asheville, N. C., and about four hundred and seventy-five miles from Washington, D. C., has been selected by the Methodists, Presbyterians, Baptists, Y. M. C. A., Y. W. C. A., and the Student Volunteer Movement of America as the most ideal place for summer Chautauquas. These five religious bodies own and are developing about nine thousand acres of picturesque mountain scenery and here world-renowned lecturers on religious subjects may be heard during the summer program. During the summer of 1912, between 5,000 and 6,000 visitors were present. The Methodist Colony has procured six hundred acres in a very desirable location and already two hundred lots have been sold to prominent Methodists. It is planned to erect a large auditorium.

—Dean W. P. Lawrence of Elon College has received the honorary degree of Doctor of Literature from Defiance College, Ohio. Two years ago he lectured in the Defiance College Summer School and this degree is given as evidence of his fine work at that time.

FREE TUITION FOR METHODIST PROTESTANTS AT ELON COLLEGE

All minor children of Ministers in the Methodist Protestant Church and all persons preparing for the Ministry in the Methodist Protestant Church will receive their tuition in Elon College free of cost. Expenses for all other students very reasonable.

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Faculty of the best of teachers representing the culture of a number of the best American and European Universities. Diplomas of the college recognized by the leading universities of the country.

Buildings new and modern in every respect. New Gymnasium, Dormitory, and Chemical Laboratory. One of the best gymnasiums in the South. Chemical and physical laboratory fitted up after the model of the Johns Hopkins laboratories. All buildings supplied with hot and cold water, baths, heated by steam and lighted by electricity.

Young Ladies' Hall for girls who wish to economize in board, in process of building. All expenses reasonable.

Those who are contemplating attending school this coming year will do well to write for catalogue and full particulars to

PRESIDENT W. A. HARPER,
Elon College, North Carolina.

—Dr. W. C. Wicker of Elon College Faculty will go to New York, whence on the 24th instant he will sail via the steamship Rydam of the Red Star Line to Cherbourg, France. After touring France, Dr. Wicker will go to Zurich, Switzerland, for the World's Sunday School Convention, to which he is a duly accredited delegate from North Carolina. After the Zurich Convention closes Dr. Wicker will tour Germany and England and reach New York on the return voyage August 11th.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Entered as second-class matter at the post-office at Greensboro, N. C.

A DRUNKARD'S FUNERAL.

By Rev. G. R. Williamson of Oakland. Maryland.

The scene before us is sad beyond all power of description. It is not my business as a minister to apologize for the mistakes of the dead man whose body lies in this casket.

"As the tree falls it must lie." Our limitations are such, and we see through a glass darkly, so that it is not always possible to tell how the tree falls.

It is customary to exalt the virtues of the dead, and to minimize their faults, while we exalt the faults of the living and minimize their virtues. God would have us do justice to both the dead and the living. We who are living demand justice if we are the object of criticism. Our demands are not so imperative if some one else is the object. Certainly, if the pale lips before us could speak we could only hear a mild demand for simple justice.

So I endeavor to approach the task before me, which is by no means a pleasant one, with a sense of justice to both living and dead. A man who himself must stand before the judgment bar of God to "give an account of the deeds done in the body," surely cannot afford to do on an occasion like this anything that would embarrass him in the great day. This funeral talk cannot be delivered without taking into account the living as well as the dead. The dead can't talk back, the living can, and probably will, so I will say as little of the dead as possible, and speak directly to and of the living.

First, Clyde Liller, the man. It is needless to say his sun has gone down while it is yet day. When he should have been at his best, the supporter and defender of his family, taking his place as a citizen in a great Republic bearing his share of life's burdens, suldenly the light went out, and the "spirit went back to the God who gave it."

Clyde Liller, when at himself, was a generous, large-hearted man. His wife has said more than once to the speaker, that "When Clyde was sober one could not wish for a better husband, a better father." But when whisky goes in, the man goes out. Social life in America is such that the man with a weakness for alcohol has a tremendous battle to fight, and in most instances is the loser. At some time in his life, I know not when, he tasted the poison and later found the Scriptures true, "At last it biteth like a serpent and stingeth like an adder." The habit once contracted, its effect felt, his will power weakened, it got beyond his control until the finished product, the legitimate fruit of the American saloon, lies a helpless, pitiless corpse before us. A woman has been made a widow, three children made orphans, because the liquor traffic pays revenue, and some men will sell it regardless of the widow's cry and the orphan's wail.

Some one is saying, "He ought to have let it alone when he saw he could not control it." O yes, how easy to say that and how little it means. That man who boasts that he can take it or let it alone, usually takes it, and sooner or later becomes a hopeless wreck. Another says, "Let whisky alone and it will let you alone." This is another assertion as false as Satan himself These innocent children let it alone, but it did not let them alone. This heart-broken widow let it alone, but it did not, it would not let her alone; Either directly or indirectly this horrible monster, the liquor traffic has its satanic clutches around the throat of every man, woman and child in our fair land.

I want to say here that to my personal knowledge Clyde Liller did make a struggle, and a brave one, to stem the tide and free himself from the manacles that bound him hand and foot. When he would go to work in the hope that he was victor, on his way to the shop his nostrils were greeted with the stench of the foul poison; boon companions were ready to lure him away from all his good resolutions; men were ready to take his last nickel and sell it to him regardless of the protests of his innocent wife; every fiber of his being was crying out for alcohol. He fell time and again only to get up and make a brief struggle and fall again, until, a hopeless, helpless wanderer, away from home and friends the tired body lay down to sleep the dreamless sleep. Such is the picture, the awful tragedy, of one human life. But we make in this country 100,000 drunkards' graves a year, 277 each day. During this funeral hour 11 other of our fellow citizens will go in the same way, and thus the miserable work goes on from year to year.

Clyde sought the comfort and help of religion. He had a religious nature. I have prayed with him in my own home, and witnessed with profoundest pity his hopeless struggle.

My predecessor, Rev. J. B. Workman, told me he never worked so hard to save a man as he did to save Clyde Liller. But the miserable grog shop with its doors always open was sufficiently powerful to overbalance any influence for good, and thus the task of saving him under the present conditions had to be abandoned. He tried working in a dry town, but the national government itself is in the miserable liquor business , and for the small pittance of $25 will give a man a federal license, and then protect him if he violates the law of the state in which he sells. Then when a poor drunkard wants to free himself from his slavish chains he may go from Maine to California, from the gulf to the lakes, and on every foot of territory over which old glory waves her proud folds, he is hounded and hunted by this monster until at last like poor Clyde he lies down to the sleep that knows no waking.

Who can picture in all its hideousness the American liquor traffic? Human words are inadequate. Figures daze us. We are led in our desperation to exclaim, "O Lord, how long?"

Gladstone said, it has destroyed more human life than war, pestilence and famine combined.

Somebody is to blame. This poor body is a murdered body and the murderer goes

Continued on page 13.

Written for the *Methodist Protestant Herald.*]

THREE PERIODS OF TIME

PAST

Destruction from the awful course
Where wind-swept prairies blaze.
Compared, it like unto the past,
Or retrospective gaze.
Time rolls along, and without pause,
At universal rate,
And man, and beast, and bird, and flower,
Receive a common fate.
Behold the empires buried low,
And kingdoms dead and gone;
So nothing lives but is laid waste,
Unless it's carried on.

PRESENT

To all the living things of earth,
The present may seem sure:
The past is firmly fixed with all;
The future, insecure;
And of the present some may boast,
But with a fearful sigh,
For time is swiftly gliding on,
And, one by one, we die.
No one has yet discovered where
The end of life is found;
But nature tells us, and we see
Death's certainties abound.

FUTURE

Should we forget the yesterdays
And live todays the best,
In contemplation of some sweet
Tomorrow for our rest?
Yes. Like the huntsman after game,
There's pleasure in the chase;
And he who seeks that future life
Is happy in the race.
Still, future time is mystery,
Like waters rough and dark;
But hope and faith and righteousness
Will pilot on our bark.

Victor P. Hammer.

Washington, D. C.

Written for the *Methodist Protestant Herald.*]

WORLD'S SUNDAY SCHOOL COMMISSION.—IV.

By C. E. Wilbur

THE COMMISSION AT WORK

Now that the commission has been at work three weeks in Japan, it is time to say something about the way in which its message is being received. Its message and method of delivering it are very distinct and definite. The object is to press upon the leaders, more especially in business circles, the great need of religious education, and to bring their attention to the Sunday school as a means of attaining such education. Furthermore, the aim is to study Sunday school conditions with a view to helping in the improvement of these conditions, to the end that the instrument proposed may be more effective.

In Japan this message has been delivered with great force and cogency. The aim has been more than realized; for not only have the business men been reached with the message, but also the educational, social and political leaders. This has been accompanied by means of social functions given by business men of every city, in honor of the visit of the commission—largely composed of business men. To these functions other leaders were also invited. It was thought at first that a great deal of diplomacy would be required in introducing the distinct message, lest the religious and social sensibilities of the Japanese would be antagonized. But in every city the fullest opportunity was given for the delivering of this message; and it appears to have been received most cordially. In fact, the Japanese leaders, as a whole, recognize the necessity for religious education, and also that the means they have been using have not been effective. They freely admit this and will cheerfully listen to any suggestions that will help in the improvement of their means. Hence the proposal of the Christian Sunday school by these practical business men, meets with a considerate, and, in some cases, almost an enthusiastic reception.

In Yokohama, their great port of entry; in Tokio, their new capital; in Sendai, the Athens of the north; in Shidzuoka, the great tea center; in Nagoya, the fourth city of the empire; in Kyoto, the ancient capital; in Osaka, the Pittsburgh of Japan, business, social, educational and political organizations have joined hands to extend a hearty welcome. At banquets and receptions given by these bodies, most frequently two a day, and sometimes three, the message is delivered. In afternoon and evening meetings the Christians, and those inclined to become such, together with many curious observers, have been reached by the distinctive Sunday school messages, given by the specialists of the party on the various departments of Sunday school work.

The native Christian leaders and the missionaries have been free to say that the work of the commission has already been the means of strengthening them greatly, and they anticipate still greater results in the future. The above is from the standpoint of the commission and the missionaries; what is being said by the Japanese themselves? The substance of a most remarkable editorial in the Japan Mail, of Tokio, the editor of which is not a Christian, will be a fair exhibit of Japanese sentiment. The paper gives five long columns in a blanket sheet to a report of the reception and work of the commission, all of which is complimentary. Two columns are devoted to an editorial. In this the editor says that many individual leaders and groups of religious teachers have come to Japan, but up to 1909 very little attention was given to them, and they came and went without touching the Japanese people, save as tourists in general. The above date marks the return of a remarkable commission of Japanese business men to the west, notably to America. Since their report of their observations, there has been a more decided inclination to receive favorably those who come from the west with a religious or educational purpose. Hence this commission of Sunday school business men have come at a most opportune time, and their welcome is assured. The editor of the Mail further states that Shintoism and Buddhism have failed to produce the proper results in the moral and religious life of the Japanese people; and this in spite of the fact that the latter religion has largely introduced the instruments and agencies employed by Chistianity, such as preaching services for instruction, Y. M. B. A.'s, Sunday schools and Y. P. S. B. E. He hints that these agencies have grown up out of the life of Christianity, and may not be adjusted to the teaching of a faith so widely different. Hence, he says the commission has come at an opportune time, so far as the religious aspects of its work is concerned. And, while he will not predict that there will be a large turning of the people to Christianity, he thinks it would be a wise thing to adopt the Christian Sabbath, as far as it is a day of rest.

The commission has undoubtedly, through the press and through the great meetings held in thirty-five great centers, brought Christianity to the attention of the upper and middle classes as it has never been brought before. It has set them to thinking and comparing, and this is of itself no mean thing to have accomplished.

SUNDAY SCHOOL CONDITIONS

It is no doubt true here, as in the United States, that each school has its special needs growing out of its local conditions, but the general needs that affect the great mass of the schools in the empire are three.

The grading of the scholars and the grading of the lesson helps are very imperfectly done. Of course, in the larger port town, where there are a large number of English speaking people, and where the teaching is done in English, this is not true, and even in some few churches in the interior this is not true; but in the main it is true. Even in the province of Sendai, where Christian influences have most deeply touched the people, the Sunday school workers admit that there is chaos in regard to the grading of the schools and the lessons and lesson helps used. This is largely caused by the insufficiency of Sunday school literature in the Japanese language; and the workers believe there will be much improvement in this direction as soon as the literature now being translated is in their hands.

The second condition, much to be deplored, is that the Japanese as a whole seem to regard the Sunday school as an institution for the young only. In one of the large towns great audiences of children can be collected. Just a short time ago ten thousand gathered in the great Wrestlers' Hall in Tokio, completely filling that great building; and large audiences of children were collected in Yokohama, Seudai, and Tokio, to meet the commission,

notably so in the latter city, when on a stormy day hundreds were turned away from the great hall of the Methodist Episcopal mission, because there was no room to hold them. But in the average school, outside the distinctively educational centers, there are very few above the age of sixteen.

The third condition is the lack of trained teachers. Of course, Japan has many of these, but they are mostly missionaries, missionaries' wives and children, and some Japanese who have been taught in Christian schools, with a small sprinkling of those who have been instructed in the government schools. There are not enough of these to conduct the work properly, and to extend it into new fields. There can not be enough of the above secured to touch the 65,000,000 of the Japanese empire. Japan must, in the end, be Christianized by Japanese. Consequently, teachers must be secured from the mass of native Christians. They have trained minds; it is only necessary that they shall be turned toward the Sunday school. The commission is giving special attention to this work, and expects to leave something permanent behind it.

THE COMBINED SERVICE.

The matter of combined service is receiving considerable attention from church and Sunday school workers. We are glad to pass along the following suggestive statement concerning the movement.

Three great slogans have been successively emphasized in the modern Sunday school advance movement. The first, "All the community in the Sunday school," came as the result of the vision that the Sunday school existed not simply for church families, but for the last person in the community. The second, "All the church in the Sunday school," was sounded because of the right conception of the place of the Sunday school as the Bible teaching service of the entire church. The third, and more recent cry is, "All the Sunday school in the church service," and has come because of the general failure in the church attendance of the school membership.

All three are needed for a rounded vision of the place that the Sunday school is surely to occupy in its relation to the home, the community, and the church. Nothing less can be admitted if we know that, rightly organized and rightly led, the Sunday school is the solvent of the problems that have brought these slogans to the fore.

Abundant reason for trial of some such plans in many communities comes from a consideration of the following:

1. The Sunday school is dignified as an institution. It is not made by this plan a preamble or a postlude to the church service.

3. The pastor has a definite part in the service, and a chance for a message to his entire flock.

4. Instead of concentrating his strength on two sermons as his Sunday contribution, he can preach one sermon ad give some time to teaching a large adult class of men or women, or conducting a teacher training class of young people to develop them for future leadership in the church.

5. The faithful Sunday school teacher is not put to the disadvantage of attendance at three Sunday services.

6. Admission into church membership at the combination services naturalizes this step to the children and young people.

7. One opening and closing service economize time, and give opportunity for joyous yet dignified worship.

8. There is no dismissal or doxology between the two services to give opportunity for an exodus of children or adults.

9. Parents can accompany their children to and from the morning service when combined.

"HELP WANTED."

Did you ever see that sight? It frequently meets the eye of the traveler in store windows and elsewhere. It does not take much imagination to see it on the faces of many Sunday school superintendents. They want help. They want teachers who can help. Our Board is here to help the teacher by getting him in touch with a Teacher Training class. Few things are really more practical to the teachers than this. Why not join now and get help so you can give help. Remember the Board has an excellent book, Training the Teacher, paper 35cts. cloth 50cts. Send all orders to C. H. Hubbell, Adrian, Michigan.

The Biddle Bible Class.

One of the most successful Bible classes is the Biddle class of Philadelphia. You will be interested in the following account of its work.

Some unique features have been developed which are worthy of trial where the conditions are favorable. One of them is the plan of "Rotating Leadership." One or two of the class members in turn are appointed to conduct the class and give their ideas on the lesson at the next session, while the teacher sums up at the close. This promotes previous study of the lesson, and in a number of instances has discovered a talent that was unknown. In this way the Bible class becomes a most effective training school for teachers and workers.

Mr. Biddle encourages athletic sports in order to develop manliness and tennis teams play against teams from other classes. Meets are held and a generous and sportsman like rivalry is encouraged. Thus the young man is given his sports and games under the oversight of the churches and under healthful surroundings.

Inter-class visitation is another feature that has shown fine results. There are few classes that Mr. Biddle and his associates have not visited. Sometimes entire classes meet together for a joint session. United rallies of neighboring classes are held from time to time.

Cheerfulness, friendliness is emphasized, and the class becomes a social corner. To the young elements especially the movement's practical application of a friendly Christianity appeals with great force, and one of these classess, if imbued with the spirit of the founder, will go far toward solving the problem as to how to keep the young men in the churches.

Remember the Board will gladly send you free helps to start a class of your own.

—James Bryce, British ambassador at Washington, formally presented his letters of recall from the London government to President Wilson and took his leave. As a diplomat in this country he has been unusually popular. He has always shown great interest in the United States and his famous work on "The American Commonwealth" is the best and most sympathetic study of our institutions now in existence. Just why he is to be superseded is not known.

—A man recently in New York laid a wager that he would woo, win and marry within an hour a young lady whom, with his companions, he had just seen arrive at a hotel where he was staying. He introduced himself to the damsel, she smiled upon his suit, a minister was called in, and they were married within the hour. The stakes were handed over to the bridegroom, who left with his wife the following day. It was shortly afterwards discovered that the couple had long been man and wife, and that they had been traveling about playing the same trick at various hotels.

—Postmaster-General Burleson reports that there are postal savings-banks now in operation at nearly 13,000 post-offices and that the total deposits so far are about $35,000,000. The business is steadily growing and it takes 190 clerks in the central office at Washington to handle this end of it.

Yadkin College Ct.

Last Saturday being our day to hold 2nd quarterly conference, a large representation from four of the churches met at Bethel. A good sermon at 11:30 by L. W. Gerringer, after which a sumptuous dinner was spread by the ladies of Bethesda and we all ate till we were filled and still there was plenty and a nice box of what remained was sent to Mrs. Powell and children which was much enjoyed by them, and grateful thanks to those friends who prepared and sent the box.

Quarterly conference was called at 2 o'clock. The spirit of the Master led and business transacted in the spirit of love. Some one said it was indeed a sweet spirited conference. Bro. W. C. Gibson of W. Lexington and Rev. W. T. Totten of Yadkin College were declared nominees for delegate to Annual Conference.

Four subscribers to the Herald with several convicted whom we trust will come out all right and subscribe later.

We also had Bro. A. D. Shelton of Piedmont Ct. with us in the afternoon.

H. L. Powell.

There was a marriage at the parsonage last Thursday eve., at 4 o'clock. John Q. Finch, a prosperous bachelor and farmer, arrived with Miss Ida, the daughter of Bro. Frank Snider and a member of Shiloh Methodist Protestant church. These two were soon made one. We wish for them much happiness and success all through life.

H. L. Powell.

On last Sunday I exchanged pulpits with Rev. A. D. Shelton of the Piedmont Ct. Bro. Shelton preached for me at Bethesda. I hear comment and praise for Bro. Shelton. I preached for him at Canaan and administered sacrament for him. A large audience out to hear the word and it looked as if nearly everyone communed. I was at this point last fall in a special meeting; I learned then that this was a good people. Since I was there last fall they have made great progress in material things, church painted inside and out, aisles and pulpit carpeted. If they have grown spiritually and I have no doubt they have, as they have materially they are indeed a progressive people. I was glad to be with them again.

Yours truly,

H. L. Powell.

Piney Grove, Uwharrie Ct.

As I have been silent for a few weeks I will try this evening to give you and the readers a little message. Since I last wrote our pastor, Mr. Trogdon, has got home again, and getting on nicely. We are so glad that he is improving so fast. We are all anxious for Sunday to come as he always preaches for us the third Sunday. Seems ages since he last preached to us. He always has something good to say to believing children and good advice to the sinners.

Our little Sunday school is getting on nicely, and still increasing. As the beautiful summer comes, we hope to have a Sunday school that the community will be proud of and many blessings to our church. We still keep our prayer-meeting up every first Sunday. We ask the prayers of the Christians that we may be a faithful little band and that God will help us to be better this year than we have been in the past.

Turah Cameron, Reporter.

Fairview, Anderson Ct.

The second quarterly conference met with the church Saturday, May 17th. Mr. Frank Crompton was the only officer present from Liberty hill. We were glad to have him with us. Attendance was very good considering the showery morning . The Ladies' Aid Society was taken into the conference by a unanimous vote. Giving the Society the privilege of sending a representative to quarterly conference. Next conference is to be held at Liberty Hill.

Rev. Mr. Lamar returned Friday from Democrat, N. C., where he was engaged in a series of meetings.

Sunday was observed as mother's day at this place, tho' a week late on account of having Mr. Lamar with us. A large crowd was present and much interest was made manifest.

The C. E. Society held a consecration meeting Sunday evening at 8 o'clock in stead of usual preaching. Mr. A. L. Pickens gave an inspiring and uplifting address from this subject, "Growing up to the stature of Jesus Christ." Our Society is known as "The Golden Rule Society of Christion Endeavor." The officers are Mr. Frank Welborn, Pres., Mr Albert Foster, Vice Pres.; Miss Mary Hendrix, Sec. and Treas.; Miss Ethel Foster, organist.

Mary Hendrix.

May 20, 1913.

Hawkin's Chapel, Littleton Ct.

Our president was with us April 21st, and delivered a helpful sermon to a large congregation. We are always glad to have our president with us. He brings to us the good gospel message that our souls so thirst after. We would love to have him with us often, if it were so he could. We pray the blessing of the Lord to rest upon him and his work where ever he may go.

We had prayer meeting the first Sunday in this month. Our pastor was with us again Sunday and preached another one of his good sermons to a large congregation. Bro. Edwards told Sunday how to increase our Sunday school attendance; hope that it may work and hope to have a large attendance each Sabbath. We were glad to have Mrs. Edwards and two children to worship with us Sunday. She presided at the organ for us; hope to have her with us very often.

We were sorry to hear hear of Miss Lucy Ann Edmonds' fall and injury. She can't get about unless some one helps her. And now we hear she has fallen and hurt herself again. She has two sisters that aren't able to get about unless some one helps them and have been helpless for sometime. The church was their place when their health would permit. We ask all Christian people to remember those suffering women in their prayers.

Vannah Shearin, Rep.

Younts.

Mrs. R. L. Younts, known here as Grandma Younts, was born April 10th, 1843, departed this life April 29, 1913. Grandma was spry for her age and no one knew she was a sufferer till she made it known some six months ago, though she had been suffering of an awful cancer for some ten years. She was a great sufferer the last few months of her stay on earth. She died at the home of her daughter (Mrs. Fannie Hanney.) All was done by her faithful children and friends that could be done to give her relief and pleasure but finally the end came, though not unexpected to grandma. She had realized for some time that she must die and frequently spake of her good home in Heaven. Would shout and praise God and exhort her children and friends to meet her in Heaven. She was the Aunt of Rev. N. M. Modlin and wife of Peter Younts who preceded her to the eternal some ten years ago. Grandma has five children living, one dead, 14 grand children, 11 great-grand-children.

She made profession of religion at Mitchel's Grove, Guilford Co., N. C., when young and has been for some 50 years a member of the Methodist Protestant church.

As the pastor could not attend funeral on account of the illness of his wife, Rev. Mr. Thompson of the Presbyterian church here conducted the funeral services at W. Lexington, M. P. church and her remains were laid to rest in Lexington cemetery to await the resurrection day.

A good and faithful woman has gone from earth to heaven.

May the bereaved be faithful and true is the wish of the writer.

PRESIDENT'S APPOINTMENTS.

Stanley Ct. ..... May 9 to 10
Rockingham, ... May 11, 12.
Monroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte, ... May 19
Thomasville, May 25, 11 A. M.
Piedmont, Mt. Carmel No. 1, May 25 3.P. M.
Welch Memorial, May 25, 8. P. M.
Haw River Ct., June 7 to 8.
Brown Summit, June 8 at night.
Piedmont Ct., June 14 to 15.
Tabernacle Ct., June 21 to 22.

Corrected List.

Haw River Ct., May 31 to June 1st.
Brown Summit, at night June 1st
Piedmont, June 7th to 8th.
Tabernacle, June 14th to 15th.
Siler City, June 21st to 22nd.
High Point North Main, June 29th. 11 A. M.

C. A. Cecil.

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

NOTES FROM THE FIELD.

Rockingham.

I failed to say I spent a part of my time with Bro. Plyler in his home while on his work. He had recently married Miss Maggie Davis of Mecklinburgh Co., near Indian Trail, May, Bro. Plyler's daughter, seemed to be enjoying life. On Monday night the 12th I preached for Bro. Plyler in his special meeting. We had a good service; five claimed conversion.

On Tuesday, A. M., I left Rockingham for monroe Ct.

Monroe.

I arrived at Marshville at 11 A. M., where I met Bro. Stacy and we went to Bro. Clark's boarding house and took dinner. Soon after dinner we started for Mt. Moriah, a distance of 12 miles. We reached Bro. T. C. Braswell's in due time where we took supper and spent the night.

At 8 o'clock we met a good congregation at the church, and we had an interesting service. At this church they expect to repair the church before their special meeting; this is a good way to prepare for the meeting.

Early Wednesday A. M. we drove back t o Marshville where I preached to a small congregation in the Presbyterian church; after dinner we drove to Pageland, a distance of 17 miles took supper at the parsonage. Bro. Stacy, Turner and I, walked out to the Rose Hill church and had a good audience of young people to preach to, after services I spent the night with Bro. J. A. Turner, and we talked over the entire situation of the Monroe Ct. This has six appointments and it's 60 miles long, and to make one round the pastor has to travel 152 miles. Some of the churches need to have preaching twice a month, and this is impossible if the field remains as it is. I have advised with the pastor and some of the leading brethren on Stanley, and Monroe Cts. to arrange such boundaries as will be agreeable to each field and report to the Boundary Committee at our next annual Conference. We left Pageland for our last appointment at New Hope. We took dinner, and spent the night with Bro. W. C. Belk. At 8 o'clock we were at New Hope church, and there was a good attendance and the sermon seemed to be accepted and enjoyed. Bro. Stacy conveyed me to Monroe and I took the 8:15 train for Matthews. He has my thanks. Claim over paid.

Mecklenburg Ct.

Bro. Martin met me at Matthews, and we started for Zoar church 18 miles west of Matthews. We took dinner with Bro. Josiah Helms then we drove to Pineville where I answered some mail. We then drove to Bro. J. D. Adkins to spend the night. At 8 o'clock we assembled in the church at Zoar, and services were not largely attended; but the attention was good, and that helps the preacher so much. This people have a very good church house and in very good repair. There is some complaint as to attendance and interest on the part of some of the membership. The finance is in a very low condition at this church; it may be partly on the account of sickness in the pastor's family which caused him to miss some of his appointments. I hope they will do better.

On Saturday at 6 A. M. we started for Bula church twenty miles away where the 2nd quarterly conference was to meet. We drove to Bro. T. B. Moore's for dinner, at 2:30 P. M. we opened conference with all the churches represented but one, a very good attendance of the officials; but ought to have been better. The conference was interesting; some things were brought out that the members were not accustomed to hearing and they seemed to enjoy it. Preaching at 8 o'clock P. M. not a large attendance; but good attention given to the word. The church house at this place needs some improvements, and I pointed them out and asked the people to make the repairs, and I trust with the pastor behind the matter it will be done immediately. Spent the night with Bro. Moore; he has an interesting family. Our next appointment at Antioch Sunday 11 A. M. A good attendance and a very spiritual service. This church ought to be painted and carpeted and made more attractive, if possible.

We tood dinner with Bro. C. M. Garmon, and then drove to the parsonage for supper, and I spent the night with Bro. Martin. At 8 o'clock I preached at Stallings to a well filled house. This closed my visit on this field.

We have an organization at Stallings; but no church house, but we have a good parsonage and a good church lot paid for, and I trust at no distant day we will have a nice church in this village, and it will be properly located if built on the lot now selected. This circuit has had some reverses, but if the attention is is given to it that should be by the conference it can be made a splendid charge. The people demand more pastoral work to be done, and the pastor says he is going to do more along this line of work immediately. This circuit has no plan for the finances as many others in the district. It is no wonder to me that so many of our fields fail to be on the honor roll after learning the failure to adopt any plan or system by which to work. I believe our people are capable of development, and all some of them need is a chance. I believe the Board of church Ext. could afford to assist the people at Stallings in the erection of a church, when they will take up the enterprise and help themselves.

My next appointment in Charlotte. Claim over paid. Truly, C. A. Cecil.

Notice.

I expect to be at my home in High Point, during the month of June except Saturdays and Sundays. I will fill the appointments as they appear in Herald except at High Point and Haw River Ct.

Will preach in High Point, N. Main at 11 A. M. on 1st Sabbath in June, and on Haw River Ct. June 28, 29, and Brown Summit at night on the 29th.

C. A. Cecil.

High Point, N. C.

Piedmont Circuit Corrections.

President's appointments:
Union Grove, June 7th, 3:00 P. M.
Mt. Carmel, June 7th, 8:00 P. M.
Canaan, June 8th, 11:00 A. M.
Spring Hill, June 8th, 3:00 P. M.

Brethren, let's turn out and give our president a good congregation.

A. D. Shelton.

Recd. on Brotherhood Call No. 16.

Revs. G. E. Hunt, I. I. York, J. H. Moton three dollars each. June 2nd is the time limit. Will not those who have failed to send their dues do so at once?

J. A. Burgess, Sec.-Treas.

Written for the *Methodist Protestant Herald.*]

POPULAR TALKS ON LAW.

Contracts Enforceable and Unenforceable.

By Walter K. Towers, A. B., of the Michigan Bar.

When, in the ordinary dealings of life, you arrive at a business agreement, you expect to carry out your part, and expect that the other party will carry out his. Almost invariably, in the ordinary agreements that are reglarly arrived at, each of you promises to give something or to forego in return for what the other is to do under the agreement. He is to mow your lawn; you are to give him fifty cents. He is to rent your house paying you twenty dollars a month; you are to furnish him with the use of that house. There is mutuality of obligation, and thus the difficult question of the consideration so necessary to contracts does not arise

You have agreed definitely enough with your neighbor that he is to have the trees now growing in your acre woodlot, and he is to pay you a hundred dollars therefor, the trees to become his property as they stand. Each of you is to give something, so there is consideration. You do not want litigation to arise from this agreement; you do not want, or expect, to go to court to have it enforced, else you would not have entered into it—for the unprofitability of 'buying a law suit' is proverbial. But you do want to have the agreement in such form that, if disagreement should arise you would be able to enforce your rights. You may not be able to "lick" Neighbor Jones; and, even if you could, that would only involve you in an action for assault and battery. You want the contract in such form that if you must assert your rights you will have them in a form which the law—the procedure provided for the enforcement of rights—will recognize.

Probably the principal reason why the average man finds his contracts unenforceable is because of the lack of the written evidence which the law requires in certain classes of cases. In the case of the sale of the standing timber the law of most states requires that it be evidenced by a writing signed by the party against whom it is to be enforced, otherwise the courts would not enforce it. A statement of the principles which determine in what form a contract must be evidenced to be valid may not possess the interest attaching to other branches of the law, but they are of the utmost practical importance to the average individual in the guidance of the business affairs of everyday life.

There are probably no two sections of written law which possess the practical importance, or have had the far-reaching influence of the 4th and 17th sections of the Statue of Frauds, enacted by the English Parliament in 1676. These provisions have been reenacted by the legislatures of the various states in but slightly varying form, and the principles are firmly embodied in our law and are set down to guide all of us in the formation of our contractual agreements. Every student of the law memorizes these provisions.

What is known as the fourth section specifies certain classes of contracts which must be evidenced by a signed writing if they are to be enforceable. The first of these is an agreement by an executor or administrator to answer damages out of his own estate. Of course, one holding such a position is not personally bound to pay the debts of the deceased out of his own pocket; but if he does so agree, it must be in writing, if he is to be bound by his promise.

The next class of agreements covered are those "to answer for the debt, default or miscarriage of another." If some third party suffers under an existing, or contemplates a future, liability and you agree with his creditor to make it good for him, that agreement must be evidenced by a writing signed by you if you are to be bound by it. Suppose John Sims comes to you, tells you he has no money, and must have a pair of shoes, and you agree to see that he gets them at the store. You go with him to the storekeeper and say, "Let Sims have a pair of shoes, I will see you paid." By this statement you have become directly and personally liable and it is not within the statute. But if you say, "Let Sims have a pair of shoes, if he doesn't pay you I will;" then this is a contract to answer for the debt of another within the statute and there must be some written memorandum signed by you if the agreement is to be enforceable.

One of the most important of the provisions is that any contract or sale of lands, of any interest in or concerning land, must be evidenced by a signed writing. This is the provision that requires that a contract with reference to standing timber be in writing for it is with reference to realty. So too, contracts to buy land, or for mineral rights are within this provision and must be in writing. It is to be noticed that if the contract calls for the delivery of timber or coal from the lands of the owner by the owner, that is not within his provision, since he himself is to cut or mine it, thus severing it from the land so that it loses its character as realty. But if he sells coal or oil as it lies beneath his farm the contract must be in writing. The same applies to all leases except short term leases, which are excepted in most of the states.

Or if a contract is not to be performed within a year from the making thereof it must be evidenced by writing to be enforceable. This applies only to contracts which cannot be performed within a year Thus leases for a period of over a year from the date when they are made, contracts to work for over a year, etc., must be in writing. But if you agree to support Sam Allison for the rest of his life, that contract is not within the statute for though Sam is but twenty years old and in good health, he may die within a year and thus the contract be performed. True if you hired Sam Allen to work for you for a year and a half he might die and that would end the matter but it would not be a performance of the contract as would the other.

The seventeenth section provides that contracts for the sales of goods, wares and merchandise for the price of $50, or over, shall not be good unless there is written evidence signed by the party to be charged, or part delivery and acceptance, or part payment. The amount below which the statute does not apply is varied by the statutes in the various American states which have reenforced this provision in varying forms.

It is to be noticed that the contract is the agreement, not the writing. The writing is merely evidence of the contract. It may be made at any time after the contract has been agreed upon, up to the time of suit. The writing need not be a formal document to comply with the statute. Any note or memorandum is sufficient so long as it contains all the material terms, as the names of the parties, the subject matter, the consideration given, etc. There may be several papers, as a series of letters or telegrams, so long as they are consistent and connected. The necessary signature of the party to be charged may appear at any point, and may be affixed either by the party himself or his authorized agent. Thus at an auction the auctioneer is the agent of both parties and if the memo contains the essential terms his entry of the names of the parties will amount to the necessary signature and complete the required writing.

The law of some states requires that some contracts be under seal as well as in writing. In many states seals have been abolished. In all states the tendency is to lessen their effect. The principal reason that makes the seal of comparatively little import is that it is required only on the most important and formal of contracts, as deeds. The printed forms proved for these instruments include a

seal; and further, these are instruments of an importance that requires the services of a competent attorney who is familiar with the requirements of the particular state and will see to it that the necessary formalities are complied with. The simple legal scroll (L. S.) has now been generally substituted for the more formal wax seal. Seals, used where not necessary, are merely superfluous.

It should be remembered that all contracts need not be written. The general rule is that if no statute requires that the particular kind of contract be in writing it need not be, and so contracts other than those specified in the statutes may be oral. Of course, even though no writing be required, prudent men frequently draw their contracts in writing that the evidence may be preserved in more permanent and indisputable form should trouble arise. If the matter is of considerable importance, better embody the terms in a letter addressed to the other party, sign it, keep a copy, and see that he replies over his signature accepting the proposal and terms.

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THOSE MARTIAN CANAL BUILDERS

Recent investigations at the Flagstaff, Ariz., observatory seem to have strengthened Prof. Lowell's theory that the "canals" observed on the planet Mars are in fact real canals of water and that they are the work of beings of high intelligence. Prof. Worthington in a recent article says that on account of the low atmospheric pressue on Mars, water boils at a temperature of 111 degrees. Thus evaporation must be rapid. He believes that the water which feeds the canals must be conveyed in closed conduits or pipes, as otherwise it would all evaporate before it reached the equator from the poles.

The progress of the water, or perhaps the vegetation due to it, can be traced in the telescope as the Martian season advances. But, owing to the shape of the planet, it is concluded that this water cannot merely flow by gravity; it is thought that it must be forced along by some sort of pumping system. Mars is in a more advanced stage of planetary existence than the earth is and it has lost most of its atmosphere and most of its water.

Each winter the water is locked up in the form of a polar ice-cap, and each spring this ice-cap melts, releasing the water. There is every reason to believe that under the conditions prevailing on Mars there are beings of an advanced order living there. It is argued that these beings may be farther along in the scale than the denizens of earth are, since the race there has had more time to evolve. Of course however all this as as yet merely in the realm of speculation—scientific romance as it were.—*Pathfinder.*

INDIVIDUAL CUPS ON TRAINS.

Arrangements have been made by the Southern Railway to furnish sanitary individual drinking cups to passengers on all trains and a large supply of cups of the collapsible paper type have been ordered. As soon as the cups have been received each conductor will be furnished with a supply and any passenger desiring a cup will receive one free of charge on application to the conductor. Notices to this effect will be posted in each coach.

Furnishing drinking cups to passengers on the large number of trains operated by the Southern Railway will involve a substantial expenditure which is being undertaken to provide for the convenience of patrons of the railway. All common drinking cups have been removed from trains in compliance with United States Government regulations and the statutes and ordinances of many states and municipalities.

Hereafter passengers on Southern Railway trains will be put to no inconvenience or expense in regard to drinking water and at the same time not be subject to any possible infection through the use of the common drinking cup.

To take advantage of the immense interest created in the dairy and poultry industries throughout the Southeast as a result of the operation of its dairy instruction car, the Southern Railway Company has enlarged the scope of its work for the upbuilding of these industries by appointing seven additional dairy and poultry experts who will devote their entire time in the field advising and helping dairymen and farmers. One of these is C. T. Rice, of Greensboro, N. C.

The services of these men, all of whom have wide practical experience and are thoroughly conversant with Southern conditions, will be without cost to dairymen, farmers and all persons interested in poultry or dairying along the lines of the Southern Railway.

—Secretary of State Bryan gave a dinner to the diplomatic corps and set a new pattern by cutting out all alcoholic liquors. As a sort of compromise unfermented grape-juice was served. In a frank statement to his guests Mr. Bryan said that he and his wife had always been teetotalers and their parents before them. He added that President Wilson had given them *carte blanche* to follow their own inclination in providing temperance entertainment.

LOOKING AHEAD

A charming young woman walked into a store in a village, and asked to see some type-writing-paper. After making her selection, she hesitated for a moment. "Do you make any reduction to clergymen?" she inquired.

"Yes," replied the merchant promptly. "Are you a clergyman's wife?"

"N-no," she answered.

"A clergyman's daughter, probably," said the man, as he tied up the package.

"No," was the young woman's hesitating answer. "But"—and she leaned over the counter and spoke in a confidential whisper—"if nothing happens I shall be engaged to a theological student as soon as he comes home from college next spring." —*Pathfinder.*

—Miss Loda Dirt, of Kansas City, who married James R. Mudd, now wants a divorce; the grounds no doubt will be that he failed to come up with the dust.—*Washington Post.*

—The daughters of the Chinese minister to the United Ctates are Misses Lily and Alice Chang. "Lily" and "Alice"! This recalls one of Zangwill's stories in which the first children of a large Jewish immigrant family were, if we recall aright: Abraham, Susana, Mordecai and Eleazer; and of those born after their parents becoming American citizens: Sam, Minnie, Jack and Bob. It is stated that there are Polish Jews in New York City named Jones, who were formerly Sapissiniskihiki, or something to that effect.

Treas. Report Orphans Home.

Denton, N. C., May 12, 1913.

St. Paul church	$1.00
Mt. Lebanon S. S.	1.67
Hickory Grove S. S., Siler City Ct.	.85
Antioch Church, Granville Ct.	4.41
J. T. Bean	.25
Asheboro S. S.	2.30
Beginners Class Harmony S. S., S. C.	1.00
Graham Church	2.00
Pleasant Hill Church, Cleveland Ch.	3.50
Rock Creek	5.80
Bethesda S. S.	1.46
Burlington S. S.	4.85
Mispah Church, Haw River Ct.	1.00
Friendship S. S., Stanley Ct.	2.00
Giles S. S.	1.60
Littleton Charge	18.41
Mabane Church	1.25
Mrs. John S. Morrow, Teer, N. C.	5.10
Pleasant Grove church Lebanan Ct.	5.00
Whitaker S. S.	2.50
Star S. S.	1.85
Total	$67.80

Etta Auman, Treas.

FROM OUR PASTORS

Gaston Ct.

It affords me a peculiar pleasure to write up this work; and I wish that I could do more of this work. But as my time is all taken up in the field, and in composing myself for the pulpit, I have but very little time to write up what is done in a general way. While I feel the importance of this work, I also feel the supreme importance of doing my pulpit work, and doing it well.

I believe what has been done on the Gaston Ct., and that which is now being done here, will speak for itself. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." I rejoice in the fact that Fair Field church has taken on new life, and I believe that she is going to spread herself like a green bay tree. Fairfield church now has an organ, and it is almost paid for. We have thoroughly organized the Sunday school, and got plenty of literature. The Sunday school at that church is now progressing nicely. I believe that the Sunday school there will now fill its mission. The church has worked up to a sense of its duty, and we now have an extra large congregation at Fairfield. They have continued their prayer meetings and Sunday schools all through the winter, something that they have never been known to do before.

It is an inspiration to anyone to visit old Fairfield church now! My heart was made glad on last Sat. night, when I arrived at the church. They were singing, and it made me feel like I was going into a heavenly place. It reminded me of olden-times, it made me think of boyhood days when mother would take me to church; we could hear them singing long before we got to the crurch. It sounded like the voice of angels! But soon we were in the old church yard, and as I passed through the pale moon light, I could see the little mounds of dust all around me, with white slabs of marble at each end, marking the place of some of the saints of old Fairfield church.

If we live and nothing happens until the second Sunday in next month, we expect to hold a memorial service at Fairfield church, as we did not get to have it in this month. We earnestly request all the brethren to meet us at Fairfield church on Saturday morning before the second Sunday in next month; bring your hoes, shovels, and pitch-forks; we want to clean off the grave-yard, and have every thing in good order, for Sunday morning.

I also wish to ask the building committee at Cornelius to have a special called meeting, on Thursday night before the second Sunday in next month, and I will meet with them. With best wishes to Editor. I am fraternally,

D. M. Loy.

May 17, 1913.

Saxapahaw Ct.

We have lost at Orange Chapel three members since our last report.

Omia Thompson died April the 3rd. She was 14 years and some months old. At our special meeting last July she confessed faith in Christ and united with the church. She proved faithful and was called higher to receive her "crown of life."

J. A. Thompson died April 22nd. He was 73 years 3 months 28 days old . He joined the church while he was young. He lived a quiet, peaceable, consistent Christian life. His influence in his home, community and church was truly a great blessing. He leaves a widow and several sons and daughters.

Daniel Thompson died May the 2nd. He had lived to be 80 years, 3 months and 17 days old. He connected himself with the church in his youthful days. He lived an irreproachable life. His neighbors speak of him in high terms of praise.

He leaves an aged widow several sons and daughters.

The S. S. at Concord will observe Children's Day in the afternoon of the 3rd Sunday in June.

An offering for the orphans was taken at Salem 2nd Sunday which amounted to $5.37.

We will hold election in June for delegate to Anuual Conference. Bros. A. N. Roberson and Jesse Bradshaw are the candidates.

G. W. Holmes, Pastor.

Monroe Circuit.

Our president was with us three days and preached four times and traveled in the country through the dust a distance of 62 miles, but left us in Monroe, N. C., yesterday morning in good trim for work, such as preaching, awakening pastors, laymen, and sinners from their lethargy, and we may truthfully say in regard to many out of their Ripvanwinkle sleep. Our president is a live wire proper, and made a fine impression on this work. President's claim, $7.00; paid president $8.70. If all signs don't fail there will be better reports this fall on Gen. Ind. and pastor's salary than here-to-fore. Notwithstanding our chief executive has lost his right arm he has taken the animal by the horns like a lion with the other and if we as people take hold we will turn the old "critter" around or break his neck.

O. D. S.

Thomasville.

Our president, Bro. Cecil, wiill be with us 4th Sunday, May 25th. Will preach at 11 A. M. come one, come all; he always gives us something good to feast on.

T. A. Williams.

St. Paul Charge, Liberty Church.

We filled the appointment at this church last second Sunday. Our membership in Liberty is worthy of commendation in many ways. They attend the preaching of the word, and Sunday-school faithfully. The mid-week prayer-meeting is also well attended, conducted by Rev. W. C. Kennett who is doing it well, but Bro. Kennett has shown his ability as a teacher of the word in the S. S. to a marked degree. As a S. S. teacher in Liberty Bro. Kennett has few equals and no superiors. Liberty church is very prompt with its finances. Bro. R. E. Patterson, the S. S. Supt., is always at his post. For quite awhile the church has thought of no one for Supt. but Bro. Patterson. The churches of Liberty have decided to have a union meeting, beginning on the 4th Sunday in June. We ought to have said in our last report that Bros. J. W. Curtis and W. H. Chilcutt were elected nominees for delegate to the Annual Conference. We will have something to say about Liberty Grove next week.

G. F. Millaway.

THE POSTAL CARD.

W. F. Kennett, Editor.

Special Mention.

Gideon's Grove church deserves special mention on account of having paid one half of assessment for pastor's salary up to the middle of the conference year. Palestine is a close second lacking only $1.50 of being half out on the pastor's salary.

Last Sunday.

We had fine congregations at Palestine and Gideon's Grove last Sunday. Mrs. Verginia Carroll was received into the church at Palestine, coming, by letter from the M. E. Church, South.

The Sick.

Harvey Jones one of our Bethel boys underwent an operation for appendicitis at St. Leo's hospital on last Saturday. We are hoping for his speedy recovery.

We have just learned that Bro. Jonah Parker, of Bethel, is quite sick.

Marriage Bells.

One of our splendid Methodist Protestant young men will this week take as his bride one of Stokesdale's fairest maid-

ens. The invitations read as follows: Mr. and Mrs. George Brown request the honor of your presence at the marriage of their daughter, James Bluford to Mr. Robert Augel on Thursday evening, twenty second of May nineteen hundred and thirteen at eight o'clock at their home Stokesdale, N. C.

Uwharrie Ct.

Dear Editor:

Yesterday was a very pleasant day to me. I filled my regular appointment although was not able , but the Lord blessed me in the effort. There was a right large congregation at Canaan and Piney Grove, and better listeners to the word I never talked to, and that helps one so much in preaching the word. Many show their appreciation by remembering us with their means as well. But we have some people that seem to think that the trouble of going to church costs them all that it is worth to them, therefore they never do anything to help the cause along. But when it is all done they are like the old man that climbed the tree while his wife killed the bear, he came down and said, "There! look what we did, we killed a bear." But I don't think he ever felt good about it because his conscience would not let him. They are having a splendid S. S. at both places under the leadership of Bros. Edmond Ride and C. H. Hill. They both seem to have the work at heart and if the people will stand to them they will do more for their children than time will ever reveal. They are both planning for children's day service. Their singing at both places is uplifting. I had the pleasure of being with the people at Jerusalem and Cid the second Sunday; like those I have just spoken of, they were very appreciative of my presence and showed it by their means, and by their kindness in other ways. The people seem hopeful of a good year. Dear readers, pray for us. I want to say that I think my health is improving. I think I am due to say right here that some of the articles that have come out in the Herald seemed to imply that I had intimated that the operation which Dr. C. C. Hubbard and others performed on me was not a success. I have never intimated such a thing to any one; if it seems so, I did not mean to, because he is one of our most successful surgeons as a practicing physician, and any one that was as attentive to me and did as much for me since I have been here as Dr. C. C. Hubbard I would feel it very wrong to leave a wrong impression on the minds of the people. Praying God's blessings upon the church militant I am yours for Christ. Joel Trogdon.

May 19, 1913.

Welch Memorial, High Point.

Our special meeting began Sunday the 18th, with Rev. T. A. Williams as pulpit help; the interest is good up to the present time. We have had eleven conversions and reclamations. Bro. Cecil will fill our pulpit next Sunday night, the 25th, at 7.45. D. R. Williams.

Mocksville Circuit.

The second quarterly conference was held at the parsonage on Saturday, May 10, all the churches were represented. The business was transacted in the spirit of love. Reports were good.

Preaching Services in the quarter,.	23
Approximate Average Attendance	925
No. on S. S. Roll	524
Average Attendance	500
No. Members Y. P. S. C. E.	42
Average Attendance	42
No. of Pastoral Visits	71
Amt. Raised for W. H. M. S.	$8.42
Paid on Pastor's Salary	112.49
Paid on General Interests	42.80

Our Parsonage Trustees are to meet on Saturday before the third Sunday in June to pay off the debt on parsonage, and also to arrange to improve the parsonage building.

Lonnie Hopkins, and C. R. Carter, are the nominees for the delegate to the Annual Conference.

Our plan for revival meetings:
Elbaville, the third Sunday in August.
Dulins, the third Sunday in September.
Byerley's Chapel, fourth Sunday in Aug.
Union Chapel, the second Sunday in Aug.
Union Grove, the fourth Sunday in Sep.
Bethel, the second Sunday in Sep.

Our third quarterly meeting will be at Union Chapel on Saturday before the second Sunday in August. Preaching at eleven, dinner on the ground, and perhaps preaching that night as it will be on the beginning of the special meeting. May we pray to this end that God may revive us all and that we may be able to lead many souls to Christ in this meeting.

With best wishes to the Herald and its readers, J. W. Self.

FROM LOCAL REPORTERS

Pee Dee Church, Rockingham Ct.

Bro. Plyler began a meeting at St. John's church April 13 and closed 27th. He did some noble preaching. We had 10 or 12 conversions, but no one joined the church at that time. One has joined since and some others will join. The church is greatly benefited by this meeting and we ask the prayers of all readers for our success at that point.

On closing of the meeting Bro. Plyler came home and rested one day and on the 29th of April he went over to the station and got on the car and went off in search of a wife. On the 30th at 2 o'clock he was married to Miss Maggie Davis of Union. When they came home they found supper waiting for them, prepared by Miss May Plyler and some of the good ladies of the Pee Dee church. They also found a good number of friends that served supper with them. We hope that sister Plyler will like her new home fine, we wish them success.

Now a few words about our meeting here at Pee Dee church. Bro. Plyler began his special meeting here on May the 4th. We are having a very good meeting; we have had noble preaching. Bro. W. M. Fitzwater has been helping Bro. Plyler here. He too has done some fine preaching and in mean time, Bro. C. A. Cecil, our president, came to our work. He was here on the 11th and preached two most noble sermons for us and on the night of the 4th he went to St. John and preached for them. Bro Cecil told us many helpful things. We were glad to have him with us and in our home. Our hope is that he will come again. Our meeting has not closed yet. We have had 10 conversions up to date and one joined the church. Hope we will have a wonderful meeting here yet. Pray for our success here and that God may save many souls before the close of this meeting.

W. T. Collins, Reporter.

May 16, 1913.

Monroe Ct.

Rev. O. D. Stacy filled his regular appointment at New Hope the first Sunday. He also preached Sunday night. A large congregation was out both times. He is to preach to the children next first Sunday.

Our Sunday school is doing just finely and we are going to try to keep the good work up.

Rev. C. A. Cecil preached at New Hope on the 15th. He made a fine thing of his text, and it was thoroughly enjoyed by all. He and Mr. Stacy stopped over at our home . We enjoyed having them with us very much.

Yours very truly,
Eva Belk.

Union Hill, Fosyth Circuit.

Our pastor, Rev. Mr. Austin, filled his regular appointment Sunday and preached an interesting and helpful sermon.

Mr. Gray Stimpson and his sister, Miss Esther, spent a few days of the past week with their sister, Mrs. T. A. Williams, of Thomasville.

Continued on page 12.

TRAMP.

"Here! You stop that! I'll tell my papa on you!" screamed Eva, running down to the street, where some bad boys were pelting a dirty yellow dog with mud and stones. "Come, doggie! Come, doggie!"

"Go into the house, baby!" called back the boys. "We don't care for you."

Eva was only five years old, and much afraid of the boys, so she began to cry; but just then her brother Joseph came out of the house and in a very few minutes the poor dog was safe in the little old woodhouse. The boys were angry that they had lost their fun; but they did not dare open the door, and soon went away.

"What in the world are you children doing?" said the cook when they ran to her for scraps of meat and bread.

"Got a poor dog shut up in the woodhouse? You must let him out this minute! Maybe he's mad."

But Eva and Joseph promised not to go near the dog if she would only give them the scraps. The poor fellow was indeed a sorry sight as he shivered and tried to curl up in the old rags they threw into the house. He ate greedily, and then the cook came and pushed in a pan of warm milk, which he drank as if famished.

When their papa came home he looked very grave, and said the children must not touch the strange dog. "He's only a common animal and just a sort of tramp, so it would be kindness to have him killed," he explained to the liittle ones. "Nobody owns him, and he will starve in the end."

But the children begged that the dog's life might be spared a while, for they felt sure someone would claim him. "Tramp" as they called him, soon began to look better from the good food they gave him, and one day Sam gave him a bath in an old tub that helped his looks wonderfully. Still he was nothing but a common dog, and no amount of feeding or petting could make him handsome. The weather was still cold, and he huddled most of the time in his shelter to keep warm, and as if afraid of the bad boys who had hurt him only a few days before.

But one day when the sun shone out warm and bright and the children were playing on the lawn Sam put an old collar on Tramp's neck and tied him to the fence by the woodhouse. He seemed to enjoy the sunshine and fresh air, but would have liked to be with Eva and Joseph as they played together. As the children had promised not to touch him and they kept their word; but they wanted to be with Tramp quite as much as he with them.

"Mamma! mamma! look there! There is Yellow Top!" cried a little child as a carriage drove past. "Let me get him."

Tramp was looking joyously and trying to get away when he heard the weak little voice, and Eva and Joseph were glad to learn that he belonged to the little girl in the carriage. She cuddled him up to her and thanked the little boy and girl for taking such good care of him. "Folks say he isn't worth much much," she said, "but I wouldn't take a thousand dollars for Yellow Top."

"I just knew somebody loved him," cried Eva, as they ran to tell their papa and mamma the wonderful story. "I'm sorry to lose him; but he's at home and better off, isn't he?"—Selected.

THE PLOWMAN.

By Frank H. Sweet.

Craig's berry field, in the suburbs of Waynesboro, presented a busy scene during the picking season. All the boys and girls of the neighborhood, who wanted work, were there—and all the other people, too, for that matter. Little tots of seven or eight, and their great-grandfathers and great-grandmothers of seventy or eighty, were spread out like animated spots all over the strawberry beds, or scattered along the rows of currants and gooseberries, or perhaps hidden by the tall sprays of blackberry and raspberry vines. Every day hundreds of nicely packed crates and baskets and boxes were taken to the station by the delivery wagon; and every evening the small army of pickers crowded about the office door to exchange the cardboard checks representing their day's labor for their equivalent in money.

So one day when a rough, half-grown boy slouched up to the manager and mumbled something about work, he was promptly directed to join the pickers. Work? There was lots of it ,the manager said.

But the fellow drew back, his face clouding. Evidently the answer was unexpected.

For a single instant they gazed at each other; then the lad's eyes shifted and dropped, and the manager's darkened. He had met this manner of man—or boy—before, and knew his ways. Asking for work was but a feeler, that being refused, he would tell some pitiful story and beg for his dinner and perhaps a little money, in the meantime looking about with stealthy, covetous eyes for whatever was valuable and profitable.

Very likely he had associates in the vicinity, and the manager's eyes glanced down the main road, toward the bit of woods a quarter of a mile away. Yes, there were two men sprawled upon the grass beside the road, smoking. Even at that distance he could recognize them as tramps. A hard look came into his eyes, and sharp words to his lips. But only for a moment; then they were lost in something entirely different.

It all came about from the little four-year-old son passing by them toward the berry fields. The tramp had been slouching away when his shifting eyes caught sight of the boy, and for an instant a new look came into them and transfigured the face. Then it was lost in the habitual expression of sullenness. But brief as it was, the manager had seen it.

John Groves had not been a hirer of help all these years to make mistakes in his men. Besides, he was fond of experimenting. Sometimes the best firewood had the roughest, knottpiest bark on the outside, and of all the varieties of strawberries he raised, his own choice was a small, irregular fruit, not half so handsome as the other berries. This unprepossessing applicant for work might not be as bad as he seemed. He was of good figure, evidently strong and healthy, and his very sullenness and lack of confidence were in his favor, for they indicated that he was ashamed of his position. Moreover, he was only a boy, and very likely the tool of others.

"Yes, I have plenty of work," the manager said, looking keenly at the lowering, discontented face. "Did you ever pick berries?"

"No," surlily.

The manager's eyes examined his critically, comprehendingly.

"And yet you were brought up on a farm," he declared.

The tramp's eyes sought him suspiciously.

"How do you know?"

The manager laughed.

"I haven't delt with men without learning some of the signs of their vocations," he answered. "Your hands have been hardened and toughened by plow handles. I can see that. And you walk like a farmer. But come," as the other scowled and glanced toward the road, "let us go down to the berry field."

"But I don't want—" The sentence was cut short abruptly. He had asked for work, and it would not do to arouse suspicion.

"I don't believe I can pick berries," he grumbled, as he slouched along beside the manager, "my fingers are too big."

"Oh, well, there's plenty of other work," the manager said easily; "and to tell the truth, it's the other work I'm anxious about. Anybody can pick berries. Now this," as they paused beside the strawberry field, "is our banner crop. We have forty varieties, and a daily yield of fifty to sixty-five bushels. Taste that," stooping and selecting a large, thickly-crowned berry. "it's a Bubach, and in just the right condition for eating."

The hulking, overgrown boy took the berry diffidently and placed it between his teeth.

"Yes, it's good," he said after a moment, "prime good."

"Our market thinks so. Now we'll go on to the currants and raspberries and blackberries. Then there is a field I want to show you. But about work—it's curious how many people there are who haven't learned their own business. The country's full of farmers, for instance, and yet there are very few who can plow a field of heavy ground properly. I've a dozen men here now who think they can handle a plow, but there are only two or three of them I'd trust with really fine work. You know how it is, though, being raised on a farm."

The heavy face lightened for an instant.

"Yes, good plowers are scarce. I used to—" The sentence was not finished but the manager looked across the field to hide a sudden twinkle of satisfaction in his eyes. It was the first sign of interet the tramp had shown.

From the berry field they went across some meadow land and a brook to a square, inclosed field of ten or twelve acres. Around it several furrows had recently been turned, for the soil was still moist. The manager nodded toward them significantly.

"I want you to look that work over," he said, "and tell me just what you think of it." He then appeared to busy himself about the fence, but did it in such a manner as to keep a covert oversight of his companion's face.

But the caution was unnecessary. The heavy face was animated now, critical, disapproving; and the hulking figure had straightened up and seemingly grown more compact as it moved back and forth along the furrows.

"Well," the manager asked at last, "what do you think?"

The fellow started and resumed his slouching gait.

"It's botch work," he replied, "every furrer of it; and the furrers are all done by different hands, too."

"Right you are," cried the manager, heartily. "You've got keen eyes. The way of it is this: Yesterday a man came who said he could plow. I sent him to work here and let him go round once, then put him to picking strawberries. This morning two other men came, and I gave each one of them a chance at the plow. They are now with the pickers. This ought to have been ready for plant ten days ago, but I want it plowed right or not at all." He looked at the face before him a moment, then appeared to decide its owner was not yet ready for overtures, for he went on:

"My experts will likely have to come over and do the work, though I hate to spare them from the job they're at now. It's curious how many there are like you, who know good work when they see it, but who don't do it themselves. I don't doubt but every man on the place really believes he is a good plower."

"Huh! I could do that lot with any man in the country," said his companion quickly. "Haev you any plow horses handy?"

"Why, yes; I believe so," the manager replied, with apparent indifference. "I wouldn't wonder if there was a pair all harnessed, just as the man left them. I'll have them brought."

When a boy appeared with the horses, five minutes later, the tramp caught the lines from him with dexterous familiarity, guided the horses through the opening in the fence, fastened the traces to the plow, swung the plow over for another furrow, and then chirruped quickly to the horses. The manager watched with approval. By the time the plowman had made one turn around the field he had established his position as an expert.

As he completed the round and approached the opening in the fence, the manager looked for him to leave the field. But no! he kept right on, apparently oblivious of everything but his work. He seemed, indeed, like one who had returned to a favorite occupation after a long absence; and was unconscious of aught else. The manager watched him for another ten minutes, then went to the berry fields. It was noon when he returned.

"Hello," he called, cheerily, "it's about time for something to eat. We'll take the horses to the barn, and then get dinner."

The tramp started and passed a hand across his forehead.

"Why, I didn't know it was so late!" he ejaculated. "I must be goin.'—I've got some friends waitin'. I'll look after the horses fust, an' then go. No, you needn't take 'em," as the manager laid his hands upon the reins. "I'll do it. I like horses."

The manager smiled as he walked beside him to the barn, and waited for him to feed the horses. Evidently this was the avenue to the fellow's heart.

"Now come up-stairs with me," the manager said, as they left the stable.

The fellow hesitated then followed.

Over the stable was a long room, lighted by two windows, and several chairs. It looked wholesome and inviting. The manager pointed to the bed.

"Sit down," he said, quietly. "I want to talk with you. No, there is no hurry," as the other seemed about to refuse. "Your companions have gone, I went to them and said you were at work, and that they could have ten minutes to leave my premises. They will not return," grimly. "No, you cannot go yet," blocking the stairway, "and you need not look so fierce. I am doing it for your good."

He waited until the lad had seated himself upon the bed, scowling and sullen, and with an all-concealed expression of anxiety on his face. Then he went on more gently:

"Let me tell you something now, my boy. These men have a hold on you, and you are afraid of them. They sent you in here to look around, and were waiting for you to come back and report. But you needn't fear. I talked pretty plain, and they won't dare to cross my land again. You can have this room, and charge of the horses down-stairs, and I will give you steady work. Unless you wish, there will be no need of you to leave the place for a year to come. I have a boarding-house on the farm where most of the men stay, but I think you will like this room to yourself and near the horses the best. No," as the other's face began to work curiously, "you needn't tell me anything yet I am willing to trust you. I am not generally mistaken in men. Will you stay?"

The hulking figure straightened at it had done while criticising the furrows. Then he rose heavily and came forward.

"Yes, sir, I'll stay," the fellow said huskily, "an—an' thank you, too."—Sabbath Reading.

For Chickens.

Put copperas in the chicken's food. It will cure all diseases. Give tincture of iron for gapes—ten drops in the food for twenty chickens. Feed whole corn as soon as they can swallow it. Smoke with tobacco for vermin. Put chickens in a slat basket covered; smoke for half a minute, and give them air, and smoke again.

R. F.

Begun on page 9.

Our Sunday school is progressing nicely, having good attendance.

Messrs John and Frank Poindexter spent Saturday night and Sunday at the home of her father, Mr. W. M. Poindexter.

Miss Brooxie Dezern left Sunday for Winston-Salem where she will spend the summer.

Rose Douglass, Reporter.

May 12, 1913.

Fair Grove, Haw River Ct.

Our Sunday school is improving in numbers. Our attendance was in 60 today; mostly small children. It is very hard to get older people to attend Sunday school. We have 4 classes. Bro. Mitchell is our superintendent and he seems to take much interest in Sunday school. Our president, Bro. Cecil, will be with us on Saturday, the 31st of this month 3 P. M. That will be a very busy time among farmers, but hope to have good congregation out to hear him. Bro. Cecil has lots of good friends on this charge. Bro. Fogleman preaches for us twice each month; 3rd Sunday at 11 A. M. 4th Sunday 2 P. M. and I think our people think lots of Bro. Trogdon, for I hear no complaint and he seems to gain in strength each time we see him.

Our special meeting will begin 2nd Sunday in August. I think Bro. Swain is to help. Success to our paper and Mr. Editor. He used to come down and preach for us, but not for quite a while. (The writer thought of asking him to come down and preach for us during Bro. Fogleman's illness, but thought probably he was too busy.

R. T. J.

(The editor thanks the brother for the invitation he thought of extending and didn't.)

Lincolnton.

Our S. S. report for the last few Sundays has been encouraging; we had 117 present Sunday, and our collection was $3.27. We have on our cradle roll 59 babies' names; those babies were visited Sunday by the girls of the school and presented a bunch of flowers in the name of the Methodist Protestant Church. On May 10th, we had a church reception which was a complete success from start to finish, a very large crowd was present and all seemed to enjoy the whole thing which was well planned by a special committee

The writer and Rob't G. Wood failed to take in the best part of it, as we had to leave on the evening train for Caroleen to attend quarterly conference. Anyway we took in conference and the report from the three churches was encouraging. We are just now in the midst of our revival meeting. Our pastor, H. W. B., is doing the preaching, as he failed to get anyone to help him. Souls are being saved and the outlook is good, pray for us. Sunday was Holy Communion, also the day to dedicate children in baptism; I think good impressions were made on the people by those services. If this keeps shy of the waste I will write more after our meeting closes. Success to the Herald and its many readers.

D. B. J.

Thomasville.

Our meeting began on Sunday, May 4th, and lasted until the 12th. We had Rev. J. D. Williams of Henderson with us to do the preaching, and he certainly is up to his job. He is full of it, and did us quite a lot of good in our work. We had eleven conversions and a good many who asked the prayers of the good people and showed a spirit, that they were tired of the sinful life they were living; yet they didn't come into full fellowship with Christ and are still walking in darkness. Our heartfelt prayers go out for the wanderers, that some day they may be overtaken by the Holy Spirit, and will be found working hand in hand with Christ, who promises to never leave them alone.

On Sunday, May 11th, at 2:30 P. M. Bro. D. R. Williams of High Point preached a sermon to the men from these words, "And he left his garment in her hand, and fled" Gen 39:12. His sermon was good from start to finish; being preached partly from personal experience, he knew well how to talk to sinful humanity.

May 11th, we had 186 present in Sunday school, 224 enrolled, collection, $3.20, against 124 present, 158 enrolled, collection $1.68, a year ago. We think that quite a good increase in one year. Sundayschool was good today. After Sunday school today, we had Class Meeting, of which we had several interesting experience talks. We should have Class Meetings oftener, it brings church membership closer together than almost any kind of worship.

Our pastor is absent today, helping Bro. D. R. Williams in a meeting at High Point.

The ladies of our church have organized a "Philathea" class and are getting members right along.

We have recently had our church roof painted which adds much to the appearance of the church.

Reporter.

May 18, 1913.

Hickory Grove, Siler City Ct.

Our Sunday school is progressing nicely. We are surely very glad that our Sunday school has increased so much in the last month or so. We will be glad to welcome any more who will come. It is the duty of us all, whether we are members of a church or not, to attend S. S. every Sunday when not providentially hindered. I am sorry to have to say that there are several people, children especially, who could attend regularly if they only would, living in the immediate neighborhood. It is my earnest hope that they may see, and correct their error in the near future.

I think our school has decided to prepare the children's day service for the third Sunday in July. The second quarterly conference of this circuit will be held in this church next Saturday, May 24th, at 10:30. It was announced for last Saturday, but on account of the rain it was postponed.

We will have prayer meeting next Sunday at 2:30. We have been holding these services every 2nd and 3rd Sunday evening for some time, and they are very interesting indeed. Our pastor, Rev. John Bowman, was with us last Sunday and preached an excellent sermon. Rev. Bowman intends to hold two services next third Sunday. Piney Grove, Zion, and this church are making arrangements to have a Sunday school picnic together on Saturday, May 31st. I will close wishing much success for dear old Herald, and much love for its readers.

Gertrude Isley, Reporter.

May 19, 1913.

Birthday Surprise.

On Friday evening May 8th, I was very agreeably surprised. About 5 P. M. one of my lady friends sent for me to come out to her home, she wanted to see me; so I went at once and in about 30 minutes I returned home. and she came home with me, and when I walked in my dining room there was a table set reaching almost across the room loaded with almost everything good to eat. and eighteen of my lady friends rushed in from the cook room. I could not comprehend what it all meant, till they informed me that they wanted to remind me of my birthday. And then I realized I was growing old, and I guess I looked as silly as I felt, but they were all so bright and jolly I soon came to my senses, and I can't find words to express the good time we had together, and in connection with the supper they brought along a nice rug and carpet for my sitting room.

Now I don't know who all took a part in the game, but I take this means of expressing thanks to each one, and hope

that I may prove to be more useful in this community in the future than I have been in the past. Mrs. D. R. Williams.

Charlotte Richland Ct.

Our protracted meeting began Sunday, May 4th, and closed on Thursday night following. We had ten conversions and six received into the church. We feel thankful that God gives us the privilege to express our thoughts before the people. We want to thank the people for their kindness shown us during the meeting.

Third, we are thankful for having Bro. Braswell with us, but we all felt sad to tell him good by.

We have three little children and we want to raise them for heaven. I thank God for sparing our lives so long as to set new and better examples before our children and many friends.

I feel sad to think of so many days we have lost, but we feel thankful that we can stand up before God and say that we are going to live a better life. We hope to have Bro. Braswell with us again.

There will be preaching at Charlotte the first Sunday in June. Bro. Whitaker will fill his regular appointment. We hope to see many out.

Mrs. Lillie Bulla.

Begun on page 1.

scott free in this land of freedom, this land of churches, boasting one hundred thousand pastors; this land of colleges and universities, this land that has been styled "God's last chance for human race," goes on murdering other wives' husbands, other children's fathers, other mothers' sons; goes on ruling congress, dominating state legislatures, intimidating town and city councils; goes on throttling the voice of the pulpit until God in His righteous anger has sent our and its greatest spiritual drought. And the pity of it all is, but few seem to care.

Lincoln said: "This nation can't live half slave and half free." Neither can it live half drunk and half sober.

Sin will down any of us; even in the strongest of men it is too mighty to contend against unaided. The greatest delusion in the world is that you can build yourself up by tearing somebody else down, or that success can be reaped out of the frailties and misfortunes of others. Upon this false principle the licensed liquor traffic acts. By this delusion the people of this fair town allow the accursed, stenchful, blackening, damning institution that fosters and perpetuates an evil almost as old as sin itself. An evil, haggard, monstrous, furious and diabolical, that for ages has walked and crawled the earth combining all that is obnoxious in the races of men. It has gored with its horns, it has torn with its tusks, it has crushed with its hoofs, it has poisoned with its fangs, it has stung with its insectile javelin greater numbers of the human race than have perished from all other causes combined. It bribes, it lures, decoys, charms, fascinates, tempts and seduces; has the eye of an eagle, the tooth of a rattlesnake, the jaw of a crocodile, the crushing coils of a boa constrictor, the slyness of the scorpion and the "worm that dieth not." It has cheated and deceived the nations. By our false system of regulation, or attempted regulation, it hisses, it lies, it cheats, it debauches, it kills.

I hate it with an eternal, uncompromising hatred, and I don't care who knows it.

It puts its poison talons on the home and robs it of its furnishings. It takes the clothes off the backs of innocent, helpless children and shoes from off their feet. It brings mothers to the wash tub and scrub brush, and straps burdens on their shoulders too heavy to be borne. It dashes out brains and pulverizes the human heart. It fills the poor houses, the penitentiaries, the lunatic asylums and peoples our grave yards with the flower of our manhood.

By somebody's consent ten saloons are fastened upon this fair town of Oakland, which, were it not for them, would be an ideal place in which to live. We silently tolerate them, and the authorities grant the license for a very small consideration in the way of money. Thus for less than two dollars apiece the town is sold to the liquor traffic.

A county seat should be the best town in the county. Here our professional men live, here all the people must come at times to transact business. We owe it to the surrounding country to have a decent, moral town so that a country boy can leave his mother in the morning, come here on business and return to her sober in the evening. But alas! How many boys go home whooping and yelling and cursing, reeling and staggering to their home late at night because Oakland thinks she must have a little revenue.

Is there not some way to elect a man to represent us at Annapolis who will say this thing shall stop?

Whose boy will now take the place of Clyde Liller? Somebody's will.

To you men who are before me: The griefs, the scalding tears, the deferred hopes, the strangled aspirations of this woman ought to lead every man of you to lay the axe of absolute prohibition at the root of our license system and rest not till the whole tree is burned up root and branch in the fires of a holy and righteous indignation. As you behold the wound will you not bring the healing balm? As you witness the bondage will you not seize the hammer and strike off the manacles that bind at this very hour so many citizens of Garrett county? I know full well that criticism will be heaped upon me for saying this today. I have weighed every word and am prepared for the consequences. But I will not stand by and see a man cut down by liquor and witness the wreck and ruin of home without raising my voice in solemn protest against the liquor traffic in Oakland, at whose door lies the responsibility of Clyde Liller's murder.

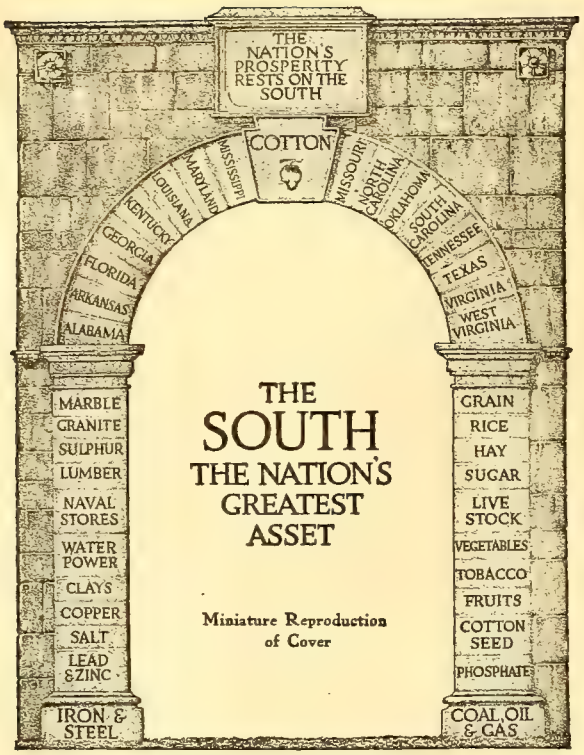
I am going to say something else. The men who run saloons are not alone in this. Others are responsible. When we get to the judgment the man who made the foul stuff, the man who sold it to him, the man who gave it to him when he could not buy it, the man who is bondsman for the saloonkeeper, the citizen who by his silence or vote indorses the liquor traffic will not come up with fingers streaming red with blood of poor Clyde Liller who fell a helpless victim into the clutches of the liquor traffic.

And now a word to those two precious boys: Hear me today. You are old enough to know what I am saying. You will never forget this hour. You have been left without a father at this early period in your lives, and will have struggles in life and heavy burdens to bear, but I beg you today to resolve down deep in your hearts never to taste, handle or have to do with that which ceaused your poor father's untimely death.

Stay with your mother, encourage her, support her, be honest and true and the world will give you a place and you can make a living in it.

And to this widow let me say: You have the heartfelt sympathy of this congregation. You have my prayers, and in your hours of loneliness when dark shadows gather around and life's mighty storms threaten to dash your frail bark to pieces, may you hear above the roar of the conflict the voice of Christ saying: "It is I, be not afraid," "Peace be still." And the voice that silenced the waves of old Galilee will still your troubled soul, until at last the day breaks and the shadows forever flee away.

To this congregation: May you all live so that at last when you are called to answer the roll call of the skies, you may be numbered with those who shall hear the words: "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."



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METHODIST PROTESTANT HERALD, GREENSBORO, N. C.

YOU AND THE FLY.

Are you bald? Did you ever have a fly crawl across your head? Or did you ever have one crawl over your face and wake you up? Nuisance, isn't it? Well that's only the smallest part of the quarrel we have with flies.

Flies are scavengers. Do you know what a buzzard does? A buzzard is a large, loathsome bird which eats dead and decaying animals. They are not nice to have around. What buzzards are to birds flies are to insects.

Flies hatch from eggs. The eggs are laid in filth. Fly eggs are not nice. Another name for them is fly-blows. But about the only harm which fly eggs do is to make more flies. After a few days the fly eggs hatch into maggots. Maggots are not nice, but they do not do much except that they make flies. The maggots crawl into dirt and in a few days they come out flies.

Flies are very busy insects. They are active all day long, and at night, too, if you have a light in the room. During dry days they like to stay out in the grass in the yard. They can feel a rain coming before you can, so they always try to get in the house before a rainstorm. They are not fools. They like the light. If a room is dark they do not like to go in it. If there are flies in the room a good way to get rid of them is to darken the room and leave one window open and bright. The flies will fly out of this window. On a warm day you can easily persuade them to walk out into the yard or to stroll around the block. If it is getting cold or if a rain is coming up they will stick to the house like a hungry dog to a frankfurter.

But what can we do about it? Don't let any manure stand in the boxes. Don't let any garbage accumulate. Screen the houses. Kill the flies. Keep everything clean. In other words, starve the fly.

Winter Life of Flies.

How do flies live through the winter? A few lazy, logy flies can be found half dead but still living aroung chimneys and warm places in the house or stable. They will come to life just as soon as the boys get to playing marble. An old she fly will go off to some bit of manure or garbage and lay a million eggs, and then, in about two weeks, there are flies galore—there is no danger of the stock being exhausted.

High ideals are often lived out in lowly places.

The tree which blooms all the time bears no fruit.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; 0. F. York, P. & A, Greensboro, N C.

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A BACK NUMBER

At a recent gathering of advertising men in New York this story was told: A man entered a store one bitter cold day and bought a woolen muffler. When he opened the muffler he found inside it the photograph of a beautiful girl, together with a note saying: "If you are single, please write to me."

A name and address followed, and the man smiled. He was single, and he put the photograph on his sitting-room mantel. There, every evening, looking up from his book, he beheld it. It was very beautiful, and in a week he had fallen head over heels in love. So he wrote to the girl.

Another week passed, a week of anxious, nerve-racking suspense. Then the lovesick man received this crushing letter: "Sir. The Mary Smith to whom you wrote was my grandmother. She died nine years ago, aged 86.—Yours truly."

Our heart-broken bachelor, on looking into this strange matter, found that he had foolishly bought the muffler from a dealer who didn't advertise.—*Pathfinder.*

DIED.

Garner.

Whereas it has pleased the all wise God on the 26th day of April to remove from among us Prof. G. F. Garner, our beloved teacher and co-workerr in the church and S., S.

Resolved that we express our high appreciation of the life and labors of our departed and will ever hold in our hearts thememory of his life and his devotion to his class.

Resolved that we desire to extend to his sorrowing family our heartfelt sympathy in their hour of affliction and point them to the same Savior whom he tried so closely to follow and as the one who can help them in this hour of grief and sorrow.

Resolved that these resolutions be sent to the M. P. Herald, and to the bereaved family.

Class of Fair Grove Sunday School.

Carter.

Recently the death angel visited the home of Mr. Walter Carter, who lives near Littleton, and took his daughter little Hazel to the beautiful beyond. She was two years old 3rd of April, day she was taken sick. How much she suffered during her two weeks illness no tongue can tell. What disease? Her physician did not say, neither could he cure. Her death was not for the lack of good attention. She had all, and the very best that could be given her, by her mother, father garndmother, uncles, doctors and trained nurse. She was such a sweet child! Her mother's darling, papa's little lady, grandmother's treasure, grandpa Edd's idol. So often he took to Sunday school, we called her our little Sunday school girl. Wanted so much that she should live, but God wanted her more, and now she is His little angel, a shining light in that beautiful mansion he is preparing for all those who love and serve him. Mamma, she is there beckoning for you and papa and little sister, to come and stay with her forever-more. Her remains were taken to Corinth. Pall bearers were Messrs. Bernard Morris Jesse White, Grady Moss, Robert Robinson. Slowly they took her form, which was placed in little white casket, down the aisles to the altar while Miss Nellie Sledge presided at the organ. Bro. Edwards preached her funeral. The church was full of sympathizing friends and relatives, who accompanied her body to the grave, on which pretty flowers were placed, last token of respect we can show the deceased. May we all be as careful in shaping our lives for the heavenly home as you were dear friends in administering to Hazel's many needs. A sweet little flower budded here on earth to bloom in heaven. Heaven a beautiful place so many dear little ones there, Christ said: Suffer the little ones to come unto me, forbid them not, for of such is the kingdom of heaven.

Sympathizingly,
Fannie Barnes

—The L. & N. Railway Company has issued a pamphlet of instructions to its agents wherein orders are given not to receive whiskey or beer for dry territory along its system of lines. The Webb law holds.

—A far-reaching bill has been introduced into the Illinois legislature to legitimatize children born out of wedlock and making the birth of a child to a man and woman constitute a common law marriage, dissolvable only by the courts.

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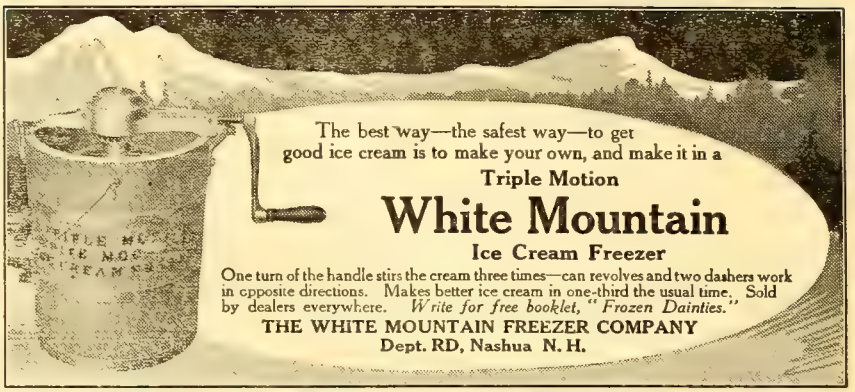
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Terms are very reasonable. Cost of all expenses ranges from $137 to $187 a year.

The Young Ladies' Home provides for board at cost for young ladies who wish to cheapen their living. This home is under the management of the College and the best possible care is taken of the girls.

The Boys' Boarding Club offers young men an opportunity of living at actual cost. By these boarding arrangements the cost of board and room should be reduced to about half the cost in private homes.

Any person interested should write foa Catalogue, Bulletins, and other information to

W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

—We thank Bro. Matthews for an invitation to Denton School Commencement, May 25th, 27. We note the Rev. H. L. Powell is to preach on Sunday and R. L. Smith of Albemarle, deliver a literary address on Tuesday at 2 P. M. A special train from Thomasville is promised, leaving at 8:40 A. M. and leaving Denton at 4 P. M. Round trip, $1.00.

—Rev. W. D. Fogleman came over yesterday to attend the annual meeting of Masons—members of the "chain gang" he calls them. Several hundred usually attend this meeting. Bro. Fogleman's health is not satisfactory yet, as he is unable to digest starch foods. He says work is what is keeping him up. He has his heart in the work and this, we trust, will enable him to conquer his disease.

—Mrs. W. C. Hammer and Mrs. J. F. McCulloch have gone to Foosland, Ill., to attend the annual meeting of the Woman's Foreign Missionary Society. Mrs. Hammer went early to visit friends in Pennsylvania, and Mrs. McCulloch expects to remain a few days to visit relatives in Michigan.

—Bro. A. F. Edmunds, of Buncombe, is here to attend the meeting of Odd Fellows, which he claims is the true "chain gang." He is a member of three fraternal orders, including the Masons, but says he pays more to the church than to all of them. We were glad to see him in the Herald office.

—More than 300 North Carolina shippers met in Raleigh last week and passed a resolution requesting the governor to call a special session of the legislature to act in the matter, of freight rates. It is asserted that unjust rates are extorting from the people of this State millions of dollars each year.

The little nine months old child of Mr. and Mrs. William Staley died last week and was buried in Mt. Pleasant cemetery. It's life was short but it suffered a great deal, having had, (during the winter and spring) measles, whooping cough, pneumonia with complication. Doctors and loved ones worked hard to save it, but could not. We sympathize with the bereaved parents. May the Father above give them the peace He can and does give to those who trust Him. Reporter.

Canaan.

I feel like this paper is a friend of mine. I enjoy reading the reports. When I am with good Christians and talk with them I don't know when to leave, and I love to be in meetings and singings.

Our Sunday school is getting along finely, but could be better. So many don't seem to be interested in God's work. I think our church is improving some. We are looking to have a good meeting this fall. Bro. Trogdon was with us Sunday and preached a good sermon. He seems to be not very well, but hope and pray that the dear Lord will give him his health again.

A. Ridge.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, MAY 15, 1913. NUMBER 25.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
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RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the postoffice at Greensboro, N. C.

—The Biederwolf meetings continue with unabated interest. Several hundred people have gone forward and committed themselves to a Christian life. Mr. Biederwolf's method is this: After preaching in his powerful manner, concluding his discourse in a way to affect the feelings, he asks all to bow their heads in prayer. He then asks those who wish to begin a Christian life to hold up their hands, he continuing to appeal to them. After a few minutes, he asks the congregation to stand, and then he asks those who have held up their hands and any others who wish to become Christians to come down to the platform and give him their hands. He appeals to Christians to speak to those near them, and has previously arranged with Christian workers to be scattered through the congregation for this purpose. After a few minutes spent in this way, he calls on some brother to pray for those who have come forward and asks Christians to gather round them at the altar. He then leads them in a prayer of confession and consecration, which they repeat sentence by sentence after him. He then has cards passed to the converts on which they place their names and indicate the church of their preference.

Whether there is time for the psychical changes involved in genuine conversion may be questioned by some, but this method in Dr. Biederwolf's hands succeeds in inducing scores at almost every meeting to take the steps indicated. If this be not complete conversion, it may be the beginning of it to all who will continue in the Way.

—Rev. W. A. Ledford is in Eden, Md. He sends for the Herald, saying he can't be satisfied without hearing from his brethren in N. C.

WHAT SHOULD PASTORS WRITE ABOUT?

A young pastor writes: "Since Peter S. opened fire I feel somewhat like I think a great many pastors feel—a hesitancy about writing about their work. But what else is a pastor to write about? I wish you would answer that question in the *Herald.*"

We believe that Peter Slewfoot has been misunderstood. We understand his article to be simply a protest against exaggerated reports—not an objection to true and proper representations. Brother Slewfoot is himself a pastor, and his own reports indicate to us that he is not opposed to taking considerable space, even for poundings.

Each pastor must judge for himself what are proper subjects for report in the church paper, and what it is proper to say about them. And no one should be restrained from doing his duty to his people and to the church at large by fear of criticism. Everyone should be on his guard against taking space for communications that will profit nobody. But the criterion of profitableness is one that must be used with latitude. What is not profitable to one may be to another. An expression of appreciation of some small deed may be the means of encouraging the doer to do greater deeds. We believe in freedom exercised with due regard to the feelings of all. Critics are to be regarded, but they are not the only people to be regarded. Let each pastor be fully persuaded in his own mind, and so let him write,—approving and appreciating that which is good, and reproving and condemning that which is bad.

If some of our pastors would write more, they would through their own practice develop the power to discriminate, and would write with more confidence than they can now.

There are subjects of general interest to the church that are open for discussion to pastors and all other members of the church. The great question of union now upon us, for *example.* What have you to say about that? Don't go off half cocked, but have your gun loaded—there may be some fighting to do. Eternal vigilance is the price of liberty. Error ever encroaches upon the truth and must be driven back.

—We thank Principal Totten for an invitation to the commencement of Yadkin Collegiate Institute, May 21st and 22nd. A pleasant time is expected. Bro. Stowe preaches on the 21st at 11 A. M. Prof. Noble of the State University speaks on the 22nd at 2 P. M. Other hours are occupied with students' exercises.

—Bro. W. F. Grabbs sent us some money for the flood sufferers. We sent it to our church people in Zanesville, Ohio. Eli A. Palmer gratefully acknowledged receipt of it, and added that help from others would be appreciated very much. He is treasurer of the Relief Committee of our church there. The editor will be glad to forward other contributions while the need continues.

—Bro. Gerringer returned to North Carolina last week from Westminster Theological Seminary. After a brief rest he will go to Creswell to enter upon his pastorate. We wish for him the success he deserves. He has labored long to prepare himself for the ministry.

—Bro. Raper extends invitation to the members of the Board of Church Extension to attend the dedication of the Reidsville church coming on the first Sunday in June. Over $5,000 has been raised for this church. Says Bro. Raper, "We have had no icecream suppers or sales of any kind." The day of dedication will be a "red letter day" for Reidsville. Bro. Dixon is to preach the sermon, and we trust he will have a house full of hearers. We presume there will be preparation for the music, floral decorations, etc., to add to the joy of the occasion.

—Is there a charge that can show a better record than Halifax circuit in the matter of church papers? Bro. Pritchard reports that 57 out of 64 homes receive the M. P. Herald and three the Methodist Protestant.

EDITOR FARRIS ON OUR CHILDREN'S HOME.

Dear Mr. Millikan:

I am enclosing check $25 on my subscription to the orphanage. I was out there yesterday and you have a beautiful building, a credit to the town and to the denomination. I am proud of it as a citizen and as a friend to those who have promoted it and want to do all for it that I can.

J. J. Farris.

Written for the *Methodist Protestant Herald.*]

UNITED IN DEATH

There is a little cabin home
That's nestled 'mongst the Piedmont hills,
Near where the tireless Yadkin swells
From bubbling brooks and running rills—
A home where pilgrims oft have sought
And found a pleasant night of rest;
And he who found that open port
Was honored as a royal guest.

Long years ago when days were bright,
And youthful springtime was a-glee,
Young Herbert, in his youth and pride,
There wooed and won his Mary Lee.
But ere the fading of the leaves—
Or dying of the autumn breath,
A courtier from another world
Took off his Mary Lee in death.

For many years he roamed the world
In quest of peace; but all in vain;
With Jackson fought, with Seabold sailed—
Contented not, it seemed but pain.
Three score and ten allotted years
He roamed, save twenty, from his birth,
Then, bent and old, returned to die
At home—the dearest spot on earth.

Outside, the darkness of the night
Lay deep and cool upon the air;
The fire had slowly died away;
The old man sat in his arm chair.
An aged pilgrim passing by
Beheld him, quiet as a stream,
Perhaps engaged in reverie—
Asleep—re-living in a dream.

Then, suddenly, he called aloud:
"O Mary, is that you? And you
Have come for me? I'm ready now,
We'll go; my earthly journey's through."
A low voice whispered, "Come with me."
His weary soul then took its flight
With a comrade, who had returned
For its companion on that night.

Victor P. Hammer.

Washington, D. C.

Written for the *Methodist Protestant Herald.*]

JOY AND HUMILITY

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight"—Luke 10:21.

It was the hour of the return of the seventy whom He had sent out. They came back having joy, and their joy was principally founded on the fact that they themselves had power and that God had especially used them. He tells them not to rejoice in that but rather to rejoice that their names are written in heaven. When He tells them not to rejoice in the way they were rejoicing, it says in that hour Jesus rejoiced in spirit. What Jesus rejoiced in was the spirit of humility—the childlike spirit. He saw very clearly that just as His disciples would have the spirit of humility they would have everything. He had a great vision of it.

May God give us also some reflex of that vision. Every Christian needs to have it.

He saw two elements in these disciples that came back. There was an element of humility there, because they had become His disciples and were willing to obey and learn of Him; but at the same time there was a temptation to pride. He saw both pride and humility in them. I fear that when the Lord looks at His present disciples, unless they have learned the deeper lessons He taught, that He will find in them both pride and humility.

Jesus discerned pride in their glowing reports, and He said to them, Rejoice not that ye have great power, but rejoice that you are counted as disciples and have your names enrolled among the learners. Rejoice that you have started in the pathway of humility, for it is to the humble that God will give everything.

The main purpose that the Lord had in reference to the seventy was to rebuke pride and inspire and encourage them to practice humility. He saw Satan fall from heaven. The thing which made Satan the devil was pride. Satan had wonderful knowledge and wonderful ability. He was created one of God's highest creatures. No creature ever lived that had such spiritual knowledge, and yet we know it was pride that caused him to become a devil. In this connection Jesus says, I beheld Satan as lightning fall from heaven. The only thing that can dethrone Satan is humility, the contrary thing to pride.

A. M. Hamilton.

Written for the *Methodist Protestant Herald.*]

WORLD'S SUNDAY SCHOOL COMMISSION.—IV.

By C. E. Wilbur.

Approaching Japan.

The voyage of the Commission from San Francisco to Yokohama was, in a sense, one continuous welcome from Japan. On board the Tenyo Maru was Dr. Takamini, president of the Japanese Club of New York, who is an international figure, having been employed by both the United States and Japanese government in connection with pure foods. Whatever could be done to make the voyage pleasant, and to assure a royal welcome, he did. On his own initiative he cabled from Honolulu, announcing the coming of the party to his friends and business associates, bespeaking from them a true Japanese welcome. Two thousand miles out the following wireless message was received from the National Sunday School Association of Japan: "Japan Sunday School Association reciprocate cordial greetings, and extend to you all hearty welcome; hope to meet you off Yokohama harbor." One thousand miles out the following was received from the Shidzuoka Mission Board: "Welcome you to Japan." Gracious words were also received by wireless from Baron Shibusawa, by far the greatest business man in Japan, a veritable "general" of industry.

While we await the lifting of the fog of the outer harbor, there is time to write something about the voyage. It was one of the most remarkable ever made across the Pacific; that ocean truly exemplifying its name in the weather that prevailed during the seventeen days of sailing. Surely some one on land was praying for us.

On the ship were a dozen or more missionaries, besides the twenty-nine people of the Commission. The officers of the ship were kind enough to say that the influence of these two groups, acting together was great enough to prevent almost entirely the gambling, drinking and carousing that usually characterize the last two or three days of the voyage.

On the arrival at Yokohama the usual scene attendant upon such an arrival in occidental countries were enacted: the rush of reporters, the click of cameras, the shouting and handshaking of friends long separated, the joyous smile of missionaries on the wharf as they welcome reenforcements, all made up a marvelous picture. Not the least impressive evidence of the fact that the Orient is moving was the presence of a woman reporter—a Japanese lady. The coming of the Commission had been thoroughly heralded in Japan and the newspapers both in English and Japanese gave abundant space to the incidents attending the visit of the Commission, and also sympathetic and thoughtful educational comment, showing that they were fully aware of the object sought by the Commission.

Reception in Japan.

All doubt as to the cordial reception of the Commission—doubts that existed in the minds—were at once swept away. All Japan, in the persons of three great men, was there to extend the hand of cordial greeting. There was Mr. Asano, a representative of the older type of business and social life, who lives in great elegance surrounded by "Old Japan." Twice was his generous hospitality enjoyed by the Commission. There, also, was Baron Shibusawa, at type of the modern, active, alert, progressive business man, ready to seize upon anything, native or foreign, that will add to the commercial and moral prosperity of his country. His country

villa was thrown open, and the party entertained with all the great resources at his command. There, also, Count Okuma, a type of the best and most progressive statesmen of modern Japan. He is called the "grand old man of Japan." By some he has been called "the Gladstone," by others, "the Cromwell" of Japan. He is living in elegant, but democratic retirement in his beautiful villa in Tokio, under the shadows of the great university of his own founding, that is attended by seven thousand students. These, according to his plans in founding the institution, are studying the problems of politics and society with the object that Japan may have trained men for the public service. In an interview the writer had with him, he said that America was doing more for the moral improvement of Japan than all the rest of the world, through the missionaries, and that Japan must look to America for all that is best in Western civilization. In a public address made before the Commission, he said, placing his hand on his head and heart in turn, "Japan may furnish me food for my head, but America must furnish me food for my heart," meaning that Japan lacked in its own native resources what America is trying to furnish through the missionaries. It is easy to see that, while he does not profess to be a Christian himself, he is favorably inclined to Christianity and Western culture. All these, together with the mayors of the cities, bankers, lawyers and professional and business men of all kinds, extend the most warm welcome to the Commission; and all gates in Japan were open.

But the most remarkable ovation yet given to the Commission, in many respects, was on the occasion of its visit to Sendai, a city two hundred and thirty-five miles to the north of Tokio. When the party left Tokio a deputy of the prefectural government attended it to Sendai. Ten miles before reaching the latter city a deputation of citizens boarded the train at 4:30 A. M. and extended the hand of welcome. At the depot, at 5 A. M., the mayor, a deputy from the office of the prefectural governor, were awaiting, with hundreds of distinguished citizens. Breakfast was provided, and the Commission was hastened forward on its sightseeing of Matsusima, the "Thousand Islands" of Japan. A steamer and barge were provided to convey the party through the islands, attended by lunch as a guard of honor. Here again the mayor and public officers of Matsusima met the party with the children of the public school, the most famous school of its kind in the empire. The priests of Shinto and Buddha invited the Commission to visit their temples and shrines, and attended it even to the wharf, amid the crack of rockets and ascending balloons.

On reaching Sendai, on the return, the same group was at hand to receive the party, only grown more dignified by the addition of the governor and thousands more of the citizens of that populous and thriving district.

The governor, mayor and Chamber of Commerce now took matters in hand and conducted the party about the city, furnishing conveyances at their own expense. The final public function was in the city "Social Hall," where the public officers and Commissioners listened to gracious words of welcome for the mayor, and responded as best their full hearts would permit. The officials then turned the party over to the missionaries and to the officers of the North Japan College for further entertainment. A large public meeting was held in the chapel of the girl's school, largely attended by Japanese.

How much of this gracious treatment is to be attributed to the natural courtesy of the Japanese, how much to the commercial impulse, and how much to their regard for the Americans, it is hard to tell, but it is remarkable as coming from the representatives of one religion to those of another, coming to them with the avowed purpose of introducing their own type of religion among them. Their leaders publicly acknowledged that their native religion, and education, to which they have trusted so much, have failed to do what they know ought to be done for their people. The work of the missionaries has favorably impressed them with Christianity, and they are inclined toward it. This will also in a large measure account for the reception given the Commission by leading men.

However, it is not to be expected that there will be any great rush to accept Christianity. That religion is in their minds on trial. They have been disappointed in the efforts of their own religious teachers, and now in education, pure and simple; and they have put themselves in the waiting attitude, to see what Christianity can do before they accept it, lest they shall be disappointed.

Hence it will appear that the thoughtless tourists, who bear the name of Christians, without being such, have done very much to retard the acceptance of Christ. From their point of view it is hard to understand how a man can live in a Christian country and not be a Christian.

The next letter will deal with the Sunday school and the problems of religious education in Japan.

CRUELTY TO ANIMALS.

By Walter K. Towers, A. B., J. D., of the Michigan Bar.

Can one be cruel to an angleworm? Can one be cruel to an oyster? These queries are not part of any foolish question series, but are examples of the inquiries upon which courts of law have engaged themselves in their efforts to prevent unnecessary suffering to animals. As the Judge leaves the decision of these questions to the jury, one average citizen is as competent to answer them as another. It all depends upon what happened to the worm or the oyster, whether it hurt the victim, why it was done, the viewpoint of the person making the decision, and a few simple rules of law.

A recent case of simple nature has attracted public attention and drawn forth an interesting opinion from the judge. The case arose in New York and involved the question as to whether cruelty to turtles is cruelty to animals, and further, whether you can be cruel to a turtle. Sixty-five green turtles were shipped from Cuba on a steamship with their flippers perforated and tied together by means of ropes passing through the holes. The turtles were placed on their backs and so allowed to remain until the ship reached New York City. The captain of the steam-ship was prosecuted under the penal law of New Work, the charge being that he had caused these turtles unnecessary and unjustifiable pain and suffering while in transit.

The first objection made was that a turtle is not animal and so the act was not covered by the statute. The statute of New York defines an animal as not including the human race, but every other living creature. Notwithstanding that a turtle is a species of reptile, the court held that a turtle is included in the definition.

It was next considered as to whether unjustifiable pain was inflicted. On this point the court commented as follows:

"Hogs have the nose perforated and a ring placed in it; ears of calves are similarly treated; chickens are crowded into freight cars; codfish is taken out of the waters and thrown into barrels of ice and sold on the markets as 'live cod'; eels have been known to squirm in the frying pan; and snails, lobsters and crabs are thrown into boiling water. Irrespective of the devious means that might be adopted to destroy life before these cruelties are perpetrated upon them, still no one has raised a voice in protest. * * * The Emperor Augustus nearly exterminа-

ted peacocks to regale himself in Rome with their brains. Today the world would hold their death unjustifiable. Then again juries and magistrates of different localities, race, or education, with varying ideas of taste and cuisine, may hold widely divergent ideas as to whether the improved flavor of lobsters boiled alive makes such torture 'justifiable.' ''

The court left the matter to the jury. How would you decide the case?

The protection offered dumb animals against needless cruelty rests upon particular statutes as enacted by the legislatures of the various states, and not upon any general principle of English law, unless the act be done in public and so amount to a nuisance. Thus, just what may be punished as cruelty to animals in a particular state depends upon the wording of the laws of that state. Criminal statutes against cruelty to animals are virtually universal. These laws are generally of similar nature and usually apply to all animals other than humans, as does the New York statutes. The law does not, of course, prohibit all acts that cause animals pain or suffering, but only such as are unjustifiable and not necessary to the accomplishment of some lawful purpose. The butcher may kill the steer he has bought, and is not legally guilty of cruelty since his act is in the accomplishment of a lawful purpose. But if he slaughters the steer in a needlessly cruel manner he becomes guilty of cruelty to animals. Thus the butcher who dismembered hogs and plunged them into boiling water before they were dead, in the process of slaughtering and dressing them, was punished for cruelty to animals. Further, a needless, wanton killing, even though unaccompanied by any torture, has been punished as ''cruelty,'' and that though the animal was a chicken.

Cock fighting is quite generally held to be cruelty to animals within the terms of the ordinary statute. Releasing a captive fox and permitting it to be hunted by dogs, who tear and mangle it, has been punished as a criminal act. Shooting captive pigeons for sport or to improve marksmanship, has been held to constitute legal cruelty by some courts; but others have held that where the wounded birds were at once killed and with those shot dead used for food, the killing was justifiable. We need not remark that the familiar case of the old lady who protested against the shooting of clay pigeons as being cruelty to animals failed.

Overdriving or overloading horses and work-animals are familiar forms of cruelty and are frequently punished. Driving animals which are unfit to work is also cruelty. The cruelty may consist of a passive act of neglect as well as an active abuse or mistreatment. The man who left his horse hitched to the buggy, standing in the woods for over twenty-four hours, without food or water, was held guilty of cruelty. Transportation of animals for like periods of time without food, water or exercise, has also been held cruelty.

Some juries have ruled that dehorning cattle was cruelty, because unnecessary and unreasonable; but generally a different view is taken, and if the act is customary in the community, skillfully performed and for proper purposes, no legal liability attaches. Working a dog in a treadmill is not itself cruelty; but harsh and unreasonable treatment of a dog in a treadmill was held criminal.

Unnecessary and unreasonable beating is a commonly punished form of cruelty to animals. Poisoning is also cruelty where there is no justification for the action. Hacking a pig with an axe and permitting it to lie wounded without attention, pouring turpentine on a chicken and setting fire to it, and keeping a horse with a badly diseased leg in a pasture in which in order to support life by grazing it was inevitably put to great pain, have caused criminal convictions.

That unjustifiable killing is cruelty has been stated. One man killed chickens which had invaded his garden to eat his peas, and for doing so was subject to prosecution for cruelty to animals. The court stated that his proper remedy to protect his garden was to impound the chickens until their owner made good the loss or to sue for damages.

The owner of an animal, if cruel to it, is as liable as others under most of the statutes. One who advises the doing of a cruel act may be convicted as an aider and abettor. A man who incited a dog to attack and tear a cow was held guilty.

Prosecutions for cruelty are generally instituted and conducted by the public prosecutor. Any person, noticing an act of cruelty that should be redressed, may bring the matter to the attention of the prosecutor, who will then act.

(Copyright, 1913 by Walter K. Towers.)

—Woman suffrage, which came so near to carrying Michigan at the election last fall that it was at first announced that it was won, suffered a decisive defeat at the election on Monday, April 7. Other constitutional amendments, including the referendum, initiative, and recall, were adopted.

(Piedmont Circuit.)

President's Appointments.

Union Grove, June 14th 3.00 P. M.
Canaan, June, 15th 11.00 A. M.
Spring Hill June 15th 3.00 P. M.

I am sorry to report the burning of one of our churches last Friday night. It was struck by lightning and everything destroyed. This is a severe loss with a small membership. It was Mt. Carmel No. 2.

Fraternally,
A. D. Shelton.

Rehoboth Granville Ct.

It seems that we are putting on new life at Rehoboth. Our Sunday school is growing in interest and attendance. One phase of our work this year is, we have a new superintendent every quarter and they are all young men—this works well. We make it a point to get as many young people into active service as possible. We have just gotten fifty new song books; these are wide-a-wake Sunday school and revival songs. Yesterday was prayer meeting day too. Miss Jewel Floyd led this meeting. She took for her subject ''solid and sandy foundations.'' Her comments upon the subject showed earnest and careful study. We are getting ready for a Children's Day service; hope to have it the 2nd Sunday in June.

Mr. and Mrs. Gooch Cheatham's little daughter died a few days ago. Little Bessie was just twenty months old. The bereaved parents have our sympathy.

The Sunday School Convention in Greensboro was good. We hope to put into practice some of the things given us there. The music was good too. Messrs Tullar and Meredith had charge of the singing. We attended two of the Biederwolf services. On Sunday night Mr. Biederwolf preached from the text ''Thou art weighed in the balances, and art found wanting.'' He used the ten commandments as weights. That was indeed a heart searching sermon. We hope that Mr. McCulloch will tell us more about these meetings.

The Sunday school at Grace church has an ''on-time'' plan which we would like to copy. Just before the school is called to order on-time buttons are distributed. This is a neat little button with the words, ''O. T. at the ringing of the bell.'' Wonder if there is a prize for the most buttons?

Hattie Harris.

Oxford, N. C., May 12, 1913.

—Bro. J. T. Price, of Summerfield, was in our city in his auto last week, and added his name to our subscription list.

PRESIDENT'S APPOINTMENTS.

Stanley Ct. ..... May 9 to 10
Rockingham, ... May 11, 12.
Monroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte, ... May 19
Thomasville, May 25, 11 A. M.
Piedmont, Mt. Carmel No. 1, May 25 3.P. M.
Welch Memorial, May 25, 8. P. M.
Haw River Ct., June 7 to 8.
Brown Summit, June 8 at night.
Piedmont Ct., June 14 to 15.
Tabernacle Ct., June 21 to 22.

Corrected List.

Haw River Ct., May 31 to June 1st.
Brown Summit, at night June 1st
Piedmont, June 7th to 8th.
Tabernacle, June 14th to 15th.
Siler City, June 21st to 22nd.
High Point North Main, June 29th. 11 A. M.

C. A. Cecil.

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

NOTES FROM THE FIELD.

May 2nd I left High Point for Stokesdale to visit Flat Rock charge. I found Bro. W. F. Kennett at the station looking for me. We walked north about one fourth of a mile, and we reached a nice looking residence and we turned in to spend the night. I soon had the pleasure of meeting Mrs. Kennett, and it is useless for me to say to those who know her she is a kind, congenial lady and that she knows how to make one feel at ease in her home. She is indeed an ideal pastor's wife. On Saturday A. M. Bro. K. and I drove to Bethel about three miles to meet our appointment at 11 A. M.. We were greeted with a splendid congregation. Preaching over, and then came the good dinner such as the good sisters in Bethel community prepare. At 2 o'clock we met in the 2nd quarterly conference and all the business was carefully looked after in detail, and it was a very interesting conference. The attendance was good and the members were interested in the progress of the Ct. Reports were good. A committee was appointed to consider the advisability of building a church in Stokesdale. The stewards report on pastoor's salary was in advance of last year, and this made the pastor feel better, and all seemed to be encouraged to try to do better in the future.

Trough the kindness of Bro. J. B. Ogburn I was taken to the home of Mrs. J. L. Ogburn with whom he lives, to spend the night, which I did very pleasantly. I was pleased to meet the family and share their hospitalities.

At 11 o'clock on Sunday I preached to a splendid congregation at Flat Rock church; a very good service. After service a young Bro. Moore drove me back to the parsonage where I took dinner, and here I joined the pastor, who preached to the Bethel people at 11 A. M. In the afternoon we drove to Palestine for our 4 o'clock service where we held another good service, a very good attendance.

At 8 o'clock P. M. found ourselves at Gideon's Grove for our last service for tht day and for the charge. Almost a full house and had the very best of attention. The services were all well attended and I trust good will be the final result.

I spent Sunday night with Bro. Kernett and wife. On Monday A. M. I bade them good by and left her home. My claim over paid.

High Point, N. C., May 6, 1913.

C. A. Cecil.

May the 7th I left High Point for Albemarle, N. C., to visit Stanley charge. I reached the station at Albemarle at 6 o'clock. Bro. Reynolds met me, and we took supper with Mrs. E. A. Plyler. She is getting along nicely by the help of her children and they are all working or going to school. She has a good home, and located near our church. Bro. Plyler was a good financier, and left his wife and children a home.

At 8 o'clock I preached to a very good audience considering the show in town. This church is practically out of debt; they have paid $150 since Conference on the debt, pastor's salary and general interests for the year raised, and they are going to make an effort to paint and carpet the church before the year closes. This church has some good workers. We spent the night with Bro. Marshal Hatley

Thursday A. M. we drove to the parsonage, and at 11 o'clock there was a small congregation gathered at Friendship church for preaching; a very good service. I took dinner and spent the night with Bro. Reynolds, and met a few of the people I used to see in my boyhood days thirty odd years ago. On Friday A. M. at 6 o'clock we were on our journey toward Love's Grove, we reached there in time for 11 o'clock service. Not a large attendance. Service over and we took dinner with Bro. D. M. Dry. At this church they have purchased an organ recently. My next appointment was at Mill Grove about three miles away, we reached there on time and had an attentive little little band of hearers. They have paid about $170 for church improvement and there ought to be some more work done on the church. Bro. Reynolds and I spent the night with Bro. Marion Garmon. This completed my visit on the Stanley Ct.

The parsonage has been improved at a cost of about $225 since last Conference. This field is too much scattered for the pastor to develop it properly. Albemarle, Simpson's Grove and Friendship ought to be a charge and the pastor give his entire attention to these three points, provided Love's Grove and Mill Grove could be cared for; and I trust the pastors and people will take up the matter in their quarterly conference and be able to so arrange the work that all can be better cared for. Claim paid.

Bro. Reynolds conveyed me a distance of about twenty miles to Matthew's Station where I took the train for Rockingham charge. I thank him for his kindness. I left Matthews on Saturday A. M. 10:31 for Rockingham. I arrived at the station 12:52 found no one to meet me. I made my way up town and found Bro. Fitzwater who soon gave me dinner, and I saw several of the brethren on the street and later in the evening I went to W. T. Collins to spend the night; at 11 o'clock I preached to a good congregation at Pee Dee church and took dinner with Bro. Braswell; at 3 o'clock Rev. T. A. Plyler preached at Pee Dee as there was a special meeting in progress, a good meeting. Bro. Plyler and I drove to St. John's church and took supper with Bro. J. W. Woodard. At 8 o'clock we met a splendid congregation, and apparently the services were good. These churches are located in the mill sections, and there ought to be a splendid membership of mill people gathered from the number of people in these mills. The pastor needs to do a great deal of visiting and pastorate work in order to succeed in mill towns and this I learn has not been done lately on this charge, and this is no criticism or reflection on the former pastors; but this part of the work simply has not been done; but if we are to succeed in such places it is essential that pastors mingle with their people; this has been my experience and I have served mill people for twelve years and many of them are splendid people. If the pastor on this charge hopes to succeed and do good he will have plenty of work to do as all successful pastors have found.

There is a debt on St. John's church and I hope the pastor and the membership at Pee Dee and St. Johns will so plan and work that the debt may be settled in the near future. Claim over paid,

C. A. Cecil.

High Point, N. C., May 12, 1913.

OUR FOREIGN MISSIONARY WORK

Still Running Ahead

Orders for the Children's Day supplies are in excess of those at this time last year, but the vast majority of the schools, as has been the case heretofore, have delayed sending their order early. This is a disadvantage to the schools in lessening the time for preparation, and it will add to our labors by large numbers of orders reaching us en masse later on.

Rest assured that every order will have careful attention, and be filled promptly. Let us have your order today. Do not put it off. Write your name and address plainly, please. Give the name of your Conference, and also the membership of your school, whether you use the order card we sent you or not.

Every Sunday school in the denomination ought to use the service prepared by the Board for our own schools, and remember they are sent free of all cost to our schools. We send beautifully illustrated music pamphlets, recitation sheets, and illustrated collection envelopes.

It is gratifying to state that our fiscal year which closed April 30th shows that the receipts of the Board of Foreign Missions are larger than our last fiscal year from both the Assessment and the Children's Day offering, but unfortunately there was a decrease in the Special Contributions owing to the fact that the Christmas offering from the Sunday schools and contributions through the Laymen's Missionary Movement were less. However, there is a net increase for the year which is encouraging.

The Board's Annual Report is to be published in pamphlet form this year, and much information will be imparted to the church therein.

This Is Special

The church knows that we are still in the period of the year when receipts are totally inadequate to meet the Board's obligations. Practically every Board in America has this unpleasant experience. Our Board needs within the next two weeks the assessment from every charge in every Conference which can possibly be secured. Brother pastor, I appeal to you in the name of our Lord and His great work to do your utmost at once to get the assessment for foreign missions, and send it to me without a day's delay.

I'm Moving Slowly, but Moving

A Baltimore lady said she liked my way of asking for office equipment, and sent one dollar on the Board's new typewriter. We need now just nine dollars, and it will be mortifying if I have to ask for this small amount again. Send your part, and any excess will be applied on Multigraph.

We rejoice in a new oak type writer table, and a new oak type writer chair. The first from a Baltimore friend, the chair from a loyal man in Delaware.

Nothing was received for Multigraph, and yet it would be of greatest help in this work which suffers for the want of more secretarial labor. A Multigraph, a *Multigraph*, A MULTIGRAPH! Who will give us one?

Receipts of the Board of Foreign Missions for the Quarter, Feb. 1 to Apr. 30, 1913

North Carolina

Mrs. T. J. Ogburn, Asheboro, $10.00; S. C. Whitaker, Roanoke, $5.50; R. T. Pickens, $5.00; A. M. Rankin, High Point, $61.00; T. A. Martin, Denton, $12.00; C. W. Bates, Asheville, $10.00; Homer Casto, Pensacola, $5.49.

Laymen's Missionary Movement—J. N. Wills, Greensboro, $81.80.

Typhoon Damages—C. L. Whitaker, Enfield, $4.00. Total from all sources, $194.-79.

Fred C. Klein,
Cor. Sec.-Treas.

316 N. Charles St., Baltimore, Md.

AS TO THE PANAMA CANAL.

The undersigned, members of the Board of Trustees of the Carnegie Endowment for International Peace, invite the attention of their fellow-citizens to the following statement concerning the grave international discussion which has arisen over the exemption of American coastwise vessels from tolls on the Panama Canal:

On November 18, 1901, a treaty "to facilitate the construction of a ship canal to connect the Atlantic and Pacific Oceans" was concluded between the United States and Great Britain, at the request and on the initiative of the United States. The essential provisions of the treaty were (1) that "the canal may be constructed under the auspices of the Government of the United States," and that "the said Government shall have and enjoy all the rights incident to such construction, as well as the providing for the regulation and management of the canal"; (2) that "the canal shall be free and open to the vessels of commerce and of war of all nations observing these Rules, on terms of entire equality"; (3) that the plant for operating the canal and the canal itself shall be "neutralized," and shall enjoy complete immunity from attack or injury by belligerents; (4) that the United States shall be at liberty to maintain an adequate police along the canal; and (5) that "no change of territorial sovereignty or of the international relations of the country of countries traversed by the beforementioned canal shall effect the general principle of neutralization or the obligation of the High Contracting Parties under the present Treaty."

The concluding of the treaty—commonly spoken of as Hay-Pauncefote Treaty—was a necessary preliminary to the construction of any Isthmian canal by the United States or under its auspices; because by a previous convention between the same parties concluded in April, 1850, the United States and Great Britian had bound themselves that neither would "ever obtain or maintain for itself any exclusive control over" an Isthmian canal or "maintain any fortifications commanding the same," or exercise dominion over "any part of Central America." The contracting parties further agreed to protect the canal from "interruption, seizure, or unjust confiscation," and to guarantee its neutrality.

This convention—commonly spoken of as the Clayton-Bulwer Treaty—made at the request and on the initiative of the United States, established the general principle of the neutralization of any Isthmain canal which might be constructed a principle which the Hay-Pauncefote Treaty reaffirmed.

The great design of both treaties, that of 1850 and that of 1901, was to promote the construction and maintenance of a ship-canal between the two oceans, for "the benefit of mankind, on equal terms to all," and to protect the neutralized canal effectively when built. In urging on the British Government the making of the Clayton-Bulwer Treaty, the American negotiator said to Lord Palmerston: "The United States sought no exclusive privilege or preferential right of any kind in regard to the proposed communication (that is, a canal or railroad), and their sincere wish, if it should be found practicable, was to see it dedicated to the common use of all nations on the most liberal terms and a footing of perfect equality for all. That the United States would not, if they could, obtain any exclusive right or privilege in a great highway which naturally belonged to all mankind." This statement expresses accurately the avowed intention and resolve of the United States from 1850 to 1912 concerning any Panama Canal. All treaties on the subject are based on this intention and resolve, many times reiterated by official representatives of the American Government.

In the summer of 1912, Congress passed a bill fixing the tolls to be paid for passing through the Panama Canal—constructed by the United States and approaching completion—but added a section which exempted American coastwise

vessels from paying tolls, thus giving American coasting vessels a privilege which no other vessels would enjoy, and diminishing the probable income of the canal in operation.

After an interval of several moments, Great Britian has presented to the Government of the United States a protest against the exemption of American coastwise vessels on two principal grounds. First, that such an exemption is inconsistent with the provision of the Hay- Pauncefote Treaty that the canal shall be open to vessels of all nations on terms of entire equality; and secondly, that the exemption of American coastwise vessels would inevitably tend to increase the charges on all other vessels using the canal, to the disadvantage of all other nations in comparison with the United States, a disadvantage which might increase in the future, since the higher the rates the greater would be the privilege of exemption from paying them.

The British arguments are calm and free from exaggeration, and prove that the action of Congress in exempting American coastwise vessels from the payment of canal tolls involves a construction of the Hay-Pauncefote Treaty which is fairly open to question. A difference has arisen concerning the interpretation of a treaty.

On the 4th of April, 1908, the United States and Great Britain made another treaty in which they agreed that "differences which may arise of a legal nature or relating to the interpretation of treaties existing between the two Contracting Parties and which it may not have been possible to settle by diplomacy, shall be referred to the Permanent Court of Arbritration established at The Hague by the Convention of the 29th of July, 1899, proving, nevertheless, that they do not affect the vital interests, the independence, or the honor of the two Contracting States, and do not concern the interests of third Parties," The question whether American coastwise vessels shall pay tolls for passing through the canal cannot be said to effect either nation's vital interests or independence, or the "honor" of either of the two governments. Clearly, a difference relating to the interpretation of a treaty has arisen between two governments which have agreed to submit such differences to The Hague Court of Arbitration.

In a special sense the United States is bound to observe faithfully and without question the treaty of April, 1908; for the United States has been among governments the great advocate of arbitration, has practiced it in important cases, and has urged it strongly on all other governments. The United States cannot refuse to arbitrate the difference which has arisen concerning the proper interpretation of the Hay-Pauncefote Treaty, without urning its back on a very honorable chapter in its own history, and damaging throughout the world the cause of free institutions. The republic ought to be the most scrupulous of all governments in the exact observation of treaty obligations. It must be absolutely faithful to its word, even to its own hurt.

Assuming that the difference which has arisen concerning the Hay-Pauncefote Treaty must be arbitrated unless the cause of the difference can be withdrawn, we desire to urge on our fellow-citizens the expendiency of promptly repealing that action of Congress which gave rise to the difficulty.

Granting that some American shipping interest might be benefited by the exemption of coastwise vessels from canal tolls, since the term coastwise now includes voyages half round the globe, America surely has much larger interests which would be greatly served by the prompt abandonment of any interpretation of the Hay-Pauncefote Treaty against which Great Britain can enter a reasonable protest. The United States has an immense interest in the sanctity of contracts, and in the strict observation of all international conventions and treaties. It has an immense interest in the faithful observance of any treaty between two or more nations which has been entered into "for the benefit of mankind." It is true that in time past treaties have not been strictly observed; that others have been suffered to lapse quietly; and that some have been violated by one or more of the parties, too impatient to wait for a new convention. Despotic and monarchial governments have often sinned in these respects ,and republics have been accused of like conduct. All the more reason that the American Republic should do no act under a treaty which can be even questioned by candid and honorable men. In the efficacy of international agreements lies the chief hope of the world for progressive civilization.

The further promotion, in a method of uncertain value, of the interests of American coastwise shipping, interests already protected by the possession of a complete monopoly as against all nations, is a doubtful matter of commercial improvement. The whole country considered, the pecuniary advantage would not be large, and might easily be completely offset by accompanying disadvantages; but whatever advantage might come to this well-protected industry, it would be as nothin compared with the interests of the whole United States in carrying out the noble work of building a canal between the Atlantic and Pacific Ocean for the common advantage of all nations.

The greatest interest of the United States as a free nation is to represent worthily before the world the principles of civil and religious liberty and the public efficiency and well being which those principles develop, and thereby to promote the adoption of these principles the world over. This is a great material as well as a great moral interest. In comparison with this large interest, the interest of the United States in its coast wise vessels sinks into insignificance. By securing the repeal of that part of the act of Congress on the Panama Canal which provide for the exemption of American coastwise vessels from the payment of tolls, the American people would embrace a precious opportunity to prove that they understand their highest interest, and recognize their duty to promote it "for the benefit of mankind."

Joseph H. Choate Oscar S. Straus
Andrew D. White Samuel Mather

Written for the *Methodist Protestant Herald.*]

ASHEVILLE'S SPRING TIME.

Just a glimpse of Asheville's scenery,
In the "Land of the Sky,"
Where the birds sing and twitter;
O, it draws our hearts nigh.
I view from my window,
Some of nature's new dress;
The fresh air, and gentle breeze,
Fills one with real zest.
The eastern horizon is bedecked
With mountaintops variagated;
The springtime's numerous tints,
In sunlight, are gloriously radiated.
There's a bare spot on each mountain,
All covered with grass so green;
Hamilton's residence on "Beaumont,"
One on "Lookout," and Henry's between.
Five beautiful mountain-tops in view,
With only three homes to greet
The grand and glorious atmosphere,
So refreshing, so pure and sweet.
The forest gleams with lovely colors,
With here and there a dark pine
With only enhances the beauty,
And makes the whole thing sublime
Many homes now meet the eye
As it descends to the valley;
And to a true lover of nature,
Surely, all this is no folly.
We are glad for folks to come,
And make us a visit;
We believe you will find good fun,
If you look on our little city.

FROM OUR PASTORS

THE POSTAL CARD.

W. F. Kennett, Editor.

The President's Visit

We always look forward with pleasure to the visit of the president. President Cecil came to see us on the afternoon of May 2nd, and began his work Saturday, the third, at Bethel, preaching at 11 A. M. and holding the quarterly conference in the afternoon. We had a fine attendance; splendid sermon, a good dinner, good reports and a most interesting conference. Bros. J. B. Ogburn and N. W. Gordon are the nominees for delegate to annual conference.

Sunday

Sunday was a full day and for the first time in the history of Flat Rock Circuit each church had preaching on the same Sunday. The pastor filled his regular appointment at Bethel while President Cecil preached at Flat Rock, and then at 4 P. M. the president preached at Palestine and at 8 P. M. at Gideon's Grove. We had good congregations at all the churches.

The Ladies' Aid Society

The Ladies' Aid Society met last Monday at the parsonage and had the best attendance yet. This society has been and is a great help to the church.

Generosity

Our people continue to show their love and interest in us by generous contributions. We can not now mention names and articles. We are too far behind to undertake to catch up at one writing. We have no fear of Peter Slewfoot, however. Peter can do as he likes.

William Canada

Among those who were present at our quarterly conference last Saturday was Brother William Canada, of Summerfield. On last Tuesday Bro. Canada had been preparing his melon patch and came to the house at 11 o'clock. After he had entered the house Sister Canada heard him fall and running to him found him dying. He lived only a few minutes, passing away before help could be summoned.

Bro. Canada was nearly 74 years old. He leaves a wife and four children. The children are all married and three of them live out of the State and were not present at the funeral. The children are by his first wife. Some twenty years ago he was married to Miss Lavinia Dwiggins, who survives him.

Brother and Sister Canada held their church membership at Bethel and have been among the faithful ones there. The funeral service was held in the old Hopewell church three miles from Summerfield, and was conducted by the writer.

Brother Canada had held his membership at Hopewell until the church went down. For a number of years he was the only male member. It was here that his first wife and his four children were buried and here we buried him also. Wm. Canada was a Confederate veteran and was in the service four years. I have been told and it has been said that he fired the last cannon at the Battle of Appomattox. He was a good citizen, kind neighbor, loving husband, indulgent father and a faithful Christian.

Sister Canada is left in great loneliness and in deep sorrow. May the "God of all comfort" be with and sustain her.

Reminiscent

Last week on reading the beautiful tribute to the memory of Wm. A. Carter by Rev. J. S. Williams and Mr. Ed. Swain the reminiscent mood took hold upon me. I thought of my first pastorate, on Buncombe, while Moton was pastor on Ivey circuit and I remembered spending a night in the home of Wm. A. Carter and recalled some of our conversation. The home of John A. Carter also came into my mind. He kept a public inn at Democrat. I remember taking supper there one evening. A large red pickled beet was about the center of the table. Among the guests was a northern man and pointing at the pickled beet he asked, "Mrs. Carter, what do you call the big red one?"

Then I thought of Rev. J. P. Eller, of Buncombe, a man of a great heart and of mighty power in evangelistic work, and of his brother, A. C. Eller, so powerful in prayer, and of "Aunt" Harriet Eller, who was kind as a mother to me, and I thought of the great meetings we held and of the towering mountains, of the beautiful mountain streams and I said, That is a great country—"The Land of the Sky," and those were great days. The man who can't preach there had better quit trying to preach and go into the butcher business or some other calling.

May 9, 1913.

Halifax Circuit

I would like to give a synopsis of our work on Halifax Circuit, though I am quite sure it will not be interesting to Peter Slewfoot.

The president's visit was a great inspiration, both to pastor and people. He not only preached some splendid sermons, but reminded us of several things people ought to know about how to run a church.

Our all-day S. S. Rally in April has meant a great deal to the Sunday school interest. Especially has there been a wonderful improvement at Bethesda, where the regular attendance has almost been quadrupled.

The congregations for the past month at the regular preaching services have been unusually large. At every church on the circuit the pastor has preached a special sermon on some phase of the call to Christian service with especial emphasis on the call to the ministry. There is already one young man from this charge, N. M. Harrison, Jr., in College preparing for the ministry and another young man is thinking seriously along the same line and we are hoping that there may be others who will hear the call.

Soon the sound of the hammer will be heard at every church on the work. Lee's Chapel has the money in hand to improve the pulpit, Ringwood voted a few days ago to paint inside and carpet the pulpit; Eden is to spend a considerable sum soon in building recess pulpit, painting and plastering, Union is in the midst of a campaign to raise funds with which to build a new church, while Bethesda voted last Sunday to re-paint the outside of the building right away.

A few weeks ago we organized at Bethesda a Baraca Class, Philathea Class and a Teacher Training Class, the latter to be taught by the pastor during the week. Twelve members joined.

Mrs. Mamie Neville has been at Richmond for several weeks with her father, Mr. T. H. Taylor, who is there for treatment. We are glad to hear that Bro. Taylor is improving.

Sometime ago we took a census of Halifax Circuit and here is what we found: There are sixty-four homes on the circuit where there are two or more Methodist Protestants. Fifty-seven families take the *M. P. Herald* and three take *The Methodist Protestant.*

The people continue to remember us kindly with their gifts and we thank them.

J. E. Pritchard.

May 12, 1913.

Charlotte, Richland Circuit

We have just closed a very successful meeting. Though it was right in the midst of corn planting, nobody said it was the wrong time, and that we ought not to have had a meeting then. Fear of measles and smallpox kept some away; other sickness hindered some. All things considered, attendance was good. The church was much revived; a number professed conversion. There were six additions to the church.

Our Conference Evangelist was our help.

C. H. Whitaker.

ANDERSON AND YARBOROUGH NOTES

Third Sunday in April was a good day for Fairview church. I think we made a forward step. Mr. Andrew Pickens, of that community, made a fine talk on Christian Endeavor work. The pastor preached, after which we organized a good, large Christian Endeavor Society. Sunday evening the Ladies' Aid had charge of the service and made us all feel that they too were of some force in the church. A full house enjoyed the program. Rev. Bab, of First Baptist church of Easley, addressed us on Missions. Readings by Miss Willie Allgood and Mr. R. F. Wyatt. Collection was $10.00.

The Sunday school has grown rapidly in the past few months. Our superintendent, H. A. Foster, is awake to our Sunday school needs. Second Sunday will be Christian Endeavor day with Liberty Hill church. The work will be represented by Miss Mary Leslie and Mr. Andrew Pickens, as I will be away at that time. We expect to start societies in all our churches within three weeks.

First Sunday at Yarborough was a good day in some ways. The largest congregation since I have been here, and most interest manifested. One convert at Harmony church Sunday night.

We enjoyed the Bible Conference held in Atlanta Bralton tabernacle in March; heard G. Campbell Morgan, Weatherspoon, Vance, Bralton, and others.

We enjoyed a trip to Charleston in April and now on our way to the mountains. These outings from our work have helped me. I have missed no appointments.

Bro. Dan Yarborough has returned home from the hospital, but is still sick. Bro. Grover Watson, who was thrown from buggy and received a fractured skull, has returned also after an operation, and is gaining ground real fast. He was unconscious for eight days.

W. A. Lamar.

Randleman Circuit.

Our second quarterly conference met May 3rd, 5 o'clock P. M. All the churches were represented. Fullest attendance we have had at any quarterly meeting since we have been on this work. Business was gone through in perfect harmony. Reports were good. We are moving along slowly but surely; we hope for a good year.

Pastor has been suffering much for the past month with his eyes which has hindered some in reading and preparing for service; however, we have met all the appointments up to the present. Our congregations have been increasing all the year. They have been better than last year up to the present.

We are planning to hold Memorial Services, old people's day, or some special service at our churches and have all day service and spend one day together at church and on the church grounds. This we believe will be helpful as we will have time to mingle together as brethren and sisters and get better acquainted with each other.

J. B. O'Briant.

May 7, 1913.

FROM REV. D. A. BRASWELL

May 3rd, I went to Bro. C. H. Whitaker to help him in a revival meeting at Charlotte Church. The meeting began Sunday morning, May 4th, and closed Thursday night of the 8th. The writer did most of the preaching. The meeting resulted in ten conversions and six accessions, and a good revival among the members. All this teaches us that we do not have to wait until August to get people saved. I learned that Bro. Whitaker has a strong hold upon his people, and he is doing a good work. He deserves the love and hearty cooperation of his people. I thank Brother Whitaker and his kind people for the substantial help they gave me.

I am at Charlotte, N. C., during this week, doing pastoral visiting during the day and preaching in the M. E. Church at Belmont at night. We are having good services. Our church interest is growing. We thank Bro. Bradley and his good people for the use of their church. We have a live Sunday school. We are looking forward with delight to the coming of Bro. Cecil on May 19. We continue to find more Methodist Protestants. We need two M. P. churches here. We have people in all parts of the town. Brethren, pray for us.

D. A. Braswell.

FROM LOCAL REPORTERS

MILL-GROVE

Our Sunday school is doing very well; we have a better attendance than we had during the winter.

Our President preached an excellent sermon for us on the 9th inst. Our pastor, Rev. G. L. Reynolds, filled his regular appointment Sunday. The service was enjoyed by all present.

We intend to have Children's Day as soon as it can be gotten up. We are having cottage prayer meetings on Sunday p. m., and think they are enjoyed by all, as they all seem interested.

Nealie Fincher, Reporter.

HICKORY RIDGE, FORSYTH CIRCUIT

Our pastor, Bro. A. O. Lindley, was with us the second Sunday and preached to us from Ecclesiastes 3:11, He hath made everything beautiful in his time. Bro. Lindley made this plain to us. He caused his hearers to think and to realize that God did make everything beautiful. We are very glad to say that Bro. Lindley will be with us, for this quarter and possibly longer, every second and fourth Sunday. We feel that greater good may be accomplished by having a service twice a month instead of only once.

Quarterly conference was held at our church on Saturday before the second Sunday in April. The usual business was transacted though the attendance was not very large on account of the inclement weather.

We are having a very good Sunday school at present. Our township S. S. convention will be held the first Sunday in July at Antioch M. E. Church.

The work on the parsonage for this circuit is in progress now; we hope to have a home for our pastor and family before a great while.

Annie Sullivan, Reporter.

SHOALS CHURCH, PINNACLE AND MT. ZION

On account of sickness our pastor, Bro. Hunter, failed to meet his regular appaintment yesterday. Hope he will soon recover. Our S. S. is moving on reasonably well, but not what it might be if more would attend and take an interest.

Mrs. Virginia E. Starling, one of the oldest members of Shoals church, died May 4th. Burial services were conducted at the home by Rev. R. P. Coram, pastor of the Baptist church, Bro. Hunter being unable to attend. She was a quiet, unassuming woman, had been afflicted for a long time. Her husband preceded her several years ago. Three children and several grand children survive.

Another one of the community's oldest citizens passed away May 8th in the death of Mr. Adam Scott. He was a member of the Baptist church and a highly respected citizen. Ten children and several grandchildren survive.

Ira O. Hauser, Reporter.

CHARLOTTE, RICHLAND CIRCUIT

Our protracted meeting began Sunday, May 4th, closing on Thursday night following. Although the time seemed short we were all wonderfully blessed. Ten were saved and six were received into the church. Bro. D. A. Braswell was the helper of our faithful pastor, Bro. C. H. Whitaker. It

Continued on page 12.

HOW THE PREACHER WON JUDGE RANKIN.

"Hello, Judge!"

"Hello, parson! Come in. Have a chair. Fine morning, isn't it? By the way, they say you had a warm time in the council last night. How was it? Tell me about it."

"Rather warm, sure as you're alive. We thought we had sufficient names and some to spare; but that committee is as 'wet' as a soaked rag and has about as much conscience. Had it not been for Mr. Wilkins they would have declared every 'dry' man in town ineligible to vote, I suspect."

"Mr. Wilkins held them level, did he?"

"Indeed he did. It is almost unusual to find an attorney who has the backbone to risk his reputation in this local-option fight. But Mr. Wilkins doubtless feels his reputation is made. He tells me he has voted prohibition ever since the movement was inaugurated."

"Mr. Wilkins would doubtless have made a better living had he not been so radical, however."

"How about his character, Judge Rankins?"

"Well-I-I-I, you know we lawyers are not supposed to look deeper than the surface. Facts and results are the things in which we deal."

"'Facts and results,' you say, Judge; and I suppose your estimation of them depends largely on the seer's viewpoint. The 'facts' in this case are that Mr. Rankin did his duty, paying no heed to the sneers of the mayor, the frowns of the committee, nor to the cursings of the chief of police."

"Well, you must have had an interesting time!"

"Indeed we did. The council chamber was filled with 'wets,' some of them half drunk. They swore and smoked and spit until the atmosphere was both fetid and livid. The mayor not only permitted but joined in the cursings. There is scarcely an honorable citizen in town who was not viciously maligned. When Uncle John Meredith was presenting the petition, the chief of police interrupted him by openly calling him a liar."

"Did the mayor allow such a thing to go unreprimanded?"

"He did until I called upon his honor to permit one who was speaking in behalf of the people to be heard without being insulted."

"Had to call the court to order, did you?" laughed Rankin.

"Yes; and when I did the chief walked behind my chair, clutched my collar and hissed between his teeth, 'You black devil, I'll get you for that; see if I don't.'"

"What did you do?"

"Never recognized the fact that he was in existence."

"Well, the petition was granted and the time of election set, I understand."

"Yes, that's the 'result.' We thought at one time they were going to throw out sufficient names to lose the petition, but we detailed four men to slip out and hustle as many more as could be gotten. Then I had up my sleeve forty-four names, those who have signed with the direct understanding that their names would be used only in case of extreme necessity. So when we filled up the first big gap they had made, I quietly remarked, 'Just as well be square. We've lots more where those came from.' The bluff worked and they concluded we had more names lying back than we really had."

"And so the fight is really on. Parson, you'd make a politician if you'd bury your conscience. You've got the head all right. You're always ready for the next move, and seem to see what the other fellow is going to do before he does it. You ought to be the leader of this local-option-campaign."

"Do you really think so?"

"Yes, I do. But I suppose your crowd will put some pious old jay, who doesn't know the Civil War is over, at the head of your forces. That's the trouble with your temperance people. You never get the right man to the front. And when you do, the whole bunch will lie down on the leader the minute the fight gets a bit warm, and the political pot begins to boil."

"Not always, Judge. There are some men who will stand by the guns without being paid for it."

"Not many, I tell you. If such fellows as you would go to the front, and we could depend upon piety for loyalty, I think I'd have cut my crowd long years ago. But what's the use? The temperance fellows throw you down, and there you are! Influence lost, position gone, and whiskey grinning in your face. You're right morally, but you can't win Your men won't stick. They'll lie down before the campaign's half over. You'll see, I tell you—

"Hold on, Judge. Let me say what I came to say. What you say is true to history as far as this old town is concerned. But, Judge, I came into this office this morning for the purpose of changing the course of history."

"What do you mean, Halliday? You're going to turn the world upside down, are you? Well, you are like all the other preachers. You think because a thing ought to be, therefore it will be. But I tell you conditions are what men make them; and the majority are against you. It's no use—"

"Wait, Judge; listen to me. You said if I were at the head of the local option forces you'd have some faith in the movement. I appreciate the compliment, and now I want to say that I am the head. They organized last night at the Christian Church and I was chosen chairman of the campaign—"

"Good for—"

"Hold on, please. Let me finish. I did not come to tell you that, except incidentally. This is what I want to say. With you at the head of the politics of this thing we can win; and I came to ask you to organize this movement politically. I'll take the publicity end, and together we'll win."

The Judge gasped, then frowned. Though they belonged to different churches, yet he and Mr. Halliday had been friends. The judge was a man, every inch of him. And yet that strange inconsistency that is found in many a good man was an element of the judge's character. He was superintendent of one of the largest Bible schools in the city. As such he had been a success, according to the readings of ten years ago. But for the last eighteen months his influence had been waning and his Bible school had been shrinking. The judge himself was on the point of resigning. He was also the leader of the dominant party in the politics of his county and congressional district. Six years had he been on the bench. This honor was handed him by the political machine of which he was head. A candidacy for Congress was the plum they were offering him at this particular time. While there were many good men voting with the judge's party, yet to say that his party was dominated and controlled by the saloon element of the county and district is but to state a fact that is patent in more places than in Johnson County. Here, when Mr. Halliday said to the Judge that he wanted him to organize and conduct the political end of this local option fight it took his breath. "The nerve of the preacher!" thought the judge. Everybody knew the judge was a manager of the "wets" campaign two years before, and to him was credited at that time the defeat of the "drys" more than to any other force. In fact, it was said, and undisputed, that whatever Rankins wanted politicall they could have; for ever since they had sent the old leaders Henderson and Harnley, to the "pen" for embezzlement the Ran-

kin crowd had had undisputed sway. The judge was an organizer and his brother was an excellent lieutenant.

Mr. Halliday was a newcomer to the city; but he and Judge Rankin had been friends from the start. A virile man was Halliday. He was kindly disposed toward all men, even to his bitterest enemies, but he had firm convictions on moral questions. His backbone had lime in it. When he wanted to say reformatory things from the pulpit it never occured to him to ask old Elder Jenkins, the board of trade manager, nor Sister Buzzabout, whether he dared. He simply said them and expected results.

He had not been in the city two months until he began preaching reform. And the strange thing about it all was that those whom he criticized the most unmercifully came to hear him the most eagerly. He was no fanatic. He was a man of clear convictions and sane judgment. The men of the city were not long discovering that his suggestions were practical and his judgment reliable. His fearless, sensible, manly frankness both pleased and attracted the judge, and he had openly said: "Halliday is my kind of a preacher. There'll be something doing if he stays in this town a year."

And so it had come about that a fast friendship had sprung up between the judge and the preacher, for they were not only attracted by each other's talents, but by that instinct in man that enables one to sense a real man when he meets him and compels him to give of his nature for what he receives. This is not the kind of friendship that is secured by bargain-counter methods, but the give-and-take, help-yourself kind.

So, when the preacher made known his errand, the judge turned pale. He leaned forward in a chair and pulled at his collar, as if it was too tight. His frame was quivering with excitement and his hand was visibly trembling.

"Man!" cried the judge, "do you know how much the doing of what you ask would cost me?"

"Indeed I do. I thought it all out last night. It will cost you your congressional ambitions, the confidence of your political friends, the machine which you have so successfully built up, the destruction of clients and the sacrifice of an income for at least three years. It will cost you your social position and your financial prestige. Your very friends will turn against you. Your brethren in the church will call you a traitor and fear to trust you. You will be accused of hypocrisy for selfish ends. It will cost you days and nights of tears and anguish and loneliness. Judge few men are worthy to pay such a price for the saving of a county. You are worthy and you are able to make the sacrifice. Here is my hand in this work no matter what comes. Say you will do it."

"And in the face of all you have said you still have the nerve to ask me to thus slaughter myself?"

"I am not asking you to slaughter yourself, Judge. God knows I'm trying to save you. You are too good to allow this whisky-guzzling crowd to carry you on their shoulders and at the same time sap your manhood like vampires. Come, Judge, cut the saloon and stand out and open for political righteousness as well as Sunday school piety."

The judge turned and gazed out of the window, seeing nothing. Five long minutes passed in which neither said a word. Finally he turned to the preacher and said: "Halliday, you are a brave and true man." Rising and offering his hand, he continued: "Come to-morrow evening at 5 o'clock and you shall have my answer."

Promptly on the hour the preacher returned. The judge's face was flashed and his eyes were shining from victory in the hardest battle he had ever fought. He grasped the preacher's hand and in a quiet tone slowly said: "Halliday, I'm with you, and—I—will—pay—the—price." And he paid it to the last farthing.—J. K. Shellenberger, in Christian Men.

AVOID TEMPTATION.

Temptations are of all kinds—those that come as penalty, and those that lie in opportunity. An immediate and awful consequence of wrong-doing is its creation of new temptation. This new form of temptation, new especially because of its power, is due in part to familiarity which dulls the sense of antagonism; in part to habit which quickly fastens chains upon us; to the love of ease which makes us unwilling long to struggle; to loss of shame which so quickly follows undetected transgression; to sophistry with which an unquiet and disregarded conscience soon surrenders; and to loss of moral sensitiveness which marks the gradual but sure surrender of the whole nature to a form of transgression which has become as easy as it is seductive.

We find ourselves in an atmosphere of temptation. We say: "Others do it." We give away to temper, or passsion, or the habit of being cross, etc. We, in one direction or another, make temptation for ourselves, solely because we have not resisted the beginning of evil; and this whole line of conduct and relationship comes as a penalty for the initial surrender.

Now, with this form of temptation we may, perhaps, say that God has nothing to do. We make it for ourselves, and His sole connection with it is that He has placed us in the universe, and given us individual powers which make it possible for us to do what we will. We have to form our own character. Not even God can do this for us. This comes as a part of our own work, which we cannot charge upon God, but over which we may well believe God grieves.

It is of no use to ask God's help while we continue in such a course. We are doing what we want to do, whether we know it or not, and the petition which Jesus has given us in the prayer, "Leads us not into temptation," is not for men and women who deliberately make temptation for themselves, and love it.—Henry A. Stimson.

THE BIBLE.

The book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here heaven is opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. read it slowly, frequently, prayerfully. It is a mine of wealth, health to the soul, and a river of pleasure. It is given you here in this life, will be opened at the judgment, and is established forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.

—Bro. L. L. Wrenn has been elected mayor of Siler City.

—Bro. J. W. Nicholson's name appears in the list of recently elected councilmen for Mebane.

—The vilage of Elon College has voted for concrete sidewalks half at the expense of adjacent property owners.

—Mrs. Dr. F. R. Harris, of Henderson, visited relatives in Greensboro and attended the Biederwolf meetings last week.

was sad to us all to tell Bro. Braswell good-bye, but we hope to meet him where there are no good-byes some day.

Our Sunday school is progressing nicely under the management of our new Supt., Mr. T. A. Bulla. May the readers of the *Herald* pray for us.

Jessie Redding.

FAIRVIEW

Our Sabbath school is progressing very nicely at present. But we wish our school increased, and are glad to welcome any who may come. But we should not wait to be invited, but consider this our duty to Him who cares for us.

We have preaching service twice a month, the first Sabbath at 11 o'clock, the third at 3 o'clock. Sunday, May 4, a very interesting and helpful sermon was rendered by our pastor, Rev. Edward Suits, from the Crucifixion of our Savior. In this discourse he very plainly put forth the leading sins of the people, leading up to the Crucifixion; namely, jealousy, envy and covetousness. Also these three sins were ascribed to the people of today, showing they were the root causes of Sabbath breaking, thefts, murders, and so on. He very urgently pleaded with the people to turn from this way of crucifying the Savior anew. Following this the Lord's Supper was commemorated. We are glad some partook of this ordinance that had not for years.

On Saturday night before the first Sunday we held our second quarterly conference. Quite a number from Concord attended. Our people were fairly well represented, but could have been much better.

Some of our faithful members have been unable to be with us in some time, but our prayers and God's blessings are theirs.

We are being urged upon to subscribe for our church paper. This would be one wise step for our people; not only would we receive enlightenment concerning the Christian work, but would be spiritually benefitted thereby. Subscription price, $1.00 per year.

Our church has recently been painted and papered, and are now planning for a new musical instrument which we hope soon to have. Reporter.

Burlington.

Our Sunday school attendance yesterday was 214 and the offering amounted to $38.73. The Junior Philathea class had charge of the exercises of the Sunday school, and rendered their program in a splendid and creditable manner.

The exercises were enjoyed very much by all, and the Junior Philathea class is receiving congratulations upon the splendid work they have accomplished since they first organized eleven months ago. In the matter of finances, they have raised about $108.00. This is an example of what can be done among the young girls of a Sunday school by being organized and having a good teacher and leader.

We shall not fail to make mention of the successful play entitled "Rebecca's Triumph," given by the Philathea class of our Sunday school on Friday evening May 2nd. The proceeds amounted to about $50.00, of which about $40.00 was net profit. This class is doing much financially in canceling the indebtedness on our Sunday school rooms.

On Sunday afternoon, May 4th, at the home of Bro. T. T. Stafford, Miss Mary Cole, one of our most prosperous Sunday school scholars, and a member of our church, was happily united in marriage to Mr. Adolphus Moser, a most prosperous farmer living near here. They have the best wishes of the Sunday school and church for a long and happy life.

We were pleased to report that, in the recent municipal election held in our city, Bro. J. Ed. Moore was elected Mayor of the city of Burlington, receiving the largest majority given in several years. Bro. H. C. Stout was reelected a member of the Board of city aldermen. Bro. Ed. Thomas was elected a member of the Board also. Bro. T. Jackson Isley is Sanitary Policeman of the city. We are well represented on the official board of the city.

The writer had the privilege of attending Sunday school and preaching service at the Glen Raven M. P. church yesterday. This school is small in number, but is accomplishing something in the Sunday school work. Bro. R. G. Hornaday, the able superintendent, is a tireless worker, and, under his wise management, the the school surely will prosper and grow. Rev. T. A. Sikes, of the M. E. church, filled the pulpit at the preaching hour. Glen Raven is a young little cotton mill village, and, with such enthusiastic workers as Bros. Hornaday, Scott, Humble, and their pastor, Rev. Mr. Curry, great progress may be expected and much and lasting good accomplished.

Bro. L. W. Holt, our assistant superintendent, and teacher of the Baraca class, was absent from Sunday school yesterday. He was on the program and delivered an address before the Sunday school convention held in Coble's Township, Alamance county.

Our young friend and brother, T. Paul Davis, who is the official reporter of the Herald, is a member of the Senior class of the city graded school this year, and will graduate this month with high honors. Paul is a very bright and promising young man, and we predict a most successful career for him in whatever vocation in life he may choose.

C. B. Way, Assistant Reporter.

May 12, 1913.

Mitchel's Grove, Guilford Ct.

As I have never had anything to say in the Herald I wish to say a few words in regard to our church work. Our pastor, Bro. McCulloch, filled his regular appointment Sunday to a very good and attentive congregation, preached a very interesting and helpful sermon. There were two new additions to our church, Mr. and Mrs. J. J. Nance. We give them a hearty welcome to join in working for the Lord. We appreciate having Bro. McCulloch with us in our home Sunday night. We always feel spiritually blessed and strengthened to have our pastor with us.

Our Sunday school is doing very nicely. We have for our Bible class Mr. W. L. Kivett as teacher. He is not a member of our church, but he is a good teacher and takes great interest in the S. S. All of our teachers are good and take great interest in their classes. We are hoping and praying for a successful year in the Lord. J. L. C.

Hebron, Lincoln ct.

Bro. Waldrop gave us a good sermon Sunday mostly to the young people; also touched on the responsibility of parents bringing up their children. Showed them that bringing them to the Sunday school was a great help in the training of their minds. We did not have as good congregation as usual on account of measles in the neighborhood, though we had a very nice crowd. Our Sunday school is doing finely considering everything. We were glad to hear that so much good was done at Caroline. Bro. Braswell surely is a good revivalist.

We had a sad occurrence here on last Tuesday. They brought home Mr. Ambros Hoyles from Wadesboro killed, and buried him at Hebron. Bro. Waldrop attended the funeral service. There was a very large crowd present to sympathise with the bereaved ones. This young man was shot by a negro. He is the son of Mr. Jeramiah Hoyles of Macedonia. We hope this sad affair will be the cause of some one taking warning to always be ready, for we know not when the summons will come.

Mrs. Lee Boyles, Reporter.

SEMINARY COMMENCEMENT.

May 4-6 marked the date of the thirtieth Commencement exercise of Westminster Theological Seminary. Ideal weather conditions contributed much toward making this occasion most pleasant. According to custom, President Hugh Latimer Elderdice, A. M., D. D., preached the baccalaureate sermon on Sunday morning in the Methodist Protestant church in the city. A large and interested audience was privileged to listen to an address of rare power. It was eloquent and practical and one of the best of the many baccalaureate sermons Dr. Elderdice has preached. His subject was, "If Paul were Pastor of my Parish." He said, in substance, that if Paul were a modern pastor he would know something worth knowing, he would have something to say that was worth saying, he would not only speak the truth but he would speak it with force and variety in deliver, and finally he would do something worth doing. Then, in one sentence after another, Dr. Elderdice gave to the graduating class some opportune advice. His earnest words will not soon be forgotten.

At the evening service, Rev. W. B. Judefind of the class '91, pastor of the Eutaw Methodist Protestant church of Baltimore, gave the Alumni sermon. Mr. Judefind proved himself fully equal to the occasion and preached a sermon that will long linger with a hallowing influence in the minds of his hearers. He spoke of the peculiarly high calling of the minister, of the sovereign message he is to bear, and of the divine equipment of his mission which is the essential.

Stockton Anniversary.

On Monday evening of Commencement week Stockton Society always holds its anniversary. The program this year, tho' unusually long, was of superior merit and reflected great credit on those who took part, as well as upon the quality of the work done in the Society during the past year. Under the auspices of the anniversary committee composed of Messrs Orwick, Shimp and Kirkley, assisted by the wives of a number of the Seminary men, the Chapel, hall and Stockton Hall were beautifully decorated with bunting, mottoes, pennants and violets. After the program the students and visiting frienls together with the faculty were invited by companies to Stockton Hall, which served as a parlor, to partake of refreshments.

One feature, which was not on the printed program, was the presentation. in behalf of the Senior class, of a life sized bust picture of Dr. Elderdice, to the Seminary, and Dr. Elderdice as well, to be left in the Seminary Chapel. Mr. Grove made the presentation for the class in a delightfully appropriate speech and little Mary Walden unveiled the picture at the opportune time.

L. W. GERRINGER, W. E. GROVE, W. M. SNYDER, C. C. DAY, J. R. STANTON, F. W. STEPHENSON
W. L. HEITZ, H. S. D. SHIMP, W. A. LEDFORD, J. C. WALDEN

Following is the program as rendered:

Address by the President E. W. Stephenson.

Solo—The Holy City, W. L. Heitz.

Oration—Our inheritance, R. A. Swaringen.

History, C. C. Day.

Selection by Hoosier Quartette. Messrs Heitz, Scotten, Myres, Shroyer.

Interpretation of James W. Railey, M. J. Shroyer.

Prophecy, W. J. McGarrity.

Medley, G. H. Enfield.

Presentation of Pictures, W. E. Grove.

Selection by Hoosier Quartette.

Commencement.

The commencement exercises were held Tuesday evening in the Methodist Protestant church. After the opening prayer by Rev. J. D. Bowers, D. D., president of the Maryland Conference, Lindley W. Gerringer, A. B., delivered the class oration. His subject was, "Church Co-operation versus Competition." It was an earnest and truly eloquent appeal for greater federated unity among Protestant churches. Mr. Gerringer's oration was a credit to himself and his class, and amply justified the selection.

The address to the graduating class was given by Rev. Aubrey Franklin Hess, Ph. D., B. D., of the class of 1903. His subject was "The Dignity of Man," and he developed it in an eloquent manner. It was full of practical wisdom and valuable suggestions which should prove beneficial not only to the graduating class but to all who heard it. It was a high compliment to Dr. Hess to be called upon to make the address so soon after his own graduation but he was fully equal to the occasion.

After the address, Rev. J. L. Miller, D. D., president of the Board of Governors, authorized Dr. Elderdice to confer the diploma and degree of the Seminary upon the following:

Chauncey C. Day, A. B., B. D.

Mr. Day is a native of Pennsylvania, having been born at New Freedom on his father's farm. He was educated in the public schools of the community, attended Stewartson Academy and Millersville State Normal. After teaching three years he entered Western Maryland College where he graduated in 1910 with the degree of Bachelor of Arts and the summa cum lauda honor. While in College he took a prominent part in athletics, was three years second in scholarship in his class, assisted in winning the inter-society orational contest, was president of his society the last term, business manager of the Western Maryland monthly, active in Y. M . C. A. work, a delegate to Northfield and member of the College Glee Club. During his Seminary course Mr. Day has served the church at Patapsco near Westminster and the Lauraville, Baltimore, church to which he was again appointed at the last session of the Maryland Conference of which he is a member. He will be ordained next spring.

Linley W. Gerringer, A. B., B. D.

Mr. Gerringer was born at Elon College, N. C., and is also the son of a farmer. After attending the public school he entered Whitsett Institute, graduating there in 1906. While in the Institute he was the successful contestent for the gold

medal in elocution and was also the commencement orator for his class. In the fall of 1906 he entered Western Maryland College and during his freshman year won another gold medal, in elocution. Later he represented his society in the inter-society oratorical contest and was the alternate for the inter-collegiate. He was president of the Y. M. C. A., president of his literary society, and was given second place at orator on his graduation. He graduated in the class of 1910, receiveing the degree of Bachelor of Arts. As a student in the Seminary Mr. Gerringer won the last prize given in impromptu debate, was president of the Y. M. C. A. and was unanimously chosen by his class to give the class oration for Commencement. He is a member of the North Carolina conference and has been appointed to the Albemarle Circuit. He has passed several vacations preaching and will be ordained this fall.

William E. Grove. Ph.B., B. D.

Mr. Grove was born in Warsaw, O., his father being a farmer and manufacturer. He attended the public schools graduating from the Cardington H. S. in 1902. After teaching three years he entered Adrian College completing his work there in 1909, receiving the degree of Bachelor of Philosophy. During his college course he was editor of the Freshman World, president of Theological Society, won the English Literature prize, represented the College in the state Prohibition Inter-collegiate oratorical contest, and was editor-in-chief of the College World during his senior year. After finishing his college work and before coming to Westminster he taught one year in Adrian being assistant science teacher. As a junior in Westminster he won the Theism prize. While at Adrian Bro. Grove was pastor of the Tipton Congregational church for three and one-half years and while at Westminster he served the Waverly charge, Baltimore, a year and a half. He will pass the summer working near his home in Ohio and will be ready for work in the Muskingum conference this fall when he will be ordained. He married Miss Bertha Willets in 1906.

William L. Heitz, Ph. B., B. D.

Mr. Heitz was born on his father's farm near Garret, Ind. He attended the public schools and after spending one year in the Tri-State Normal of Angola, Ind., he entered Adrian College from which he graduated in 1908. He was president of Theological society one term. After finishing his work at Adrian he preached two years for his conference in Indiana and then came to Westminster. During his senior year he was leader of the Hoosier Quartette and president of Stockton Society the first term. He was married to Miss Leah Schopf in 1905. He will spend the summer canvassing and take work this fall in the Indiana Conference when he will be ordained.

William A. Ledford, A. B., B. D.

Mr. Ledford was born on his father's farm near Lawndale, N. C. He attended Piedmont, N. C., H. S. and entered Western Maryland College in 1906 graduating with the class of 1910. While in College he was Vice president of the Y. M. C. A. and went as a delegate to Northfield. During both his College and Seminary course Mr. Ledford did considerable preaching serving different works. He has taken work in the Maryland Conference, being appointed to Pocomoke circuit at the last session of the conference.

Harry S. D. Shimp.

Mr. Shimp was born at Hickory, Pa. His father was formerly pastor in the Evangelical church but for nearly twenty years has been a member of the Pittsburgh Conference. Mr. Shimps preparatory school work was done in the Kittanning, Pa., H. S., and Adrian and in Duffs Business College of Pittsburgh. He will spend the summer with his people in Fairchance, Pa., and be ready for work this fall in the Pittsburgh Conference.

Wilber M. Snyder.

Mr. Snyder was born in Baltimore, Md., and is the youngest member of the class. His father is a merchant in Baltimore. He was educated in the public schools and spent three years in the Y. M. C. A. night school. While in the Seminary he was president of his class and president of Stockton Literary Society during the middle term. He has preached two years under the appointing authority of the Maryland Conference and at the last session was appointed to the Cumberland circuit. Mr. Sydner will be ordained next spring.

J. Ray Stanton.

Mr. Stanton was born at Maples, Ind., and is the son of President Stanton of the Indiana Conference. He did his High School work at Franklin and Greenfield, Indiana, and also took six months work in the Indianapolis Business College. After spending two years in Moody Bible Institute he came to Westminster. He will spend two summers canvassing and be ready to take work when his conference meets this fall.

Franklin W. Stephenson, Ph. B., B. D.

Mr. Stephenson is the third preacher's son in the class, his father being pastor of the Detroit First church. He was born at Franklin, Michigan. After taking the usual course in the public schools he graduated from Adrian H. S. in 1902 entering Adrian College in the fall and graduating there in 1906. While in College he won the English Literature prize, was captain of the Base Ball team during his junior year and captain of the second Basket Ball team two years, was prominent in Y. M. C. A. work, a delegate to Lakeside, president of Theological Society, represented his society in the inter-society oratorical contest and editor-in-chief of the College World during his senior year. After finishing his college work Mr. Stephenson preached two years being ordained at the Caro Session of the Michigan Conference in the Michigan Conference in the fall of 1906. He spent one year in the Seminary and then preached two years again after which he returned to Westminster to finish the course. During this last year he preached five months at the Waverly charge, Baltimore, and was president of Stockton Society the last term. Mr. Stephenson was married to Miss Mabel Darling of Adrian in 1910. She is a graduate of Adrian also being a member of the class of 1908. They will spend the summer in New York.

John C. Walden.

Mr. Walden was born at Shongo, N. Y. After doing his public school work he spent one year in Genesee Wesleyan Seminary following that by nearly four years of college work at Adrian. Mr. Walden was married to Miss Edith Pidgeon, also an Adrian student, May, 30, 1905. They have four children. While at Adrian Mr. Walden was president of Theological Society one term. After leaving Adrian he preached two years at Arkport, N. Y. and was ordained at the Conference of 1910. He will serve the Burnside circuit of the Pittsburg Conference this summer. He was elected permanent secretary of his class and thereby becomes the custodian of the records of his classmates.

Notes.

At the meeting of the Board of Governors during Commencement week President Elderdice was authorized to begin the erection of the West Virginia cottage as soon as sufficient funds were in hand to warrant him in doing so.

The new officers of Stockton Society for the fall term are as follows: Pres., R. A. Swaringen; Vice Pres., G. H. Enfield; Critic, M. J. Shroyer; Treas., Allen Haldeman; Rec. Sec., H. E. Orwick; Chaplain, H. Swartzkopf; Marshal, D. F. Myres. Those of the Y. M. C. A. are; Pres., G. C. Foltz; Vice-Pres., G. H. Enfield; Sec. Treas., H. E. Orwick.

Messrs Heitz, Stanton, Root, Scotten

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N C.

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and Orwick will canvass for Mr. Swaringen in New York this summer. They are selling musical instruments. Mr. Myres will canvass in the vicinity of Westminster for Aluminum ware.

A week or two before the close of their work Mr. and Mrs. Walden entertained the seniors and the wives of those married and gave them a feast on Maple sugar.

During the last week of the school the seniors were delightfully entertained at the homes of President and Mrs. Elderice and that of Dr. and Mrs. Forlines.

Schedules have been arranged for the different members of the faculty who will travel throughout the church in the interest of the Seminary during the summer months.

It is interesting to note that five of the seniors are farmer's sons, three are minister's sons and two were city bred and raised. Seven states are represented in the class and seven conferences while seven are college men—four from Adrian and three from Maryland.

The picture presented to the Seminary by the senior class is a splendid likeness of Dr. Elderdice and will be an ornament to the chapel.

Mr. Root has been the chapel organist this year and by his voluntaries and sympathetic playing added much to the chapel services.

Minnis—Brown.

On Sunday A. M., May 11, 1913, at the home of the bride four miles south of Mebane in Orange county, Miss Rebecca Brown was united in marriage to Mr. Robert Minnis. Both are Methodist Protestants and members at Chestnut Ridge. Their pastor, R. C. Stubbins, officiated. The prospects for this young couple are bright as they are both consecrated Christians and of fine moral character.

R. C. S.

Troxler

Isaac Rivers Troxler was born November 16, 1835, and departed this life April 13, 1913. He was therefore in his seventy-eighth year. He was a son of John and Elizabeth Troxler. He served nearly the whole of the four years' war between the States, and at its close returned home to begin life's work for himself in an impoverished country, and by frugality and integrity accumulated more than enough of this world's goods to keep himself and his family comfortable in his declining years.

He was married to Miss Catherine Maxwell on September 26, 1865. To them were born seven children, five of whom are living.

Brother Troxler joined Fairgrove church on Haw River circuit thirty-five years ago, and he lived the Christ-life during all those years so well that all with one accord say, "Brother Troxler was a good man." "He was a good father," said one of his daughters.

He has served in every office the local church has to bestow, and right well did he serve, always doing his best. He was always ready to do his part with his means. Fairgrove church and Haw River circuit have lost one of their best friends, the community a good citizen, the wife a loving husband, and the sons and daughters a kind and indulgent father. May our Father give grace and comfort to enable us all to emulate his virtues.

Funeral services were held in Fairgrove church by the writer in the presence of a large gathering of people.

W. D. Foglman.

THANKS TO FRIENDS

I take this method of returning my sincere thanks to my friends, for their many expressions of sympathy and kindness at the death of my dear husband, Mr. William M. Canada. May God bless and keep you all, is the prayer of your friend.

Mrs. Lavinia M. Canada.

—Rev. W. E. Swain on Monday, May 5 united in marriage Miss Alma Ferree, of High Point, to Mr. James W. O'Hanlon, of Alexandria, Va. The ceremony took place in the studio of Clarence Roberson of this city, Miss Ferree is the oldest daughter of Dr. T. T. Ferree, now dead, who was a physician and minister, and for some time president of our Annual Conference. The groom is said to be a man of worth. Their wedding tour will extend to California.

Two chance acquaintances from Ireland were talking together.

"An' so yer name is Riley?" said one. "Are yez any relation to Tim Riley?"

"Very disthantly," said the other. "Oi was me mother's first child, an' Tim wuz the twelfth."—Ex.

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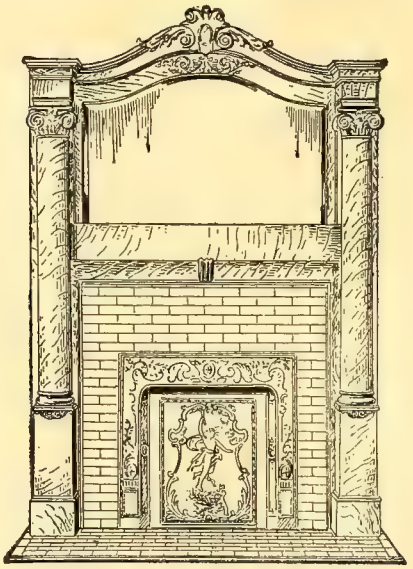

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W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

Caroleen.

The second quarterly conference of the Caroleen circuit convened at Caroleen Saturday evening, May 10. There was a large number present. We had with us two delegates from Shelby and two from Lincolnton. We were glad to have them. The report from each church was encouraging. The churches on this work seem to be moving along nicely.

There was one hundred and fifty present at Sunday school. Our collection was fifteen dollars and eighty cents. Reporter.

Corinth, Littleton Ct.

Large congregation out to hear Bro. Edwards Sunday. He "hewed to the line" close, gave the majority of us a pretty hard blow. Before church he told the S. S. of the "Cross and Crown" system. Forty-five voted that we adopt this plan. Let us rally to the front, see how many of us will have won the gold pin the close of twelve months.

We have given out recitations for Children's Day, which we hope to have 1st of June. Fannie Burnes, Reporter.

Cid, Uwharrie Ct.

We feel thankful to the good Lord that he has spared Bro. Trogdon's life and health to return to us again. He filled his appointment at Cid yesterda, and delivered one of the ablest and touching sermons. It sank deep in many hearts, as there were six came forward for the prayers of the Christian people. We hope that this year will be the record breaking of saving lost souls. It made my heart rejoice when I read of the large number saved at the M. P. church of West Lexington and may there be many more just such.

Bro. Joshua Morgan of Piney Grove worshiped with us Sunday and gave us some excellent advice. Oh, may his prayers be answered!. We are always very glad to have such a worker in our vineyard, for the harvest is great and the laborers are few. The measles have about subsided in this vicinity. May God's blessing rest on the people everywhere is the wish of an humble servant.

Reporter.

ENLARGEMENT LIST OF NEW SUBSCRIBERS.

70th, Rev. N. G. Bethea.
71st, Rev. G. W. Holmes.
72d—77th, Rev. J. H. Stowe.
78th, 79th, 80th, Rev. J. E. Pritchard.
81st, J. E. Faw.
82nd, 83rd, Rev. W. D. Fogleman,
84th, Rev. J. E. Pritchard.
85th, Rev. J. W. Hulin.
86th, Rev. J. A. Ledbetter.
87th, Rev. Homer Casto.

At the suggestion of Rev. H. L. Powell, we extend the time of our propositions to July 1st.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, MAY 8, 1913. NUMBER 24.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOH, *Editor and Publisher.*
PRICE.—One dollar a year, payable in advance.
RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—We publish this week for the consideration of our churches and people the basis of union agreed upon between our commissioners and those of the United Brethren in Christ. Let us study the paper carefully that we may act intelligently when the time for action comes. It is a grave matter.

—The mother of Rev. T. M. Johnson had a fall some days ago, and has been very ill since. Bro. Johnson has been at her bedside, and she was so low last Sunday that he did not leave her to go to his appointment at Tabernacle.

—Biederwolf's meetings are great. The attendance is great, the singing is great, the preaching is great, the results are great. It has been a long time since our city was so stirred religiously. Come in and hear and see, if you can.

—LaGrange had a destructive fire in its business section last Friday. Loss put at $60,000.

Expressions from Biederwolf.

He refers to the young man who smokes as "the insignificant appendage of the moist end of a cigarette."

He says "If I were a saloon keeper and you a church member that voted for license, and God did not admit me to Heaven with you or send you to Hell with me, I would go out and stand on the incinerated shores of Hell and lift up my voice and cry, Unjust! Unjust! Unjust! till the foundations of the throne of God would tremble and totter and fall into Hell."

These don't fully represent him. He plays upon many different cords. He is a fine impersonator, and his changes are so rapid that attention is kept on the alert.

THE THIRD MEETING OF THE JOINT COMMISSION OF THE UNITED BRETHREN AND METHODIST PROTESTANT CHURCHES

HELD IN COLUMBUS, OHIO, APRIL 28, 1913

When the second meeting of the Joint Commission adjourned at Columbus, March 20, it adjourned to meet at the call of the chairmen of the Joint Commission, provided a majority of each commission could be present. On consultation with the members of the commission the time for the third meeting determined upon was April 28, 1913. There were present of the United Brethren Commissioners, G. M. Matthews, W. M. Weekley, W. M. Bell, T. C. Carter, Sherman W. Lott, R. H. Bennett, J. M. Knight. The following members of the Methodist Protestant Commission were present: Lyman E. Davis, D. G. Helmick, C. D. Sinkinson, M. L. Jennings, J. E. Peterson, J. F. Howe.

The Joint Commission met in the parlors of the Great Southern Hotel, Columbus, at 10 o'clock a. m., April 28. It may be proper here to state that the proceedings of the commission were marked by an apparent desire to reach the very best and most satisfacotry conclusions possible, and by the utmost freedom and frankness of discussion: the spirit of conciliation, concession and fairness characterized all the proceedings, and when conclusions were reached they expressed not only the unanimous sentiment of the Joint Commission, but the best judgment of the individual members thereof. As was stated by one of the leading members of the Methodist Protestant Church, not a member of the commission, but who was present throughout its sessions, in reply to a question: "They seemed to me like a body of strong, earnest Christian men, with a great work to do, freely discussing in an informal but candid, conciliatory and sincere way what ought to be done and trying to decide the very best things to be done for the welfare of both churches and the interests of the kingdom." It was in this spirit that all the reports herein comprising the basis of union were discussed and adopted. We believe we are correct in saying that there was not a single vote by any member of either commission recorded against any report finally adopted.

And further it may be stated that the question of name came again before the commission on a reconsideration. After careful consideration it was unanimously agreed to call the new church "The United Protestant Church." Just that and nothing more.

With this prefatory statement we give as the result of the deliberations of the Joint Committee the following Basis of Union. It will be noted that the basis of union is in the form of the reports of the four committees—the Committee on Doctrine and Polity, the Committee on Vested Interests, the Committee on Educational Institutions, the Committee on Benevolent Boards, all of which were unanimously adopted:

REPORT OF COMMITTEE ON DOCTRINE AND POLITY

We, your committee, would report as follows:

DECLARATION OF FAITH

We, the representatives of the United Protestant Church, desiring to confess our inward and personal faith in Jesus Christ as our divine Saviour, and, also, to express our acceptance of the Holy Scriptures as the inspired source of all our faith and the supreme standard of Christian truth, and depending upon the guidance of the Holy Spirit to lead us into all truth, do make this declaration of our faith, and in so doing we do heartily renew the consecration of our lives to Almighty God and to the service of mankind.

1. We believe in the one living and true God, the Father and the Son and the Holy Ghost; that these three are one; that the Father and Lord of all, maker of heaven and earth, did send his son Jesus Christ to redeem us from sin and death by the perfect obedience of his holy will in life, by the sacrifice of himself on the cross, and by his glorious resurrection from the dead; that the Holy Spirit, the Spirit of God and of Christ, moves in the hearts of men, calling them through the gospel to repentance and faith, awakening in them spiritual sorrow for past sin and confidence in the mercy of God, together with new desires and a new power to obey his will.

2. We believe that, though man by disobedience became alienated from God, yet God would have all men return unto him; that to this end he has made himself known, not only through the works of nature and the consciences of men, but above all, through Jesus Christ his Son; further, that God is ever calling to men through his love and that they who hear this call of divine love, and do heartily put their trust in the Saviour whom his love has provided, are assured by his word of his most fatherly forgiveness, of his free and per-

Continued on page 4.

I WILL.

I will start anew this morning with a higher, fairer creed:
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining when my duty's call is clear;
I will waste no moment whining and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach thy duty and be more concerned with mine.

—S. E. Kiser, in Chicago Record-Herald.

MORMON DOCTRINE.

Strange That Such Things Could Become Believed. Polygamy, A Doctrine of Lust, is a Central Aritic1e.

By William Burton Hopper.

In the ancient Oriental religions we find a gradual change of doctrine and practice—a result of the unguided mind searching through countless ages for truth which God alone can give. Not being in fellowship with the divine will, the point reached was far from that truth. An almost identical, but much more rapid, transition is found in the Mormon religion. And notice, too, the similarity of the conclusions.

The Mormon church was founded by Joseph Smith in 1830. For about nine years we find no direct contradiction of the Bible. Nor do we find any doctrine that was not already held by some other church. Mr. Smith, though not a scholar himself, had attended religious meetings of various denominations and knew pretty well what they believed, and also what the Bible taught. As his early converts were mostly from other countries, he was naturally able to win them with more rapidity by teaching what was generally accepted by them. Then, being fully persuaded that he was a prophet, they were ready to accept anything that he might claim to be a revelation. The same is true with the Mormon missionary today. He is instructed to avoid as far as possible, all Mormon peculiarities. The majority of their so-called converts have little or no idea of Mormonism until they are decoyed here by the missionary. Then they see the deception. Many of them leave the church within a week, and about half of them within five years after arriving in Mormon territory. Had they remained in their home-land, they might have continued under the delusion in happy ignorance.

Curious Indeed.

The Mormons, by their attitude toward other denominations, their mode of living and their method of obtaining property soon incurred a bitter persecution. Guided by a "Prophet," whatever they did was thought to be right. As the Jews were directed to "spoil the Egyptians" by borrowing without returning—and they were the Jews' successors—so the Mormon doctrine appeared: "All things belong to God. We are God's people, and therefore have a right to his property." The opposition that followed caused them to forget the Bible and their early teaching, and look alone to their leader for protection and salvation.

No sooner had Joseph Smith gained the absolute confidence of a few thousand followers then we find him advocating new doctrines. The first of these is a plurality of gods, and the last plurality of wives. The first trace of more than one god is found in the "Doctrine and Covenants" (the second Mormon book), under date of March, 1839. Within a short time that idea acquired immense proportions. Failure to accomplish his many ambitions, and being met by so much opposition, caused the religious enthusiast to long for more power. And this desire led to an expectant possibility of eternal progression.

God But an Exalted Man.

Just before the death of Mr. Smith he said: "God himself was once as we are now, and is an exalted man....and you have got to learn how to be gods yourselves, the same as all gods have done before you." (Quoted: Leahona, The Elder Journal, December 5, 1911). A few years later that doctrine assumed its present form, as it is taught to all children in Mormon Sunday schools: "As man is God once was, and as God is man may become." To this has been added: "God has body, parts and passions just like a man." Before a Mormon is sent out as a missionary he is required to believe that there are millions of gods, that they have all been men, that they are now living in marriage relations like men, and that he himself may be a god. Brigham Young went farther and said: "He (Adam) is our father and god, and the only god with whom we have to do." Though many Mormons are worshiping Adam, that doctrine is not required of the missionary. It still reamains, however, as a fundamental feature of their religion. And why not? If men have and may yet become gods, why not Adam? They even sing of Joseph Smith as "mingling with gods," and many Mormons actually consider him a god.

The Mormon religion supposes matter to be eternal. It rejects the word "created" in the Bible and substitutes "organized" in its stead. This doctrine is sufficiently demonstrated by the closing sentence of a lecture on "Eternal Progression," as heard in one of their regular meetings: "When I leave this world I expect to be a god; and I expect to go right out into space and organize a world out of the eternal matter already existing; and I expect to populate that world, and worship just exactly as I am worshiping God here." What shall be our attitude in the face of such errors?

At the same time, with the development of the idea of God, other changes were also occurring. The thought of Jesus as a Savior was forgotten, and man was considered able to save himself. When he had done this by performing certain "works," why not save others also? Now a Mormon is expected to save himself by submitting to baptism and paying tithes— one-tenth of his income—to the head of the church. Then, if he will perform the same "works" for those who have died before him they, too, may be redeemed from endless punishment and sent on their way rejoicing. They sing: "We will save ourselves and our dead." They find nothing left that Jesus could have done except to "atone for the sin of Adam."

Purification by Baptism.

As baptism is supposed to be the only means of removing sin, the child, who has early learned the use of vile language, is seized at the age of eight and purified by the waters of baptism. Coming up out of the water, it sometimes goes to the limit of its vocabulary in pronouncing curses upon the officiating elder. But he promptly puts it under the water a second or third time until its voice is hushed —and he thinks its sins are removed. No change of heart is expected—though some, women especially, give evidence of such an experience. Then the laying on of hands by one "holding authority"—no matter how great a sinner he may be —is required for the gift of the Holy Ghost. Last winter a "high priest" was found stealing coal from the church; but as he held authority, nothing was done. A man committed murder in Utah, was found guilty by the jury, sentenced by the

court, pardoned by the governor, appointed bishop by the head of the Mormon Church and sent into Idaho to collect tithings and baptize innocent children for the remission of sins. His own people consider him the greatest sinner among them. But as he was "called by prophecy and laying on of hands," it required two years' time and another "revelation" to remove him from that position to one a little lower. And that revelation came only when the people refused to give him their money. With such a man as community leader, the resultant conditions are not surprising. The next morning, after the new meeting house in that ward was dedicated—by a dance—there was found around that building twenty-three pint and twenty-six quart bottles, all of which had been emptied of liquor at that dedication. We conclude by asking: "To whom was the church house dedicated?"

The Mormons teach that we have had a former existence. In that state we were the real children of God and his many wives. Brigham Young says: "When our father Adam (god) came into the Garden of Eden he came with a celestial body and brought Eve, one of his wives, with him" (Journal of Discourse, 1, 50). While our heavenly parents are supposed to have bodies of flesh and bone, the children were only spirits. They came to earth that they might obtain bodies that they might enjoy the passions—the lusts of the flesh—throughout eternity. Jesus and the devil were among the earliest born of these spirits. In a counsel of the gods it was foreseen that when those spirits acquired bodies they would sin. The Father called for a volunteer to redeem the world when that should become necessary. The devil offered his services, but would take the honor to himself. Jesus then volunteered to do the work and give all the glory to the Father. When the latter was chosen the devil rebelled and a great war followed. One-third of the spirits fought with God, and are, or will be, Mormons. Another third fought with the devil, and are those who reject Mormonism. The other third remained neutral, and constitute the Negro race. The punishment inflicted upon the devil was that he should never receive a body. Practically all Mormons know this story, and with few exceptions suppose it to be in the Bible. They fail to notice, however, that it is the flesh and not the spirit of the Negro that is black. Nor does this story even give room for a mixed race—either the races do not mix or the Mormon religion is false.

Only Married Women Arise from the Grave.

Though all the earlier Mormon writings denounce polygamy, that practice dates back to the author of those writings, a year or so before his death. And as a doctrine it will surely remain there as long as the church lasts. This, however, being considered the most offensive feature of Mormonism, requires special attention.

These are the doctrines of the men in the Mormon church where that church has the majority. Outside of this territory they may never hear it. As to women, they seldom know anything about the hopes and ambitions of their husbands. A woman is not even supposed to rise from the dead unless she is sealed for eternity to a man. Her children must also be sealed to her or they will be given to another in the next world. Her own salvation, too, depends upon the number—but to no extent the quality of these children. It is a man-made religion, and made of man.

We find no fault in people believing what they wish. But the fault lies in propagating a religion and at the same time attempting to conceal from the public that which they believe to be its most fundamenal truths. Especially is it wrong to conceal such "truths" from those whom they most vitally concern. A woman will ruin her health over the wash-tub to support her husband while "on a mission," and at the same time be absolutely ignorant of the fact that his religion differs from hers as night differs from day.

The reason for such beliefs among the Mormons is found in the fact that they never read the Bible in public, and very seldom in private. Neither do they read any considerable extent the Book of Mormon, nor the Doctrine and Covenants—the only two of their books that have even a semblance of Bible doctrine. The prophet announces a revelation, and the people assume it to be scriptural. There can always be found a quotation from the Apocalypse, or sometimes other books of the New Testament, and from Daniel, Job or Isaiah of the Old Testament, that can be interpreted for its support. These interpretations, in the form of books, have displaced the Bible in home and pulpit. For special reasons the Bible is still used by the missionary, but never do they use any quotation until it has been "interpreted" by the head of the church. The Bible, to them, is only needed to support their preconceived ideas.

Idaho Falls, Idaho.

—Baptists in New Haven, Conn., headed by the pastor of the Italian Baptist church, frustrated an effort of the Italian Apostolic Sisters of the Sacred Heart to secure from the city $15,000 for their work.

DO I LOVE MY CHURCH?

If I do not, I should. With all her blemishes, the church has meant more to many of us than we can ever tell.

While we were yet children it was to her sacred portals that our feet were turned by our loving parents, and there we received those hallowed impressions which still linger, and which shall outlast the corroding touch of Time.

There, in our more mature lives, we have received courage to fight our battles, strength for our daily needs, wisdom for our perplexity, inspiration for better living and Hope for the Road that stretches on in darkness beyond the grave.

I ought to love the church.

My church. I wonder how many of us say "my church."

Perhaps someone may read this who cannot truly say that they have a church, for they do not "belong."

In that case I would urge you to join. You are missing a great deal. You are cutting yourself off from the best, sweetest, truest influence that earth knows.

Some day you will realize all this. Upon that darksome time when bitter sorrow shall fall like a ghostly shadow across your door, your broken heart will know not where else to turn save to the church and her Lord Christ. Then, indeed, you will regret that you have been a stranger to God's people.

You are wasting precious time. Come to church. Let us make you welcome Learn to live for others and you will be surprised to find how much more life will mean to you.—Selected.

—Prof. W. O. Carver says in the Religious Herald in an extended article: "On its thought side Christianity had for most of its history been under the domination of the Latin forms and influence. In the last century Greek thought entered again and has now become dominant. Accordingly we now stress the immanence of God. Whereas until a while ago it was his transcendence that controlled our thinking of him. Then he was above and beyond, 'on a throne high and lifted up,' external to us and exercising a majestic authority over us. Now he is 'not very far from everyone of us, for in him we live and move and have our being. He is our life and imparts himself to us, even realizes himself in our life. We do not know him so analythically as the fathers thought they did, but we feel him much nearer to us."

—Rev. Hugh Black, the eminent Scotch preacher and author, will deliver the literary address and the baccalaureate sermon at Wake Forest College this year.

Begun on page 1.

fect favor, the presence of his Spirit in their hearts, and of a blessed immortality.

3. We believe that all who are through faith the children of God constitute the church of Christ; that they are the spiritual body of Christ of which he is the Head; that it is their duty to associate themselves together in churches, not only for the maintenance of worship and the promotion of spiritual growth and fellowship, but also for proclaiming his gospel to all mankind, and for manifesting in their character the fruit of his Spirit; that for the comfort of our faith he has given to his church the sacred ordinances of Baptism and the Lord's Supper.

4. We believe that the Holy Scriptures contain all things necessary to salvation; that they are the only rule of faith and practice, that is, they constitute the authoritative standard by which all religious teaching and human conduct are to be regulated and judged.

5. We believe that according to Christ's law men of the Christian faith exist for the service of man, not only in the holding forth the word of life, but in the support of works and institutions of sympathy and charity, in the maintenance of human freedom, and the deliverance of those that are oppressed, in the enforcement of civic justice, and the rebuke of all unrighteousness.

6. We believe that Jesus Christ having risen from the dead and ascended into heaven, carries forward his work of saving men by sending the Holy Spirit to convict them of sin and to lead them to repentance and faith; that those who, through renewing grace turn to righteousness and trust in Jesus Christ, continue to grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit and obedience to the truth; that a holy life is the fruit and evidence of saving faith.

7. We believe in the observance of the Christian Sabbath, as a day of holy rest and worship; that it is divinely appointed, and its observance is essential to the welfare of the civil community, and to the permanence and growth of the Christian Church.

8. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead, and a future just retribution for the deeds done in the body in this life.

CONSTITUTION

1. All ecclesiastical power herein granted to enact or repeal any rule of discipline is vested in a General Conference, composed of an equal number of ministers and laymen.

2. The General Conference shall meet every four years, and oftener if deemed necessary, and shall determine the qualifications of its representatives, the mode of their election, and the number to be chosen from each conference district.

3. The General Conference shall elect, every four years, from among the elders of the church, such number of bishops or general superintendents as shall be deemed necessary for the proper administration of the work of the church. They shall preside at the sessions of the General Conference. In case none are present, the General Confrence shall elect a chairman pro tem.

The United Protestant Church recognizes but one order in the ministry, and, therefore, the term "bishop" signifies, in our economy, an office and not an order.

4. The General Conference shall divide the territory of the church into conference districts, determining their number and boundaries. Said conferences shall hold annual sessions and shall be composed of all elders, a lay representative from each pastoral charge, and licentiates who have traveled under the direction of the conference for two years, and may be admitted to membership.

5. The General Conference shall have full control of the church's printing establishments, theological seminaries, missionary and church erection societies, educational and Sunday school boards, and Christian Endeavor and Brotherhood organizations. It shall also have power to establish and control any other department or institution within the church, which it may deem helpful in promoting its larger life and usefulness, and to enact such rules and regulations as shall be deemed necessary to enhance the growth and welfare of the annual conferences and local congregations.

6. The right of appeal shall be inviolate.

7. The right, title, interest, and claim of all property, both real and personal, of whatever name or description hitherto acquired by purchase or otherwise, by any person or persons, for the use and benefit of either of the uniting churches, or that may be secured hereafter, are hereby fully recognized and held to vest in the said United Protestant Church, the same being the legal successor of the denominations composing it. The new organization shall be the legal successor to each of said denominations and is authorized to continue same in force, together with all boards, corporations, societies, associations, institutions, activities and subordinate organizations and auxiliaries, so far and for such time as may be necessary to accomplish their purpose, to discharge their obligations, to execute their trusts, to preserve their property rights, bequests, legacies, and other interests and to conserve the effort of said denominations.

8. Amendments to the foregoing Constitution and Confession of Faith may be proposed by any General Conference, two-thirds of its members agreeing thereto, and said amendment shall be submitted to the several annual confrences of the church for ratificaton, a majority of two-thirds of the conferences voting in favor thereof being necessary to adoption.

Respectfully submitted,

W. M. Weekley, Chairman,
L. E. Davis,
G. M. Matthews,
D. G. Helmick,
M. L. Jennings,
W. O. Fries.

Committee.

REPORT OF COMMITTEE ON VESTED INTERESTS

Your sub-committee on Vested Interests suggest the adoption of the following resolutions by each of the denominations:

1. CONCERNING ORGANIC UNION

Resolved, That we, the Methodist Protestant Church and the Church of the United Brethren in Christ, being similar in polity and alike in the essence of our faith, and, believing that the true purpose of religion is to teach men to adore God and to save them from sin, and that the great objective of the Christian church is to teach true religion and to persuade men everywhere to accept Jesus Christ as their personal Saviour, and that we can better conserve our Christian efforts by joining in wholesome cooperation and fraternal love in one organization than by continuing our separate organization, and by unwholesome rivalry and competition, do hereby unite said denominations in one organic body.

2. CONCERNING PROPERTY TITLES

We would encourage the proper transfer of titles of all property to the new organization as soon as may be done, although they need not be disturbed or divested, but may remain as they are. Where charters provide that trustees or directors shall be elected from a certain denomination or conference or in a particular manner, such amendment to the charter may be had as to permit the election of trustees from the united body, or in a manner to suit its convenience. In the case of organizations which can not well be continued as separate organizations—such as annual conferences conveyances should be made to the successor of such organization before the existing organization is discontinued.

3. CONCERNING FUTURE ACQUIRED TITLES

These should be vested in the new organization, or in its subordinate body, for the benefit of which the property is acquired, in each instance, using the full official title of such new organization.

4. CONCERNING ABANDONED OR DISUSED PROPERTY

Funds realized from abandoned property should not be diverted from the general purpose to which same was originally devoted, and, in general, their use should be preserved, as far as may be, to the localities where the property is situated or the conference controlling same. All property abandoned at the time of this merger may be handled, controlled, and disposed of in the manner in which it would have been disposed of if this union had not taken place. When new classes are organized by members of both denominations uniting, which classes shall occupy property theretofore disused, a proper resolution of the conference controlling same should author-

ize such use and a conveyance be made to trustees elected by the newly organized class.

W. R. Funk, Chairman,
R. H. Bennett, Sec'y,
Shermann W. Lott,
Lyman E. Davis,
J. F. Howe,
J. E. Peterson.

REPORT OF COMMITTEE ON EDUCATIONAL INSTITUTIONS

To the Joint Commission of the United Brethren and the Methodist Protestant Churches:

Your committee appointed to take into consideration the educational interests of our two churches with the view of a union respecfully report that we have gone over, as carefully as our limited time permitted, the various educational institutions of our churches, seeking mainly to inform ourselves as to their condition and needs, to understand their environment, and, in a very tentative way, to forecast the possible effect the union proposed would have upon these institutions.

Your committee would not be expected to offer at this time any definite suggestions with respect to the merging of any two or more of our institutions, as to whether any now existing should be discontinued, suppressed, or any new one started, whether the work of any should be modified or the scope of any be enlarged, or a policy of concentration and intensive improvement be rigorously entered upon. These questions are of great moment and effect so vitally large property interests that it would be inexcusable to attempt to deal with them until the most patient and prolonged investigation of every item had supplied us with the material for a deliberate judgment.

Another question of more general import and of no less gravity is the question of the relation of the church to these institutions, questions of ownership, control, supervision, patronage and support. How to reach a wise and at the same time an effective oversight, to set up educational standards, stimulate the deficient, prune the redundant, repress imprudent ventures, and encourage worthy ambitions, both financial and educational—this is a matter that we feel must be approached boldly as one demanding explicit and speedy solution; and yet one so delicate and sensitive to blundering legislation that only those who know nothing about it would fear nothing.

It seems to your committee, therefore, that these educational interests should be left as they are until the union is consummated, and that the united church should then promptly raise a commission to work out the problems after exhaustive investigation.

The two churches in their separate organizations seem to have the same convictions upon Christian education and the necessity, not to say the right, of denominational schools. They have both been trying to work out the problem of control. And if they should unite they would have in their united capacity no strange task in this educational work. Your committee, therefore, feels that this problem is one which the united church can best undertake, and that it would only cumber and perhaps retard the union to attempt to settle it in advance.

Respectfully submitted,
William M. Bell, Chairman.
T. H. Lewis, Secretary,
G. A. Lambert,
J. E. Peterson,
Franklin E. Brooke,
J. F. Howe.

REPORT OF COMMITTEE ON BENEVOLENT BOARDS

We, your Committee on Benevolent Boards, having examined the subject committed to us, respectfully report that, in view of the fact that the two churches having the management and control of the several lines and department of church work, namely, Education, Missions, Church Extensions, Sunday School, Christian Endeavor, and Brotherhood, are organized and conducted so nearly alike, we feel assured that when our commissioners have agreed upon a common doctrine and polity, it will in no wise be difficult to blend these organized agencies of each denomination into efficient organizations to do the benevolent work of the united church.

We recommend, therefore:

1. That these boards shall continue their work as directed by each church until the General Conference of the united church shall create new boards or order otherwise; and that the several boards shall press the work committed to them concerning our common Master's kingdom, and whenever possible, each shall help the other into larger and more blessed achievements

2. That when the union is consummated, in the personnel, organization, and management of the several boards, each present denomination be given equitable representation, always with absolute regard to the most hearty, consecrated and efficient service in the world's redemption, and the hastening of the coming of the kingdom of Christ upon earth.

Respectfully submitted,
T. C. Carter, Chairman,
A. P. Funkhouser,
J. J. Barge,
C. D. Sinkinson,
J. M. Knight,
S. R. Harris,
Committee.

THE NEWS PAPERS AND THE PEOPLE

The welufare of a nation is very much dependent on the newspapers, and this being the case, the moral tone of the papers ought to be good. The press is a very extensive educator. The papers should give out no uncertain sound. They are as trumpets, and they all have a sound, and the people hear the sound and are moved.

Each paper has a separate peculiar sound. A man having control of an influential paper is in a position to do great good. Where the people, old and young, take a good paper they naturally become more and more intelligent.

Once a poor woman took her Testament and used it for the A B C book and for the spelling book, and taught her son to read. Later he became a close reader of the newspapers. Where the people are encouraged to write to the papers, they become more and more interested in the reading. There is a higher interest to a paper than the financial interest—but of course the financial bears its part in the life of the paper.

If a paper may be termed a "great light," and some are very great lights, there are "lesser lights" that contribute to the light of the paper. Those who write for a paper bear their little part in the light of that paper.

The people—the common people—are really the intelligence to be depended on—to be trusted. The Son of God showed up these facts, "and the common people heard him gladly." If you would help society really and according to the order of Moses and the Prophets, persuade the financial powers to hand down their help so as to make a universal lifting up to the vast multitudes of the common people.

Such a course (and a real healthy reaction) would tend to the enlightenment of the world. Of course the educational is the thing- and in this every family has need of all the help possible. The adverse powers would impoverish the people, and would take the Bible out of our hands—and would also shut us off from the lesser lights. The devil hates the Bible and would prevent free speech.

There never has been a time when the people, the common people and all, had greater need of a close, clear righteous teaching. Means of diversion from the real thing, the truth, are on the increase—and the need of clean literature is greater now than ever. Good men and women who feel the impulse to preach and lecture and write and encourage for the means of life and light, had better be up and doing.

The enemy, the most dangerous enemy, hates real human life and the great "light of the world," and tries hard to stir up war, and to float out rumors of war, so as to divert the people from true knowledge and from the essential means of life and light.

If a man has ability in any way over and above his fellows, the surplus is given him not for self-interest, but to help the people. The charitable ability of the rich and the talented and the great, is the main power that should come down from above, and this by sacrifice in the way of charity.

W. F. G

—The Indian tribes intend to establish a lobby in Washington to look after the interests of the various tribes.

AN INTERESTING OLD BOOK.

We were in New Bern the other day attending the Neuse-Atlantic Association. While there we carried out a long-cherished desire to look upon a certain book from which a significant page had been torn out. This book was an old volume of court records in which had been entered an account of the trial, imprisonment and whipping of three Baptist preachers at the instance of the established church because they insisted on preaching their own convictions as to what God in His word taught that men should be and do. Some one cut the page out afterwards and perhaps burned it. No wonder that they became ashamed of such a record. But the fact remains nevertheless.

The names of these men were Brinson, Purefy, and Fulshire. Our visit to the court house was in company with Hon. Samuel Brinson, a lineal descendant of one of the persecuted heroes. The Purefy, who was beaten for his faith, was an ancestor of the well-known Purefoys of Wake Forest.

We should be profoundly grateful that all this has changed, but at the same time we should be vigilant in maintaining and spreading through all the earth the precious legacy which cost our fathers their blood to hand down to us. Persecution today takes a different form from what it did in those days; but the disposition to silence the faithful witness to the truh has, by no means, passed out of the hearts of many among us.—Central Messenger.

THE TEST OF EDUCATION.

A professor in the University of Chicago told his pupils that he should consider them educated, in the best sense of the word, when they could say "yes" to every one of the fourteen questions that he should put to them. It may interest you to read the questions. Here they are:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high minded and happy in the meaner drugeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself? Can you be happy alone?

Can you look into a mud-puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars? Can your soul claim relationship with the Creator?—Popular Educator.

LET US MAGNIFY.

What a tendency we have to pull things down to a common, natural dead-level. We seem to think it is little in us to heighten and exalt things. I suppose this is why God loves children better than He does grown people; and makes them typical of his kingdom. They magnify everything they touch, and invest it with some high and holy meaning. A child can take a bundle of rags, call it a doll and magnify it into a living child or a woman. A boy can get astride of a six foot stick and magnify it into a horse, and play with it as such. The tendency of the child is to magnify, to ennoble, to exalt.

So I suppose this is the reason God loves children better than He does grown-ups. This is God's work and He knows it is a great world. His presence is in it and His voice speaks through it. He wants us to magnify it. The sun set is glorious. Brilliant and magnificent color schemes and fancy shapes flow in the western skies. Why can't we see God's beauty and recognize His glory there?

Again and again and again David the Psalmist sings out "Oh! come let us magnify the name of the Lord." God's world is great. It is not little in us, but a sign of largeness to exalt, Him, magnify the people and things and theories around about us. Have you a great neighbor? Say so. Treat him as such, We neither make ourselves small, nor others either by honoring, exalting, magnify the many good and great people and institutions and things round about us.

—One of our exchanges argues that one of the chief causes of the lack of ministerial students is the fault of pastors in not pressing upon their young men God's call to the ministry. Humanly speaking, if we did not press upon the unconverted God's call to conversion, there would be few responses.

AN ENCHANTING SCENE.

I hope not to forget the profound and lasting impression made upon my mind while standing beside a beautiful field of corn which had rustled in the summer breezes until it was loaded with fine ears of splendid grain. It was a calm, lovely morning in October last, and the air was crisp and breathed pure with morning nature, and thinking of the greatnes and goodness of God, the attention was directed to the morning glories, pink, white and blue, blooming in rich profusion thickly set all over the field, seeming to decorate the ground with the departing glory and beauty of the Summer, and to welcome the falling yellow leaves of autumn. The sky with soft ethereal blue, and the bright sunlight gave a natural touch to the whole scene which no painter's brush could draw, nor the most gifted and brilliant pen could half describe. It was so incomparably beautiful and extremely lovely to look upon the flowers which were reflecting the smiles of God. For some time the mind was perfectly satisfied, and the soul intensely happy, looking after and searching for God through those beautiful flowers sprayed with morning dew. Then, too, to look at the leaves which had trembled in the gales and storms of summer, changing into every hue of the rainbow colors was a scene painted and suspended everywhere in the most inviting manner, and appeared to be blazing with the fire of the midday sun.

Such stupendous scenes and feelings will lift you nearer God and heaven until with a thrill of transport the imagination hears a convoy of angels, clothed in white robes with palms of victory, singing the new, everlasting song. Then a great multitude, which no one can number, of the heavenly harpers join in the happy refrain of this glad new song, until heaven seems to come down and fill the earth with glory and the world with praise.

This was an enchanting vision and a happy experience. To be able to write these thoughts and to feel this thrill of gladnesss is worth more than millions would be without the ability to do so.

Such elevating scenes and feelings ought to constitute the best part of our lives, and fill our hearts with inexpressible gladness. It is so delightfully pleasant to commune with God while passing through His wonderful works, observing the laws by which they are developed, governed, and perpetuated.

J. T. Kitchen.

—The Continent: "An oath is a prayer offered to satan."

AN EXAMPLE FOR OUR CHRISTIAN COLLEGES.

Count Furuzawa, the former governor of one of the largest prefectures of Japan, comprising the two southern provinces, not long ago desired some foreign instructors to teach English in the secondary schools in his prefecture. So he went to one of our missionaries, and asked him to secure five American teachers, who must all be Christian men. The count was not a Christian himself, though his wife and daughter were; but, appreciating the moral worth and influence of Christian rather than non-Christian Americans, he insisted that the former should be the teachers of the youth of his prefecture.

What a contrast this is to the standards set up for the choice of teachers in many of our so-called Christian colleges, colleges founded by the faith and prayer and consecrated money of the fathers, colleges many of which were especially established to prepare young men for the gospel ministry!

In many of these colleges today, when a new professor or instructor is wanted, the question is never asked, "Is he a Christian man?" but simply, "Is he a scholar?" Not, "Has he fitted himself by a life of soberiety, purity, and godly livin, as well as by his learning, to exert a wholesome moral as well as scholarly influence?" but simply, "Has he given a year or two of special study to some one department of human knowledge, and won his Ph. D.?"

As a consequence these colleges, where this is the standard, have young professors whose moral influence is evil or worse than nothing; men who smoke, and on occasion drink and swear; men who seldom attend church or chapel, and whose influence is often distinctly irreligious, and some of whom even make a boast of their fidelity.

I am not speaking at random, but of things that I know.

Our Western colleges, founded by Christian men to give a Christian education, have not so far departed from the ideals of their founders, perhaps because they are nearer in time to these founders and their ideals. Let not the excuses be made that it is necessary to subordinate morality and religion to scholarship in order to secure competent teachers.

The president of one of the foremost Western colleges, than which none of its class stands higher in cholarship, numbers, and general prosperity, recently told me that he always inquired particularly concerning the moral and religious character of his new professors, and that he would have no man who was irreligious. He said also that he had no difficulty in finding men who were both Christian and scholarly.

When will our colleges learn that only a fraction of a professor's influence is exerted in the classroom, and that parents do not send their boys to college simply to learn the languages and the sciences, but to make men of them?

O for more of the old-fashioned type of professors, whose influence was always wholesome, manly, and decidedly Christian! The old definition of a college, given by one of our martyr presidents, as "President Mark Hopkins on one end of a log, and young Garfield on the other," still holds true. Such men could make a college to-day, as they did fifty years ago.—Pilgrim, in C. E. World.

THE NATION'S PRAYER.

By Rev. Irving Maurer.

O God, hear thou the nation's prayer.
We lift our cause to thee.
We wage the holy war of Christ;
We fight to make men free.

Give us to build our cities pure,
Salvation throned above;
To shelter lovely homes from ill.
And turn our mills with love.

Give us to guide the alien feet;
To teach the brother's way;
To save our motherhood from need;
To guide our children's play.

May visions call and faith enflame,
And banish lust and greed.
Make thou America to be
A land of soulful deed.

—A writer of the Methodist Review, published in St. Louis, says this about infant baptism: "It is an article of our faith that the baptism of our young children (infants) is in any wise to be retained in the church, as the most agreeable to the institutions of Christ. But yet, with searching, we have been unable to find in the New estament a single express declaration or word in favor of infant baptism. We justify the rite, therefore, solely on the ground of logical inference, and not on any express word of Christ or his apostles. This may, perhaps, be deemed by some of our readers a strange position for a pedo-Baptist. It is by no means, however, a single opinion. Hundreds of learned pedo-Baptists have come to the same conclusion; especially since the New Testament has been subjected to a closer, more conscientious and more candid exegesis than was formerly practiced by controversionalists."

—Congregationalist: "If the great Presbyterian tripartite which is to meet in Atlanta really believes in the organic union of the Presbyterian churches of the nation, as most of them claim to do, why not throw their old Confession of Faith, that no one believes, overboard, and adopt the Cumberland Presbyterian Confession, which everybody believes? Why not? As the gentle reader may suspect, this question is modestly propounded by the Cumberland Presbyterian."

—It is said that Cardinal Farley's great cathedral in New York dodges the pope's order that no admission money is to be charged at the door of any cathedral or church. It is said that admission money is no longer directly demanded at the door, but between the doors and the pews collectors stand watching beside tables that hold contribution plates, and those who enter on the middle aisle are "expected" to deposit 25 cents apiece, those who enter at the sides 10 cents.

—Israel Zangwell, leader of the Zionist movement: "Turkey could not sell Palestine without stirring up the whole Mohammedan world, for Jerusalem is also a holy city of Islam. For the same reason she cannot give it away. Naturally, I desire Palestine to become Jewish; but a statement as to Zionist plans and politics should be left to the recognized leaders of the Zionist movement."

—Rev. J. du Plessis, author of "History of Christian Missions in South africa," says in International Review of Missions: "Heathenism is receding; old beliefs are vanishing; younger members of varous tribes are clamoring ever more loudly for education, which means to them wage-earning ability; the old conservative heathen can not turn a deaf ear to the call."

—The United States is building the largest war ship known to be under construction. It will be three times the size of the famous Oregon, have a tonnage of 31,000 tons and will cost when equipped $14,173,000. The recent contest in Congress as to whether this year the United States shall build one or two such battleships has been decided for two.

—Illinois took a forward step in civilization when it decided that no divorced person, under any circumstances, may be married in the state until a year has elapsed from the date of the divorce. We hope this law may become general, and another law which is being adopted in some states, that all proposed marriages must be licensed and announced several days beforehand.

PRESIDENT'S APPOINTMENTS.

Stanley Ct. ..... May 9 to 10
Rockingham, ... May 11, 12.
Monroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte, ... May 19
Thomasville, May 25, 11 A. M.
Piedmont, Mt. Carmel No. 1, May 25 3.P. M.
Welch Memorial, May 25, 8. P. M.
Haw River Ct., June 7 to 8.
Brown Summit, June 8 at night.
Piedmont Ct., June 14 to 15.
Tabernacle Ct., June 21 to 22.

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

NOTES FROM THE FIELD.

Richland.

On Thursday, the 24th of April, I left High Point for Asheboro, Bro. Whitaker was at the depot to meet me, and we drove in the neighborhood of Charlotte church, and took supper with Mrs. J. H. Redding and at 8 o'clock P. M. we met at the church and had preaching. Not a large attendance; but very attentive. At this place they have a splendid house of worship but the membership is somewhat scattered and it seems to a visitor they are a bit dilatory as to attendance. Spent the night with Mrs. Redding.

Our next appointment was at New Union at 11 A. M.; only a very few out and we only made a talk and endeavored to encourage the few to be faithful. The Supt. of S. S. was present and reported a good attendance, and he felt encouraged as to the future of the school. The church is comparatively new, and if the members would get busy they would do much better than they have been doing, and I trust they will see the necessity and go to work with a determined effort to succeed. We took dinner with Bro. J. W. Rush who is a member of New Union and he subscribed for the church paper which is a good indication of interest. We drove to Bro. S. G. Spoon's for supper. Preaching at Flag Springs at 8 o'clock; a fair attendance for night service, mostly young people, and they were good hearers of the word. Here I met Rev. W. R. Smith, a man whom I knew when I was a boy, and who held the meeting where I was converted. I shall never forget him. Spent the night with Bro. Spoon.

On Saturday A. M., Mitchfield, and a short distance was New Zion church where the 2nd quarterly conference was to meet; preaching at 11 A. M. dinner on the ground; at 2 o'clock conference met with a small attendance of the officials; but the conference was interesting and all seemed to enjoy it and I trust good was accomplished. The financial report was not what it ought to have been, and the pastor's salary is not what it should be and is not being paid quarterly as it ought to be; but this was discussed by the writer and I am persuaded the people are going to do better on this charge in the future. This charge needs to adopt the individual assessment plan as well as many others, this field can easily pay the pastor $600 and, brethren, you ought to do it, and raise every cent of the general interests assessed. Bro. Whitaker is doing an acceptable work, I heard no complaint. Claim over paid.

Why Not Ct.

Bro. Henry Bean came to Bro. Whitaker's quarterly Conf. and conveyed me to his home where I spent Saturday night pleasantly. At 11 A. M. on Sabbath I preached at Pleasant Hill to an appreciative audience. Then Bro. J. C. Lowdermilk took me to his home for dinner and we soon were on our way to Fair Grove for the 3 o'clock appointment. Here we found a large congregation to attend the funeral of Prof. Garner and the writer only had the time to make a short talk, and present claims and work of the church. Here we have a splendid church and membership. The pastor lives at this point and he says it is an ideal neighborhood.

Bro. Stowe and I made a trip of 6 miles to Bro. W. M. Cox's and took supper. We walked out to New Hope church and preached at 8 o'clock to a small congregation on account of illness from measles in the community . This church is to be improved immediately and it will be a splendid house of worship when the improvements are made. Spent the night with Bro. Cox. Monday A. M. we drove to Macedonia. On our way we passed by the place where Bro. O. R. Cox made his start in the world. We reached our appointment in due time; at 11 o'clock the people had gathered and the message was delivered. We have a new church and built of splendid timber and ought to be painted immediately. Bro. O. R. Cox's gave the pulpit, and it's nice. We miss such men as he was in many ways, he was kind not only toward the church but to all worthy interests.

We had a splendid dinner with Bro. J. H. Saunders. We drove six miles to Bro. J. W. Warner's where we spent the night, and fared sumptuously. Bro. and Sister W. can make a stranger feel perfectly at home.

On the 29th, 11 A. M. we were at Love Ju . preaching, and had came dinner and it's useless to say there was a plenty. At 1:30 the 2nd quarterly conference met, and I am aware it was a busy time; but brethren who are honored by the members of the church to which they belong ought to hanor God and respect their pastor to the extent of attending at least two quarterly conferences a year (I mean by this the the 1st and 4th.)

The conference was a pleasant one. The conference voted to hold class meeting at least quarterly.

Some of the churches made good financial reports on pastor's salary. This Ct. is commencing to use the assessment plan. I am sure the financial report will improve under this plan if worked properly. The pastor and I made our way to Star where I filled my last appointment on the charge at night. I preached to a fairly good congregation in the M. E. church. We have a small but a splendid membership at this place; but have no church house; one is under contemplation, and I feel safe in leaving the matter with the pastor and Uncle Peter Vuncanon and son and the balance of the membership. Claim paid in full except at the two lower appointments that I did not visit. Bro. Stowe is popular and acceptable on his Ct. Richland and Why Not Ct's ought to be so divided as to make three charges so the pastor's could give more time and attention to some important points on the Rail Road. This is only suggestive.

High Point, N. C., April 30, 1913.

C. A. Cecil.

FROM OUR PASTORS

Lincoln Circuit.

We have been very busy for the last month, always finding plenty to do.

The Sunday schools at all the churches are starting off very nicely. Some increase in the attendance at S. S. and church service at all points. But we have but one Sunday school where the attendance in Sunday school is equal to the number enrolled on church register. I can't think that a Sunday school is what it ought to be when the members of the church won't take an active part in Sunday school work. But I think the people on Lincoln circuit are taking on more interest both in church matters and Sunday school matters. But yet there is room for more interest, and let it come.

Will the brethren who pray remember Lincoln Ct. in your prayers that God may prosper us as we need prosperity? Some how I think that there are brighter days in the near future for our people here,

than we have seen for some time. May God bless the entire Conference.

Yours,
H. E. Waldrop.

Haw River Ct.

The good people of this circuit continue to pound us. This week we have to thank for helpful and useful donations the following people:

Mr. John Dixon, eggs; J. R. McCollum, horse and buggy to go to appointment; J. M. Weatherdy, feeding my horse, and other kindness while I was ill; Bro. C.E. M. Raper, use of horse and buggy; Mrs. J. M. Jones, butter; G. Hill, load of wood; Charles M. Waynick, load of wood; Mrs. R. A. Hopkins, honey and eggs; L. R. Dixon, load of wood.

These tokens of esteem help us, and make it plain that we have a good people to service. May God help us to be faithful in serviice for them.

The 2nd quarterly conference for this circuit was held at Modway, April 26th. The candidates for delegates are G. R. Wright and J. T. Richardson, for alternates, J. M. Weatherly and H. G. Jones.

W. D. Dogleman.

P. S.—The Honorable Peter S. need not read the above.

W. D. F.

St. Paul Charge

We held our second quarterly meeting on Saturday before the second Sunday in April at Liberty Grove, all churches represented except Brown Summit. Bro. J. W. Hopkins came to Greensboro on the way to the quarterly meeting, but let the train slip away from him, notwithstanding he has been a railroad man for about thirty years. We will excuse him this time. The business of the quarterly meeting was transacted in a very short time, yet we had a pleasant quarterly meeting, "a good meeting," Rev. W. C. Kennett said and he ought to know. We appreciated having him with us. The tendency is onward. The financial report was good. Our aim by effort should be to pay every claim. President Cecil has visited St. Paul, Liberty and Liberty Grove. The brethren all speak highly of his sermons and of his business ability. I could and I will say some good things about each church in the near future. G. F. Millaway.

Albemarle

Monday after the third Sunday in April I went to Albemarle charge and preached in Edenton at night. We had a good congregation and the best service I have ever held there. Tuesday I went to Columbia and was met by Bro. Ainsley who took me to Mt. Elma where we had preaching at night. A good congregation assembled and we had a pleasant service. The congregation raised the money to buy new song books which they had asked me to bring to them. Wednesday night was spent with the church at Woodley's Chapel. The congregation was good and our people encouraged. Thursday night I preached at Mt. Hermon to an encouraging congregation. Friday night was spent with our Creswell church. Our people there are encouraged over our work and are going right along with their Sunday school and prayer meeting. Saturday night and Sunday at 11 o'clock (the fourth Sunday) was given to Rehoboth. Our people there feel encouraged and are conducting the Sunday school with success, and are expecting to have Children's Day before a great while. The people are expecting Bro. Geringer the latter part of this month. We hope he will meet with success on the charge. Yours respectfully,

May 5. J. H. Abernethy.

Henderson

Our revival meeting began Sunday morning, April 13, and closed Wednesday evening of the 23rd. Brother S. W. Taylor, of Winston-Salem, came Tuesday and did all the preaching until the meeting closed. Prof. T. O. Pender, of Dayton, Va., was with us from the beginning of the meeting and had charge of the singing. The meeting resulted in eighteen conversions and five accessions and the church greatly revived. The congregations were large, and our own people and the people of other churches in town enjoyed Brother Taylor's pure gospel sermons and Prof. Pender's singing. Both of these brethren greatly endeared themselves to us all and their faithful and efficient services will not soon be forgotten by the people of Henderson.

Bro. C. A. Cecil preached the first Sunday of our meeting at night and the large congregation was delighted with his sermon, and we all feel that his visit was a blessing to our church.

J. D. Williams.

Monroe Circuit

I have filled all my regular appointments this year, and quite a number of extra services also. At first I felt a little blue, and my mind was wont to quote 137 Psalm: "By the rivers of Babylon there we sat down; we hanged our harps upon the willows. How shall we sing the Lord's song in a strange land?" But now all this sort of thing is gone and we quote 149th Psalm: "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King."

The Lord is blessing our feeble efforts with success. Large congregations come out to hear the Gospel story of Jesus and His love. One conversion and one accession at Rose Hill last third Sabbath. Two conversions fourth Sabbath at Bethesda, one accession last Sabbath to New Hope, Mrs. Sallie Montgomery, from the Baptist church.

Sorry to say Pageland had two fires last week. Bro. Jno Smith's house was destroyed by fire Wednesday night. The Gulledge M. F. G. establishment completeabout 1:30 A. M.

Bro. Jesse A. Turner surprised us very much this morning by saying that there was something very valuable for you at the depot, so we hooked up the Princess, who is always ready to do her master's will, and drove down, and behold! two buggy loads of good things, express and freight charges prepaid, and the agent, Bro. Nelson, declared he was thinking of giving up his job and preaching too. The benefactors are unknown, yet we think Bro. M. D. Roscoe is chief. O. D. Stacy.

Uwharrie Circuit

Dear Editor:

Your paper is somewhat like our dear Lord to me in one respect; the better we get acquainted with him the better we can see his goodness and mercy and how important it is to serve him; so the longer I read your paper the better I like it, and the more I see the great importance of every church member reading it. I find that my members become more interested in the church when they began to read it, and I am certainly glad to see that so many of our pastors are sending in so many subscriptions. I feel that it means much for them to create interest in their churches.

Well, I feel like I am knocked out of the ring, but if the Lord is willing, I hope to get in the ring again soon. But as no one can redeem lost time I feel that I will have to move at a faster pace than I have ever done if I catch up; so, dear reader, pray for me.

Our second quarterly conference will convene at Mt. Pleasant on Saturday before the fourth Sunday in May, 1913. Preaching at 11 A. M., conference at 1:30 P. M. Dear brother, if you are interested in the business of the Kingdom of Christ, show it by coming to a business meeting of His. You must be nominated or your brother as delegate to the Annual Conference and this is important business. Hoping for a good turn-out from each church, I close with love to all.

Joel Trogdon.

CATHOLIC CHURCH.

We are asked to explain the term "Catholic church" which occurs in the Apostles' creed in the expression, "I believe in the holy catholic church."

The word "catholic" simply means general, universal. The expression in the Apostles' creed has no exclusive reference to the Roman Catholic Church but refers to all Christians of all denominations, all who compose the body of the bride of Christ, which is the real Christian church.

—It is officially reported that there are 500 ministerial students in Baptist schools in Texas.

THE LADY IN GREY.

Martha H. Abbott.

The train was about to pull out of Winfield station when Mrs. Curtis hurried into a car and sank into a seat. She completed her toilet after the train started, by readjusting some of her hairpins, fastening her hat a little more securely, and putting on her gloves.

It had been a busy morning for Mrs. Curtis. She had prepared breakfast and done the dishes, dressed the children and taken them over to Aunt Hattie's, where they were to spend the day, put up her husband's lunch, and got ready herself in time to take the eight o'clock train for the city.

Not any nor all of these duties were sufficient, however, to cause the disheartened look which had settled over Mrs. Curtis' face. She had been planning for this shopping day a whole month. A list of things needed had been carefully made out, and the prices she expected to pay, figuring each at the lowest reasonable estimate. There were summer dresses and underwear for the children, and shirts and a stock for John. Afterward, if there was any money left, she would get a hat for herself. She ought to have a new one; hers had been worn two years, and was really very shabby.

For all this she ought to have twelve dollars at the least calculation. When she was ready to start, her husband counted out nine dollars and seventy-five cents, and said, as he handed it to her: "That's all I can spare today. You'll make it do, won't you, Mary?"

On the train Mrs. Curtis counted her money again, as if with the hope that some good fairy had increased it since it went into her pocketbook. A five-dollar bill, two two dollar bills, a silver half-dollar, and the change after her carfare had been paid—that was all!

Time was when Mrs. Curtis had looked forward with delight to a shopping day. But that was in her girlhood, when her wages were more than sufficient for her need, and in her early married life. Since the children had come there had been so many expenses that every prospective outlay had to be most carefully considered. Shopping days now carried with them the necessity and burden of making every dollar do the work of two. The anxiety to save a few paltry cents took away all the pleasure that might otherwise brighten a day like this. She was tired of it all.

The train stopped at Wrentham station. Two or three passengers alighted, and a half-dozen entered. Among the latter was a lady who took a seat directly in front of Mrs. Curtis. There was the air of the gentlewoman about her which impressed one at once. Her fine, grey street dress, cut along graceful lines, fitted her perfectly, and her grey velvet toque, with violets, was very becoming. All the little accessories of her toilet were faultless.

Mrs. Curtis loved pretty clothes, and in her girlhood she had dressed with care. But with all the burdens of the home pressing upon her, she had grown negligent as to her personal appearance. Now, for the first time since she had put them on, she noticed with a feeling of shame a long rip in her gloves, and—yes, there was a button off the front of her jacket!

The presence of the well dressed lady in front of her added to the feeling of bitterness which had already taken possession of Mrs. Curtis. It seemed as if her life was made up of sacrifice and burdens. She never had time to think of herself. Why should so much be laid upon some, when others had comfort and ease? Mrs. Curtis pondered this problem deeply, but it is one that had baffled wiser brains than her own, and the time before the train reached the city was far too short for her to solve it. The two women alighted, and went their separate ways.

The window of a modest little milliner's shop, just above the station, attracted Mrs. Curtis' attention. Hats galore, many of them so reasonable that she had an increased hope that she might save enough money to purchase one! And then rolls on rolls of shining ribbons, and roses that looked like real ones! Mrs. Curtis cast very wistful looks at them as she hurried on.

At the corner, where she turned into the business street of the city, a Salvation Army lassie stood by her pole, mutely appealing for the great organization she represented. Mrs. Curtis usually gave something for this cause, for she had a something for this cause, for she had a warm, sympathetic heart. Today she steeled herself against such weakness. She could not be expected to give. She had nothing for herself. It was for people who had well-filled pocketbooks to give of their abundance. Her face was so forbidding that the lassie, after one quick look, turned away.

Mrs. Curtis was soon in the thick of the fray, hurrying from one store to another, comparing price and qualities with great care, and crossing out from her list the names of such articles as she purchased. It was not a good bargain day. The alluring prices which had attracted her attention in the papers that week proved to be for things so poor in quality that her better judgment rejected them. So she paid more for better articles, and watched her little roll of bills rapidly diminish.

It was soon evident to Mrs. Curtis that she would not have money enough for a hat, but perhaps she might be able to purchase some ribbon for a big bow which might partly conceal the shabbiness of her old one. Accordingly she economized at noon by buying only a cup of tea ad two rolls at the baker's counter instead of having a substantial dinner as she had planned. Then she took up again her weary marches and counter marches.

Mrs. Curtis had excellent judgment and her selections were admirable. Usually she would have experienced satisfaction in the possession of the well chosen articles which were the result of the weary day, but her disappointment of the morning, and the sense of injustice to herself, had made her heart sore and bitter.

There were stockings yet to buy. Bargains in these were advertised by Dodd & Main, and thither she took her way. Passing the silk counter, she almost ran against her neighbor of the morning, the lady in grey. The clerk was waiting upon her with the utmost deference, and took down shade after shade of silk for her inspection.

When, a little later, Mrs. Curtis stepped into the elevator, the lady in grey was already before her, and they both alighted on the third floor. As the lady was moving away, she suddenly put her hand to her throat, and then stopped, with a little cry. Mrs. Curtis was behind her, and, seeing her distress, hurried up to her. "I've lost my locket," she said, in an agitated voice. "It was fastened to a chain, which must have unclasped from my neck."

They searched such parts of the lady's dress as might conceal a fallen ornament, but to no avail.

Mrs. Curtis expressed sympathy and the lady's delicately-gloved hands clasped and unclasped, nervously. "I must find it," she said. "It was very precious to me. What shall I do?"

She turned helplessly to Mrs. Curtis in her trouble, as one accustomed to have things decided for her, and the latter said: "It is an hour before my train is due, and my shopping is nearly done. I will go back with you to some of the places where you have been. We will advertise, and we may obtain some clue to it."

They went, searching carefully, to the stores where she had been, visited the hotel where she had dined, and set on foot the search for the lost article.

As their efforts seemed failure, the lady grew more and more agitated, and often

wrung her hands, crying: "I must find it! I must find it!"

Both had almost given up hope when they entered one of the banks which the lady had visited during the morning. She had written a letter and read the daily at a small table, and under the chair, drawn up as she had left it, Mrs. Curtis caught the gleam of something golden. Another moment, and the locket was in its owner's hands.

The lady was overwhelmed with joy and gratitude. "I thank you so much!" she said, over and over again. "I should never have found it alone."

She touched a spring of the locket, and the lid flew open, revealing the winsome face of a little girl. "It is the most precious thing in the world to me," she said. "It is all I have to bind me to the past."

The two stood for a moment with clasped hands, the bond of mother love united them. Then Mrs. Curtis was alone. But somehow the world had a different aspect for her. She had no longer any envy for the lady whose choicest possession was a painted face in a locket. And her treasures were warm and dimpled and alive! A flood of goodness surged into her heart, almost bursting it with its force. How sacred and blessed seemed to her, now, every sacrifice she had made!

A lonely, stately home waited for the lady in grey. But there would be warm, rosy arms flung around her neck, and she could hardly wait to see the joy in the faces of the little girls, and hear their shouts when the sprigged muslin should be opened. It was so good, after all, to think for them and work for them!

The little Salvation Army lassie stood yet at her pole as Mrs. Curtis passed the corner on her way to the milliner shop for her ribbon. It had been a hard day for the girl. People had been so absorbed in their business and their pleasure that few of them had even noticed her presence, as the wind swept pitilessly around her. With a sudden impulse Mrs. Curtis emptied her pocketbook into the box, saving only her car-fare, and her face was so gladsome that the lassie grew warm in its glow.

"God bless you!" she said.

"He has blessed me," Mrs. Curtis answered, softly.—Zion's Herald.

THE SENTRY.

"I wish I was a soldier!" said Tom. One of grandfather's stories made him feel that way.

"You might be a soldier in a way," said grandfather, looking up from the shoes he was tapping.

"How?" demanded Tom. "I wish you'd tell me."

"Soldiering, you know, wasn't all fighting. We marched and made camp and stood sentry. Some of those things a man or boy might do right now."

"How?" asked Tom, again.

"It won't be any play, you know," grandfather warned.

"I know," answered Tom. "Go ahead and tell me."

"Look out of the window," said grandfather, slowly. On the river the men were hard at work cutting the big blocks of ice and floating them up the open channel to the slide where the machine carried them to the high doors of the ice house.

"Yes," said Tom. He did not quite understand just what grandfather meant.

"Well, there ought to be a sentry there. After school little boys and girls that can't swim and are too little to be trusted on the ice, any way, play there along the edge of the water, and the men are too busy to watch them; and the first thing you know one of them is going to fall in. I'd like to see a volunteer that can swim, a boy about twelve years old, go on sentry duty there—not to boss the little folks, but to keep them away from the edge, and if one of them falls in, to go right after him. I was so worried yesterday afternoon that I nearly went out there myself."

Tom thought a moment. "It would be better if I had a pair of skates," he said.

"Suppose so, but that night I was telling you about I didn't even have an overcoat. I know," grandfather went on, "it doesn't look like anything very big, but just by keeping those little folks away from that open water you may save somebody's life, and that is about the biggest thing a soldier or anybody else can do."

As soon as the school closed, Tom went to the river; and there, just as grandfather had said, were thirty or forty children playing near the edge of the open water. Tom saw grandfather at the window and waved at him, but he did not tell the children he was a sentry; he simply coaxed some of them to play a game of tag, and soon all were hard at it and far away from the danger. That, of course, did not last till supper time. When grandfather looked out a half later, some of the children were back, and Tom was pacing to and fro watching them closely. At six o'clock he burst in, fairly stuttering with excitement. "Grandfather," he exclaimed, "I'm going to have a pair of skates!"

"How's that?" returned grandfather.

"It's true. Just now Mr. Cotton, who owns the ice house came, down and said: 'What are you doing here?' At first I thought he didn't like it; but we talked a lot about it, and he wanted to know why I wasn't skating, and finally he said: 'Well, these children have worried me, too; and if you'll come down here every night after school till we get through cutting ice—that will be Friday if the weather keeps cold—I'll let you pick out any pair of skates in Dumfries and I'll pay for them.' Only, Grandfather," continued Tom, "it wasn't really work, you know. Is it all right to take money for it?"

Oh, yes," answered grandfather, "I think so. We soldiers used to get money for sentry duty."—Morning Star.

BREAKING IT GENTLY.

The evenings callers were chatting gayly with the Kinterbys when a patter of little feet was heard from the head of the stairs. Mrs. Kinterby raised her head, warning the others to silence.

"Hush!" she said, softly. "The children are going to deliver their 'good-night' message. It always gives me a feeling of reverence to hear them—they are so much nearer the Creator than we are, and they speak the love that is in their little hearts never so fully as when the dark has come. Listen!"

There was a moment of tense silence. Then—

"Mamma," came the message in a shrill whisper, "Willie found a bedbug!"

—J. C. Causey, who is milking twenty cows, has a little three-year-old daughter by the name of Margarette who milks one-half gallon while the rest of the cows are being milked. When some one said something about putting it in the paper, she said she did not want to be put in a paper, but just wanted to milk. Her little brother, who is two years old, tries to imitate his little sister while she milks

FROM LOCAL REPORTERS

ANTIOCH, GRANVILLE CIRCUIT

As Sunday was our regular preaching Sunday, our pastor, Bro. N. G. Bethea, preached a most excellent sermon, as he always does. We were glad to see so many out, as it shows good interest. After service a collection was taken for the Denton Orphanage, and the people contributed very liberally.

Our president, C. A. Cecil, preached for us April 15th in the afternoon. He gave us a helpful and inspiring sermon. The congregation was small, but all who were present were benefited.

Ora J. Garrett.

UNION, HALIFAX CIRCUIT

We were very much pleased to have Bro. Cecil with us on the night of the 17th. He preached a very helpful and enjoyable sermon; wish more of our people could have heard him. We hope to have him with us again, for we feel that he will be a great help to the people and to our conference.

Our pastor, Bro. J. E. Pritchard, filled his regular appointment last evening with a good sermon. We feel blessed in having such a good pastor as Brother Pritchard. Communion service was held. One of our members, Mrs. A. E. Hull, is up at Asheville for her health. We hope she will be greatly benefited and will be able to be with us again soon.

We ae planning to build a new church here in the summer.

Jennie Lewis, Reporter.

April 28, 1913.

UNION, HALIFAX CIRCUIT

Our pastor, Bro. Pritchard, fileld his regular appointment here the fourth Sunday in April; had good attendance. The congregation grows larger every time Mr. Pritchard preaches for us. We feel proud to have him for our pastor.

We are going to organize a Sunday sch ol the first Sunday in May.

Brother Cecil, our president, was at our church the other night, and preached another of his most helpful and inspiring sermons.

We are going to build a new church very soon. We have already raised $86 for the purpose of building a new church.

Mr. S. M. Lewis is on the sick list, but he is some better now.

Nellie D. Boseman.

UNION CHAPEL, GRANVILLE CIRCUIT

Our pastor, Rev. N. G. Bethea, filled his regular appointment here last Sunday; he preached a very interesting and helpful sermon. After service the Lord's Supper was administered. A good many partook of it.

President Cecil was with us the 16th and gave us an excellent sermon. Our congregation was not as large as usual, but it was due to the inclemency of the weather. We are planning to have our Children's Day in the near future.

Reporter.

BETHESDA, YADKIN COLLEGE CIRCUIT

Rev. H. L. Powell filled his ergular appointment the second Sunday in April, preaching an excellent sermon.

Our Sunday school, which went into winter quarters, opened up first of April with a good attendance. Officers are: C. M. Yokley, Supt.; G. H. Leonard, Assistant; C. L. Wagoner, Sec.; D. F. Yokley, Asst.; Miss Bessie Wagoner, Organist; Miss Minnie Wagoner, Assistant.

Mr. C. M. Yokley and Miss Bessie Wagoner, delegates to Sunday School Convention at Greensboro, report a nice time. They will tell us many things they heard later.

Our singing school taught by Prof. G. E. Leonard closed Sunday, April 20, with a nice crowd present. A special selection of songs were sung and a nice talk was made by Rev. Mr. Bodie, of the Lutheran church.

Our second quarterly conference will be at Bethesda Saturday, May 10. Preaching at 11, dinner, quarterly conference in the afternoon. Official members are requested to attend.

We are glad to learn that Mrs. H. L. Powell, who has been ill with pneumonia, is improving.

Mrs. Martha Wilson, an aged woman of the community, died last Wednesday and was buried at Bethesda Thursday. Funeral services were conducted by Rev. A. D. Shelton.

Grady H. Leonard, Reporter.

Midway, Hawriver Ct.

The second quarterly meeting was held at this place Saturday before the fourth Sunday in April. Preaching at eleven, dinner on the ground, and the quarterly meeting in the evening. All the churches represented except one. The business was transacted in the spirit of love. We also had another good sermon on Sunday, and a swee, communion service. We were glad to have Sister Fogleman and little grand-daughter worship with us Saturday and Sunday.

Our S. S. is working along nicely and every one seems to be taking a great interest in the work. Was glad to have Bro. A. D. Shelton with us yesterday and also glad to have him preach for us last night. Bro. R. A. Hopkins is able to be with us in S. S. again; glad to see him out Bro. E. P. Butler who has been very sick is improving.

Ella Dixon Apple, Reporter.

May 5, 1913.

Patrick S. C.

Our pastor came down last week and visited a sick lady and filled his appointment at Bethesda and Bear Creek, he preached a good sermon. He had a good congregation at each place. We have $14.66 at Bethesda on his salary. Our Sunday school in good standing; there are only 47 on roll.

M. D. Rosoe.

Concord.

Our special meeting started at this place April 20, closed last Wednesday night, we feel the Lord was with us and wonderfully blessed us. We had about 30 conversions and reclamations. Seven were received into our church. Bro. Suits did some faithful work; he preached the plain gospel; he told both Christian and sinner of their sins.

Mrs. Suits was down with her back and missed all of the meeting except two services. We are glad she is improving.

Our second quarterly conference was held at Fair View last Saturday night. The congregation was small; the business affairs were transacted and the meeting was closed.

One of our faithful members, Mrs. Levi Sides, is in the hospital at Charlotte. She underwent an operation Saturday morning but is doing well.

Mrs. Vincie Louder has returned from the hospital; she is improving rapidly. May the Lord bless our sick ones and help them to soon get well and occupy their vacant place in the church and in their homes is our prayer.

Reporter.

SPRING HILL, PIEDMONT CIRCUIT

Bro. Shelton preached us a soul-stirring sermon last Sunday. There was a good congregation out. Our congregations are growing larger all the while.

We are now having a very good Sunday school. Sister Julia York is our Superintendent and Brother R. A. Gamble Assistant. We are praying and trusting that we will have the best Sunday school that we have ever had at this place.

Bro. W. D. Welborn, one of our oldest and best members, has been very feeble for quite a little while, and we miss seeing him at church. We pray the good Lord will strengthen him so he may come out and be among us before long.

Come, members, come one, come all, and let's go to work. We have been sleeping and dozing around long enough.

We ask the prayers of all praying people everywhere for our church.

D. E. Hilton, Reporter.

CENTER, ALAMANCE CIRCUIT

The Woman's Missionary Society met at the home of Mr. W. E. Perry last Sunday at 3 o'clock P. M. After the devotional exercise a very interesting program was rendered, which consisted of selections on missionary work, followed by report by

Annie Lindley, delegate to Branch Meeting at Asheboro. She reported the meeting very interesting and helpful. Only 6 of our members were present, and some visitors. Though our band was small, yet we feel that our meeting together was not in vain. Seems that our society grows slow in number but, we trust, not in interest. Total collection, $2.46; $1.15 dues, $1.25 toward paying delegate's expenses, for which delegate was very grateful indeed, and 6c. penny offering. In the absence of our Secretary, Miss Daisy Richardson acted as Secretary. We all enjoyed very much the kindness bestowed by Mr. and Mrs. Perry. Next meeting to be held at the home of Mrs. E. M. Lindley first Sunday in June at 3 o'clock P. M. Thank-offering service will be held at the church second Sunday in July. Besides our other program we are expecting a sermon by Bro. Pike on Missions.

Children's Day is to be held at Center 4th Sunday in May at 2:30 o'clock P. M. Be sure to come and bring some one with you.

Miss Elsie Lindley went to Greensboro to the Sunday school convention and reports a real nice time.

Mr. Meacham Lindley has been ill, but is improving. Mr. Amzie Ivey still continues very sick, but we hope for a speedy recovery.

Mrs. R. W. Lindley, Cor. Sec.

FRIENDSHIP, HAW RIVER CIRCUIT

Bro. Fogleman filled his regular appointment here Sunday afternoon. He preached a helpful sermon to quite a good congregation.

Our Sunday school is doing nicely. We had quite an interesting Sunday school Sunday and we trust it will continue to improve.

Miss Ollie Pritchett, who has been teaching in Ronda, N. C., has returned home. We are glad to have her with us again in our Sunday school. We are looking forward to a prosperous and successful Sunday school and we trust it will be so.

Blanche Weatherly, Reporter.

SANDY RIDGE, OAK RIDGE CIRCUIT

We did a very unwise and foolish thing when we went into winter quarters. Therefore we did but very little during the winter except to hear real good sermons from our pastor at his regular monthly appointments. Our President made his visit at the appointed time. The writer failed to be present on account of sickness. The sermon was very highly complimented. It is said that Bro. Cecil knows how to use the Gospel gun and was sure that he hit every one in the congregation. So I saved myself by being kept at home, yet I would have been willing to take all that Bro. Charlie would have given me for the privilege of hearing him.

Next Saturday, the 10th, our quarterly meeting convenes at Sandy Ridge church. A full turn-out of the official members is desired. I think it very important we lay by our secular business for one day to attend to the business of the church. God will bless us if we will.

We met the third Sunday in March and organized Sunday school. Supt., the writer; Asst., Luther Pegg; Sect., Miss Nellie Pegg. Teachers: Luther Pegg, Mary Pegg, Roeller Pegg, Mrs. Grant Wood, J. J. Frazier. After all the hard struggle and discouragements, our Sunday school is now the largest and the interest is the best for a number of years. We have a Bible Class of 14. It has been a number of years since we had a class of old people. Attendance last Sunday, 82; today, 97. Please remember us at the throne of Grace.

J. H. Gordon.

FLAT ROCK

President Cecil was with us on yesterday to the delight of his many old friends, preaching to a full house. An earnest appeal to the constituency of the church for her love for the church. Based on this thought: "Let my right hand forget her cunning ere I forget thee, O Jerusalem." We believe this sermon will never die. He also paid a glowing tribute to *The Methodist Protestant Herald*, which we all are convinced is daily growing better and is getting a strong hold upon the entire church. Every family in the M. P. Church in North Carolina should take it, and also all the new converts.

Reporter.

UNION CHAPEL, MOCKSVILLE CIRCUIT

Our Sabbath school is doing very well; attendance fairly good. We have 70 enrolled. It is rather late to say anything about our Easter service: it proved a success. The children acted their pieces well, showed they had been well trained. Can't help but boast of our children; they rendered their music well. I think every one present was well pleased. The offering amounted to $6.33.

You who are not acquainted with us over here don't know like we do; but some few, I have no doubt, who read this will remember what a fine crowd of little folks we have here. We have a nice choir of children that march on the rostrum and sing a song every second Sabbath in each month. Their instructor is Mrs. Neely Clement, appointed by Bro. Self. We are going to have a beautiful Children's Day service. We have ordered the literature for the service. Wish you all could come and see how well our children can render their pieces.

Bro. Self gives us uplifting sermons and news to the line.

Our church was represented in the Missionary Meeting in Asheboro by Mrs. W. H. Gaither. She reported a fine meeting. Bro. Self appointed Mrs. Gaither as organizer of the Home Missionary Society.

Bro. Self and J. A. Cheshire, our Sunday school superintendent, attended the State Sunday School Convention in Greensboro last week. Wish some one would write a piece to the Herald telling how to make a Sunday school more interesting than a lot of them are, so as to draw in all those that loaf around and won't come out. The object and purpose of a Sunday school is to teach and instruct about Jesus Christ. We have some who come and stalk around in the grove and don't take much part. Our S. S. Supt. has appointed a committee to look after people who come, giving invitations to join us in the Sunday school lessons and singing. Our song service is not so good as it was last year.

Mrs. J. B. Robertson, Reporter.

April 29, 1913.

In Memory of Miss Josie Cagle.

In loving remembrance the Philathea class of the M. P. church, of Why Not, wish to pay this tribute of love and respect to the memory of Miss Josie Cagle who died April 8, 1913.

In the death of our dear friend we have lost a wise counsellor and it is with deep sorrow and regret that we do resolve:

That inasmuch as our loving heavenly Father has seen fit to remove from us this dear sister, we show our appreciation of her faithful work, her pure and upright life, by following her example, while in loving remembrance we cherish her name as one who was always ready to aid in every Christian work.

Further, That we endeavor to be more steadfast and loyal to the cause of advancing the Lord's Kingdom in the world.

That these resolutions be printed in the county paper and M. P. Herald and also a copy be sent to the bereaved family in behalf of the Philathea class.

Sallie Slack,
Cora Stowe,
Harriette Smith,
Hester Stuart,
Committee.

Smith

God has called from us a neighbor, a sister, a wife and a mother, Mrs. Sarah Smith, the daughter of David Fogleman of Randolph County. Mrs. Smith leaves a husband and three small children, a father, five brothers and one sister, and a host of relatives and friends to mourn their loss. Sarah Smith was born June 21, 1886, and was married to W. A. Smith March 15, 1903, and departed this life April 15, 1913. The remains were laid to rest in Bethany cemetery. Rev. Mr. O'Brian conducted the burial services. It is hard for her loved ones to give her up, but the Lord knows best.

Sad was the hour of parting. Here she will come no more, still we hope to meet her safe on that golden shore.

The writer wishes to extend to the bereaved family her deepest sympathy.

"What I spent that I had;
What I saved that I lost;
What I gave that I have."

OUR FOREIGN MISSIONARY WORK.

And Still They Come.

Orders for the Children's Day services are coming by every mail, are being promptly filled. You will have better success in preparing and holding the service, and you will help us, by ordering your Children's Day supplies—illustrated music pamphlets, recitation sheets, collection envelopes—at once. They will be sent to our schools free of all cost.

The splendid features of this service are not duplicated in any service published in America. It is the very best for our schools.

Remember—The black silk, gold embroidered Japanese banner is awarded for a year in the school which sends us the largest Children's Day offering in proportion to membership.

The red velvet, gold embroidered banner is longer than this one and even more beautiful, and it is awarded for one year to the school giving the largest Children's Day offering.

Last year the Sunday school of the First Church Seattle, Washington, secured the black banner, and the Sunday school of West Baltimore Church, Baltimore, Md., secured the red velvet one. They will be awarded again this year on the same conditions. When you send the offering, be sure to give number of teachers, officers and scholars.

I'm a Little Further on.

Only ten dollars are now needed to pay the balance on the Board's new type writer. This ought to be closed up at once. If more is received the excess will be applied on a multigraph.

A new type writer table and chair are assured as presents to the Board, and will complete this fine addition to the office equipment.

A multigraph would enable us to do much more work now urgently needed, and save much labor and expense. This machine sets type, uses a ribbon and produces, with great rapidity, any number of copies of a letter just like those written on a type writer. With a multigraph I could, in an hour or two, have letters to mail to all pastors in the denomination, and the same important items of our foreign missionary work could be read on the same Sunday in all our churches. It is impossible for me to reach 184,000 Methodist Protestants through the 7,000 subscribers of the "Recorder" and the "Protestant," but with a multigraph and the mail all the congregations of our church could be reached on the same day. This is only one example of what the multigraph would let me do. We cannot arouse the church to a deeper sense of its obligation to give the Gospel to the whole world, unless we reach the people, and it cannot be done by me, under present restrictions, hence my insistent appeals for a multigraph, etc. Who will give a multigraph to the Board?

Fred .C. Klein, Cor. Sec.-Treas.
316 N. Charles Street, Baltimore, Md.

THE SOURCE OF OUR STRENGTH.

Here is some excellent advice from the President of our nation especially for the Sunday school workers.

I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance.

There are great problems before the American people. There are problems which will need purity of spirit and an integrity of purpose such as has never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and of all our thought this incomparable and unimpeachable Word of God. If we cannot derive our strength thence, there in no source from which we can derive it, if I may, inspired once more with the feeling that the providence of God is the foundation of affairs, and only those can guide, and only those can follow, who take this providence of God form the sources where it is authentically interpreted.

Some Practical Principles.

We are glad to pass along some suggestions from a successful worker.

Times innumerable I hace heard teachers say that they did not have time to prepare a lesson properly for teaching. What these teachers mean to say, in by far the majority of cases, was that they failed merely to take time to prepare. That is putting it bluntly; but it is quite clearly the truth.

Still another group is represented by the teacher who does take time, but fails to prepare properly through failing to make the most of his time.

Let us look at some axioms of lesson preparation.

1. It requires some time absolutely set apart for this one thing. It means some concentration, some going aside free from interruption, some waiting for the teaching of the lesson to one's own soul. One must be willing to be Spirit-led.

2. It requires more than one "sitting." Better four periods of a half hour each, than one period of two hours or more. Consequently, the preparation should be extended into one day or into a few hours before the instruction is to be given.

3. It calls for resolute insistence on the study of the lesson material from the viewpoint of the boy in the class.

4. It preposes an isatiable appetite for illustrative material which may be found at one's elbow—in the car, on the street, at the desk, in the factory, or wherever one may be.

5. It assumes a broad knowledge of the Book to be taught, and an ever-increasing knowledge of how to teach. In neither case is the knowledge required to be profound; whereas uncorrected ignorance in either field is calamitous.

One of the best ways to learn how to apply these principles is to start a Teacher Training class. There is no better time than right now. Remember the Board has an excellent book, Training the Teacher, paper 35cts, cloth 50 cts. Send all orders to C. H. Hubbell, Adrian, Michigan.

Class You Count on.

Here is a testimony that can be repeated by many pastors in many forms.

"It has a quality of dependableless that is a real comfort to me because I can feel so sure that it will rally to my support in any enterprise I want it to help me carry through. I do not know how we could have entertained our church association as we did last October had it not been for the Ever Ready Class. From the time the leader of the class said that she and the class would assume all the responsibility of the dinner and supper we had to provide, I knew that I need not give any more thought to the matter. Then when it came to raising our missionary apportionment and the Every Readys agreed to take charge of this matter, I again knew that the money would be raised. This class took entire charge of the refreshments and of the annual roll call of the church, and it gave the entire church and congregation a social that stands forth in our memory as the best social the church has ever had. Its contributions to the regular treasury of the Sunday school are larger than the contrbutions of a class of men almost as

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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large as the Ever Ready Class. I know of no one thing that has been so helpful to both the church and the Bible school as the development of the organized class, and it is a great mistake to suppose that it is not so helpful to the women as to the men."

Remember the Board will gladly send free helps to any one desiring to organize a Sunday school class. Write to C. H. Hubbell, Adrian, Michigan.

The Southern Railway offers extremely low round-trip fares to Chattanooga, Tenn., on account of Annual Reunion United Confederate Veterans, May 27th-29th, 1913.

These greatly reduced fare tickets will also be open to the general public May, 24th, 25th, 26th, 27th and 29th, with final return limit June 5th, with privilege of an extension of the return limit until June 25th by depositing ticket with Special Agent at Chattanooga and payment of 50 cents. Stop over on those tickets will be allowed on either going or return trip, or both, within the limit. The following low round-trip fares will apply from the stations named:

Charlotte	$7.95
Concord	7.95
Gastonia	7.50
Davidson	7.80
Mooresville	7.70
Statesville	7.35
Taylorsville	7.75
Hickory	6.70
Rutherfordton	6.40
Salisbury	7.95
Lexington	8.20
High Point	8.55
Greensboro	8.85
Winston-Salem	8.45

Reduced fares from all other points on Southern Railway on same basis. Arrangements are now being made for the operation of special train and extra coach and Pullman cars on regular trains May 25th and 26th, details of which will be announced later.

For other information, reservations, schedules, etc., apply to any Agent, or,

R. H. DeButts,
Division Passenger Agent,
Charlotte, N. C.

A SOI-DISANT RECEIPE.

"Dear, will you please follow directions while I read the recipe?" said Mrs. Walbrook to her obedient husband.

He took the pan while she read aloud:

"First, you mix a beaten batter,
Then you take an earthen platter.
Bat the batter in the platter
Without clamor, clash, or clatter.
Stir it gently while you scatter
Milk and sugar till the batter
In the platter grows much fatter.
Pour it in a dish that's flatter
Than the first and earthen platter—
Tin will do; it doesn't matter
So the fatter batter's flatter—
Then,
Gently lifting up the latter
With a percolating patter
Flatter batter, pour the batter
In the former earthen platter,
Without clatter, clash, or splatter.
Now,
Once again in latter platter
Scatter fatter flatter batter"—

"Catch your wife and throw it at her," were the last words of Marmion, for the poor man was dead—Baltimore Star.

A Sad Death.

Ambrose Franklin Hoyle was born Nov. 18th, 1889, and was assassinated April 27, 1913. He joined the church at the age of twelve years. He leaves a wife, father, mother, 3 brothers, and 4 sisters, with all his other friends to mourn his departure. The family wishes to take this means of thanking all friends and loved ones for the kind words of sympathy and deeds of kindness shown them duirng the sad hours of grief and bereavement.

Bro. Hoyle's remains were placed in the cemetery at Hebron church on April 29, 1913. Burial service was conducted by the pastor. Ambrose Hoyle was a son of Bro. and Sister Jerry Hoyle who are member of Macedonia church. Bro. Jerry Hoyles is Supt. of the Sunday school. May God's blessings comfort Bro. and Sister Hoyles and their family in the sad, sad hours is my prayer.

H. E. Waldrop.

—Bro. Abernethy and wife will be at home after the 8th of May in LaGrange, N. C.

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The Boys' Boarding Club offers young men an opportunity of living at actual cost. By these boarding arrangements the cost of board and room should be reduced to about half the cost in private homes.
Any person interested should write foa Catalogue, Bulletins, and other information to
W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

—Our government has formally recognized the Chinese Republic.

—Mrs. Sarah D. Harris, of Enfield, recently visited friends in Greensboro.

—Miss Hattie Harris, of Oxford vicinity, attended the State S. S. Convention and remained over tiill the Biederwolf meetings were in progress.

—Rev. R. M. Andrews preached the commencement sermon at Bethany High School near Sumerfield to a large congregation the 4th Sunday in April, Mrs. Bryner occupied his pulpit in this city. This school has had an enrollment of 170 pupils.

—Mrs. Cecil returned home last Thursday, her brother accompanying her. He is improved in health, but needs to rest awhile.

—Cyrus Neece, merchant near Tabernacle, died on Tuesday morning, after an attack of fever. He was a robust looking man, seemingly the picture of health. He married Miss Dora Reynolds years ago, who with four children survives him. He will be missed in the neighborhood as well as in the home.

—Mr. A. H. Scott was struck with paralysis on May 1, and is in a very serious condition. He is almost 83 years old. His daughter, Mrs. J. K. Osborne, of this city, has gone to him.

—Mrs. A. Q. Jones, of Greensboro, was buried at Gray's Chapel last Saturday. Bro. Millaway conducted the funeral. Bro. J. T. Jones, brother of the bereaved husband, came down to attend the funeral and express his sympathy with the bereaved family.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit direct by mail their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same name as before. We cannot often supply back numbers.

Entered as second-class matter at the postoffice at Greensboro, N. C.

THE REMAINS OF A MAN.

We were shocked recently to find the remains of a man in an unexpected place. We were walking on a familiar street, and came to a house with a broad piazza. On this piazza was the object that gave us such a shock.

Thirty years ago we had known Timothy Wilkins. He was then a bright, ambitious young man, full of hope and promise. He went west and we had not seen him since. Great as was the change in him, we recognized him at once, by his remains. He was sitting on the piazza smoking a pipe; ambition gone, health gone, hope gone, energy gone—all gone up in tobacco smoke, and the fire was still burning. It is sad to compare what he is with what he might have been.

WITH THE MEBANE PEOPLE LAST SUNDAY.

Last week, Rev. W. E. Swain wrote that he had an urgent call to go east and asked the editor to fill his appointment in Mebane last Sunday. The call he had received was from Rev. J. H. Abernethy, who represented that two people wished to be married (he did not give their names) and wished Bro. Swain to officiate. Bro. Swain went, guessing that Bro. Abernethy was one of the two so affected, but he could not guess the other.

Well, this made a way for our pleasant visit to Mebane last Sunday. We found the church about full of attentive hearers, most of them young people. A congregation naturally grows larger when all the members of the church attend faithfully all the services. We wish that all people would realize and appreciate this fact. We have heard people express wonder that their church attendance was not better: they had a good location and good preaching. The fact was, the members were irregular in attendance, depending on a "drawing preacher" to accomplish what only a drawing congregation can do.

(We would like for some of our ministers to tell through the Herald what are the characteristics of a "drawing congregation." It might help some congregations to develop power of attraction.)

We believe our people in Mebane are unusually devoted to their church. Instead of spending time in complaining and wondering why the church doesn't grow faster, they are busy working to make the church grow.

Our church there is telling, too, in its influence on the town. Steadfast, earnest devotion to the church and what the church stands for is bound to tell upon the place fortunate enough to have such devotion.

Bro. Swain has made some noticeable improvements in the parsonage property. He takes his recreation in the use of hammer and saw and spade, and is making his mark. Mrs. Swain and Master John seemed happy in their new surroundings. John is a student in Bingham School, and had invited some of his school-mates to the church service.

We were pleased to learn that Marion Nicholson bore away the beautiful gold medal given for best declamation in the school closing on Saturday night. His younger brothers, Lewis and Murray, received certificates testifying that they had been present every day, and never tardy. One of the teachers is Mrs. McFarland, whose husband, a Methodist Episcopal preacher, died in the pulpit three years ago.

We found the Sunday afternoon prayer meeting still in progress, with a better attendance than it had a year ago. It was started as a young men's meeting, but is now open to all classes. It is an organized prayer meeting, and this helps to keep it going. There is a place for a union prayer-meeting in other small cities and towns, we believe.

There is being prepared near Mebane a resort for certain Greensboro sporting men where they will probably spend Sundays. We were told that they asked Mr. White, of Mebane, to join them in the matter, but that he replied that he was not accustomed to spend his Sundays in that way. This speaks well for Mr. White.

We enjoyed the hospitable home of Bro. J. W. Nicholson and wife during our stay. Bro. Nicholson, like his father, is a builder. He has on his hands now a number of contracts. But his hands are not so full of business that the church is crowded out. He gives the church first place, and is bringing up his children to love the church. The three sons mentioned above are of his family.

—Bro. Bethea writes that his congregations are very encouraging, the best he has had in Granville.

—Are not these glorious days—these bright spring days? Do you appreciate the privilege of seeing them, and are you thankful for them? The world is beautiful in its garb of green. Everywhere God has wrought wondrously.

—The Biederwolf meetings begin tonight (Wednesday) in the warehouse used for the State S. S. Convention. Mr. Biederwolf is an evangelist of good repute and he is accompanied by a personal worker and a band of singers. We hope this effort will be greatly blessed to the good of our city.

—J. Pierpont Morgan's will sets him in a better light before the world. He was a faithful churchman while he lived, but so are many men who are but Pharisees. But in his will Mr. Morgan expresses his belief in the atonement of Jesus Christ, and urged his heirs to defend the doctrine of the atonement. His faith in Christ shines out more brightly in his death than it did in his life, as the world sees.

—President Wilson has sent Mr. Bryan to California to confer with the governor and legislature regarding the proposed alien land law, which offends the Japanese and which they claim violates a treaty made by our government with the Japanese government. The Californians seem determined to restrict Japanese and Chinese immigration to their State, and claim the right to do so. It may require a decision of our Supreme Court to determine their rights in the case.

THE DOCTRINAL CURSE OF THE MOUNTAINS.

To the Ladies of the W. B. H. M., greeting:

Dear Sisters:

As the fatalism of Fetichism makes Africa the dark continent, and the fatalism of Buddhism and Mohamedanism makes India the land of castes and harems, so the fatalism of doctrine makes the mountains a land of feuds, murders, and immorality. For we are what our faiths have made us. The mountaineer is what fatalism has made him. He is a fatalist because of his beliefs—beliefs, drawn with his milk from his mother's breast—beliefs, the outcome of doctrines preached at almost every funeral and almost every mountain meeting for the past hundred years.

It is not the purpose of this paper to enter into a theological discussion of the doctrines of Predestination and Once-in-grace-always-in-grace; but rather to point out the fatalism to which the logical conclusion of these doctrines has been worked out in the mountains; and to point out the disaster wrought to men's souls by this fatalism. I am well aware that the fatalistic interpretation given these doctrines by the Hardshells of the mountains, is not the one given by the Presbyterians, at least, not by their leaders of today. "We are elected by faith," said Dr. Montgomery, President of Muskingum, a United Presbyterian college at New Concord, Ohio.

The Hardshell does not preach it that way. He tells us that, before man was created, God, knowing every man, woman and child to be born into the world, separated the sheep from the goats, so from the beginning, some were predestined to salvation and some to damnation. Thus each man's fate was irrevocably fixed before creation. More than this, every act of his life, also, was as irrevocably fixed, so that a man can only do what is appointed him, or rather, was appointed him before the world was. Beech Hargis killed his father, Judge Hargis the famous feudist. A Hardshell neighbor declared that Beech was born for that very purpose, and that he could not help shooting his father.

Such a deadening, damning doctrine! Is it any wonder that men are indifferent to their soul's welfare, when, without any act of their own, its destiny was fixed before Adam's creation? Of a truth, if this doctrine be true, he can do nothing but wait until God chooses to save him, if indeed he is to be saved. Every act of his has been appointed before hand of God, so what responsibility can he have in matter? This is the doctrine, carried to its logical end. But while it is not so taught everywhere, its leaven is at work, so that men deny all responsibility in accepting Christ. Thus its deadening influence stands in the way of the evangelization of the mountains. Sunday schools are opposed, because as one said, "You can not teach salvation. If Sunday school would only teach morality," he went on, "I would start a Sunday school." Another man objected to them because "Children are taught to pray, and are taught the commandments and taught to obey them." These objections all spring from the belief that man can do nothing towards coming to Christ, that he is powerless so far as salvation is concerned.

"I would like to be a Christian," said a bright young fellow, when I asked him of his soul's welfare, "but I must wait God's time; when he wants me, he will call me." Nor could I say anything to him to make him see that the desire of his heart for better things, was God's call to him, and that God's time is always today. Others will say what's the difference? If I'm to be saved, I'll be saved; if I'm to be lost I'll be lost so what's the difference?" Thus the leaven of fatalism causes men to meet the claims of the gospel with indifference.

Curiously enough, the mountaineer does not accept the doctrine of infant damnation, saying, "I read where Jesus took the children into his arms, but nowhere do I read of him ever setting them down." He fits this into their rredestination theory by saying that a child that is foreordained for hell will live until he commits enough sin to damn him. I heard of one radical saying last summer that such a child could not be killed with a sledge hammer, until he had sinned enough to send him to hell.

The other fatalistic doctrine, Once-in-grace-always-in-grace, which is to the Presbyterian a promise of God's eternal keeping power over his children, is to the Hardshell a license to sin. As a man said to me, "I know I'm a child of God," and he related his experience, while shut in a coal bank by falling slate. "I know," he went on, "that I drink a little and do other things that are not right," and he named over a list of sins, which the Bible says, "He that doeth such things can not enter the kingdom of heaven." "But when I come to die," he said, "Christ will make these things straight for me." Even where the fatalism is rejected, the doctrine prevents men from reaching after holiness. "Oh, I sin a little every day" they say with a complacency that is startling to one that takes seriously Christ's call to perfection.

The fatalism of these doctrines has been one of the strongest chains which has bound the mountaineer in a spiritual darkness so appalling that kindly hearted men can look on immorality, feuds, and even murder without horror. The gloom of this darkness, however, is breaking away before the light shining out from mission Sunday schools where the free gospel is being taught. The mountain preachers of the Free Will Baptists and of our own Methodist Protestants are bearing a worthy part in dispelling the fog of foreordination. Our hope everywhere in the mountains is the strong faith men have in the old Book as the word of God. By holding up its "Whosoevers" and teaching the doctrine of right living and of man's responsibility from its sacred pages, the fatalism of the mountains is gradually losing its hold on the hearts of the mountaineers.

L. M. Hollingsworth.

THE PULPIT AND THE "NEW DANCES."

The dance craze has awakened the denunciations of the pulpit, and only a week or two ago the historic rostrum of Henry Ward Beecher, as well as Catholic pulpits in Brooklyn and Montclair, heard those dances condemned. We should not venture to say there was a parallel in the case of giving a dog a bad name and killing him; but anything named a "turkey trot" could not emerge with credit. The Montclair clergyman, the Rev. Father William A. Brothers, declared that "indulgence in the turkey trot, the tango, and other objectionable modern dances is as much violation of the seventh commandment as adultery." Father Brothers, to be sure, admitted he had not seen any of these dances in question, but he knows from the descriptions of them that they are indecent. Both the Catholic clergymen backed their argument by reading an editorial on the subject printed in the New York Sun. Father Donnely, of Brooklyn, enforced the effect of his reading by saying: "Now that does not come from a church paper, that is not from The Catholic Times, nor any other organ of the Church but from a non-sectarian paper, one might call it a pagan paper." If newspapers are "so stirred by the terrible conditions existing," he asks, "what should we of the Church think; what must be the truth; what must be our duty?" The editorial in question was named "The Revolt of Decency," and ran thus:

"That the police authorities of New

York should be driven to a close inspection of the many dance halls now open to those whose idle or weak dispositions have drawn them to the miscalled 'new dances' was inevitable. Great as is the popularity of these graceless contortions and numerous tho their practitioners are, there remain a saving intelligence and morality in the community which recognize their significance and loathe their indecency.

"Let the seemingly incredible protestations that innocence and virtue may indulge in these excesses without realization of their origin and meaning be accepted. Politeness and optimism dictate this insult to intelligence. There remains on those possessing knowledge and conscience the inescapable duty of protecting the ignorant and the weak as much form their folly as from the designs of the vicious. The task is to exert every influence to prevent the loss of such ground as has been gained by society in its history-long struggle for moral progress a loss that is inevitable if such dances as are now under consideration are tolerated.

"Far from being 'new,' these dances are a reversion to the grossest practices of savage man. They are based on the primitive motive of the orgies enjoyed by the aboriginal inhabitants of every uncivilized land. Their movements and steps have been described with exactitude by explorers and missionaries to those people we are accustomed to regard as inferior. The culminating extravagances are identical with the ends sought by the benighted heathen, save only that the heathen is redeemed by a frankness of terminology and conduct that has not yet been attained here.

"Preserved through all the ages by the habitues of low resorts, by strumpets and their patrons, these dances have never lost their original reason for existence or been deprived of their appeal to the profligate and the debased. To-day, whether practiced in the lowest brothel or in surroundings more expensive, they retain without change their meaning and are unmodified in their effect. That for a moment persons of respectable antecedents have injudiciously endured their introduction in places where decorum guards chastity has not changed their nature or obscured their menace.

"Official intervention, the blow society instinctively strikes for self-preservation, can do no more than circumscribe the field of sordid exploitation of mankind's basest passions and weakness. Yet, restricted tho the field of its usefulness is, it indicates wide-spread recognition of the necessity of preserving those standards of conduct that irk the reckless,....who in their folly forget that evil communications corrupt good manners."—Literary Digest.

OUR TEXT BOOK.

We want to pass on to you the following noble and significant words of President Wilson. They are worthy of our most careful reading and application.

The only book that can have any possible significance as a text book in the Sunday school is the Bible, and as we must train your children in the rest of the thought of the world, we must, if we are to make progress as a nation, ground each generation as it comes along in the established and tested moral judgments of the world.

The beauty about the Bible is that it is most wholesome, the most perfect, the least morbid picture of life and motives of men in the world. Almost every other book has a streak of morbidness in it, but this book is wholesome and sweet and natural and naif from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation. I take it that the problem which you would all study for the Sunday school is the biographies and the history of the Old Testament and of the New. I suppose that the Epistles of the New Testament are for the perusal of those who are mature, because in the Epistles is set forth, as it were, the philosophy of the whole thing, the thoughtful reflection based upon the providence of God and the revelation of his Son. The Epistles constitute the theology of the Bible, and the rest of it constitutes the experience of mankind in contact with Divine Providence.

How often does the Bible eulogize the man who masters his own passions. In every circumstance of life, for the child as well as for him who is grown in every day and in every turn of every day, the question is: "Shall we rule our own spirits?" and here set forth in such simple terms that the child may understand it, in the annals of the Holy Scripture, are written the histories of men of every kind, whose glory was that they did master their own spirits, and through the whole thing lies what the Greek tragedies were never able to supply—the key, the thread to the labyrinth, the solution of the problem, the answer to the eternal question.

A Spring Shower.

What is more refreshing and productive of future fruitage than a spring shower. We cannot think of anything that would be more helpful to the Sunday school of the Methodist Protestant church than a spring shower of Teacher Training classes. Sow the seed now of earnest, faithful Teacher Training study and you will reap an abundant harvest in a garden of goodness.

Why not begin your class today. There is no better time. Remember the Board has an excellent book Training the Teacher, paper 35 cts. cloth 50 cts. Send all orders of C. H. Hubbell, Adrian, Mich.

"And the Women."

From all over the country come reports of the activity of the organized classes of women and their value to the Sunday school was never greater than it is today. The Sunday school without an organized class of women lacks a source of strength that every Sunday school in the land should have. One may say, "And the women," when it come to organizating classes of men.

The average woman has more time than the average man for personal service during the week. She can do more calling and there are many things the women's class can do that the men's class cannot do. A class of nearly two hundred women in the writer's own Sunday school bears the name of the 'Ever Ready Class,' and the way in which it has lived up to its name has been a joy to both pastor of the church and the superintendent of the school. To enumerate all of the things it has done would require space more than can here be given. Suffice it to say that the class is so true to its name that both the pastor of the church and the superintendent of the Bible school find it "ever ready" to do anything it is asked to do for the church or Bible school.

Our Board will gladly send free helps for organizing classes. Write today to C. H. Hubbell, Adrian, Michigan.

A Splendid Symposium.

At the North Illinois conference convention, which by the way was a most profitable meeting, the following are some of the definite and practical answers to the question, What the Christian Endeavor Society can do.

Definite work.
Manifest interest in outsiders.
Loyalty to church and pastor.
Invite people to the prayer meeting.
Bible study.
More prayer in the meetings.
Develop latent talent.

The desire in the hearts of the older young people to help the younger young people out.

WORLD'S SUNDAY SCHOOL COMMISSION TO THE ORIENT.—III.

By C. E. Wilbur.

Seen at Haawii.

In our last letter was given a brief account of our reception and gracious treatment at Honolulu. Their own sweet word, "aloha," covering the meaning of our word "welcome," and much more, was full exemplified. We now propose to tell something of the religious conditions as we saw them.

Political and Industrial.

The present religious conditions, opportunities, possibilities and needs can not be understood fully without a brief reference to political and industrial conditions.

When the islands were taken over by the United States and erected into a territory twelve years ago, citizenship went with the flag in part. Every child, of whatever parentage, born in the islands, becomes a United States citizen, and such children, upon reaching the age of twenty-one, may qualify as voters. The fact has a double effect, it has encouraged the emigration to the islands of the more intelligent class of Orientals who hope their children may become citizens, though they themselves may be deprived of the privilege; it has led to strenuous efforts on the part of the territorial government and Christian workers to educate these children, many of whom are now twelve years of age, so that they may become good citizens. These children are numerous, especially of Chinese and Japanese parentage.

When the islands were taken over there were large numbers of Japanese and Chinese there, largely laborers in the sugar plantations. So large were the Japanese interests that Japan was thinking seriously of seizing them. While the resolution to hoist our flag in Hawaii was before Congress, the Japanese warships were training their guns upon the streets of Honolulu, waiting to hear the results from Washington. When the cablegram was received they quietly raised their anchors and steamed away.

At once our laws restricting Oriental emigration were extended to the newly erected territory. Then the sugar planters were forced to seek a new source of supply for the laborers on their rapidly growing plantations. They brought in Filipinos, Spanish, Portuguese, Porto Ricans, Russians and some other Caucasians. Those with the Oriental present—Koreans, Japanese and Chinese—give the greatest variety of nationalities and races.

The Religious Tone.

The social, moral and religious tone of the islands is very high. The missionaries that evangelized the people represented the very highest ideals of New England life in their day, and they kept them steadily before the people. The Pilgrim fathers no more certainly stamped their impression upon the thought and life of New England, and the United States in general, than these noble workers did theirs upon Hawaii. Later comers have largely received these ideals.

Religious Opportunities.

After our visit to Chinatown, San Francisco, and our observation of the work done there for Orientals, we said, "Surely this is the gateway of the Orient." But after seeing Hawaii, we said, "There is no gateway here to obstruct; the road to the Orient is wide open." The opportunities for reaching the people of the East are greater than in San Francisco. First, in San Francisco the people to be reached are huddled together in a "slum" district—in close quarters, making it hard to get near them with the gospel message; while here they are scattered over a wide territory, making them easily accessible. Secondly, a large number of different peoples can be touched, and this, too, of a class important to touch. The governor's last report to the Department of the Interior, just out, shows that there are nearly twice as many men, above twenty-one years of age, as women, showing that there is a large class that does not intend to remain in the country. They stay only for a short time, and long enough to receive the gospel, if proper means are used. Third, the relative number of workers is greater here, compared with those to be reached, and the people in Hawaii are not so completely segregated. The social conditions that exist have, to a large extent, broken down racial prejudices, and all meet more nearly on a scale of social equality.

Educational Work.

The public school work is admirably done, and the islands are fully provided with schools of all grades—primary, secondary, collegiate and industrial. The population is 191,000; thirty thousand of these are in schools of all kinds, making very nearly one out of every six of the population. Fully realizing that before long the citizenship of the islands will be decidedly changed, when these children born since annexation reach the age of twenty-one, the government is making a special effort to prepare them for their duties through education. In this work it is assisted effectively by individual beneficence and denominational activity. The Mid-Pacific Institute and the Bishop school are two of a class of schools that are doing a splendid work for both religion and education.

Christian Work.

The work begun and largely consummated by the early missionaries of the American Board is now carried by the Hawaiian Evangelical Association, a local board that is self-governing. It, however, receives an annual appropriation from the American Board, and is affiliated with the American Missionary Association.

When the provisional government was taken over and the development of the sugar interests necessitated the introduction of large numbers of foreign laborers, the Hawaiian Islands that had been practically evangelized by the missionaries of the American Board, became missionary ground again. It was recognized that the Hawaiian Association should not be expected to meet the demand of the new situation single-handed. Other denominations went to their assistance, notably the Episcopal and the Methodist Episcopal; and for physical equipment, mental attainment and spiritual power, it would be hard to find the superior of the Hawaiian churches and workers.

Sunday School Work.

The organized work of the Sunday school is done in a measure in connection with the Young People's Society of Christian Endeavor. Semi-annual and annual conventions are held in which the schools and societies cooperate. These are held a solid week on account of the difficulty of getting together frequently, and they are veritable powerhouses of inspiration to the young people.

The territorial Sunday school workers seem to be fully aware of the special needs of their peculiar situation. The large number of males on the islands, to which reference has already been made, has led to special efforts to reach the men, and there has always been a large proportion of men in their Sunday schools. The adult organized class they find in the line of their need, and to this they are giving special attention.

This excess of males to be reached has made a demand for teachers, and at present a special effort is being made to encourage teacher-training. For some years teacher-training has been conducted by the Central Union Church in Honolulu; but feeling a necessity for a larger work of this kind, the Hawaiian Association has appointed Rev. H. P. Juad to be superintendent of teacher-training throughout the island. He will hold conventions and institutes, and, no doubt, will have the co-operation of the other

denominational bodies, as a delightful spirit of unity prevails in the islands. The chief difficulties that religious workers on the islands have to meet is the tendency to materialism growing out of the great commercial prosperity, and that growing out of the influx of foreign labor.

A RUNAWAY CHURCH.

During the recent flood a wooden church with a bell weighing nearly half a ton was deposited on Blennerhasset Island, in the Ohio River. There was nothing to show where the church had come from or what denomination had worshiped in it. The inhabitants promptly secured it, moved it to a desirable sits and will use it for the purpose for which it was intended.

Runaway couples are common enough, and so are runaway horses. ?Even locomotives have been known to break from their couplings and run away along the track. As for the boys who run away to shoot Indians or become cowboys, and the runaway girls who want to go on the stage or make what they call "careers" for themselves, their name is legion. But never before in the history of our country has a church been known to run away.

But this is not the first time that Blennerhasset Island has figured in history. It was the home of the gifted but visionary young Irishman who yielded to the persuasive tongue of Aaron Burr.—New York Herald.

ENGLAND'S MONUMENT TO GENERAL WASHINGTON.

For some time preparations for the celebration of the centenary of peace between America and England have been under way, although the celebration is yet more than a year in the future. At the head of the British Committee is Earl Grey, and he announces that their plans include the erection of a monument to George Washington in Westminster Abbey. Of our first President he says: "The lamp of his character has been a beacon which for nearly one hundred and fifty years has enabled struggling humanity to steer through the darkness to a nobler and higher life and for this reason we think that it is only right that we should make use of the opportunity provided by the approaching centenial to do his memory honor on British soil." Steps are also being taken by the British Committee to purchase Sulgrave Manor, the ancestral home of the Washington family, and to maintain it as a place of pilgrimage for American and British visitors. Certainly the American people cannot entertain any doubt as to the friendly attitude of the British government and people toward our own nation.—*Christian Advocate.*

CHRIST'S WINSOMENESS.

A winsome voice my Master had.
He spoke and strong men rose
And in their fishing garments clad
Stayed not for day to close.
And one who at the treasury sat
Looked up, and seeing, came
And all his gains and friends forgat
At hearing of His name.
So winsome was my Master's voice,
They and the whole wide world rejoice.

A winsome touch my Master had,
The suffering ones arose
And, going as He gently bade,
Pain vanished and their woes.
The sick and the heavy-laden came
And something in His face
Brought rest and healing strength. The lame
Crept close with stumbling pace.
So winsome was my Master's touch,
The whole wide world felt never such.

A winsome smile my Master had,
The little children rose
Though friends and followers forbade,
Him as their own they chose,
And eager ran to His embrace
And straightway had no fear,
For something in His loving face
Assured them they were dear.
So winsome when my Master smiled
His very own were man and child.

—Mrs. Newell Dwight Hillis, in *Everyland.*

HEALTH HIGHER UP.

This health idea is a big one. It used to be regarded as a matter of sentiment. No so any longer. Now we have public health planks in our big national political platforms, health bureaus in the campaigns. A few weeks ago Governor Craig called attention to the need of more health work in this State, and in President Wilson's short inaugural address he found time to speak on public health in no uncertain terms. Here is what he said:

"We have not studied and perfected the means by which government may be put at the service of humanity, in safeguarding the health of the nation, the health of its men and women and its children, as well as their rights in the struggle for existence. This is no sentimental duty. The first basis of government is justice, not pity. These are matters of justice. There can be no equality of opportunity, the first essential of justice in the body politic, if men and women be not shielded in their lives, their very vitality, from the consequences of great industrial and social processes which they cannot alter, control, or singly cope with. Society must see to it that it does not itself crush or weaken or damage its own constituent parts. The first duty of law is to keep sound the society it serves. Sanitary laws, pure food laws, and laws determining conditions of labor which individuals are powerless to determine for themselves, are intimate parts of the very business of justice and legal efficiency."

Dear Mr. Editor:

I seat myself and take my pen in hand to say that I have always heard that the bit dog hollers and from the way A. D. Shelton hollers I think he must be hit hard. I went through college one day and I try to preach sometimes. But the way I am when anybody shows me where I am wrong I say thank you sir. I do not know much and if somebody knows more and tells me what I don't know I am glad. How am I going to know better if somebody don't tell me.

I thought Mr. Ogburn had a beautiful spirit in the letter what he wrote and said he hoped no body would get mad and here comes Mr. Shelton and gets his back up about something, Maybe he thinks he knows as good as Mr. Ogburn. Well let him know as good. Maybe he does. I don't know.

some folks are mighty funny anyhow. did mr Ogburn say anything about education taking the place of the Spirit. if education makes man a fool he aint no better than the man whats a fool without education and vicer vercer

Peter and John were ignorent but they had been three years to the best theological seminary in the world, and maybe if mr shelton went to one three years he dooldent howl so when somebody told him he had made a mistake. was they his mistakes anyhow. mr Ogburn said some of them was the mistakes of educated men. is that what mr Shelton is kicking about. when a man finds fault with my way of doin and i know more that he do i ins hole up my head and go on and if i think he knows more i say thank you sir and try to do better, but that may be just my way because i don know no better.

Your unble brother
I. Nemo.

Dec. on Brotherhood Call No. 16.

Revs. J. F. McCulloch, D. A. Highfill, W. F. Swain, W. T. Tatten, J. H. Stowe, J. H. Abernethy, N. G. Bethea, and C. A. Cecil, three dollars each. Dr. W. R. Gorrie one dollar. Total, twenty-five dollars

J. A. Burgess, Sec. Treas.

PRESIDENT'S APPOINTMENTS.

Flat Rock Ct. ..... May 3 to 4
Stanley Ct. ..... May 9 to 10
Rockingham, ... May 11, 12.
onroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte, ... May 19
Thomasville, May 25, 11 A. M.
Piedmont, Mt. Carmel No. 1, May 25 3.P. M.
Welch Memorial, May 25, 8. P. M.
Haw River Ct., June 7 to 8.
Brown Summit, June 8 at night.
Piedmont Ct., June 14 to 15.
Tabernacle Ct., June 21 to 22.

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

NOTES FROM THE FIELD.

April the 9th I left High point for Vance Ct. I reached Henderson at 12:50 on the 10th and found Bro. J. A. Burgess in waiting for me. We arrived at the parsonage in time for dinner. Soon Rev. J. D. Williams called and we had a few pleasant words and we parted. Bro. Burgess and I were soon on our way to New Hope. We spent the night with J. W. Dowlin pleasantly.

On the 11th ot 11 A. M., I preached to a very appreciative audience at New Hope. We drove to Bro. H. S. Fleming's and took dinner, and spent a short while in conversation with the family, and then we made our way to Flat Rock for 3 o'clock services and found the faithful few in waiting for our arrival. The word was presented and the people were very attentive. We drove back to Henderson, and I spent the night with Rev. J. D. Williams, and it is useless to say I enjoyed my visit, and to meet Mrs. Williams and his children. I again took dinner with Bro. B. and wife. At 11 A. M. we started for Harris' Chapel where the quarterly conference was to meet. At 2 o'clock we met, and the conference was called to order, and the business transacted in the usual way, and all business was looked after with some degree of interest. The reports were very good except the financial and that of the Class Leaders. The assessment plan is being put into effect, and I think this will greatly improve the finance on the charge.

Bro. B. and I spent the night with Bro. E. S. Glover.

At 11 A. M. on Sunday we had a splendid service and good congregation at the Chapel. After preaching we held a short business meeting relating to repairing the church which I think ought to be ,and I think will be done during thevear. With just a few there was subscribed nearly $400. Brethren, let the good work continue. I am expecting to hear of the work being commenced soon, some are enthusiastic, and I am sure the pastor wants to see the improvement.

We had 11 miles to drive by 3 P. M. and Mrs. Glover gave us a lunch and we ate along the road.

Our next appointment was at Gilburg at 2. P. M. We reached the appointment a little bit late. There was a splendid congregation present to hear the message and I trust it will have a good effect.

This closed my work on Vance, and the work seems to be in good condition and the pastor is doing pastoral work as well as preaching, and his people are appreciating his work very much. Claims over paid.

Through the kindness of Bro. Burgess I was taken to Mrs. Frank Harris' where I was to spend the night. At 7:30 P. M. Sunday night I met my appointment in Henderson. Bro. Williams commenced his special meeting at 11 A. M. I preached to a well filled house, and apparently the word was well received. Bro. Williams is appreciated by his people, and they realize they have a good pastor and preacher, and if the entire membership will cooperate much good can be accomplished during his ministry. I am hoping and praying there will be a great revival in the church before the present series of meetings shall come to a close.

I had a very pleasant stay with Mrs. Harris and her children during my stop in Henderson. Claim paid.

Granville.

Bro. N. G. Bethea met me in Henderson on the 14th and I went to Dickerson on the train and Bro. E. C. Harris' son met me and took me to their home where I took dinner, after dinner, in the buggy with Bro. Harris we drove to Rehobeth where I preached to a splendid congregation of good hearers. They have greatly improved their church since I last saw it. These are a great people.

Bro. Bethea and I went back to Henderson, and took supper with Bro. C. W. Finch. Soon after supper we were on our way to Mt. Carmel, our next appointment. A good attendance. Preaching over, Bro. B. married a couple, and we drove to Z. T. Garrett's and spent the night.

On the morning of the 13th we drove by the parsonage. We stopped with Bro. E. T. Bobbitt and took dinner. At 2 o'clock we started to Antioch, our next appointment at 3 P. M., and had a splendid service, and a very good attendance considering the number of members belonging to the church.

Spent the night with C. W. Grisson and wife. Back to the pasonage and took dinner with the parson and wife. After dinner we drove to Union Chapel, our next appointment and last appointment on the charge; and this is one of the nicest churches inside in our Conference. It rained so there was not a large attendance; but those that were present gave good attention. We took supper with Bro. H. A. Finch. Here I left the pastor and took the train for Littleton.

This circuit is one of our best fields and any minister might congratulate himself in being assigned to either of the fields named in these notes.

Claim paid.

I reached Littleton at 4 o'clock P. M. Rev. C. J. Edwards met me and took me to the parsonage and I spent the night pleasantly.

Halifax Ct.

On the 17th Bro. Edwards took me into the country 8 miles where Bro. Pritchard met me and we drove 7 miles to Lee's Chapel for the eleven o'clock service. A very good congregation aud they appreciated the message. Here they are going to improve the church. We took dinner with G. L. Knight. Drove six miles to Ringwood for the evening service. A very small attendance; but attentive. Here they are going to paint and improve their church. Took supper with S. M. Lewis, and then drove to Union and preached to the young people, and they were a very appreciative congregation.

At this place they are going to build a new church; the old building is to be sold to assist in putting up the new one. This is not a large, strong membership; but a few willing people can do what appears to be impossible to some. Spent the night with Aunt Peggy Lee. Our next appointment was Eden at 11 A. M. Not a large attendance; but the deficiency was made up in quality, and those present were helpful hearers. At this point Bro. C. E. Whitaker and wife were present, and to me it was a real treat to meet them. After preaching we drove to Bro. J. W. Hardie's and took dinner and a short rest, and then made our way to Brinkleyville. We took supper at the parsonage with Mrs. Pritchard. I met Mrs. Stubbins on her way to Ringwood to visit her parents at Brinkleyville.

Bro. Pritchard's people have nicely furnished the parsonage at Brinkleyville with all the heavy furniture, and many other nice articles to make it pleasant for the pastor and wife, and they appreciate all that has been done for their comfort.

I preached at Bethesda at 8 o'clock to a fairly good congregation; after preach-

ing we returned to the parsonage to spend the night. This was my first time to meet Mrs. Pritchard, and she is a congenial, wide-awake preacher's wife. I was pleased to meet her. A good night's rest. Saturday A. M. Bro. Pritchard took me to Littleton and we took dinner with Bro. Edwards and wife.

My claim over paid.

Littleton Ct.

At 2 o'clock according to appointment we met in Littleton church to hold the second quarterly conference. There was a very good attendance of the officials present, and we had an interesting conference and all reports were good, and the conference decided to hold class meetings once a quarter; which is an advance step in the right direction.

Our quarterly conferences ought to be made more interesting and I believe we would have a fuller attendance. Bro. Edwards was pleased with the attendance and the interest his brethren took in the business of the conference. He and his family and I were invited to take supper with Bro. W. N. Thornton and wife, and we fared sumptuously. Spent the night at the parsonage. Sunday at 11 A. M. I preached at Littleton; at 3 P. M., Weaver's Chapel; at 8 o'clock P. M., at Vaughns. and had good congregations at each place.

Took dinner with Dr. Harrison of Littleton, and supper with Bro. Carter at Vaughns. Spent the night with Walter Vaughn. On Monday A. M. Bro. Edwards and I called to see Rev. D. A. Fishel, and spent a short while very pleasantly with him, he is a very interesting and entertaining character. I have heard much of his being a good preacher, hope to hear him some time.

Our 11 o'clock service was at Corinth six miles from littleton, not a large attendance on account of being busy and sickness in the community; a very good service.

Took dinner with Bro. M. J. Morris, then to our last appointment at Hawkin's Chapel at 3 P. M., and next to the largest week day attendance greeted us on Monday that has been my pleasure to see since I have been traveling the district. These are church going folks, and many others might profit by their example and they are splendid hearers.

After service the pastor and I turned our faces toward Littleton, and soon we landed at the parsonage, and found the pastor's wife feeling better.

Bro. E. and I were invited to take supper at Cooper Hotel, Bro. Cooper and wife are members of our church in Littleton and they made it very pleasant for me, for which I thank them. Bro. Burgess, Williams, Bethea, Pritchard and Edwards and their wives were all very thoughtful to my comfort and pleasure as all other pastor's wives have been. Claim paid.

I will say in closing; all these pastors are using the individual assessment plan for both pastor's salary and general interests so far as I remember and their people are co-operating in this important matter. Some are paying monthly and some quarterly, this is business, and men of any profession who fail to introduce business methods into their work can't hope to succeed.

C. A. Cecil.

High Point, N. C., April 22, 1913.

FROM OUR PASTORS

Granville.

Since my last report we have held our second quarterly conference and there was a creditable turnout of the officials, considering the weather and the bad roads.

Reports from some of the churches were good and some had very little to report because there had been but little done.

We are making some progress and everything seems to be moving forward now as the weather opens up.

Bros. C. W. Grissom of Antioch and E. C. Harris of Rehobeth are the nominees for delegate to our Annual Conference.

The fence around the parsonage is now complete and presents a nice appearance to the passer by as well as being a great help to the inmates of the parsonage. The old tobacco house that had a mosquito incubator under it has been moved and the old pit filled up and this with the building of a lot at the barn makes things look more home like. Thanks to all the brethren that helped to get this done. When the next preacher comes he can go right on with his work and not have to stop and make outside improvements.

Brethren, I believe we could spend part of our tenth making some improvements around our parsonages that would be doing a good work in saving the time and patience of ourselves as well as our successors. So many of our parsonages are built more as make shifts than as homes and I am sure if more attention was paid to them in making them home like it would go a long ways toward causing our preachers to be better satisfied and that would make for better work away from the parsonage. I heard some time ago of a preacher being spoiled at a certain place because the people did so much for his comfort; but I am sure that the salt factories would have to go out of business if that was their dependence—salting down preachers who had been spoiled by having so many conveniences around the parsonage. I am glad that our people are beginning to awaken along this line in some places; may it soon be in all.

Brother Cecil's visit to this charge was quite an inspiration not only to the pastor, but the people as well. Already the fruits of it are being shown in a way that helps. Biggest crowd at Antioch and Union Chapel at the last appointments I have seen since coming here except on special occasions.

When a man does more than simply preach and collect his salary it makes the people think there is more in it than that; just as a pastor does more than simply fill his appointments and expect his salary. I am very sorry that the weather at part of the churches was such as to keep a number away.

Notwithstanding to the contrary some think it is not the thing to do to tell what people do for you extra I have about forty families on this charge reading the Herald and I think they are entitled to a little local news though it may not show good taste, sense or what ever you are pleased to call it the following have come to the relief of the preacher's pocket book recently and have given in a way that counts. Bros. L. R. Woodleif, J. W. Floyd, William Garrett, L. W. Huff, C. W. Grisson, E. T. Pall and Sister Sallie Fuller, C. W. Finch.

Our next quarterly meeting will be held at Antioch some time during the special meeting in July as we think this a good way to get the officers of the charge together during our revivals and that works well as we tried it last year at a different church. Helps to bring the churches of the charge closer together in their efforts to do good.

We are planning, hoping, and praying for good revivals on this charge this year. Brethren, pray for us.

Sincerely,

N. G. Bethea.

Monroe Circuit.

President's appointments:

Mount Moriah, May 13, 8 P. M

Rose Hill, May 14, 8 P. M.

New Hope, May 15, 8 P. M.

I will meet the president in Marshville the morning of May 13.

O. D. Stacy

Mecklenburg Circuit.

Dear Brother Cecil: Your appointments are:

Zoar, May 16th, 7:00 P. M.
Beulah, May 17th, 2 P. M., quarterly Conf.
Preaching 7:00 P. M.
Antioch, 18th, 11 A. M.
Stallings, 7:30, P. M.

W. P. Martin.

Stanly.

Our second quarterly conference will meet a Simpson's Grove on Saturday before the 3rd Sunday in May. We desire the presence of all official members.

President's appointments:

Albemarle, May 7, at 7:45 P. M.
Friendship, May 8, at 7:45 P. M.
Love's Grove, May 9, at 11 A. M.
Mill Grove, May 9 at 2.30 P. M.

Geo. L. Reynolds.

Albemarle, N. C., April 28, 1913.

Uwharrie Ct.

Dear Editor:

I am so thankful to be at home again that I feel I must write a few lines, as many of my friends would like to hear how I am getting along. I think I am getting on finely and trust that I may soon be stout. I want to thank those that wrote me such comforting letters from this circuit and also Dr. C. C. Hubbard who was so thoughtful of me in sending the Greensboro Daily and also the Herald. I want to thank Bro. Willis Ferree and Bro. Bobby Walker for remembering Mrs. Trogdon with two good loads of stove wood while I was gone. I thank those that came in and gave her a word of comfort, for her burden was perhaps harder to bear than mine. So few people think much about the fellow that is sinking as long as they are swimming nicely; but it doesn't matter how smoothly our little bark is gliding now, the storm of life will come and the dark night of death will soon overtake us all, but many people live as though there was no God, or no judgment to meet; not only those of the world but many of those in the church. That is the greatest drawback we have to the kingdom of Christ on earth. May God help us to lay aside all malice and envy and strife of every form and let us be bound together in love, and let us go forth in obedience and with simple faith as the children of Israel did when they marched around the walls of Jericho, and then the walls of sin would fall down around us and we would take our children and neighbors for Christ. But until we lay down many of our whims and notions and the sin that doth so easily beset us Satan will still have the victory over them, and at the Judgment bar their sins will be upon our garments. What will parents say in that day when they hear their children cry out in despair and say, father, mother, I never heard you pray, and many will say, Why pa, ma, you wouldn't even take our church paper; for many times when I ask my members to subscribe, they say, no, I have all the papers I can read, and sit and while their time away reading political papers and never see the Bible, and never stop to think that their children and neighbors are taking notice of their life and that their influence will live after they are dead and gone; but thank God for the faithful we have on this work and I feel that we have been gaining ground for the last two years, and the Lord help us that we may make the greatest gain this year in the history of this charge. Pray for a revival in the heart of every individual, I close with love to all.

Joel B. Trogdon.

April 24, 1913.

Reidsville Mission.

By some mistake my second quarterly report did not appear in our M. P. H. I wrote it, and I was sure I sent it in, but several of my letters went astray lately, both from me and to me. We had as spiritual quarterly conference as I ever attended; not many officials present. There was a good report everyway. We are the broken off end of Haw River Ct., but bid fair to be one of the appointments that will be sought in a few years. The mission is moving right on and we will dedicate the church in Reidsville the 1st Sunday in June. Rev. A. G. Dixon will preach the sermon. All are invited to come, and we hope many will come; we will not send any special invitations. Our special meeting will continue from the 1st Sunday. Rev. J. H. Moton will assist in the meeting. I am informed that Bro. A. G. Dixon can remain with us some time. Bros. John D. Barnes and C. D. Williams are the nominees for delegates to Annual Conf. I sent my quarterly report to Bro. Cecil. We are now finishing up our church and several things have have been added, and we have approached the people till I feel a hesitancy to say more, and yet we will have several dollars to raise yet.

I feel very keenly the loss of my mother and last Sunday evening while I was looking and thinking, and thought of the time I had given here the past 3½ years, and how I could have spent more of that time with her, if it had taken longer to finish it. I decided I would give my friends and hers, an opportunity to perpetuate her memory, by sending me ten cents each to get a discipline, a Bible, and a clock if I could get enough, and I would have the names typewritten and pasted on the last blank page of the Bible. A jeweler has given me ten cents, and says he will get me a clock at cost and give me the express. I have $1.20 and I have every name that has given me any amount on the church from the beginning, and will leave them here in the church. I have received as small amounts as 5 cts. from children. Our people and friends sent a beautiful wreath for her funeral. Bro. M. A. Jones and Sister Fleetwood McCollum and Mary Gunn were the active ones, and others helped them to carry out their plan. They never can know how we appreciate it and the motive that prompted them.

Fraternally,
C. E. Raper.

Yadkin College Ct.

We are kept in on account of sickness. My wife has been very sick of pneumonia. I missed my appointments last Sunday, also today. I regret so much not being able to meet with the good people of Yadkin College Ct. Whether I carry sunshine and Christ enough to help them or not. I am always, personally, helped by meeting with them. I serve a good people and a people that have shown so much kindness to me and mine in the midst of all our grief and troubles. It seems that here I must suffer the most greatly. It is, indeed, fortunate for me, but unfortunate for them, that the hardest griefs and troubles of life should befall me here. I think but few people anywhere can equal this people I am so poorly serving, in loving sympathy and thoughtfulness of their pastor. I cannot repay, God alone must do it. He is willing. This is eight days and nights I have been hard busy nursing. I have not had off shoes and clothing for sleep in this time. I have felt at times I could not do more. Some how God gave me extra strength and I have kept on doing. Now she is much better, though weak. Fever all gone, and I hope by another Sunday I can begin again my work for the Master.

Official members will please take notice. The second quarterly conference of Yadkin College Ct. will convene at Bethesda Saturday before second Sunday in May; preaching at 11 o'clock, dinner, quarterly conference. It is the earnest desire of the pastor that each church shall be represented by each official member on charge.

Important business, brethren:

Willie Connie Gibson, the infant son of Bro. and Sister Carl Gibson, born Oct. 18, 1911, died April 16, 1912. Little Willie was a bright, fine looking little fellow. Willie's mother died about two months ago. Soon after the death of his mother he took measles, followed by pneumonia, then tubercular trouble which made him a great sufferer till it seemed to please God to take him to his good home above. He is now free from suffering and is at home forever. The father is lonely and sad being bereft of mother and son in so short a time, but God knows best. Weep not, dear father, as those who have no hope. Another cherished treasure in heaven. "The air is full of farewells for the dying and mourning for the dead. The heart of Rachel, for her children crying, will not be comforted." But, dear father, be comforted, in these glorious thoughts. While we on earth are weeping, Heaven's smiles are behind the clouds, and loved ones wait to greet us. us. The Pastor, H. L. Powell.

Lillian Margie Leonard, the infant daughter and only child of Bro. and Sister Luther Leonard, was born June 10, 1911, departed this life April 18, 1913. Lilian was a sweet, attractive little girl, loved by all who knew her. She fell a victim to membranous croup on Thursday eve. late and died on Friday night. The skill of two physicians and all that loving hands could do failed. She did not suffer long but her suffering was intense. While the broken hearts of father and mother are bleeding, and, oh! how sad and lonely the home must be. How much nearer and dearer is heaven because of this dispensation of God's eternal love. We can not see or understand now but we shall know and understand when we shall see Him face to face. Look not upon the dark and misty side! The sad farewells of earth are but the reminders of a glorious meeting that awaits us.

Then on that glorious day, we shall see and know them there. Then we shall be joined to Jesus and them forever to reign, in that home of love. And be forever at rest in the land of the blessed. Where Jesus will wipe away our tears, when earth's aching sorrows, and keenest pains, will be felt and feared no more.

H. L. Powell.

Rev. J. H. Abernethy, of the N. C. Conference, Methodist Protestant church, and Miss Belle Starr, of Creswell, N. C., were married in the Methodist Protestant church, Creswell, N. C., on April 28 at 8:30 P. M. Rev W. E. Swain, D. D., officiating.

Charge to a Judge.

State of North Carolina, Washington ounty.

To the Rev. W. E. Swain, D. D., ecclesiastical Judge of the April Term of the Creswell Matrimonial Court. Your honor will be called upon to open this court in the Methodist Protestant church in Creswell, County and State above written at 8:30 P. M., Monday April 28, 1913.

I beg leave to plead guilty to a charge of matrimony prepared against me by the municipality of Creswell, the bill of indictment having been issued by F. R. Johnson, Register of Deeds of Washington County at Plymouth April 21, 1913.

The witnesses are Messrs. Alfred Alexander, William Wile and Walter Starr. The other defendant is Miss Belle Star, and we humbly submit our trial to your deepest and most careful consideration and trust that the sentence will be "I pronounce you husband and wife in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Signed this the 25th day of April 1913.

J. H. Abernethy.

Raper.

Mrs. S. E. Raper, wife of J. J. Raper and mother of Rev. C. E. M. Raper and Mrs. J. W. Osborne, fell on eternal sleep April 19th, 1913, at the home of Mr. W. J. Osborne with whom she had lived for about eighteen years. Her husband preceded her about 22 years ago. She had only two children. She had helped to raise Bessie Osborne and she was not only grandmother but mothe rto her. Her daughter had been at Morganton about nine years from the effects of typhoid fever. Mr. W. J. Osbone was almost like a son and he said to me this was like giving up his mother. Nearly every one calle dher grandmother. She was known and loved by a large circle of friends.

She got up last Friday morning, the 18th, and called Bessie, who helped her to the bed and she was gone at once, not even a struggle,—heart failure. She was reared in the M. E. church, and those who knew her best and intimately said a saint has gone to the spirit-land. She had been in feeble health for a year or more. She came to see us Easter, it was the effort of her life, she was so weak; but while we mourn we are assured she is at rest.

The funeral was held at the home at 11 A. M. by Rev. W. E. Abernethy, pastor of the Spring Garden church. He had called to see her several times, and it was Bessie's request that he should do it. She was buried at Sandy Ridge by the side of her husband. The burial service was at 3 P. M., I have sung "I've no mother now, I'm weeping," but I never really knew its meaning till now. When she was to see us she wanted us to sing "Tell mother I'll be there in answer to her prayer." We sung it for her. Little did we think one month ago that she would be there now. O, angels, tell mother I'll be there! Each day heaven seems nearer. The hope of the church as I see it is to get the world ready for our Lord's second coming. "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." At times don't you want to go?

Her Son.

RECEIVED ON BROTHERHOOD CALL NO. 15.

Dr. W. R. Goley one dollar.

—Mrs. A. L. Hunter, of Pinnacle, is visiting relatives in Greensboro this week.

—S. A. Hodgin, assistant postmaster here, lost his house by fire on Tuesday morning.

—Rev. J. F. Dosier has moved to Liberty, N. C.

—Bro. Crowson near Asheboro had the misfortune to lose his house by fire last week.

Bro. Shelton writes:

It was my pleasure to hear bro Ogburn preach at the last annual Conference and I like him fine. I was not saying anything about his preaching, or anything that would injure any one in the least.

—The revival meeting at the West Lexington Methodist Protestant church closed Wednesday night with undiminished interest. Rev. H. L. Powell and his workers had been at it for two and a half weeks steady and were worn out. The revival was one of the greatest ever held in Lexington, resulting in 193 professions of religion and up to date, there have been 34 additions to the church.—Dispatch.

For forty years Edwin Alexander Guy, of St. Louis, sought to prove to the world that the King James Version of the Bible was full of errors. He believed that the thousands of reprintings had resulted in numberless inaccuracies. But after searching for a lifetime, comparing it with the original manuscripts, he came to the conclusion that he had been mistaken, and that what mistakes there could be found by the most critical were but slight and of little significance. Mr. Guy's will provides that the results of his research shall be published.

ON THE TROLLEY CAR.

She was such a sweet-faced motherly looking, cheerful old lady, that more than one passenger looked at her with something like envy. There was a fresh color in her cheeks her white hair was tucked smoothly away under a black bonnet with purple flowers. By her side were an umbrella and a basket covered with a snowy cloth. The car going to the city was soon crowded and a tall boy in shabby clothes took the vacant seat beside her.

The little old lady looked at him. She noticed the sad, gloomy eyes and the somewhat reckless expression on the young face.

"Going to the city?" she asked in friendly fashion and with a smile.

The boy stared. His thoughts had been far away and not pleasant ones. "Yes," he answered somewhat gruffly, but she did not seem to notice it.

"So am I," she said. "There's a big Sunday school convention there today and Sarah Ann, she's the married daughter who lives with me, said: 'Now, ma, here's your chance. You can go to that convention just as well as not. You're always talking up Sunday schools. Now's your opportunity to get into a real live convention and see how other people do things.'"

The little old lady looked at the gloomy-faced lad again.

"I took it," she went on happily, "though it was a real busy time, and I had settin' hens to look after, and hens just off with little chickens. I calculated that they could stand it for one day. I thought to myself that I'd better take Sarah Ann's advice, bein' as this convention don't come but once a year, so I brought my lunch along and I'm going to put in a full day."

She lifted the snowy cloth that covered the basket.

"Have a sandwich and a doughnut?" she said hospitably. "Do now—I brought plenty along."

"Thank you." The gloomy-faced lad took them and put them in his pocket. He did not tell her that he had had no breakfast, and no supper the night before; that he was out of work and discouraged and unhappy; that he had no place to lay his head. He did not tell her that. Perhaps she guessed it. If she did, she made no sign.

The little old lady smiled at him with her motherly eyes.

"Do you go to Sunday school?" she asked. The boy looked at her.

"Not now—I used to—once, but I drifted away. Got it into my head that the teacher didn't care much, so I left."

"Some teachers don't take much interest," remarked the little old lady, reflectively, then she smiled.

"I've got a class of young men about your age," she added. "We have real good times, too. They tell me all their worries, and I try the best I can to help 'em. The Sunday school is about half a mile from our house, and we go as regular as the Sunday comes. It's the best day of all, Sunday is. Once in awhile I have 'em all come over, and I make 'em candy and the boys crack nuts and eat apples, and every summer I always have a strawberry feast. They look forward to that. But I'm getting old, and I won't want to fall into a rut. That's why I' going to this convention. If there are any better ways of doing things than the way I go about 'em, I want to know it. I don't want my boys to get away from me."

The boy looked at her and smiled. His first smile. For the world had looked dark to him this morning. No one had given him a kind word, no one seemed to care. What was the use of trying to be good? He would give it up. At least, that was what he had thought until he had seen the little old lady with the purple flowers nodding on her bonnet.

"I think your way of doing things must be first-rate," he said with a boyish smile (another one). "I haven't thought much of Sunday school or things like that these last two or three years," he added, "but you—you kind of make make me homesick for 'em. There was one song, I remember, we used to sing that I always liked. It was 'Onward, Christian Soldiers.'"

The little old lady saw the look in the brown eyes. She reached over and suddenly took his hand.

"You'd better come back," she said gently. "You won't find anything in all the world as satisfying as the religion of Jesus Christ. It's the thing to live by and die by too. I've tried to serve Him for over forty years and I ought to know."

There was a silence, then the little old lady said softly.

"Your mother—is she living?"

The boy shook his head. "No, she's dead—father, too, and I've made a mess of things. Gone from one thing to another until I haven't a cent."

The little old lady looked at him reflectively.

The boy faced her.

"You needn't be afraid. I haven't done anything wrong yet."

"Of course not," she answered heartily, 'and you're not goin' to either. You must think there's no place in the world for you. There is."

She looked at him again.

"How would you like to come out to my place and work for me?" she said. "We need some one right now. No, I'm not afraid. There's something about you I trust."

"Thank you," said the lad, still gruffly.

The car stopped.

"Well, here we are," said the little old lady, cheerfully. "The convention is out on Eleventh and Washington, but I'll be here at six o'clock to night. Will you meet me here?"

The brown eyes met the anxious one regarding him.

"Let me help you off the car," he said with a queer catch in his voice, and then he added gently, "Thank you, I'll be here."

He helped her board the car, then he turned back and walked back to the station.

"Wasn't she good and thoughtful and motherly?" whispered the boy. "She has faith in me. Why shouldn't I have a chance? Why shouldn't I make good? I've been discouraged and I've lost heart, but she's given it back. She didn't pass me by. She thought enough of me to give me a kind word. I believe in her kind of religion. If more Sunday school teachers were like her, there would be more boys reached and saved."

At six she came down to the station. He was standing there waiting. Was the convention good?" he asked.

"Good? It was great," she answered with the same cheerful voice. "And the singing, oh, it was something like to hear them sing." And then she smiled. "They sang your song, 'Onward Christian Soldiers.' I'm going back to do the best I can for our little country Sunday school," and she smiled again. "I've found out something. The city Sunday school aren't doing it all. We turn out more useful citizens, more men that do things, more noted people, than do the city schools. Yes sir, the little country Sunday school is doing a great work. I'm proud to be connected with one. You see, we haven't so much to take up our time as city people have. Our Sunday school comes first with us and of course we succeed. We're not all the time going to moving picture shows and theaters and dear knows what not. When our work is done, you'll find us studying our Bibles, and when you find folks studyin' their Bibles, something is going to happen."

"I believe you," said the boy, soberly, and then he added:

"Here comes your car.

He waited. "Would she ask him again? Perhaps she had changed her mind." But the little old lady looked at him with a keen glance.

"Going back with me, are you?" she asked, and then she added; "I meant what I said this morning."

The boy smiled, and in the glow of it how young he looked, how different, for the light of a new purpose shone in his eyes and radiated from his smile. Even the little old lady did not at that moment realize the great work she had done that day.

"Yes, he said, "I am."

He flushed a little.

"I'd like to belong to your Sunday school," he said humbly.—Christian Standard.

CHRISTIAN ENDEAVOR BULLETIN

On hundred speakers, representing twenty-five denominatios in the United States, Canada, Australia, England, China, Japan, and India, with a large delegation of native Hawaiians, will furnish the programme for the Twenty-sixth International Christian Endeavor Convention, to meet in Los Angeles, Cal., July 9-14, 1913.

No hall in the city could accommodate the crowds that attend these Conventions, so the committee, with characteristic Western enterprise, leased Fiesta Park, a private park covering a city square, and will roof it over with a canvas covering, making two great auditoriums that will accommodate 20,000 people.

In addition, sectional and simultaneous meetings will be held in the Temple Auditorium and twenty churches.

Rev. Francis E. Clark, LL. D., president of the World's Christian Endeavor Union, will be there, fresh from his interesting seven months' campaign on the continent of Europe.

A most valuable feature of the Convention will be the series of conferences which will be conducted each forenoon from 9 to 11.

Rev. Charles M. Sheldon, D. D., will lead the pastors and church-workers in a discussion of the topic, "The Old Gospel at Work in a New World," and the problems growing out of it.

Rev. John Balcom, D. D., will conduct the conference on the topic, "Bible-Study for Personal Growth and Personal Work."

The conference on missions will be in charge of Rev. A. L. Philips, D. D., of Richmond, Va.

There will be twenty-six conferences in all, each under an expert leader.

Noon meetings to reach the business men of the city will be held in the Temple Auditorium, to consider such topics as "Christianity's Solution of Civic Conditions" and the problems of "Capital and Labor;" also the "Supreme Spiritual Message of Our Day."

It is expected, if official duties do not prevent, that one of the speakers will be Hon. William J. Bryan, Secretary of State.

President Henry Churchill King, of Oberlin College, will lead the sunrise Quiet-Hour session each morning.

Thursday afternoon the delegates will rally by denominations under the direction of their national leaders.

The railroads have granted the special low rates for the round trip, with optional return by different route, of $65 from Chicago, $98 from New York, $50 from Denver, and proportionate rates from other centers.

Interest in the 1915 Convention is intense, and there will be a strong competition for the honor of entertaining it between St. Louis, Washington, Toronto, Winnipeg, and other cities.

Following the Los Angeles Convention, the next great event will be the World's Christian Endeavor Convention in Sydney, Australia, March 9-19, 1914.

WHERE ARE THE REST?

About thirty per cent. of the Sunday schools ordering Easter Services have not reported their offering to the Treasurer of the Board of Home Missions. This may be exrlained in part by the fact that the Ohio, and the North Illinois Conferences report through the Conference Stewards, and the Treasurer does not always get the names of the schools in this report. But after making due allowances for those which have reported indirectly about twenty-five per cent. of the services have not been reported. These are coming in slowly, some being received each day, but the entire report should have been in hand by April 30, as the Easter Service of 1913 should be reported in the fiscal year ending April 30, 1913. Look the matter up, and send your report to the treasurer at once so that it may be reported to the Board at the Annual Meeting, as being received since the close of the fiscal year.

Pastor's and Church Treasurers

Can confer a favor upon the Board of Home Missions by sending in all sums in their hands for Home Missions at once. The close of the fiscal year makes an adjustment of the finances necessary in many lines, marking the close of the old year, and the beginning of the new. We have obligations maturing with the close of the year which must be met. Some appropriations ordered to be paid this year have not been met on account of a lack of funds, and must go on the calander for payment as early in the next year as possible. Salaries are maturing every month, and other expenses must be met. If you can forward your assessment soon, it will greatly assist us in carrying on this part of your work.

We are Glad to Report,

That many school have made handsome increase in the offering made on Easter Sunday over the one made in 1912. This is good, and will enable the Board to do more work for the church. We are sorry that some schools were prevented from holding the service by the storms which were so general in the northern states of the middle west. But these schools can have a Home Mission Rally at a later date. "Help save America!"

Faithfully yours,
Charles H. Beck, Treasurer.

HOW THEY EARNED IT.

Four young friends in Indiana showed their interest in foreign missions in the following ways. The Misses Lydia and Emma Williams raised chickens and ducks, and Claude and Clinton Williams were given a sick pig not expected to live but they cared for it, and their share was $7.20 which they gave to the cause. The four belong to the C. E. Society of Union Chapel, Cowan circuit, Indiana Conference. Another lad raised potatoes, another raised onions, a girl raised flowers, others ran errands and did odd jobs, and they gave the money for foreign missions. The children ought to be encouraged to earn something for the Children's Day service, or for the C. E. Missionary's support, or the general work.

I will gladly send acopy of the excellent missionary service of tableaux, etc. entitled 'A Vision' to any one. C. E. Societies, classes of large scholars, etc. could get it up, and increase the interest, and secure funds now so much needed.

Fred C. Klein, Cor Sec.-Treas
316 N. Charles Street, Baltimore, Md.

Get Ready.

For next Young People's convention, at Kansas City, June 5-8. President Johnson is preparing a great program. Local committees are interested and active. It will be a great meeting in one of our important centers as a denomination. Begin to save up your Kansas City fund now.

Greatly begin, tho' thou have time
But for a line be it sublime.
Not failure, but low aim is crime.

FROM LOCAL REPORTERS

Rose Hill, Monroe Ct.

Our quarterly conference met Saturday afternoon, but on account of the busy season there was not the number present that we wish could have been. Bro. William Marze and Bro. J. A. Turner were nominated delegates. We are proud to say that all the churches on the Monroe charge have Sunday school except one, and are in very good condition.

Our pastor, Bro. Stacy, filled his regular appointment at this church Sunday morning and preached to a very attentive congregation. Bro. Quick preached at night using for his text the 25th verse of 16 chapter of Luke which he used in a masterly manner. There was one conversion, one accession and three pentitents. May we pray that others will turn to God and live before it is too late.

Our Sunday school at this place is doing nicely, but we hope for a better enrollment as the spring swings into her climacteric state. Wishing the readers of the Herald success and that we may be able to hear continually from the different churches throughout the North Carolina conference, for through the golden pages of the Herald do we learn our co-workers and that we may be able to realize that others share in our great work.

Robert Turner.

April 21, 1913.

Bethany, Randleman Ct.

Our pastor, Bro. O'Briant, filled his regular appointment here yesterday. He is having much trouble with his eyes and cannot read much, but he doesn't fail to talk. He preached from the words Therefor with joy shall ye draw water out of the wells of salvation. The audience seemed much impressed.

Our S. S. is moving on nicely although we have measles, some score of the small folks in the neighborhood. We had 110 present yesterday. One of our delegates to the State S. S. convention gave a good report.

Mrs. Sarah Fogleman Smith of Asheboro was buried here 16th, she formerly lived near New Salem. She leaves a husband and three small children.

There will be all-day service here and second Sunday in May, memorial and other speaking.

Bro. O'Briant and wife have gone in their new machine to Roanoke Rapids this week to visit some folk. Miss Florence Myrick accompanied them.

Yours in His Name,

Theodosia Routh.

Caroleen.

Our potracted meeting closed Sunday with the eleven o'clock service. Bro. Braswell left Sunday afternoon to begin his meeting at Shelby. He did some faithful work here. The meeting continued for nearly three weeks. Brother Braswell did all the preaching and a lot of visiting.

There were fifty-five conversions and twenty-six accessions to the church with some to go to other churches. The church was greatly revived. We had large congregations during the meeting.

Our Sunday school is moving along nicely. There is a good work being done here through our Sunday school.

Bryte Bess, Reporter.

Flat Rock Letter.

Engrossed by the mental uplift of the illiterate lost world about us, harassed by business and the agonies and collapse of the seemingly dying, we stole into the sanctuary on yesterday. "That we might catch through mists diurnal glimpses of the light eternal."

Oh! the centripetal force of the church of God! The sermon on Jacob and Esau was rare. Rich in thought, varied in illustration and strong in application. The chief point made that when Jacob wrestling with the angel found the Christ, or conversion, Esau ceased to trouble him.

The third sermon we have heard on the subject since it was given in S. S. and by far surpassing the others.

The silence of this reporter is due to several causes, but chiefly to the silence of our ministry. Our ministers should writes of their work. It welds the churches together, keeps us in touch with all our ministers, fosters church pride in the young and loyalty in the mature.

If there is one thing of paramount interest in our church outside conversion and spirituality today, it is the silent voice of our ministry through the press.

May Omnipotence omnipotently awake our ministry.

Miss Flossie Robertson, one of our sweetest, best girls, is home from Guilford on account of temporary failure of eyes.

Mr. Evans Williams endeared himself to his schoolfellows and our townsmen by his magnaminity and spirit. May he cultivate with the intellect, the moral and spiritual, for this is all that's worth while.

Reporter.

Canaan, Uwharrie Ct.

Mr. Winborn Johnson died April 17, 1913, at the age of 75 years. He was a good and kind husband, a loving and gentle father, and a good neighbor. He leaves a wife and eleven children and many relatives and friends who will miss him very much. The funeral service was conducted by Rev. J. W. Hulin, of Denton, in the presence of a large congregation after which his body was laid to rest in Salem cemetery.

We are glad to know our pastor, Bro. Trogdon, has returned home, and is improving so rapidly. We pray that the Lord will soon restore him in good health again, so that he may be able to be out among us again soon. We are always glad to see and have Bro. Trogdon with us. We extend our deepest sympathy to him in his serious condition.

Pro. Harris Hill filled the appointment at Canaan last Sunday. Bro. Hill gave a splendid talk, and had good attendance.

The Sunday school has been on the dull order for the past month on account of measles, but is now improving fast. We hope that every one that possibly can will go out and take a part. Prayer meeting is still being held every first Sunday. We find it a great help to the Sunday school and church work. I close with best wishes to the Herald and its many readers.

Mrs. C. E. R., Reporter.

Harmony Grove, West Fosyth.

Pro. Austin filled his appointment here Sunday at 11 o'clock. There was a very good crowd out, but nothing like could be if the people would just wake up and take an interest in church work. The Sunday school is getting better. We hope it will keep on improving.

The township Sunday School convention will be held at this place the third Sunday in May; we hope all the schools will come and take part in the convention. Miss Bessie Warner and Mrs. Ora Holder were elected delegates to represent our Sunday school at the State convention at Greensboro; they went to Greensboro Tuesday evening, and stayed till Thursday evening, then came on to Guilford to visit Miss Warner's sister, Mrs. J. M. Brown; they returned home Sunday evening. Both reported splendid time.

The health in the community is very good at this writing.

Reporter.

Bethel, Alamance Ct.

Rev. W. M. Pike filled his regular appointment at Bethel last 3rd Sunday and preached an excellent sermon, which we hope will be an inspiration for good to usall.

The Woman's Missionary Society met at the home of Mr. Jos. Woody last Sunday at 3 o'clock P. M. An interesting program was rendered and we all enjoyed very much the hospitality of Mr. and Mrs.

Woody and daughter. Next meeting to be held at the home of Miss Jewel Stafford 4th Sunday in June at 2:30 o'clock P. M.

Thank-offering will be held at Bethel 3rd Sunday in May at 11 o'clock A. M.; dinner on the grounds and preaching by the pastor at 2 o'clock P. M. Every one invited. Be sure to come and bring others. A large crowd is desired.

Miss Jewel Stafford was sent as delegate by the W. F. M. S. to the Branch meeting held at Asheboro. She reports the meeting both interesting and instructive. We appreciate much a nice book, The New China— presented to our society by Dr. Harris Glascock.

Mr. J. D. Foust, who has been quite sick is able to be out again.

Little Miss Bonnie McPherson, daughter of Mr. and Mrs. Claud McPherson, is very sick.

Miss Lizabel Foust is visiting in Greensboro.

Mr. and Mrs. Sam. McPherson and children visited Mr. A. L. Foust Sunday.

Mrs. J. M. Foust, Cor. Sec.

Obituary.

Mr. G. A. Lineback was born Sept. 22, 1843; departed this life Feb. 25, 1913. He was married to Miss Julia A. Hunter, who survives him, April 16, 1873. Bro. Lineback was a kind and affectionate husband and a good and obliging neighbor. He was also a patriotic citizen and a gentleman in the strictest sense of the word. This man, who has passed to his reward, was the very embodiment of truth and honesty. The writer of this sketch knew him for fourteen of fifteen years, prior to his passing from time to eternity, and is here giving what he believes to be the true character of the man. I feel sure that no one who knew him will contradict the above statements which are undoubtedly due to his memory. He was not a member of any church and yet I believe it is well with him. Why? For many years he was afflicted in such a way that he could not bear any excitement of any kind. Had it not been for the prudent and tender care of his devoted companion the probabilities are his days on earth would have been fewer by a number of years. I believe I am safe in saying that he wanted to join the church but the nature of his disease was such that, as he saw it, he dare not go through the formality, so I believe the Lord took the will for the deed. "Don't you believe a man can be saved without joining any church?" No. "Why?" If he hasn't religion enough to join a church he hasn't enough to save him. When he refuses to join the church he has already compromised with the devil.

W. C. Lassiter.

ENLARGEMENT LIST OF NEW SUBSCRIBERS.

55th, Rev. J. W. Hulin.
56th—58th, Rev. N. G. Bethea.
59th, Rev. W. M. Pike.
60th, Rev. T. A. Williams.
61st, 62nd, Rev. J. E. Pritchard.
63rd, 64th, Rev. C. J. Edwards.
65th, Rev. D. R. Williams.
66th, 67th, Rev. J. H. Bowman.
68th, 69th, Rev. A. D. Shelton.

PALESTINE BOOMING.

By S. A. Haboush.

The words "Back to Palestine" brings to our minds again the prophecy of the Old Testament. Whether that is the time for the fulfillment of this prophecy we will have to wait and see; but the outlook is certainly encouraging. Since 1908, when the Young Turks granted in the new constitution that every person had the right to practice his own religion, things have gone upward in Palestine. This constitution gave more liberty to the Jews in Palestine and they are taking advantage of it and are now buying land in Jerusalem and in the surrounding country. If you travel to Palestine now and go to Jaffa, you will find many Jews who have lived in that country previously and have gone back and have established themselves in business and bought land. You will find that the majority of them have settled in colonies along the road between Jaffa and Jerusalem. A tract of land two miles out of Jerusalem has been plotted in lots of 30x100 feet, which sell for $1,000 and up.

Five years ago there were 75,000 Jews in Palestine, nearly all of whom have been there all their lives; but now the census states that there are over 100,000, and others are going in rapidly from Russia, America and other countries.

Recently the Arabic Jews stated that the Jews are colonizing themselves in the northern part of Africa. This means that they wanted to be near their unforgotten country. A report has been received by Jewish Zionists in Chicago that American and Jewish financiers have entered into an agreement with Turkey to underwrite a loan of 500,000,000 francs for concessions of Palestine. It seems that Turkey's attempt to obtain the 500,000,000 francs loan, and its willingness to give valuable Palestine concessions in return, is looked upon by the Jews as the first real encouragement given to their countrymen in modern times, after hundreds of years of waiting. These facts make the hearts of the Jews look us with hope. —Baptist world.

THINGS TO QUIT.

Quit speaking harshly to your stock or other stock. They know more than you think they do.

Quit trusting memory to keep you in mind of important matters. Make a record of all such things.

Quit finding fault with others,

Quit thinking there is nothing more for you to learn about farming.

Quit talking about the hard times you are having. There is always some one who is worse off.

Quit taking patent medicines.

Quit thinking that tomorrow will be a better day than this.

Quit bragging yourself up at the expense of those about you.

Quit being a poor farmer. You can be better; set about it.

Quit running an account at the store. Pay as you go, or else don't go.

Quit running your farm down. Talk it up; and make it worthy to be talked up.

Quit doing important things without talking it over to your wife. She is a better consultor than any lawyer you know.

Quit every habit that weakens you,—body, soul or heart.—Farmer Vincent.

LIFE'S LESSON.

"I learn as the years roll onward
And I leave the past behind,
That much I had counted sorrow.
But proves that God is kind;
That many a flower that I longed for
Had hidden a thorn of pine,
And many a rugged by-path
Led to fields of ripened grain.
"That clouds but cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the living strength of light."

Selected.

Illiteracy is particularly banished in Prussia. Out of 165,941 army recruits in 1911, all but 24 could read and write.

The government of Uruguay has engaged an agricultural expert from the United States to organize an agricultural school in the Republic.

Griggs—I saw the doctor's carriage at your door yesterday. Anything serious?

Briggs—I should say so! He wanted to collect his bill.—Boston Evening Transcript.

WILLIAM H. CARTER.

(Paper read at the Memorial service of the late William H. Carter in the Y. M. C. A., April 13, 1913, by J. S. Williams.)

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him." Luke 2:25.

This bit of Simeon's biography expresses the truth about the life of the late William H. Carter.

"Just and Devout"—

William Carter was indeed a just man. He was industrious from early youth. By thrift and economy he provided liberally for the comfort of his household. His possessions were his own as a reward for toil, not by despoiling his fellowmen.

He was also a devout man. He worshiped in reverence in the sanctuary and in the home. He was an eager listener whenever the Bible was read. He enjoyed good singing. His countenance would beam with gladness under the influence of good music.

"Waiting for the Consolation of Israel"—

Simeon waited for the fullfillment of the promise that a Savior would come. William Carter had long ago received the Christ into his heart and dedicated his life unto Jesus, yet in his later years he longingly waited for the privilege of worshiping in a church in this city, erected and dedicated by his own denomination, he prayed for the building of a Methodist Protestant church in Asheville. He craved to live until the new church would be completed.

One of the severest trials he had to endure must have been his having to wait for the relization of his great desire for a church home. While his bodily strength was wanting, his faith and hope and desire increased the more with the passing years. How eagerly he would enquire of the outlook! How gladly he would grasp at the least promise of success! The constant deferring of hope must have caused exceeding discomfort to his expectant heart.

It was not simply denominational pride that made him wish for a church home. He rejoiced in every phase of good our church accomplished. He was glad for every conversion. He rejoiced in the growth of the Sunday school. He kept up with the increase in all departments. He welcomed the additions to the church register.

The supreme good for which William Carter waited was his translation. The last end of this righteous man was peace. There was not the slightest degree of bitterness. He revelled in tales of the long ago—his experiences of hardship and adventures, the development of the religious life of the community in which he grew up—yet he took equal, if not a keener, delight in the present. He read the daily papers and the church papers that he might know what was going on.

The sunset of his day was aglow with kindness and peace. He was kind in his judgments of men and thiugs. He was jovial and friendly with all. The music of his laughter will never be forgatten by those who were blessed with his friendship and with the privilege of his conversations.

One of the finest points of his kindliness was his refinement. He was a perfect gentleman, not by any slavish devotion to custom, but by innate affableness. He never entered into conversation uninvited. He never went beyond the comfort of his companion in conversation. He was indeed without offense.

He was not good at controversy. Yet he was immovable from his convictions. He enjoyed repartee, but not to the extent of pain to another.

Peace crowned him at the last. His last years were spent in the home of his children. His movements in and out among them were noiseless as the dawn. In his last illness those to whom he had given his life softened his pillow with their tenderness and soothed his pains with their kindness. His family circle gently lifted him from earth and, in the persons of translated loved ones received him home in our Father's house. "Lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation."

William Carter saw the salvation of our Father. The Holy Ghost was upon him. The Comforter was with him in youth and manhood and was faithful to him in his old age and in the valley of the shadow of death and glorified his translation.

William Carter was like the patriarch of old. His influence was known in the gates. Like Abraham, he sought a city which had foundations, whose builder and maker is God. Like Isaac, he blessed his children concerning things to come. Like Moses, he was called to his heavenly home before entering the promised land of earth. Like Paul, he has received the crown of life.

On the day of his interment, the following memorial was read by his grandnephew, our brother J. E. Swain:

Exactly 87 years, 11 months and 10 days ago today William Henry Carter was born in the modest old fashioned farm house which stood only a few paces from this very spot. The sun in his rising above the peaks of the Black Mountain cast the shadow of this very hill over the humble home where the boy was born, and we bring him here today to place him in his last resting place under the same skies, surrounded by the same grand old mountain and among the same familiar scenes that first greeted his childish vision.

The father and mother of young William were Solomon and Alvira Carter, and came from that sturdy Scotch Irish stock, which have played so great a part in the development of this great country. Scarcely had the camp fire of the Indians been quenched when the sturdy pair penetrated the wilderness of this Western section and blazed the way for the supremacy of intelligence and industry over ignorance and savagery.

The educational advantages of William Carter were of the crudest and most primitive character. He probably received his first schooling at a little log school house about two miles from this spot at a place just above the present village of Barnardsville; but it is safe to say, that the larger part of his early training was obtained form his mother, who was a woman with a distinct taste and inclination for reading and mental development. She was a woman with insatiable thirst and desire for knowledge. She read a great deal both in her youth and in her age, but the book which was dearest to her and gave her most enjoyment was the dear old Bible.

The child grew and developed into young manhood, a clean, cheerful, carefree boy, just such a youth as would draw to him, as friends and companions, the best and cleanest young men of the community.

On January, 26th, 1849 he was married to Miss Martha Pickens of Reems Creek. This was the beginning of that happy union which lasted many years. In all the community no happier home could be found. The companion of the young man was an earnest Christian worker. The young man himself a clean, moral, industrious and religious citizen. This devoted pair led the fight in every moral and religious conflict which has waged throughout this country. They were always found standing together on the side of right. The stories of their great battles against vice for the welfare of their community will be handed down from father to son long after the marble which marks their resting place shall have crumbled to dust.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

1.45 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Atlanta to New York. Dining car service.

2.35 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.50 daily, Birmingham Special, Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.20 a. m.—No. 51, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7.30 a. m.—No. 105 daily local Greensboro to Goldsboro.

7.55 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 134 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 134 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12.30 p. m.—No. 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points South.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points North; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond. Pullman chair car Greenville, S. C. to Washington. Day coaches. Mail car service.

2.20 p. m.—No. 207 daily for Winston-Salem.

2.30 daily except Sunday for North Wilkesboro.

2.50 p. m.—No. 151 daily except Sunday for

3.30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

3.50 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston Salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.15 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Haruwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P & A., Greensboro, N. C.

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PRACTICE LIMITED TO THE EYE, EAR, NOSE AND THROAT.

An account of the religious life of our friend and relative would be interesting and comforting indeed, but I leave to others more fitted, this task.

We return today with the boy of 87 years ago, although bent with years, he retained the spirit and heart of youth. The spirit has returned to God unscarred and unmarred by the sins of the flesh. He stood above suspicion of wrong. With one acclaim his neighbors, friends and acquaintances say "Uncle Billy never knowingly did any man wrong." He was always cheerful and bright, enjoying to its fullest extent a good, wholesome and clean joke, but shunning anything vulgar or unclean.

To you his relatives how sorely you will miss him when you gather in your family reunion. Let us place the chair, but let none presume to occupy it, for the very soul of our annual reunion has been taken away.

Let us lay him gently down in his last bed; let it be a resting place for the poor body; let his dust mingle with the dust of the dear friends and relatives who sleep by his side.

When the grim monster death approached to carry him away he was not afraid. He knew and recognized the foot fall and the rustle of the ebon wing. It was to him a familiar sound. He had seen his father and mother. He had seen twelve brothers and sisters. He had seen his own dear wife and daughter, son and in fact he had seen almost all the friends of his youth and young manhood borne away too by the grim messenger, and he recognized the call when it came for him.

But in his death let us not be sorrowful. Let us rather take courage and thank God for his mercy, knowing as we do, that while we linger and mourn his loss that his spirit is now holding sweet communion with the spirits of the friends and loved ones that have been so long awaiting him on the other side.

—The Appeal to Reason threatens to prosecute Don Laws for slander.

Hackett

Mrs. Nancy Rebecca Hackett, wife of Joel Hackett, went to her reward March 29, at the age of a little more than fifty-five years. She professed faith in Christ in early life, which faith she never denied, and joined the church at Tabernacle where she continued a faithful member to the end. However, for a number of years, ten or more, she was deprived of church privileges because of ill health. She was a patient sufferer. She was a kind neighbor, a loving wife, a devoted mother, a good woman. She was a woman of prayer and devotion, praying that others might be saved, especially those of her own who are not already saved.

She leaves a husband, two sons, one grand son, five sisters, two brothers, and literally a host of relatives and friends, who mourn their loss. To those I would say, she can't return to you, but you can go to her. Let her life be to you an inspiration to right living, and may your hope and comfort be in the resurrection and in the life beyond.

T. M. Johnson.

April 21, 1913.

Treas. Report Orphans' Home.

Center H. M. S. Alamance Ch.	$16.00
Tabernacle H. M. S.	5.15
Tabernacle S. S.	.98
Siler City H. M. S. Mrs. E. B. Siler	2.00
Thomasville church	8.00
Mrs. W. H. Finch, Kittrell, N. C.	5.00
Julian Ladies' Aid, ...	10.00
Henrerson H. M. S.	10.80
Friendship S. S. Stanley Ct.	1.41
Star S. S. Why not Ct.	1.63
Burlington S. S.	4.68
W. D. Burgess, High Point, N. C.	3.25
Graham S. S.	3.50
Concord S. S.	3.43
Rose Hill S. S. Monroe Ct.	1.35
Piney Grove S. S. Siler City ct. ..	2.00
Henderson S. S.	3.99
Lawnsdale church, Fallston Ct. ..	9.70
Rehobeth S. S. Granville Ct.	4.40
Welch Memorial S. S.	4.10
Whitaker S. S.	2.50
Total	$102.07

10 yards percale from, Mrs. George Graves, Bethel church, Mocksville Ct.

We are most grateful for the above donations. It is gratifying to know that our Home has so many friends and while we rejoice in this we also rejoice that by giving to us others have been benefited. In order that our friends may hear of an experience one Sunday school had we quote from a letter:

"It gives us great pleasure to send this, and we can say that since we

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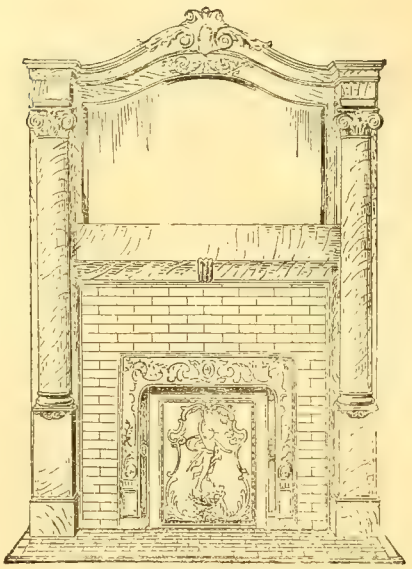

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W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

started this plan our S. S. collections are better the whole month! After sending one collection, and paying for our literature each quarter our treasury is never empty."

Etta Auman, Treas.

—It was announced at New Haven last week that, in addition to his regular classroom instruction in constitutional law, Prof. William Howard Taft will deliver at Yale next fall a course of nine lectures on the general subject, "Questions of Modern Government."

—Mrs. Nicholson, of Mebane, goes to Reidsville this week to visit her parents and bring home her daughter, Elizabeth.

—Bro. Bethea is to help Bro. Lowdermilk in Kernersville, the meeting to begin the second Sunday in June.

—In the primary election on Monday, the present city commissioners all received majorities, though there was no lack of opposing candidates, some of whom received a ridiculously small number of votes. For municipal judge, Mr. Glenn Brown and Mr. C. A. Hines are the chosen candidates. Mr. Eure declined to run this time.

—Mrs. H. A. Garrett continues ill of rheumatism.

—The office of the News and Observer, Raleigh, was burned last week. The paper goes on, and is now suing the water company.

—The railroads and State's rate commission are having a stormy conference in Raleigh.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, APRIL 24, 1913. NUMBER 22.

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Entered as second-class matter at the post-office at Greensboro, N. C.

THE OLD TIME RELIGION.

Abel must have had it. By faith Abel offered unto God a sacrifice by which he obtained witness that he was righteous, God testifying of his gifts.

Enoch must have had it. For he pleased God so much that God took him to Heaven without permitting him to pass through death.

Noah must have had it. He was moved by God's warning to prepare an ark to the saving of his house and to become a preacher of righteousness to the men of his time. He thus became an heir of the righteousness which is by faiith.

Abraham must have had the old time religion. He went out in response to the call of God, not knowing whither God would lead him. He believed God, and it was accounted unto him for righteousness.

Moses must have had the old time religion. When he was come to years, he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt.

Joshua must have had it. He said: choose ye this day whom ye will serve; but as for me and my house, we will serve the Lord.

Daniel must have had the old time religion. He risked his life in the den of hungry lions rather than turn away from the living God to worship the idols of his time.

The apostles of Christ must have had it. They endured persecution and death rather than deny or cease to proclaim the name of Jesus Christ, whom they believed in as their savior and Lord.

The later Christian martyrs must have had it. Howelse could they have endured the flames that destroyed their lives?

The pioneers in the spread of the church must have had it. Otherwise, how are we to explain their self-sacrificing toils?

The old-time religion is the only religion worthy the name. When men accept any substitute for it, they are but deluding themselves, and are more foolish than the foolish ostrich that imagines himself safe because his eyes are covered.

But what is the old-time religion?

James gave a good description of it when he wrote:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Micah had a good conception of it when he wrote: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

John saw the secret and source of it when he wrote: "He that hath the Son hath life; and he that hath not the Son hath not life."

Paul had his eyes on the essentials of salvation and the central theme of true religion when he penned the words:

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

The old-time religion is the all-time religion. In all ages, it is the same thing. Amid all the changes of form and ceremony, where there is real religion, it is heart-felt devotion to God strong enough to overcome the allurements of the world.

May we all rise to the hight of such devotion!

—If Bro. Shelton should hear Bro. Ogburn preach a few times, he would have no fear that the "old-time religion" would suffer at his hands.

—Bro. E. G. Lowdermilk has mapped out an interesting program for his May meetings. The month will be full of work for him but it will no doubt tell for good. The all-day meetings should bring out a large number at each place.

—We have had two inquiries as to who Peter Slewfoot is. He is Reverend Peter Slewfoot, pastor of Steady Growth circuit. We hope to introduce him to the inquiring brethren at our next Conference in High Point.

—Our thanks to Bro. Gerringer and Ledford for invitation to the Commencement of Westminster Theological Seminary May 4-6. The subject of Bro. Gerringer's thesis is "The Necessity for a Co-operative Protestantism," while Bro. Ledford will advocate "Penal Reforms."

—Bro. Fogleman reports the death of Isaac Troxler, of Brown Summit. He was a man of years, one of the pillars of Fair Grove Church, and a genial, kind-hearted brother. It was our privilege to be in his home one time, and to meet him repeatedly in this office. He was a constant friend of the church paper. Such men are missed when they pass on. An obituary notice is promised by Bro. Fogleman.

—The Webb liquor bill is not regarded as a dead letter or toothless law by the express companies. In various parts of the country they are refusing to deliver liquors in prohibition territory.

—The legislature of Maine has removed from office a number of sheriffs for their failure to enforce the law prohibiting the sale of liquors. Doesn't prohibition prohibit?

—China's first parliament assembled at Peking, April 8 . The day was observed as a holiday throughout China. The proceedings were earnest and impressive, though brief. An address was issued to the world, declaring that the will of heaven is manifested through the will of the people, and that the representatives of the people are to voice the will of the people. The closing paragraphs are as follows:

"May ours be a just government! May our five races lay aside their prejudices! May rain and sunshine bring bounteous harvest and cause the husbandman to rejoice! May the scholar be happy in his home and the merchant conduct his trade in peace! May no duty of Government be unfulfilled and no hidden wound go unredressed!

"Thus may the glory be spread abroad and these words be echoed far and wide, that those in distant lands, who hear, may rejoice, our neighbors on every side give up praise, and may the new life of the old nation be lasting and unbending! Who of us can dare to be neglectful of his duties!"

UNITED MISSIONARY CAMPAIGN.

The following features of the campaign have been approved:

1. The campaign is in the interest of all the missionary work of the church and aims at the enlistment of the entire membership of the church.

2. A nation wide simultaneous canvass for home and foreign missions in March, 1914, on the part of as many churches and denominations as can be led to undertake it at that time.

3. To prepare the churches of the whole country for such a canvass, Missionary Conventions or Conference will be held throughout the United States, at as many as possible of the cities and towns of 5000 population or over. There are about 1250 such centers. As these Conventions and Conferences will need to be held between September 15 and February 15, it will require twenty or more teams of speakers, holding Conferences in as many cities or towns simultaneously, to cover the territory. At the request of the United Campaign Committee, the Laymen's Missionary Movement has consented to undertake the organization and general direction of these Conventions and Conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The Conventions and Conferences will begin with an evening session and continue through the following day.

4. Widespread deputation work by volunteers, with the aim of bringing the inspiration and message of this United Campaign to every community and every church.

5. The setting aside of the second Sunday of February as Missionary Day—for a nation-wide exchange of pulpits and for special missionary features in all departments of church life.

6. A special department of the campaign to be in behalf of the colored churches of America.

7. Special Conferences for Pastors, where they may study together the missionary operations of the whole church and the unique relation of the pastor to the world-wide extension of the Kingdom of Christ.

8. The widest possible use of carefully selected and specially prepared missionary literature.

9. A still larger and more general assistance of the press in securing religious and missionary news and in interpreting the spirit of Christianity as the spirit of individual and universal service and helpfulness.

10. This United Campaign is not for this year only, but is to be "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis hour of national and world history."

11. The campaign aims not only at securing larger missionary contributions, but at the development of the latent spiritual resources of the church. Prayer, personal Bible study, personal service and stewardship all be emphasized in their relation to Christian efficiency.

OUR OWN FOR OUR OWN.

The beautiful Children's Day service will be going to our schools when you read this. It is the only official Service for use by Methodist Protestant Sunday schools, original front cover, the inspiring music, the pictures and facts about our Japan work, the choice recitations, digalogue, etc. make it the most necessary and helpful service for our schools.

All the supplies will be sent free of cost, and every school ought to hold the service this year. If any other service is bought by any of our schools the offering will be reduced that much, and the scholars will be deprived of information which our service alone contains.

Our fiscal year ends April 30. About the 24th of this month the board's check will arrive from Japan which pays this month's expenses.

We need fifteen hundred dollars to meet it. Please send me your assessment for foreign missions at the earliest possible date to help out.

Fred C. Klein, Cor. Sec.

316 N. Charles Street, Baltimore, Md.

—Leon McCulloch in a recent number of the Scientific American had an article on "The Chemistry of a Soldering Solution."

THE TEACHER WHO PREPARES.

One worker well says:

Nothing worth while comes without hard work, least of all that supremely, worth-while matter, the teaching of Christianity. The sooner the Sunday school teacher understands that, from the very heart, the better his teaching.

The preparation for teaching one lesson should begin as soon as the preceding lesson is taught. A seven-day spring board will give you a fine leap into your task—a "spontaneous" leap.

The preparation must deal with method as well as matter, process as well as facts. It is not enough —to continue our metaphor—to store water in a reservoir; we must lay the pipes right up to where the children live.

Some little surprise in your way of teaching, something "different" in that recitation, will do more to give spontaneity and freshness to it than haphazard, unprepared teaching ever could.

One of the best ways to prepare is to have a good live Teacher Training Class. The time to start is now. Write to our Board for particulars and for the book Training the Teacher, paper 35cts. and cloth 50cts. Send all orders to C. H. Hubble, Adrian, Michigan.

WHAT A SUNDAY SCHOOL DOES.

A lady who occasionally used the elevator in a building devoted to business office noticed that the walls of the little compartment were decorated with pictures. One day, when she chanced to be the only passenger, she spoke of them to the elevator boy.

"You like pictures, don't you?"

"Yes. You see I have to stay here so much of the time that I like to have something to look at," he explained.

He was not complaining of his place —it was the best he could have for the time—he had simply sought a way to lessen its monotony and give himself something pleasant to look at and think about. His car must move up and down all day with only the outlook of dark spaces and bare walls, but there was no reason why his eyes should not rest upon pictured mountains and ships at sea, or beautiful views of forest and lake. There is no need for a soul to be shut in that wills to be free. Our place may seem to be a narrow place, our daily work monotonous, but it is always possible to hang a beautiful picture of imagination and memory, to have thoughts that open wide windows over the earth and toward the sky.

WHY ARE YOU AN ENDEAVORER?

Is it just because others are? You can never be a Christian by imitation.

Is it merely from a sense of duty? That is well; but keep on until it is also a sense of privilege and joy.

Is it because you are swept in by the enthusiasm of the society? That is well; but enthusiasm is a castle in the air. Now build a solid foundation under it!

Is it because you merely promised some friend to join? Be doubly careful, then, in all your acts as a member.

Unless the minister is a shepherd of souls, unless his fellow workers and his Sabbath school teachers are shepherds of souls, they must fail, and continue to fail, and deserve to fail.—*British Weekly.*

"WHO TELLS HIM?"

One of the mysteries which puzzle the unconverted is, "How does the minister know all about me?"

Said one man who hid behind a bed curtain in a private house, while hearing, for the first time, King S. Hastings preach, "He told me everything I had done, public or private, for the last three months."

Of course he was in a rage with the neighbors about telling on him; but the fact was the preacher never was there before, and came in late after meeting had commenced; nevertheless the hidden sinner was searched out, and never found peace till he had turned to God and confessed his sins and his wanderings.

A heathen woman once said to a Christian Indian, named Esther, "I often go to your meetings and always hear something. One Sunday lately the minister exactly described the state of my heart. Indeed, I fully thought he would soon say, 'There sits a woman who is just what I have said.' Do tell me how the minister knows, and who it is that tells him?"

"'Oh, yes,' said Esther, 'I will tell you. The minister preaches the pure word of God and that word speaks to our hearts. If we are willing to listen to it, God works in our hearts by his Spirit, and shows us that it is spoken to us. Then we see and hear what is our real state; and every one thinks, "That is spoken to me!"'"

The word of God is no dead book, it is living and powerful; and is the voice of the living spirit of God, which reads the hearts and the lives of all men.

Let us thank God for a message that searches hearts, and let us pray that ministers who know all about their hearers, may be greatly multiplied.—H. L. Hastings.

"OTHERS"

When General Booth, of the Salvation Army, desired to send a telegram or cablegram to all the Army posts in the world, he was confronted by the fact of the cost of such an undertaking. He boiled his message down to a single word, but he was great enough to choose the biggest word in the entire dictionary. He selected "others." That was the message, and all of it; but it was sufficient to inspire every post to nobler service and at the same time express the desire of the heart of this great and good man as touching his fellow mortals in the struggle of life.

If we do not live for "others," it is seriously doubtful if we can live for Christ or ourselves as we should. Jesus's thought was most about those for whom he came; and when we take from the Gospels what the Saviour taught about our duty to our fellow men, we have but little left. His was a life devoted to those who were in hard lines, and a more complete understanding of the correct philosophy of his mission in the world. He went about doing good. He spent no time high up in the steeple, but nearly all of the time was he down on the ground among the common people. And how naturally did he go about it all! Here he opened the eyes of one who was blind; there he comforted some sorrowing ones by raising a dead loved one; yonder he feeds the thousands of hungry people; to-morrow he weeps over Jerusalem; the next day he cures some one of a troublesome disease. Just as it came, just as it happened. How natural, how commonplace it all seemed! And what he taught and did he would have his people teach and do, only, perhaps, in a spiritual way. But be that as it may, let us not forget that there are "others."—*Baltimore Methodist.*

HOME SENTIMENT

A London paper offered a prize for the best definition of home. Here are some of the answers sent in:

The golden setting in which the brightest jewel is "mother."

The world of strife shut out; a world of love shut in.

An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity.

Home is the blossom of which heaven is the fruit.

Home is the person's estate obtained without injustice, kept without disquietude; a place where time is spent without repentance, and which is ruled by justice, mercy and love.

A grand old mirror through which both sides of us are seen.

That source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

The best place for a married man after business hours.

Home is the coziest, kindliest, sweteest place in all the world, the scene of our purest earthly joys and deepest sorrows.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

The place where the great are sometimes small and the small are often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing the most precious of all jewels—domestic happiness.

Where you are treated best and grumble most.

Home is the central telegraph office of human love, into which run innumerable wires of affection; many of which, though extending thousands of miles, are never disconnected from the one great terminus.

The center of our affections, around which our heart's best wishes twine.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its care and annoyances.

A popular but paradoxical institution in which woman works in the absence of man and man rests in the presence of woman.

A working model of heaven, with real angels in the form of mothers and wives.

The place where all husbands should be at night.—*Presbyterian Banner.*

MR. BRYAN A BIBLE TEACHER

Whether the report that Secretary of State William Jennings Bryan is to take a Bible class in Washington be true or not, men from everywhere know that it will be in keeping with the Christian character and personal practice of our new cabinet premier to have him follow the illustrious example of a member of a preceding cabinet, the Honorable Elder John Wanamaker, who taught his great Bible class every Sunday during his administration of the affairs of the Post Office Department.

Mr. Bryan is an out-and-out Bible man. He reads it because he loves it and finds spiritual food in it. He writes of it because the has the missionary spirit and desires to give its message wide reach. He quotes it freely in public, and is so saturated with it that his vocabulary and syntax on the stump or rostrum are strikingly biblical in style.

The example of Mr. Bryan will be wholesome and inspiring. There are hundreds of busy Christian men with trained minds who should follow Mr. Bryan and teach the Bible to men of our Churches.—*Men at Work.*

THE SONG OF THE YEAR

The earth goes singing down the year,
And all the year sings back to her,
Strains such as music has by ear,
Or writ in song-bird character.
With many a windy chorister
Whose chant she cannot choose but hear,
The earth goes singing down the year,
And all the year sings back to her;
Then lest her music lack to best,
Winter writes in her musical full rest.

—*Grace Ellery Channing.*

A REPLY.

In last week's issue of the Herald I noticed an article headed, "Lower Criticism." They say the hit dog will always holler, so I am going to holler this time. I noticed in reading the piece that the Bro. was firing our uneducated preachers. Now I do not consider this as any encouragement to the class that hasn't had the advantage of an education. I believe the time will come when the old time religion will be rooted out of the church if possible, and another put in its place. I know of churches today that will not allow shouting in the church, and it is all because they are letting pride take the place of religion. Back in our fathers' young days people went to church to worship God, and to hear the Gospel of Jesus Christ, but from the way the Bro. talked he surely goes to church to criticise the preacher. We must always get what we go for, but God forbid that I should ever go to church for any such. My Bible tells me to preach the Gospel, but some think you must have your head full of theology and grammar and rhetoric and all of these things before he can preach, but that is not it every time. We need to be empty of self, and full of God, and then the results will come. Will God bless us for the flow of language we use? I say no. Now education is all right, but I am speaking of letting it have first and foremost place instead of the spirit of God. I have heard preachers preach and they would tell how much lumber a certain tree would make, and something about astronomy, and all these things. Now that is the kind that will ruin the church spirtually. I do not believe that God approves of so much pride in the church; so let us work at the spiritual side of life and not the outward show, and our church will move and sinners will be converted. The Bro. said that those that had no education may do good work for the Master. I say they not only may but are doing good work, and when they get to heaven their reward will be the same as the man's who went through three or four theological schools. Now this may sound plain, but the truth is the truth and will harm no one. Some one will say that we have greater advantages than our fathers' and that that we ought to be greater. I say we ought to improve educationally, but do not let education run the Old Time Religion out and take possession. We may advance along these lines, but there is only one religion. Now I am through, and what I have said, I have said, so let us hold before the people Christ and him crucified. Preach him up and theDevil down, and then men and women will cry out, "What must we do to be saved?" and then we will go in and possess the land that flows with milk and honey.

Fraternally,
A. D. Shelton.

OUR FOREIGN MISSIONARY WORK.

He Arrived Safely.

Rev. E. I. Obee and family reached Yokohama March 18th, 1913, to enter upon his second term of service. He is the denominational C. E. Union's Missionary, and every society should contribute to his support.

He went on the steamer with the Commission of the World's Sunday School Convention. Dr. C. E. Wilbur, editor of our Sunday school publications and publicity agent of the commission, Mr. H. J. Heinz and others made up the excellent company.

Rev. E. I. Obee reports all well, and that he found the Yokohama work in good condition under the capable managment of Rev. L. Layman and his good wife both of whom "have been working very hard during the past year. They deserve much credit." Extensive preparations were under way when he wrote, March 22nd, for special Easter servicees, as Dr. Wilbur was to address a union service of our three Yokohama churches. He also reported that the Sunday School Commission had been well received, and was making a fine impression.

They are Going Rapidly.

The Children's Day Services are winning high praise already for the beauty of the front cover, the fine, spirited music, have an edition of shaped notes this year —the striking pictures and informing facts of our work, the splendid recitations, etc.

Every school in the denomination ought to use this service, for no other can possibly take the place of our own in our schools, because our service alone deals with our foreign missionary enterprise.

A sample of the service, recitation sheet, order card and letters has been sent to every Sunday school superintendent whose name and address we have on file. If you did not get a sample, send me word.

Send me your order at once. All the supplies for your school will be sent free, and the offering is to be sent to our Board for its work in Japan.

Fred C. Klein, Cor. Sec.-Treas
316 N. Charles Street, Baltimore, Md.

—Mrs. Kate Kime has returned from Florida, much improved. She has bought a winter home in the suburms of Miami, and may be expected to be migratory.

IMPORTANT NOTICE

The floods which have swept over Ohio, have interfered somewhat with the work of the Treasurer of the Board of Home Missions. The town of West Lafayette was above the high water line, but all communication was cut off by the flood. We had no mail service at all for ten days, and even on this date, April 16, the service is very poor. A letter received yesterday bore the date of March 24th; one received this morning is dated March 25th. All remittances received have been acknowledged up to this date. Some letters containing money orders and checks have come with all the glue gone from the flaps and stamps off, and water soaked, but still legible. Some may not have reached me at all. If your receipt has not reached you, please write me at once. Your receipt may have miscarried, or your check may have been lost. We want to adjust these matters promptly and our ability to do so depends upon those who have sent remittances which have not been acknowledged from this office.

OUR THANKS

Are due to the many faithful pastors, superintendents, choristers and other Sunday school workers, who have helped us to make this Easter successful from the point of view of the Board of Home Missions. Many schools are reporting increased offerings for our work; more schools have held the service this year than for a number of years past, and we are expecting a larger total offering for our work.

THE MEDALS

The Gold Medal Contests will close May 1. No school can compete whose offering is not reported previous to that date. Medal No. 1 will be awarded to the school reporting the largest total offering; Medal No. 2, to the school reporting the largest offering per member present Easter Sunday.

WHAT NEXT?

The Assessment.—It will greatly facilitate the work of this Board if all the Assessments, and Easter Offerings are in the hands of the Treasurer by April 30. The fiscal year of the Board closes on that date, and the plans for next year's operation must conform to the funds in hand and in prospect. We have depended upon the prospects and have been disappointed in other years. Nothing gives the Board so much courage in planning for the new year as "Cash in Bank."

THE ANNUAL MEETING

Will be held soon after May 1st. All business to be considered by the Board at that meeting should be written, and forwarded to the Secretary at an early date.

FROM THE REPORT OF THE PRESIDENT OF

THE MARYLAND CONFERENCE

The following extract from the report of Rev. John S. Bowers, D. D., President of the Maryland Conference, is worthy of wider reading than the official reports of the conference will give.

"The Board of Home Missions:

"My knowledge of the financial affairs of this Board has led me to see the great importance of careful management and a firm insistance upon the payment of the obligations due the Board. Such negotiable paper has been discounted at the banks in order that the work may go on. I therefore call upon the charges of this conference who are debtors to the Board to give strict business-like attention to maturing obligations. I sometimes feel that we mistake the real purpose of this Board. It was instituted to project our church beyond our present boundaries, to enter new localities, encourage the erection of churches, and to foster those founded to the point of self-support. I do not feel that this conference can make any complaint in reference to the distribution of the funds of the Board. We give, but we must not expect to get all back, else the extension of the church will stop. It will be well therefore for us to remember that this Board cannot meet every request, however urgent. I must respectfully insist that the full amount of the assessment be met by the charges of this conference."

DOES THIS SURPRISE YOU?

The strip of territory fifty miles wide from Boston to Washington, D. C., is said to be the most densely populated region of similar size in the world. No section in France or China equals it. It is only approached by the territory between Liverpool and London, whose extent however is not so great. The Atlantic Coast is rapidly becoming almost continuous city for about five hundred miles, as it is one succession of harbors inviting commerce.

OR THIS?

"Today two million and more people labor seven days in the week on work that could be regulated on a six day basis, and the average church makes no particular effort to stop it. 'A triumphant church with a desecrated Sabbath is impossible.'"

OR THIS?

"The Home Mission Field in the city of Chicago is larger, in point of numbers, than that of Arizona, Alaska, Idaho, Montana, New Mexico, Nebraska, Oregon, Utah and Wyoming, all combined. One denomination alone gives half a million a year to mission work in Chicago. Twenty-nine ministers and forty-four lay workers are busy at thirty-seven mission centers.

"The evil in our cities is constantly held up to view—but the church of Christ is working day and night in them too."

THE APPROPRIATIONS

In May of each year, the Board of Home Missions makes its appropriations for the year, and notifies the proper official of the amount assigned for the support of the workers and extension of work in his territory. Appropriations once made by the Board have all the value of promissory notes. The offerings for the year may be insufficient to pay them, but the Board must make good its promises.

The Assessment.

Does not represent all that the conference or church should do in order that the work should be properly supported. It is only the minimum amount—the least sum that should be given in order that the Board may pay appropriations and avoid debt. That assessment is not a tax, and should not be taken as a measure of the giving ability of any conference or congregation. It is simply an endeavor to divide fairly among the members of the church an expense which is common to all. Many of our churches are giving free-will offerings much greater than the assessment calls for.

"Money is not the thing ultimately, or even actually aimed at. Money is not what really counts though it must be counted. Money signifies, that is, it is a sign. It is not the thing signified. There is mystery in money, money is life, put up in paper, condensed in coin, available anywhere, for anything, at any time. Therein lies the secret of its mystery and mischief. That is why it is so mighty as a means and so miserable as an end. That is why it is one of the best servants and the very worst masters. Money is the nearest, freest, readiest medium through which the kingdom can be extended. But money cannot be more than the medium. It is only the sign, never the substance of the gift.

Birmingham.

I desire to call attention again to the great loss which our mission in Birmingham, Ala., sustained on the morning of March 21. The terrible wind storm which swept over that city completely wrecked their beautiful new brick veneer church, which was just ready for the roof. The actual money loss will be some where from $1,000 to $2,000—not a large sum to a large and wealthy congregation, but very large sum to the hundred people in moderate circumstances which compose this church. Make this your special for Home Missions this month—send your check to the Treasurer of the Board, who will see that all sums are promptly forwarded to the treasurer of the Building Committee.

Money for these institutions which are under the direction of the Woman's Board of Home Missions should be sent to the treasurer of the Woman's Board Mrs. Fred Neer, Manchester, Ohio.

Charles H. Beck, Secretary-Treasurer.

An Old Bible.

A Bible published in England in 1321 is in possession of W. H. Walker of Spencer. The book has been in the Walker family for nearly 600 years, and was brought to America more than 100 years ago by John Walker, grandfather of W. H. Walker. The book is well preserved, is clearly legible. It is prized very highly. So far as is known this is the oldest Bible in North Carolina.

—Sixty-four years as a Bible teacher is a most unusual and honorable record of service. It is held by Mrs. Caroline Gallup, of Victor, N. Y. When Mrs. Gallup, who is now 87, was 80 years old, her friends rallied together to do honor to their friend, and celebrated with her not only her birthday and the completion of sixty four years service as a teacher of the Presbyterian Sunday school, but also the thirtieth anniversary of the organization of the Woman's Missionary Society, of which she is a member. On this occasion Mrs. Gallup's friends presented her with a silver loving cup. The great love that all hold for her is seen in this tribute of one of her friends. She is now 87 years of age, but time has dealt most kindly with her, and a life spent in loving deeds of charity has left only the impoint of gracious soul within.—Zion's Herald.

—We noted the following Methodist Protestants in attendance at the Sunday school convention, and no doubt there were others besides our Greensboro people:

Revs. E. G. Lowdermilk, T. A. Williams, D. A. Highfill, J. W. Self, Robt. Troxler, A. O. Lindley, S. M. Needham, T. E. Davis, W. D. Reed; J. A. Thompson; Mrs. J. C. Beam and Miss Hull of Bess Chapel: Ferree Ross, and wife and Miss Essie Ross of Asheboro; J. C. Allred of Giles Chapel; M. F. Vuncanon of Star; Bros. Hines and Baity from near Winston; Bro. Connell of Thomasville.

—Bro. A. D. Shelton made his first call in our office yesterday. He also attended part of the S. S. Convention.

—Bro. Ashburn was called to Brown Summit to conduct the funeral of R. L. Chilcutt on Sunday. He stopped in Greensboro a day at the S. S. Convention on his way home. He is looking well.

—Mrs. Cecil remains at Hillsboro, to be with her brother, Mr. Will Davies, who is quite ill.

SIGNING A NOTE.

One noon while Jason Edwards was sitting on the porch of his prosperous farm home, resting before returning to the fields, a shining top buggy drawn by a longlegged bay drew into the side yard and a brisk young man descended. He presented the card of the National Silo Co., and solicited an order. Mr. Edwards needed a silo and signed an order for one, to be erected later. He read the order carefully and noted its contents. It certainly read as an order for a silo, for the erection of which, if completed within sixty days after date, he was to pay $100.00.

No silo appeared, nor could Mr. Edwards locate the company, but he saw nothing to worry about until, sixty days later, a near-by bank presented to him for payment a note for $100.00 in regular form and bearing his signature. He protested that he had signed no such note, yet acknowledged that it was his signature. Examination showed that it was one end of the silo order he had signed. It had been so worded and arranged that one end might be cut off leaving a promissory note in regular form. The bank insisted that it had paid full price for a regular note and as it was a "negotiable instrument" it was protected as a bona fide holder. Edwards sought advice and being told that he would have to pay the note did so.

Proper advice by a competent attorney would probably have saved Edwards $100 since few states will support such a note, signed under such circumstances. True, if one is induced to sign a negotiable promissory note through fraud and that note is sold in ordinary course to a bank or individual, the purchaser accepting it in perfect honesty and good faith, paying full value for an apparently regular instrument that is not yet due, the quality of negotiability is such that the purchaser will have better rights than the rogue who transferred it. Indeed, under such circumstances, the signer would have to pay the note. But rightly viewed, the case of Jason Edwards is not such a case. He was not induced by fraud to sign a note, because he did not sign a note. What he signed was an order. Having never signed a note but something entirely different which was changed into a note, he is no more liable than if his signature was forged to a regular note. Yet it is not strange that many laymen have confused this rule and suffered needlessly when some of our courts have made the mistake.

The other side of the picture is the fraud practiced on Allen McGoorty and his wife. Again a buggy come down the road, but it was driven wildly by an attractive young man, and to his arm clung a young woman. They paused at the hospitable-looking house for refuge and told of eloping from a cruel father. Now, all the world loves a lover, and the McGoortys were all assistance. Opportunely, quite by accident, of course, a clerical-looking gentleman appeared from the other direction. Yes, he would marry them, and did—at least, he went through a ceremony. Of course, the bride wept, so did Mrs. McGoorty, and Mr. McGoorty blew his nose and found his eyes a bit dim. In the confusion the "Reverend" remarked that the witnesses must sign the certificate and pushed a paper toward them which they readily signed.

Three months later a bank produced the "marriage certificate" for payment. It was a regularly drawn note for $500.00. McGoorty had to pay it, as he was legally liable. He had committed the fault of failing to read what he signed. In his case he actually signed a note. Of course, neither the "Reverend" nor his confederates could have collected from the McGoortys, but they had negotiated the note at the bank, which, having nothing to arouse its suspicions and knowing McGoorty's signature, purchased it for full value, whereupon the "Reverend" and his friends moved on to try their scheme in virgin soil, taking care to be well away when the note fell due. Where one of two innocent persons must suffer the law takes the view that the one who by his carelessness made the fraud possible must foot the bill.

A similar result followed in the case of Clarence Tucker, who purchased and accepted a barrel of medicated calf meal, giving his note for $10 therefor. The bottom two-thirds of the barrel proved filled with sawdust, but by that time the bank had purchased the note and the agent had vanished. Tucker was legally bound to pay the note. The vendor of the meal could not have recovered the sum, but again the quality of negotiability protected the innocent purchaser, and the man who signed the note had to pay it. He had signed a note, and it having come into the hands of an innocent third party in due course of business, his liability was settled.

So when you sign a prommissory note, drawn in the familiar form—sixty days after date, for value received, I promise to pay to the order of John Doe, the sum of One Hundred Dollars with interest at six per cent per annum—remember that it is negotiable and so is a great deal like money in that it may be freely passed from hand to hand by simple indorsement on the back, and the man who comes by it honestly has full rights against the person who signs it.

In order to possess this quality of negotiability—to be able to pass from one to an other by simple indorsement, giving to the person receiving it these superior rights—a note must conform to certain legal requirements. These are stated in the Negotiable Instruments Law, a uniform act which has been adopted in similar form by practically all of the states. In general the note must be in writing and signed by the maker. Writing in its legal sense includes printing, litographs, etc.; and the signature may be an abbreviation or a "mark." Further, to be negotiable it must contain an unconditional promise to pay a certain sum in money, There must be no "if" about the promise to pay. Also it must be to pay money and not potatoes or nails. If you are having the house shingled and want to prevent the negotiating of a note you may give so that no one may secure from it better rights than the carpenter to whom you give it, you may do so by stating in the note that you promise to pay upon condition that the barn is shingled in accordance with the agreement.

To be negotiable a note must be payable on demand, or at a fixed or determinable future time. Naming a future date for payment, of course, fixes the time. So, too, it is regarded as a fixed time if payment is to be made at the happening of an event that is certain to occur. Sixty days from date is a determinable future time. Further, it must be payable to order or to bearer, these words of negotiability being necessary that the instrument may possess that quality. So notes are written "pay to the order of John Smith" and not just "pay to John Smith."

A note lacking the above requirements of negotiability may still be a good contract enforceable between the original parties according to the terms. But if the note be not negotiable and the man who made it has been swindled, he may make this defense against the person to whom he gave it.

A person who intends to bind himself by the note signs simply his own name. But mistakes are made by agents who do not intend to bind themselves, personally, but only their principals. Do not sign "John Jones, Agent for Samuel Smith," for that will make John Jones personally liable; but sign "Samuel Smith, by John Jones, Agent." A somewhat different

rule prevails in the case of public officers for one acting in a public capacity may sign his own name as officer and bind his principals and not himself.

The notes of corporations and partnerships are signed by an officer or agent of the corporation or member of the partnership in the name of the company. A representative or partner who is held out to the world as having authority to sign notes, may bind the company even though he may have exceeded his authority. So if you are a partner, be cautious of the public authority that is given, really or apparently, to a partner whom you do not trust absolutely.

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THE ENDLESS CHAIN

The ship had just arrived from Glasgow, and a number of emigrants had come ashore to the arms of their waiting friends. One woman stood apart from the crowd; she carried a year-old child in her arms, and an eight-year-old boy held fast to her skirt. Apparently she, too, had expected some one, but no one had come to meet her. It was in the early days of America, and traveling was not the simple matter it is now. Leaving her baggage to be called for, the woman, still carrying the child, started to walk to the place, twenty miles inland, where she knew her husband had built a home for her.

Before long a stranger overtook her. He was going to the same place to which the woman was bound, and he pleasantly but firmly insisted on carrying the child, who was a heavy load for the young mother. All the twenty miles he carried the child. It was a great treat, he said, to have the little one in his arms. At the town they parted, never to meet on earth again.

In after life, the little eight-year-old boy who trudged along that day at his mother's side became a clergyman, known to thousands for his numberless good deeds. "Never," he once remarked, "have I seen a mother in distress that I have not felt myself in honor bound to help her, because of what that stranger did that day. That one act of his has been the direct cause of hundreds of helpful things that I have loved to do for other mothers."

So it is that kindness spreads and grows. That one act of friendliness has multiplied itself a hundredfold. It has increased as the snowballs that boys roll upon soft snow increase. Long after the stranger had forgotten his act, long after he had been laid away to rest, his deed lives and grows, and sweetens and blesses the lives of men. Only God knows how much it will count finally for good.—*Youth's Companion.*

Missionary Meeting in Asheboro.

The women in the Methodist Protestant church in North Carolina were well represented at the annual meeting of the Home and Foreign Missionary Societies in the State, last week in Asheboro from 8-11. There were about 30 delegates present representing the different churches and auxiliaries. A great deal of interest was manifested in the different phases of work which is being done throughout the State. In the Foreign work, reports were made that the different societies are studying missions more than ever, that they are using various plans outlined by the Society and that $1500 had been raised in the state as her part toward furthering the work in the foreign field. Much interest was shown in the mission both in China and Japan where the women of the church are working. Since the work began in Japan in 1879 great good has been accomplished. There are now six missionaries in Japan (two at home on furloughs), two families in Kalgan China, ten Bible women and ninety eight native teachers working under the auspices of the mission's Board of Foreign Missions. The following officers were elected for the North Carolina Branch W. F. M. S.:

Pres. Mrs. J. F. McCulloch, Greensboro; 1st V. Pres. Mrs. A. G. Dixon, High Point; 2nd V. Pres. Mrs. J. Norman Wills, Greensboro. Cor. Sec., Miss Harris Glascock, Greensboro; Rec. Sec., Miss Etta Auman, Denton; Treas., Miss Velna McCulloch, Greensboro; Auditor, Mrs. H. A. Garrett, Greensboro.

Following the meeting of the Foreign Missionary Society came the annual meeting of the Home Missionary Society. Several churches that had been doing active work for the Children's Home which was started under the auspices of this organization were present as well as representatives from the different Societies. Inasmuch as the Society in North Carolina has special work in the State there is a great deal of interest and enthusiasm in the work. Plans were made by the different committees to aid in caring for the work. Recommendations were made for the women to use their influence in having plans carried out that were adopted by the M. P. Conference, that societies or churches assume the support of a child which is sixty dollars, that articles appear from time to time in Herald that may be of interest concerning the Home and Home Mission problems generally. Great emphasis was laid on forming organizations throughout the state, particularly among children and young people. The work at Denton was reported by Miss Etta Auman, matron of the Home. There are only eight children at the Home now, the larger ones being away where they may have some work to do during the summer. The Annual Conference has stood by the work and gratitude was expressed for this. The people generally are interested in it and it promises to be successful. The new building at High Point will perhaps not be ready for occupancy before July 1st but it is a magnificent building, one upon which the entire church may look with pride.

The following officers were elected;

Pres. Mrs. Wm. C. Hammer, Asheboro; V. Pres. Mrs E. B. Siler, Siler City; Rec. Sec., Mrs. A. G. Dixon, High Point; Cor Sec., Miss Pearl McCulloch, Greensboro; Treasurer, Miss Etta Auman, Denton.

Lady managers:

Miss H. Frances Sutton, Greensboro, Miss Esther Ross, Asheboro, Miss Lucy Masten, Winston, Miss Ila Stafford, Burlington, Lucilla Hardin, Pleasant Garden, Mrs. R. W. Lindley, Snow Camp, Miss May Bain, Greensboro.

The newly elected officers and all of the workers urge that every Methodist Protestant co-operate in the work which they are endeavoring to do, realizing that a great responsibility is resting upon them.

Place of meeting next year was left in hands of Exec. Com., of each organization. The people of Asheboro felt honored at having these meetings and the various churches were represented by women who told of the work their respective churches were doing which proved most interesting and helpful.

Reporter.

In Case of Failure.

A commercial traveler at a railway station in one of our Southern towns included in his order for breakfast two boiled eggs. The old darkey who served him brought him three.

"Uncle," said the traveling man, "why in the world did you bring me three boiled eggs? I only ordered two."

"Yes, sir," said the old darkey, bowing and smiling, "I know you did order two, sir, but I brought three because I just naturally felt dat one of dem might fail you, sir."—Topeka Capital.

No Wonder

Nerve Specialist: "My dear sir, I can't understand your case at all. Here you were practically cured a few days ago, and now your nerves are in frightful shape again. Have you had a sudden shock of some kind?"

Patient: "I received your bill yesterday."

PRESIDENT'S APPOINTMENTS.

Richland .....April 25 to 26
Why Not .....April 27 to 29
Flat Rock Ct. ..... May 3 to 4
Stanley Ct. ..... May 9 to 10
Rockingham. ..... May 11, 12.
Monroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte. ..... May 19

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

FROM OUR PASTORS

Buncombe Circuit

Our second quarterly meeting will convene at Mt. Valley on Saturday before the second Sunday in May. Preaching at 11 A. M., business session at 1:30 P. M. All invited, especially the official members.

Our special meeting will begin at Democrat second Sunday in May at 11 A. M., with Rev. W. A. Lamar as pulpit help.

April 15. L. H. H.

Randleman Ct.

Our second quarterly conference will met at Worthville on Saturday before the first Sunday in May, at 5 o'clock P. M.

J. B. O'Briant.

April 21, 1913.

Mt. Hermon Circuit.

Two services at each church during the month of May. Friendship first Sunday. Subject for morning service: The way we look at things. Subject for afternoon: Is it right to use tobacco? Cedar Cliff, 2nd Sunday. Subject for morning service.—Church Loyalty. Afternoon—Superstition. Mt. Hermon, 3rd Sunday. Morning subject—A talk to and about children, after which a Cradle Roll will be organized by Mrs. George L. Curry of Graham. Subject afternoon: Before and after the Fall. Bellmont, 4th Sunday. Morning, Subject: The General resurrection. Afternoon subject: Homemade Scripture.

Come, bring your dinners, your children, your neighbors, your friends, and let's have a good day.

E. G. Lowdermilk, Pastor.

THE POSTAL CARD.

W. F. Kennett, Editor.

Once More.

Once more we wish to call the attention of the churches of Flat Rock circuit to the appointments of president Cecil which are as follows: Bethel, Saturday May 3rd, 11 A. M., with quarterly conference to follow after dinner on the ground. Sunday, the 4th, 11 A. M. Flat Rock, 4 P. M. Palestine and 7:45 P. M. Gideon's Grove. Every official member should attend the quarterly conference.

A Funeral.

The funeral of Mrs. Daniel Carr Thomas was held in Goshen M. E. church at Stokesdale on April 14th in the presence of a large congregation and was conducted by the writer. Mrs. Thomas was the mother of Bro. Walter Thomas, one of our Flat Rock young men. The following statement was handed to me by him:

Mrs. Mary Ann Thomas was born Feb. 2nd, 1849. Died April 13, 1913. Age 64 years 2 months and 11 days.

She held her church membership at old Shoemaker's church near Gibsonville.

No one ever had a better mother or a more faithful wife.

She was not seen to display anger nor heard to utter wicked words.

She was the greatest of home lovers and spent nearly all of her time in her home.

Her motto. "Works and not words."

La Grange.

Dear Herald:

The home of Mr. and Mrs. Noah Creech of our town was made sad Saturday by the death of their little daughter Sarah. She was a beautiful and bright child and being the only girl in the home will be missed very much. The body was buried in Fairview cemetery Sunday afternoon. The writer conducted the burial service. A large number of relatives and friends attended the service at the grave and the resting place of the little girl was covered with very beautiful flowers. Mrs. Creech is a loyal member of our church in La Grange.

Our town was shocked some time ago when Mr. J. S. Wooten of our church here was undergoing a very serious attack of sickness. Very few thought he could recover, but we are all glad that he is improving.

Mrs Ada Wooten Carter of our church here has returned from a trip to Washington and New York. She reports a pleasant trip.

We had preaching yesterday morning and evening in our town. We are very much delighted that Dr. Swain is to make a trip through our section and will stop and preach for us in La Grange Tuesday night, the 29th, and at Hickory Grove Wednesday night following. He has relatives and many friends here, and we rejoice when we have the opportunity to hear him. J. H. Abernethy.

April 21, 1913.

Alamance Circuit.

The second quarterly conference will meet at Flint Ridge, on Sat. before the first Sunday in May. Official members are requested to be present.

W. M. Pike.

Haw River Circuit.

The second quarterly conference will be held at Midway on Saturday, April 26th. There will be preaching at 11 o'clock, dinner at the church. We want all the official members and as many others as can to be there. Matters of interest to all of the circuit will be before the conference. W. D. Fogleman.

Reidsville, N. C., April 22, 1913.

Haw River Circuit.

We are now comfortably homed in the parsonage at Reidsville, and have about gotten a hold on my work, and hope by the blessing of our Father to do some good before the year is out.

We have been received kindly by Haw River circuit, all we could ask for. While we have not received a pounding like we sometimes read about, yet we have been receiving donations of such things as are useful to the pastor and his family. We have been remembered by Mrs. Kernodle, Mrs. J. M. Jones, Mrs. J. T. Richardson, Mrs. A. L. Moore, Mrs. R. A. Hopkins, Mrs. Maxwell, Mrs. John Dixon, and Mr. L. W. Cobb. I also have to thank some one, unknown to me, for a load of wood. We appreciate these acts of kindness and pray God to make us helpful to these good people. We hope to write more about Haw River circuit later.

W. D. Fogleman.

—The State S. S. Convention opened on Tuesday night with a great meeting. The addresses that night were principally on the greatness and importance of the Sunday school work. All the political parties of our country—Democrat, Republican, Progressive, Socialist combined—would not equal the number of people engaged in Sunday school work. Seventeen thousand Sunday school conventions are held each year, an average of one for about every half hour. Mrs. Mary Foster Bryner, who writes helps for the primary teacher printed in the Sunday School Times, was one of the speakers, introduced by Mr. N. B. Broughton as "one of the greatest women in the world." Judge Pritchard presided. Pres. Harper of Elon College made announcements as chairman of executive committee. Mr. Tullar led a large choir. Mr. Meredith sang a solo. Dr. McElfresh is among the speakers for Wednesday.

FROM LOCAL REPORTERS

Hebron, Lincoln Ct.

Bro. Waldrop gave us a very interesting sermon first Sunday, also stirred the Sunday school up considera.ly. We organized with 28; collection $1.20. On last Sunday we had 35; contribution, 63cts. We elected officers as follows: D. F. Boyles, Supt.; R. L. Boyles, assistant; Philip Carpenter, Charley Houser, Miss Etta Willis, teachers. Lester Boyles, secretary, Walter Boyles organist. I feel very much encouraged. We had Bro. Monroe Williams and wife worship with us last Sunday. Mr. Williams has lately gone into the mercantile business near here. We were glad to have them. Pray that our Sunday school may do a great good, for there is much to do in the church and out if we get all done that needs be done.

Mrs. Lee Boyles, Reporter.

April 15, 1913.

Hebron, Mebane Circuit.

We reorganized S. S. the first Sunday in April; the following were elected as officers: L. H. McAdams, Supt.; J. B. F. Jobe, Asst. Supt.; A. K. McAdams, Sect.; J. G. Jobe, Asst. Sect.; Lelia McAdams, organist; Mrs. F. W. Nelson, Asst. Teachers: J. B. Jobe, J. F. McAdams, Mrs. J. A. Nicholson, Mrs, F. W. Nelson. There are about 60 on roll. We hope to have more as spring opens.

Yesterday at 11 o'clock Mr. Swain preached a very interesting and helpful sermon to a very large and attentive congregation. We were glad to have Mrs. Swain worship with us, also glad to have Mr. and Mrs. H. C. Nicholson and little daughter Edna from Mebane.

We are glad to note that the sick in our community are getting along nicely.

Miss Lula Sykes who has been teaching at Norlina is at home for the summer. We are glad to have her back in S. S.

Our next preaching day, which will be the first Sun. in May, the Lord's Supper will be administered. We hope to have a large congregation.

I close with best wishes to the Herald and its many readers.

L. M.

April 21, 1913.

Roee Hill, Monroe Ct.

Our pastor filled his regular appointment Sunday morning. The congregation was quite large owing to the circumstances, there being no service at other churches in town. He preached a very forceful sermon, taking his text from "The rich man and Lazarus." Sunday night Rev. J. W. Quick preached a very interesting sermon from the same text. We feel sure that both services did good as there was one conversion Sunday morning and one addition to the church Sunday night.

Our Sunday school continues to increase as the spring opens.

We have prayer meeting every Sunday morning when there is no preaching service.

Our president will be with us on the night of May the 14th.

Success to the Herald.

Ruth Chavis.

April 21, 1913.

Asheville.

The little colony of Methodist Protestant recuperators is composed of Brother R. H. Brooks and family of Greensboro Bro. J. W. Neville and Mrs. Arthur Hull of Halifax circuit, and Miss Katie Boblitt of Granville circuit.

Col. S. V. Pickens is about the jolliest man in the land. On Feb. 23 one year ago, he was taken quite ill. He delights his callers with his hearty laughs. He is keenly interested in all the events of the day and all the departments of the church. His wife has for years been, perhaps, the most active worker in the missionary and Ladies' Aid Societies of the M. E. church in Hendersonville, and she has been a good S. S. teacher. Yet she is still a member of our church in Jupiter. It is to be hoped that Col. Pickens will soon be entirely well again and that this hospitable pair may long be spared to the comfort of their friends.

Our pastor, Bro. Bates, has been indisposed for a week on account of an operation on his nose.

Friendship, Mt Hermon Ct.

Our Sunday school that has been comparatively dead all winter we hope will begin to take on new life as everything else seems to be doing now. Owing to the disadvantage our Sunday school has had for some time, it has done well to keep going at all, especially during the winter months. If it had not been for the persistent efforts of a few, it would have gone into winter quarters. The lack of progress in our S. S. is due to a great many things, but first among these is the need of a church. We have been without a church for over a year and from the progress of our new one it will be another year before we can have a place for our S. S. that will seem like home.

We were glad to have our president with us on the third of April, and very fortunate to have him at our first quarterly conference.

There will be two services at Friendship the first Sunday in May.

We are sorry that Mrs. Lowdermilk continues ill. Hope she will soon be able to be out again.

Reporter.

Concord.

Our S. S. is ding nicely; there were 139 present yesterday, tho' there is a great deal of measles. The measles has been raging in our community and that is keeping some of the children out of S. S.

We are sorry to say that Sister Vincie L. Lowder was taken sick last Wednesday eve with appendicitis and was taken to Charlotte for operation. Her three sons went with her, Masters Lineberry, Chester and Vander. We ask the good people to pray for this good woman that she may be spared to get back home to her children as she left a unmber of them at home and some of them sick.

Mr. Sam McCommons and Mr. Pearl Scarboro from Rutherford College are at home on summer vacation. We are glad to have these young men back with us.

Mr. and Mrs. Johnson of Thomasville were the guests of Bro. and Sister Suits Saturday and Sunday. We were glad to have these good people worship with us.

Our revival meeting commenced yesterday with a real good congregation, both morning and night services. We are praying for a great revival and I feel that the Lord is going to answer our prayer. We know that if there is any thing in real good preaching, Bro. Suits surely will do his part. Pray for us, dear readers, that we may all do what the Lord would have us do. We know there are souls here to be saved and O may the Lord help them to see where they stand!

Lottie Brown, Reporter.

Shiloh, Yadkin College Ct.

Since my last report, our hearts have been saddened by the death of little Margie Lillian, the only daughter of Mr. and Mrs. H. Luther Leonard. She was born June 10th, 1911, departed this life Apr. 18th, 1913. Little Lillian was the flower of the home, she only budded on earth to bloom in heaven. She will be greatly missed in the S. S. and by all who knew her, for she was loved by all.

It is hard to do without our children, and we cannot undertsand why God called her away. Earth is made sadder and heaven is made brighter by her departure. May the bereaved parents be strengthened and have a stronger determination to

Continued on page 12.

A WISE OLD GOOSE.

Mr. Jackson Wall of Fosyth County, has an old white goose that is 34 years old. He acts like he wants to feel at home as "one of the family" and is very singular about many things.

He seems to look up to Mr. Wall as being the ruler of the place, and he tries hard to please the "boss." He is so very eager to keep the company of Mr. Wall and follow him around, he is often hard to drive back when he tries to follow Mr. Wall to church, or some other trip. Several times when he persisted in following, and got a mile or so from home, by being hissed at and urged to go back, he took strange fright and flight, and several times got lost and had trouble about finding the way home.

He enjoys his home, but there has trouble come to him right often, even while feeling quite at home. He must "eat to live" and loves grass and "green truck," and in "grazing" around he has found the way to the bean patch, and then the trouble; because he would find a tender thing that he was exceedingly fond of, and he, "goose like," devoured the young beans, and caused trouble to the matron's side of the house.

Such causes brought on serious trouble, and then Mr. Goose had to go to jail. "Everybody has their weak points," (as we hear said,) and this jail trouble seemed to hit his weakest tender place, because he was always cowed when he had to go to jail, and so much so that he continued and continues cowed for several days, even after being set free. While confined he could, or would, not eat, or ate but little while up in "jail"' and even for quite a while after being released. He was, and is, glad for friends even amongst the neighbors. An aged prominent man who lives near, and being a very kind man, has many kind words for people and things. Soon this sagacious fowl took so kindly to the words and friendly acts of Mr. S. that he even, as it seemed, tried to become "gallant," and when Mr. S. would come over and speak to him he would bow and act kindly as if talking, and would put his sleak white head up against the face of the aged man, same as to say, "you are my friend; we are true and tried friends and near neighbors." However, there has been rather serious trouble for some of the little folks.

Perhaps Mr. Goose, after all the honors of "talking with men," knows that he is no taller than the little folks, and possibly he has a little cause for jealousy hid back in side of his breast, because he has numbers of times, "pinched" the little folks—same as to say, "I want the good things here at 'our house' and don't want to be cut out by any of you," and this he would snap and pinch. And Mr. Goose is an unusually sagacious fowl, and wants to take care of the "personal property." He loves to follow Mr. Wall all about at work, and is so interested in taking good care of "our things," (as he may think) that if Mr. Wall happens to leave his coat lying around out, the good attendant will gard the 'stuff'—and is good and 'trusty.' While he is out watching Mr. Wall work he wants things to go on well, and don't want any trouble to come in the way—don't want any thing to happen suspicious. When Mr. Wall happens to lie down in the shade, and close his eyes and get still his "attendant" will get seemingly very uneasy, and act as though he was afraid that Mr. Wall would not wake up—but had died. Mr. Goose has his place under the buggy shed for "lodging," and can't crow like the rooster, but at the early getting up time he goes to the house and is always ready to bid "good morning" to the man he "delights to honor," and then wants to stay around in the "company."

W. F. Grabbs.

SPRINGTIME CONSERVATISM

Be conservative about spring. Don't let the small boys and girls get too optimistic, either, about these warm days. Shoes and stockings will not hurt them for a few weeks longer. The ground has not gotten thoroughly warmed yet. There is still too good a chance to catch that last spring cold if we let all the fires go out, change from heavy to light under wear, lay off our vests, or cast aside the shoes and stockings all at once. Better do these things gradually, one at a time, instead of all at once the first warm day.

It is rather strange how otherise sensible men and women will go from a hot, dry-baked air indoors to the other extreme outdoors these days, and then refer to the resulting cold or pneumonia as a "mysterious dispensation of Providence." Their own conduct ordinarily is the only mysterious thing about it.

BUILDING BAD HABITS

What would you think of a ship-builder who put rotten timbers into the hull of his vessel, but excused himself by saying that later on, when the cabins were being built, he would use sound wood? Is it any more absurd, though, than for a boy or girl to build bad habits and evil thoughts into the early foundation years of their lives and expect to make it up by "being good when they grow up"?—*Comrade.*

BE A FRIEND TO MAN

Let me live in my house by the side of the road,
Where the race of men go by;
They are good, they are bad, they are weak, they are strong,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man.

—Sam Walter Foss.

GOD'S GIFT OF REST

The wisest teachers have always known that rest is not achieved, but acepted. It is not to be purchased; it is a gift. The very stones by the roadside are waiting to teach us this, and all waters sing as they flow.

For the stones have come to rest because an ample and patient support secures for their mass a stable equilibrium; and the waters will know no rest till, spread upon the floor of the sea, they accept rest as a gift from its mystic depths. The physicist has his precise way of stating all this. He has much to tell about the center of gravity and the plane of support. But he is only saying, after all, that in the world of mass and force nothing rests until it surrenders itself to the strong, the patient and the ample; and all restless motion and trembling insecurity is simply the search for such support.

Life has no other law. The doctors tell us that for the bruised, the strained, the overwrought, healing begins with relaxation. They are working with a new sense of deep-based physical re-enforcement vital tides, sustaining forces, to which the weary and the wounded may trust themselves, kind and elemental powers which offer health and healing as a gift and ask only that we shall yield to their beneficence.

Prophets and poets carry all this to its clear, appointed ends, and religion lends to it all its power and interpretation in the realm of the spirit. "In returning and rest shall ye be saved," says Isaiah; and Dante answers him, "His will is our peace." "Underneath are the everlasting arms," says the Deuteronomist; and Augustine cries, "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." To this the experience of all the saints bears testimony. Until we have discovered the deep, underlying fact that God alone in the true peace and refreshment of His

children's heart, we are doomed to an unsettling restlessness.

These things are all of a piece. For us who just now are eager about our vacations, who seek rest and pursue it, who come and go in our various degrees, near and far, they have a message we ought to heed. The secret of rest is in a healed spirit, and spiritual rest is rooted in trust and surrender. Real rest works from the inside out. If God does not find us we shall not find rest. The vacation which does not issue in deeper spiritual adjustments is no vacation at all.—*Congregationalist.*

In Loving Memory.

Mr. Henry Miller, an old and respected citizen who had reached the age of about eighty-four years, died at his home in Tabernacle Township, April 1st, 1913. Mr. Miller was sick about four weeks. He was a very strongly constituted man, but the grim reaper of death which spares none has taken him from among us. He called his family and neighbors around his bed and told them that he was just passing away into another world, and that it was a beautiful world. He said he wanted to make a special request that we are all serve the Lord and meet him in Heaven where we would all praise "God" together. Mr. Miller leaves a wife and eight living children, two having passed to the beyond before him. He said that he could not come back to them but they could come to him. Oh, is not that a most beautiful thought? His friends and neighbors feel deeply their loss, but expect to keep their promise and meet him in heaven. He was a most devoted husband and affectionate father, always kind and loving. By his friends and neighbors he was held in the highest estimation and retained their esteem until the day of his death, and may we all remember that he is now gone to join the church triumphant and now at the beautiful gate he is waiting with his loved ones gone before and watching for you and for me. His funeral services were conducted the following day by Rev. Mr. Bell in the presence of a large congregation, after which his remains were too laid to rest in the cemetery at Pierce's Chapel to await the resurrection morn. We extend our deepest sympathy to the bereaved ones. May we all be faithful to God's word and be ready to meet him in the sweet by and by.

Dearest father, thou hast left us,
And our loss we deeply feel,
But 'tis God that hath bereft us;
He can all our sorrows heal.
Yet again we hope to meet thee,
When the day of life is fled
And in heaven with joy to greet thee,
Where no farewell tears are shed.

A Friend.

James Austin, infant son of Bro. and sister Garfield Beck, passed away March 29th after a few days' illness. All was done for it that skilled physicians and loving hands could do. But the Lord saw best to take it. May the Lord comfort the broken hearted father and mother in their sad and lonely hours.

Mrs. T. A. Williams.

Thomasville, N. C.

AN INCIDENT IN MY LIFE

One summer evening, more than ten years ago, at a protracted meeting at our church, I noticed in the congregation a sad-faced boy seemingly about seventeen years old. Conviction was visible in every line of his face, and deep down in my heart I felt an urgent call to go and speak to him about his soul. The call to me was so urgent that I felt that if I did not go I would lose the joy of my own salvation. I left my place in the choir, and at once went across the church to where he stood and asked him to come to the altar. He almost shuddered, but said: "Not tonight." I had delivered my message, and I went back to my place in the choir feeling the peace of God in my own heart, leaving results to God. The meeting closed and I saw no more of Henry (which was his name). Two years after this time we had a meeting again at our church, when he went to the altar and was soundly converted. He grasped my hand when the congregation had been dismissed and exclaimed: "God bless you, Sister Campbell! You remember two years ago when you came to me out there in the congregation? I would not go; but I went home and prayed that night, and I have been praying ever since."

Soon after the meeting closed he started out into the world to make his own living and found honorable employment in Nashville, Tenn. The next I heard of him he was away, in St. Louis, Mo., and I lost sight of him altogether. But one beautiful summer morning religious services were being held in a little schoolhouse several miles away from my home, and I attended. A genteelly dressed young man came into the building and took a seat directly in the rear of mine. At the close of the service there was a mutual, glad recognition. This stalwart man was the same Henry that I had admonished to be a Christian years ago. After greetings, the next thing I asked him was if he was still a Christian, and with a glad smile he answered in the affirmative. He went back to St. Louis soon after this (for he was only in Kentucky on a visit). The last I heard of him he had married and was a prosperous business man in St. Louis.—*(Miss) Alice G. Campbell, R. F. D. No. 3, Adairville, Ky.*

ENCOURAGEMENT ENOUGH

There are Christian people who become very easily discouraged. Their temperament is such that very small matters cause them to lose heart, and they at once fall down into the slough of despair. Such ones are all the while longing for encouraging words from others. But if one will reflect a moment and consider the fact that God has promised to be with those who abidingly trust in Him, they may see that there is enough encouragement in this one thing. All through Bible history God gave assurance to believing ones that He would surely be with them. This one pledge has in it an abundance of large meaning. What more could the saints of old ask than such a pledge and promise? The direct presence of the allwise and almighty God, giving ample support to the believers in all conditions and all circumstances, was encouragement enough. It is so now. Why should any Christian indulge in fears and undue anxieties? Why need one regard his good work as a failure, while God keeps close companionship with him, supplying him with necessary wisdom, and putting His own power at that one's disposal? Why should one bemoan the lack of human encouragement, when he has the greatest source of encouragement in the great God? What maters it if we do not see considerable results from our efforts to do good? It is an evil habit to be always looking for fruits of our labors, being discouraged if we do not see any, or encouraged if we do see plenty of them. We should stand on a much higher plane, and get all encouragement from the simple and great truth that God is with us, if we are truly His servants. He is with us as really when our work seems to us to be fruitless, as when it appears to be a large success.—*C. H. Wetherbe.*

"It isn't worth while to fret, dear,
To walk as behind a hearse.
No matter how vexing things may be,
They easily might be worse;
And the time you spend in complaining
And groaning about the load
Would better be given in going on,
And pressing along the road."

—Bro. R. C. Hunter who has been in Spray for a few years moves back to Kernersville.

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stand by the right and meet their dear little baby in heaven. While the home is so lonely and sad they have the deepest sympathy of a host of relatives and friends.

Rev. H. L. Powell could not fill his appointment yesterday on account of the illness of his wife. May she recover soon.

A beautiful home wedding was solemnized April 20th at the home of the bride's father Mr. Jesse Hill, when Miss Maie became the wife of Mr. Hilliard Michael. The ceremony was performed by Mr. D. C. Craven, after which they entered the dining room and a sumptuous dinner was served. The young couple are both of this community. They have the best wishes of a number of friends that their path may be bright and sunny through life.

April 21, 1913.

Reporter.

Caroleen.

We are glad to report that our Sunday school is moving along very nicely. The attendance yesterday was 184, and the offering amounted to $7.37. A year ago today our attendance was 94, and our offering amounted to $1.23. We believe the Lord is blessing us at this place. We are well pleased with our superintendent, Bro. Carron Atkins. We believe he is the proper man for the place, and we are very much pleased with our pastor. He has been faithfully preaching for us two weeks. The Lord is blessing abundantly; the meeting is doing a great work in homes as well as in the church. People are being saved in their homes. We believe we have one of the best preachers in the Conference.

Baraca Class.

Sunday, April 20, 1913, attendance 42; offering $5.83. Our Baraca Clas was organized August 18, 1912.. Subscriptions were taken in the Baraca Class for the new Sunday school rooms amounting to $15.00 last Sunday. Everybody pray for us that the good Lord will still bless us. Yours in Christ and for the Sunday school work.

J. T. Sisk, Reporter.

Burlington.

The Sunday school had an attendance of 225 Sunday, and the offering was $103.-64. The Baraca Class made a special offering and contributed $100.76 of the above amount. They believe in living up to their motto, not only from a financial standpoint, but also from a standpoint of their national platform. The Sunday school as a whole wish to thank them for the exercise they conducted Sunday morning. The speeches of Bros. Holt and Way, who attended the Baraca Philathea Conventioon in Charlotte were especially interesting.

T. P. D., Reporter.

April 21, 1913.

Mt. Carmel, Granville Ct.

Last Sunday school report as follows: total on roll, 75; total present, 60; total collection, 45 cts.; twenty-one new scholars. The officers and teachers are attending well which of course has much to do with the success of a Sunday school.

In my last report it was talked that the next quarterly conference of this charge would be some time possibly in June. It should have been some time in July. Don't know just whether the mistake was mine of the "other-fellow's."

W. Polk Garrett.

April 21, 1913.

Hawkin's Chapel, Littleton Ct.

There was a very good congregation out to hear our pastor last Sunday. We always get something out of the service that is helpful to us. Bro. Edwards announced the second Sunday in Mar. for a contribution to be taken second Sunday in Apr. for the Orphanage; collection about $5.00. Easter afternoon gave the children an Easter egg hunt which all enjoyed.

We are getting along in our S. S. very well; there are some that don't attend as they should. Would love to have them with us each Sabbath. We hope to have a better school this year. We hope prayer meeting will be held more regularly after a while. We are looking forward for our president to be with us Monday, April 21st. We hope to have a large congregation out to hear him. Since my last report three or four marriages have taken place: Mr. Philip Hawkins to Miss Vergie Morgan; Mr. Wilson Hawkins and Miss Mattie Crawley; Mr. John Faucett and Miss Sis Shaw. Wishing them a long, happy life together in this world and eternal life in the world to come.

Vaunah Shearin, Rep.

April 19, 1913.

A TRIP TO WHY NOT CIRCUIT

On Friday, April 11th, about 1 o'clock, I started for Love Joy to fill some appointments for Bro. Stowe. Spent the night with Bro. Russel Williams, a good home. Saturday morning I started again in the rain and mud; stopped about 1 o'clock at a Mrs. Moore's. Found Sister Moore very feeble, but a young daughter soon got me a good dinner, while a son fed the mule. Then drove on to Love Joy in good time for the 3 o'clock appointment. By this time it was looking so rainy we had no service. Went home with Bro. Warner. This was the old home of crippled Billy Hurley. Bro. W. C. Kennett will remember the place. When I found my father and W. C. Kennett had been there I began to feel at home. Sunday morning back to Love Joy; met a good congregation while I tried to preach. As the tears ran down the cheeks of the people, I felt it was having a good effect. Service over, I then went to Macedonia; met another good congregation that gave good attention to the word. I have been preaching about three years; never have had to reprove a congregation yet. Somehow, when I preach the people always give good attention. Spent Sunday night with Bro. Joel Cornelison, a good place to stay.

Monday about 4 P. M. found me back home, feeling I had done some good. Bro. Stowe has been among this people for a long time, but is very popular with them. Yet this work is too much for one man. I don't believe in putting two men's work on one man and so many idle. There ought to be something done, but I have no plan to offer. I will stop. Yours for Christ and the church,

April 10. G. A. Laughlin.

DIED.

Jenks.

Samantha Josephine Boyles Jenks was born March 6, 1884, and departed this life Dec. 14, 1912. She professed religion at 13 years of age and joined the M. P. church and lived a faithful worker till death came. She was a missionary collector from the time she was ten years old until the last year of her life. She loved her church and did all she could for the advancement of her Father's kingdom. The last money she spent was three dollars for the missionary cause while on her death bed. She was taken sick at Cherryville, N. C., and all that could be done for her was done by doctors and friends, but all failed to do any good. Then she was removed to the Shelby hospital and all that could be done there was done but to no avail. She must go, for the Father called and when that summons comes we all must obey.

Mrs. Jenk was married to J. P. Jenks in 1913. To them 3 children were born, one son and two daughters. She leaves a husband and these little ones besides father, mother, three sisters and two brothers, five step children, and a host of friends

to mourn. Two sisters and one brother preceded her to the glory land. Her friends and loved ones do not grieve as those who have no hope, for she told her friends often that she did not fear death, and she was, ready if it was God's will for her to go and she bore her suffering with Christian faith. Though her path was not always strewn with roses, she kept close to the Saviour and He led her safe through to the end. Pray for the bereaved friends and her little ones that they may be brought up to love and fear the God of their mother.

A Friend.

The oldest citizen of Randleman and oldest member of Mt. Lebanon church has passed from labor to reward. E. S. Turner known better as "Uncle Scot" and "Grand Pap," died April 12th at the age of 92 years 6months and 16 days. Father Turner was a memorable character. He was indeed the Israel of Mt. Lebanon church. He had been blind for more than 40 years, and was always vatient and never complained of his affliction. He was always happy in the Lord. The writer visited him often and it was always an inspiration to talk with him. One thing that inspired us much was his love and high regard for every body. He had a blessing for every one. He always gave us a parting blessing; even when he could no longer speak above a whisper, he would still hold our hand and say, "God bless you!"

"Grand Pap" was held in high esteem by all who knew him. He was raised in Guilford County near Tabernacle, and we are told that he spent much time while young in the home of "Father McCulloch" (the Editor's father). He often talked of the good people of Tabernacle.

He was converted and joined the church at Tabernacle at 22 years of age. In 1845 Miss Edith Causey became his companion for life. God blessed their home with 5 children, and following those are 16 grand children, 21 great grand children, and 1 great-great-grand child.

Tired and weary of this life, he had no desire to live longer. He often said, "I am ready and waiting" to make his departure. His departure was a peaceful one. "Grand Pap," we will see you no more on earth, but we hope one day to see you again and to find that your once blind eyes are blind no more, but open, beholding all the beauties of the glory world. Father Kennett now becomes the oldest man in Randlemon and we will now love and honor him as our father in Israel.

J. B. O'Briant.

April 21, 1913.

THE DAYTON FLOOD.

The Dayton flood is beyond description. It is one of those very strange freaks which it does not seem possible at first thought, to understand. But on investigations we find the reason for it to be obvious.

The first thing that appeared to us in the flooded districts were wrecked houses, with fine furniture, covered with mud and slime. I can not see why it can be anything but a total loss. On our way to the business district we counted eight dead horses in one place. Three fine touring cars were piled in one heap; the finest automobiles that money could buy are now lying in the rubbish and debris of Dayton with wheels upturned. Street cars that were overtaken by the flood in the business districts, were covered with the waters and literally beaten to pieces by the currents. Hundreds of the finest pianos were washed out of the homes and stores, set afloat, covered with mud and slime, and now they lie on the streets, hang on the porch roofs of homes, and are beaten to pieces.

The entire business district was flooded. Everything on the first floor of every business house in this district was ruined,—covered with mud or washed away. Canned goods, groceries, meats, dry goods, office supplies, drugs, liquor, hats, suits, shoes, and many other things washed through the streets in one conglomerated mass. Horses swam between buildings in water ten or fourteen feet deep trying to climb the buildings and telephone poles, whinneying for help, to finally sink and drown. Two horses were on the fifth street bridge when it was swept away, frantic with grief they were running from one end to the other, after it had broken loose at either end, and went down with it. The water striking corner department stores, swept through these stores diagonally, breaking out the plate glass windows and covering the floor with from six to eight inches of mud and slime.

No person will ever know the extent of property loss, or the number of lives lost. These facts are kept as secret as possible for the sake of the city's future. All of our people there connected in any way with the denominational work, were saved, but most of them had experiences that were severe tests of their faith and nerves. I wish I had space here, and time, to relate some of the harrowing and gruesome experiences related to me. Think what it must be to be driven by a flood to the second story of your house, in black darkness with the water creeping up two feet per hour, with no sign of relenting, while you know that to try to escape from the house would be almost sudden death. But I must not try to describe these experiences, for no doubt the Dayton people will tell us about it.

As you sit at your comfortable fireside, or in the pleasant evening breeze, if you live in the South, when you read this I would like to have you remember that men and women in Dayton who are in good circumstances, who have bank accounts, and good homes, are standing out on the "bread-line" where trucks and wagons pass along, with a man standing in each one of them, to hand out sandwiches and coffee. What a helpless thing money is, sometimes!

What God intends to teach us by these lessons, we may not now understand, but surely one thing is, how useless it is for us to put our trust in things that floods beat upon and wash down. Many men in Dayton whose business was washed away, had been trusting too much in this business of making money. It seems that God needs to resort to very forceful methods sometimes before man will remember that He is able to restore again any thing that He has caused to be. The same power by which men build up these businesses, will help them to build again, and through it all teach them, if they will be taught, that He is author and giver. And then, too, what fine demonstration of the tie of sympathy in human hearts that binds our race together! Surely God made of one blood all nations to dwell on the face of the earth! And now we forget all except our desire to help all these people who are in need.—H. R. Clem in Christian Sun.

On Saturday morning April 19th there was a beautiful home wedding at the residence of Mr. and Mrs. E. F. Kiger at Bethania, N. C., when their accomplished daughter, Miss Stella, became the bride of Mr. W. C. Wolff of Thurmond, N. C. Only a few relatives and friends of both bride and groom, were present. Miss Myrtle Kiger the bride's sister was maid of honor; and Mr. A. H. Wolff brother of the groom was best man. Mr. E. F. Kiger the bride's father gave her away; while Miss Pearl James played the wedding march. The ceremony was performed by Rev. A. O. Lindley the bride's pastor. After which the bride and groom left for Thurmond, where they will make their home.

Miss Stella is one of our best young ladies, and has been teaching in the public schools for several years. She will be greatly missed. Mr. Wolff is one of Thurmond's best citizens. We bespeak for them a happy voyage down the stream of life.

WHEN THE HARDSHIP IS HEAVIEST

One who really trusts God rejoices most when he has to trust most. Knowing that God is absolutely dependable and that He will make all things work together for good to them that love Him, no hindering, baffling hardships can arouse anything in such a one's heart but unbounded joy. Not circumstance, but Christ is the determining factor in his joy. A man who had been inclined to think that his joy must depend somewhat upon the nature of his circumstances came later to see how independent of these, in Christ, he could be. Talking it over with a friend, he was asked whether he had now come to believe that joy was independent of circumstances. "No," he replied with a smile; "it increases with the increase of the hard things." That is the way Christ would have us to rejoice. For every time of peculiarly dark testing means that Christ now has an exceptional opportunity to show forth His love and His power. After Paul and Silas had been stripped and beaten, their feet made fast in the stocks, and the doors of the prison fast closed, their joy was such that they just had to sing! We are not to be limited to ordinary joy when we are in a prison of any kind; that is the time for the outpoured, singing sort.—*S. S. Times.*

A GENTLE CALL.

Sometimes the Christian life begins very simply, especially with the young. Among those who have been under good influences in the home, the church, the Sunday school, and have been living sweet and gentle lives, free from grosser forms of evil, it is unreasonable to expect any violent "experience" or marked change in the outward manner of living.

Failing to realize this fact, many parents continue to wrestle with the Lord in prayer for the conversion of their children long after the change has really taken place, while the children and young people themselves, on account of the same mistaken impression, continue long in strong efforts and deep, unsatisfied longings to become Christians after God has indeed accepted them, and they are actually living devotedly in his service.

It is well for us to recognize how simple and quietly the Christian life sometimes begins. A thoughtful girl of sixteen years, living in the country at a distance from the church, which made attendance irregular, read, on a Sunday, the memories of a Christian woman. On closing the volume she said to herself: "That was a beautiful life." And after a little thought, she added: "And I should like to live such a life." A few minutes later she knelt, and said: "Lord, I will try from this time." The decision was made. She went on steadily, and is still a useful and influential Christian woman, honored and beloved and widely known for her beautiful and devoted character.—G. B. F. Hallock, D. D.

PETTING A CAPTIVE LION.

Let me finally relate an experience I once had with a captive lion. I can scarcely tell why I have kept this for the last, except that it seems to some who have heard me tell these stories, the most surprising of all. For most of us have been taught to believe that a lion in captivity is a dangerous creature, and his very intelligence and kinship make him the most able to appreciate the difference between his freedom and his state of captivity and to resent most strongly the fact that he is deprived of his much-enjoyed libertiy.

A few years ago I was visiting my much-revered friend, Major J. W. Powell, the eminent scientist of Washington, D. C. He was the organizer and director of both the U. S. Geological Survey and the U. S. Bureau of American Ethnology, and we had foregathered many times in happy confab over the Grand Canyon of the Colorado River, the whole system of which we had explored in the years 1869-73, and also over the Indians of the Southwest with whom I had also spent much time. During their active field work in the wilds both geologists and ethnologists had been able to collect many interesting living animals, which, under Major Powell's direction they had forwarded to Zoological Park, located on the outskirts of the national capital.

Being thus interested in this park it was natural that one day he suggested that we go out and spend the day there looking at the various animals. Nothing could have pleased me more, especially as, going in his company, I was assured the superintendent would afford us opportunities for closer contact with many of the animals than would be safe to allow promiscuously to the every-day visitors. On telephoning out the major was assured of the superintendent's personal guidance, hence on our arrival, we were at once taken in hand by this obliging official whose knowledge of the animals in general, and of the particular history of each specimen, necessarily, was greater than that of any of his subordinates. Accordingly we enjoyed a freedom of observation—or, at least, I did—that was unusual and exceedingly gratifying. Many things entertained me during the day and I made a friendly acquaintance with many strange animals and birds.

In the afternoon we came to the row of cages devoted to the lons and while we were standing together at one end, listening to the superintendent's account of the capture and travels of the royal beast we were looking at, I suddenly heard from somewhere up the row a sound which I took to be the love-call of the lion. Immediately I did my best to respond, and as quickly came back the call again. Acting upon impulse—for I suppose had I stopped to think I should have deemed it an unwise and dangerous proceeding—I hastened to the cage of the animal giving the call. I found it at the further end, and the creature occupying it the largest lion I had ever seen in my life. He was purring and giving forth this call alternately, marching back and forth close to the bars, his whiskers touching them as he passed, his demeanor in every way signifying to me his desire to be petted and caressed. As instinctively as I respond to the offered hand of a friend I responded to his desire, his call, for affection, and thrusting both hands between the bars began at once to rub his mane, neck and head as if we were lifelong friends. Then, as he stood still in evident delight, pressing closer to me (on the other side of the bars, of course), I took his great muzzle in both hands and rubbed his jaws and mouth just as I have often done those of a pet dog.

While I was thus engaged, enjoying it quite as much and perhaps more than the lion, my ears were suddenly assailed by a human roar, "What in thunder do you mean by scaring me out of my wits by such foolery as that? Don't you know you're monkeying with a lion?" And in a moment I realized I was doing what my friend and the superintendent deemed a foolhardy thing. Reluctantly I withdrew, openly protesting, however, that I had been in no danger whatever until they had made me self-conscious, and that I did not thank them for so awakening me. I felt then, as I feel now, that the active exercise of my affection, and the spontaneous yielding to it had awakened a corresponding spontaneity of affection in the animal and that, therefore, both of us were happy in the exercise of our newfound kinship and glad to welcome each other as friends.

"Love never faileth."

"And now abideth faith, hope, love, these three, but the greatest of these is love."—G. W. James, in Our Dumb Animals.

—Rev. H. W. Braswell writes that he is in the midst of a great meeting at Caroleen. There were 177 present in the Sunday school there last Sunday.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

[illegible] p. m.—No. 21 daily for Asheville,

[illegible] p. m.—No. 7 daily for Charlotte and points South.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily except Sunday for North Wilkesboro.

2.50 p. m.—No. 151 daily except Sunday for [illegible] p. m.—No. 250 daily except Sunday for Madison.

Ramseur.

2.50 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 151 daily for Mt. Airy.

6.10 p. m.—No. 35 daily U. S. Fast Mail for Atlanta and points South. Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.55 p. m.—No. 235 daily for Winston-Salem.

7.00 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.15 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

Chas. W. Moseley, M. D.

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PRACTICE LIMITED TO THE EYE, EAR. NOSE AND THROAT.

Washington, D. C., April 2.—Car and depot thieves will find their operations in the future more difficult than in the past and will have to face prosecution in the Federal Courts as well as before state tribunals as the result of the bill introduced by Representative C. C. Carlin, of Alexandria, Va., passed by both Houses of Congress, and approved by the President. This Act imposes a maximum fine of $5,000 or imprisonment for not more than ten years for any person convicted of unlawfully breaking into any railway car containing interstate or foreign shipments of freight or express, or of stealing or obtaining by fraud or deception from any car, depot, platform, vessel, or wharf, any freight, express or baggage which constitutes or is a part of any interstate or foreign shipment.

While the Carlin Act in no way infringes on the jurisdiction of the state courts, it puts the whole power of the Federal Department of Justice behind the detection and prosecution of persons guilty of stealing from cars or depots, since it will be practically impossible for thieves to distinguish between intrastate and interstate shipments. It is confidently expected that this law will have a powerful effect in breaking up thefts of this character which not only involve a serious loss to the railways and cause great inconvenience to shippers and travelers but are a constant menace to railway employees and the traveling public since it is notorious that car thieves do not hesitate to interfere with trains or resort to other expedients to serve their own purposes, regardless of the consequences.

Spencer, N. C., April 11,—To provide improved facilities for properly handling the growing movement of live stock to Eastern and Virginia markets from the Southeastern states, the Southern Railway is now completing a modern plant for resting and feeding stock on property adjoining the Spencer yards.

The plant consists of 33 pens, 20 of which are covered. All pens and alleys are paved with one foot of cinders and are located on a gentle slope, providing natural drainage. Each pen is provided with a water trough and feed rack, and the entire plant is electrically lighted. Nine pens are set apart for cattle from the quarantined area and are separated from the others by a solid board wall ten feet high. As all cattle are unloaded at Spencer for feed and rest, this convenient plant will prove an important facility for stock growers.

The construction of this plant is in line with the Southern Railway Company's policy of making every possible effort to aid the live stock industry in the territory along its lines, in accordance with which it has provided special train service for live stock from points where sufficient business is offered and through its Live Stock Department is endeavoring to interest farmers, to disseminate helpful information, and to contribute in every proper manner to the upbuilding of the industry.

Spring Hints.

Here are a few suggestions to aid the ambitious in the worthy project of getting through the spring alive:

Don't shift your underclothing prematurely. Better a little discomfort to the skin than a sore spot on the lungs.

Control your fireplaces and the furnace fire by the thermometer, not by the calendar.

Keep the air in your house moderately moist by means of pans of water placed under the radiator or near the registers.

Take a cold bath every morning; there is no better defense against taking cold.

Keep your distance from people who cough or snuffle; a cold is as contagious as smallpox.

Avoid dust.

Neatness and order are as contagious as diphtheria. Watch your neighbor follow your example when you clean the yard, plant flowers, and care for the lawn.

No individual and no health department alone can ever cope with the fly problem. But all of us, working together, can very effectively cope with it.

Cleanliness offers a solution for almost every sanitary problem; it will do more than anything else to solve the fly problem.

Little flies and little children can not dwell in the same habitation; if the first aren't killed, the second probably will be.

Got your screens up?

"Better late than never;" yes, but "better never late."

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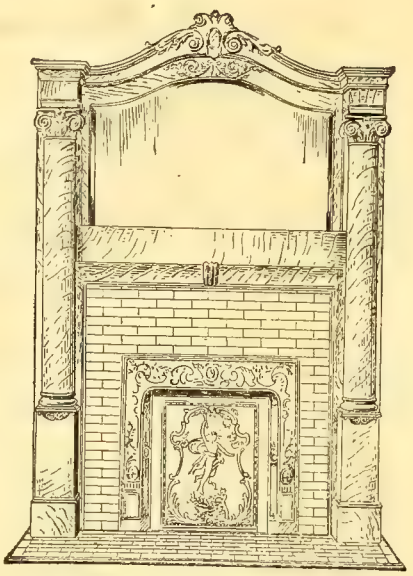
—E. C. Perkins, a Yale graduate and a man of wealth, will go to China as a medical missionary. He will build a hospital at Kukiang, and will serve without salary.

—Laboring men in Belgium are on a strike against the political system which gives more than one vote to property owners. About 60 per cent. of the voters have one vote, 25 per cent. two votes, and 15 per cent. three votes.

—Two hundred Montenegrins in face of death climbed up the Turkish forts at Scutaria, carrying bombs. Every man of them was killed, but they opened the way for the soldiers behind them and the hill was won. Their valor will probably inspire some poet to write in their honor.

—Mrs. Pankhurst, London suffragette imprisoned for inciting to destruction of property, has been released at the end of nine days to keep her from starving herself to death. If she does not refrain from misdemeanors, she may be arrested without a warrant, and must then serve out her term of three years—unless the authorities relent again.

—The weekly paper owned by the city of Los Angeles has been abandoned, after an existence of about eight months. It is said to have cost about $3,000 a month, and its revenues were practically nothing.



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Cone Mills an Inspiration.

Dr. Rankin of the health board was in Greensboro yesterday conferring with Mr. Cone and his associates with regards to better health conditions around the cotton mills. Dr. Rankin went to Greensboro on invitation from these mill owners and we venture to say that he saw about the neatest, cleanest and most ideal locations in mill circles he ever found. It was our privilege recently to visit these mills and they are by far the most ideally and most perfectly arranged and kept we have ever seen. It would be an inspiration to others cotton manufacturers to visit the Cone mills and see how neat and clean and sanitary everything appears to be, and under what improved conditions the employes work.—Salisbury Post.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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ENLARGEMENT LIST OF NEW SUBSCRIBERS.

Rev. C. H. Whitaker sends 35th.
Rev. J. H. Abernethy, 36th.
Rev. C. A. Cecil, 37th.
Miss Mary J. Leonard, 38th, 39th.
Rev. A. Nonimus, 40th—43d.
Rev. J. H. Stowe, 44th—46th.
Rev. H. L. Powell, 47th, 48th.
D. B. Johnson, 49th—52d.
Rev. T. F. McCulloch, 53d.
Rev. D. M. Loy, 54th.

—Bro Casto's report from Pensacola is brief but good.

—Dr. Joy Harris Glascock, the new corresponding secretary of the N. C. Branch of the Woman's Foreign Missionary Society, succeeding Mrs. W. C. Hammer, who declined re-election, will take enthusiastic interest in the work. We bespeak for her the co-operation of our ladies everywhere.

N. B. Broughton, of Raleigh

—And why not? The women engaged in supporting foreign missionary work find the occupation not only helpful to the missionaries in the foreign fields, but inspiring and ennobling to themselves. It brings to them a great new interest in living. They enjoy their monthly meetings, they enjoy telling of their labors and sacrifices. Why not all the ladies of the church enter into this good work enjoined by the Master on all His loving followers?

—California legislature seems about to pass a law excluding Japanese and other aliens from owning land in that State. The Japanese government is protesting against it through its representatives at Washington. The federal government seems to have no authority to prevent such legislation, and serious trouble may arise out of the situation, unless the Supreme Court intervenes and declares the California act out of harmony with the Constitution of the United States.

What He Lives For.

We heard of a man out West who is working hard to raise corn to feed more hogs to make more money to buy more land to raise more corn to feed more hogs to make more money to buy more land to raise more corn to feed more hogs to make more money to buy more land to raise more corn to feed more hogs.—A noble aim in life he has.

Wear Your Button.

A young man who wears a Bible Class Button in a large city gives this testimony: "I wear my button every day, and see a good many others worn. Very often men ask me what class I belong to, and tell me where they belong. I find it a good way to get acquainted sometimes. It is about the same as belonging to a fraternal order."

Mr. Tullar, of New York

STATE SUNDAY SCHOOL CONVENTION.

The thirteenth annual State convention of the North Carolina Sunday School Association will convene in Greensboro, Tuesday night, April 22nd, and continue in session until and including Thursday evening.

The session will be held in a large new warehouse with ample provision for a large choir led by Messer. Tullar and Meredith of New York City.

Judge J. C. Pritchard of Asheville, president of the association, will preside over the sessions of the convention.

Already the names of many delegates who expect to attend have been sent to the association headquarters in Greensboro, and the local committees there are busy arranging every detail necessary to the success of the convention.

Free entertainment will be provided by the Greensboro people, and reduced railroad rates have been granted from all points in the State on the certificate plan.

The schools as well as the counties are sending delegates to this, the most representative Sunday school convention held in the State.

Mr. Meredith, of New York

THE LATEST NEWS OF MORMONISM.

What Mormonism is Doing—Time to Wake Up! !

Mormonism is neither dead nor asleep. Its interests, financial, political, social and religious, are too great to be allowed to suffer. If we consider ours even as great, we should be still more alert to protect them. Note some things which recent sources of information say that it is doing:

Moving Pictures to Help Spread Mormonism.

A few days ago it was announced in the Mormon organ that a moving picture firm was in Salt Lake preparing films, largely with actors in the original localities, which should represent the salient features of Mormon history and life; and that 107 sets would be prepared, one for each State and civilized land, to be ready in October. As this Annual is being prepared the paper brings report of an exhibition of the five films composing the show, "One Hundred Years of Mormonism," presumably the same. From the description these films were made for missionary purposes and are as shrewdly calculated to spread favorable impressions and suppress the true history and character of the system as perhaps it is possible to make them. What will not the evil do next, with its millions of annual income and thousands of servants at command?

Fa'se History in Schools.

The next thing planned is evidently to get falsely favorable histories of Mormonism into the public schools, as a missionary agent for Mormonism. A "Professor Young" of the University of Salt Lake (we presume a descendant of Brigham Young) is announced to have completed a small school history, "Chief Episodes of the History of Utah," of which the editor of the Mormon organ says: "The book is to be read by the children in Eastern as well as Western schools, and is to be followed by Mr. Young's more extensive work, which is also to be issued from the press of one of the foremost American publishing houses." This is somewhat veiled language; but the only evident reason for trying to get a Mormon history into the schools is to create impressions favorable to the system, and any one who knows Mormonism will know that it does not hesitate to sacrifice truth or anything else to accomplish its ends. It would be easy thus to write entertainingly on some features of Mormon history, filling our children's minds with favorable misrepresentations, if not actual untruths, and covering up the awful facts which must be gotten out of view if the system is to make its desired progress. Some "foremost publisher" can doubtless be found, for a consideration in Utah trade or otherwise, to issue and push the adoption of such a book; and the whole machinery may be in operation before any one knows much more about it. Teachers and Superintendents will do well to keep their eyes on this matter, and to publish and otherwise counteract any such efforts to make our schools an agency for the spread of Mormonism. We have crafty foes to contend with, and they are backed by plenty of money and any number of servants.

National Educational Association in Salt Lake: Warning.

Another link in the chain, and perhaps closely connected with the latter item, is that after some years of effort, the National Education Association meeting for this year has been secured for Salt Lake City, and is to meet in the Mormon buildings there, July 8-14. This organization is composed of teachers from all over the country; and the Mormon paper has been congratulating Utah on this result of their efforts, calling the meeting "the biggest plum yet"—evidently because of its opportunity for "allaying prejudice" as they often say in other cases—and helping their cause by making good impressions upon the visitors. One who has seen this done, as the writer has many times in the grounds, can understand it as no one else. Many facts in the doctrine, history, character and life of Mormonism are terrible, as any one knows who knows them. Polygamy is bad enough, but far from the worst. These must be covered up if their system is to prosper by getting new victims from outside; and a favorable impression on the teachers of the land would mean more than any other they could secure—to be passed on to scholars innumerable for years, as the story of the visit is told. And so the scores of affable and courteous, not to say unctuous, guides will get in their work of favorably impressing those who largely mould the ideas of the next generation, regarding the greatest religious fraud ever perpetrated; and the feeling of obligation for the free use of the immense Mormon buildings will add to the impression, with free concerts and Sunday services with the most deceptive speakers, to still further add to the result. Mormons are adepts at just such work, as the following incident which happened not many years ago will illustrate, among thousands:

A minister visited the temple grounds (where this meeting is to be held) to see what he could of Mormonism. A bright attractive young lady was waiting to talk to visitors, and finally took him—doubtless with others—to see the Tabernacle, etc. He finally asked about polygamy. "O, there is no polygamy now," she rapidly replied; "there used to be some, though not much, but it's done away now," or words to that effect. He departed with very favorable impressions of both this Mormon lady and her system; but was astonished when told by one who knew that this very young woman herself had recently become a plural "wife!" This incident was told the writer by a minister who knew the parties. It is given here because so typical of what may be expected by any one who subjects himself to the influences which are kept at work there, and for the operation of which such gatherings are sought, more than for any other purpose. No doubt some who tell such tales honestly believe them, but the effect is none the less evil and dangerous in proportion to the influence of the victim. Mormons say they usually deal with over 100,000 visitors a year in the temple grounds —one of two great proselyting agencies, with professionals always waiting to do the work. Every person who goes to Salt Lake region ought to go forewarned. Our leaflets on "True Mormon Doctrine," or "Why I could Never Become a Mormon" will give the facts; and there are plenty more. To see that our teacher friends have these would be a wise move, would it not? The brightest person can be deceived if he does not know the facts, as was the minister above and as thousands of others have been.

Mormon Morality.

An issue of the Mormon organ of somewhat over a year ago has recently come under notice, which states in a glaring frame on its first page that there are over three hundred vicious women in Salt Lake City. A paper which believes in the apotheosization of such vice in its "gods," and in legalizing it in polygamy on earth, ought to be good authority for such facts. What a situation for a place of perhaps 100,000 people! Of course the paper claims that the wicked Gentiles were to blame and that Mormonism utterly abhors such vice. Yet a few years ago the largest institution of vice of which the writer ever knew was there, run by a Mormon and owned by the "Brigham Young Trust Company," the name of which was on the building and the President of which was Geo. Q. Cannon, the controlling mind of Mormonism for many years! And a good woman who had given her life to the reclamation of such women and who knew

them there as no other person did, told the ministers' meeting repeatedly that after careful investigation she found that eighty per cent were either Mormon or Mormon descent. A Cleveland lawyer of national reputation was not many years ago detained in Salt Lake City for two weeks. Toward the last a Mormon "elder" tried to convert him. He replied: "You needn't talk about your doctrines, I don't care about them. I've been here now two weeks, with nothing to do but study your city. Day and night I have done so. It is your city; you and your religion made it. I've seen other cities, and I want to tell you that I have never seen so wicked a city anywhere, and that's enough for me." The superficial visitor is shown a beautiful city, but he does not get under the surface of either city or system, as many of us who have lived there for years have been compelled to do. And Mormonism, whether intentionally or not, is the direct cause of much of the evil, through its gross materialistic, unscriptural, polytheistic and polygamous teachings and practice. There is no avoiding this conclusion by any one who knows the facts.

The Temple Secrets Out.

A year or so ago on outsider broke into the "sacred" precincts of the Mormon temple in Salt Lake and took some pictures, which he later offered to the authorities. They refused to buy, but "to save their face" announced that there was nothing secret about the temple, and that they would soon issue a book with good pictures illustrating the whole. We have the book, written by a former President of the University there, now an Apostle. We have also a statement of the secret ceremonies which are practiced in that very temple, and the oaths with death-penalties which are administered there, sworn to by three different ex-Mormons. To read this book, one would think that heaven itself were hardly more holy than the temple, and it is strongly affirmed that nothing whatever is done there which is not entirely holy. Reading the other, one face conditions extremely unholy and liable, to say the least, is not absolutely certain, to run into grossest wickedness such as has been affirmed as done there, by some who have been through the ceremonies. Both statements cannot be true. The book states that there are "covenants" and "obligations," and mentions some ceremonies—giving just enough to cover up the secret rites with seeming completeness of description without disclosing them, but in so doing it unwittingly fits right in with the other statement and confirms it. We are compelled to believe the essential correctness of the sworn statement all the more because of this book, which is only another sample of Mormon duplicity.

Smith Exposed Again.

An important event is the exposure in a fresh way of "Joseph Smith as a Translator," which is the title of a pamphlet by Bishop F. S. Spalding of the Episcopal diocese of Utah, recently issued. It shows by the testimony on nine expert Egyptologists, among whom are Professor Sayce and Breasted, that Smith's pretended translations of Egyptian hieroglyphics from mummy wrappings, given in his "Pearl of Great Price," are only guesses or less, and very different from the real meanings of the fac-similies given. His argument is that these "translations" being so shows Smith a fraud in other professed translation, as of the Book of Mormon. The Mormon paper has already given some seven pages to attempting replies by different persons; showing that the wound was a deep one. Mr. Spalding's position is the same as has always been held, as to the Egyptian, but he has presented it in far better form and with stronger witnesses, and has sent it to many prominent Mormons. Of course few if any such men will give up even if convinced. We think the hope is in the common people, who have no such blinding or determining reasons for adhering to the system as many of the higher men have, like the scribes and Pharisees of old. But this is an exceedingly good thing to have been done.

One Hundred Missionaries From One Town in Utah.

The following item from a Mormon paper of March last explains itself:

"One hundred missionaries have been called and have filled missions from the Wellsville ward since 1868, the year when the present records were begun. Elder James E. Darley is No. 100, and in his honor a ward reunion and celebration, in which a number of Logan people took part, was held March 20. A banquet was served and a program carried out appropriate to the occasion." The program included a dance, of course, as always.

When we remember that this town has even now only about 500 people, the record is the more striking. What Christian town can show an equal number of Christian workers? These are not Christian, nor are they usually willing to go; but the bulk of force is in the plan just the same, and we could equal it for Christ if we thought so. Every one of these went without salary, hunting his support from friends or paying it himself. Such is the system we have to meet.

A New Mormon Temple.

The plans have been published for a new Mormon temple—not a meeting house or tabernacle, but a genuine temple for secret rites and obligations such as are referred to in this Annual—in some place in Alberta, Canada. There are several thousand Mormons in that colony, and it is evidently too far to go to Salt Lake for their ceremonies, which can be performed nowhere else, but in such a temple. And there is plenty of money. But what was it that Christ said about henceforth not having to go to a temple to worship? But as this is for the worship of a "flesh-and-bones" "god," of course what he said does not apply! Paganism always did require temples; Christianity never.

SEEING RESULTS.

Old Deacon Brown's zeal for the cause of foreign missions was so wellknown in Boxboro that it was often mentioned with a smile. However, the smile was always affectionate and sympathetic, for every one in town loved the good old man and respected his pious enthusiasms.

Once, indeed, when he was asking for money to help a struggling church far away in Sweden, Mrs. Foster, who was one of his staunchest friends, said to him:

"Do you really think it is wise to scatter our means quite so far abroad? Wouldn't it be more judicious to use this money at home, where we can ourselves judge of the need and see the results of our sacrifice?"

"You can see the result in your own heart," returned the man, "in peace and joy that work for the good cause will give you. There are results in the mission field, too, but the Lord will look out for them. When I think of the self-denying Christian work this pastor, Max Sheppert, is doing in that distant corner of Sweden, it warms my heart to know that I can be of a little help to so good a man."

"Well, here is a dollar," said Mrs. Foster. "Mind I do not give it grudgingly, but it is satisfying to see for yourself the results of your giving."

A year or two later Mr. and Mrs. Foster moved West, and settled in a little frontier village that was without any church or Sunday school. One of their neighbors told them, however, of a little Swedish church four miles up the creek, and promised to show them the way thither. So the next Sunday morning the two mothers and their children followed the trail through the buffalo-grass to the little Swedish settlement.

They were made very welcome. "You were right to come," said one of the women, in her broken English. "In Sweden our beginnings were small, but help came from far-away America and now here you come, with your singing voice and your good works. 'Gospel seed once started always grows.' That was what our dear pastor, Max Sheppert, often told us in Sweden, and he bade us to start right when we found a home over here."

"Max Sheppert!" cried Mrs. Foster remembering that that was the name of the Swedish minister old Deacon Brown had told her of. "And I asked to see results!"

The results were greater than she could have asked for. All through the long, hard winter in sickness and privation these kind, faithful Swedes stood generously by the Foster family, as they felt personally responsible for their welfare. Surely those who give for the Lord's work in a spirit of love know not where or how they shall reap the fruits of their giving.—The Youth's Companion.

THE THINGS THAT TROUBLE THE PREACHER.

By Rev. C. W. Stephenson.

Things that trouble the preacher? Does he have troubles? Does he not sail a quiet and stormless sea? Does he not live in the sunshine all the time? Does he not wear purple and fine linen and fare sumptuously every day? Surely the tempests never strike him! Surely the clouds never come in blackness over him! Surely the lightnings never play fiercely about him! He has so little to worry him, or drive him, or force him to the limit of strength or nerve tension. Just to prepare and preach two sermons a week. The very delight of it, in the study and the quiet undisturbed meditation! The rapture of delivery, while the multitudes hang spellbound upon the eloquent discourse, and the warm congratulations that follow! What freedom from the common cares of life! What pleasure in the very aloofness from the fret and foam of business! What opportunities for study and mental development! How warm the welcome for him everywhere and by everybody. The farmers have chicken for him every day, and the city folks treat him to their best. No wonder he is so often spoiled, the petted and pampered man of ideals, so far removed from the practical things of life as other people meet them.

Of course it is admitted that he does have some other little things to do beside the Sunday services and the mid-week prayer meeting. He does have to visit and comfort the sick; he does have to carry sunshine to the hospitals; he does have to respond to the sorrowing, and help lay the dear dead from sight; he does have to speak for this society or that one as called upon. Now it is an address upon art, now on politics, now on eugenics, now on genetics, now on agriculture, now on temperance, now on finance, now on education or prison reform, now on biography, now on science. He is a mighty poor preacher who is not able at five minutes' notice to get up and make a speech one hour long upon any subject under the sun, and make a good speech too, an accurate speech and a helpful speech—quite above criticism, and far from dullness. He must be bright and original, and it is so easy. If you do not believe it, just ask some one that has never tried it! If the preacher really does these things, and he certainly does, we almost imagine he must find time when other folks are in bed, to make some preparation or he must be preparing all the time.

Now it is not these things that trouble the preacher. Almost any ordinary preacher is always primed for these things. "O," you say, "it is the financial problem that troubles the preacher most!" No, not by any means. The preachers are munificently paid. Their salaries are astonishingly large. They receive on the average about eight hundred dollars a year, and they live, and live well. They are the most famous financiers in the world. "J. D." and "J. P." and "Andy C." are nowhere to be compared with them. Which one of the before-mentioned men could rear a family, buy a library worth two thousand dollars, send half a dozen young people through college, help support all benevolences at the rate of ten per cent of the eight hundred dollars, and then lay by a few hundred dollars for a rainy day? Yet the preachers are doing it, hundreds of them, and they get a lot of fun out of it too. They have learned what many have not, how to make one dollar do the work of three. This, with the help of the wisest and best and truest wives in the world!

Is he troubled because it is his work to visit the hospitals and carry the sunshine there? or visit the sick and dying and carry the sunshine there? or visit the poor and suffering and carry cheer there, or visit the wealthy and carry the sunshine to them? Then it is troublesome to scatter flowers for the children, to sing for the aged, or help the blind across the crowded street. Is he troubled because he must so often break his heart with the heartbroken? He is glad to help carry the burden of a sorrowburdened world. It is not the late hours nor the pressure of work nor the constant nervous strain that troubles him. The greatest source of his trouble lies in the ever-present consciousness that he can not do all he would like to do in giving his life for others. He does not see results, as he would like to see them. Sometimes his best efforts seem to fall flat, and his best laid plans fail. Sometimes he feels the chill of indifference cold as the north winds in December. The members of the churches are so willing to drift with the tide. They are so little concerned about the kingdom. They are not ardently enthusiastic. They are satisfied to let others carry the burden. Here is a case in point: A large church, several hundred on the church roll. After carefully investigation it was found that just two hundred and forty of the enrolled members were utterly dead timber. Not one of them contributed a penny for the local or general interests of the church. They felt no sense of responssibility. They carried no part of the burden. Still they wanted to be recognized as members in good standing. They would have felt disgraced had their names been dropped from the church register. They felt no compunctions of conscience for not doing a thing for the church and all it represents. They are like a small-souled man I knew, worth many, many thousands, and when asked to contribute four dollars a year for the advancement of the kingdom, whined and shed tears, and said, "Brother, before I could do that, I would have to leave the church."

Then the preacher is tried by the sensitive ones—sensitive in the wrong direction. Sensitive if not noticed, sensitive if not put forward, sensitive if asked to do some splendid work, sensitive if asked to contribute, sensitive if sin is rebuked and sensitive if not petted; but not very sensitive, with regard to meeting obligations, or with regard to the rights of others. These people are in all churches and every pastor has to deal with them cautiously or there will be something to pay! In almost every church there is the self-appointed boss, the bell sheep whose business it is to ring the bell for others to follow and do as he says. If he wants anything it must be done—but not by him. If he does not want anything he will oppose it in every way, unless opposition costs him something, and then he will back out of the way. The boss is like the one "Dan Matthews" met in his church, and who drove Dan from the work to which God had called him. Poor Dan, he made a woeful mistake. He could not stand it. Had Dan possessed some of the spirit of Paul,

the boss would have had to vacate.

Then there are the gossipers! How busy they are! How solicitous they are for the welfare of the church! How eager to tell the truth about every one in the congregation! How shocked and humiliated they are that certain things should ever have been said or done! How insistent they are in being perfectly frank! How they do struggle to keep the church from taint and "tainters!" How they keep the kettle boiling! How careful they are to show their friendliness to every new member, and how helpful they are in time of need that they may ingratiate themselves into the good graces of the innocent and credulous! Who will tell us how to manage this dangerous and pernicious class? Back of it all, we may find some unholy spark of jealousy, that will not die; it burns and burns.

"O jealousy, thou art nursed in hell,
Depart from hence—and therein dwell!"

The preacher never reaches his ideal, and this is as it should be, for he has room to expand and grow. He always sees wrongs that need righting, evils that need fighting; the weak that need help; the timid that need encouragement. He has visions of larger possibilities, and wishes to make his visions clear to others. He sees, alas, sometimes those of his own sacred calling swayed by worldly motives or cringing before those upon whom they depend for support or prestige. He sees those who watch with green eyees his every advance, his every success. Does he dare tell the truth and stand by the right? He will be misunderstood and bitterly opposed by small men. He must see the political methods in vogue at conventions and conferences and assemblies until his heart will ache. The real man will not yield to these methods nor will he tolerate them, though he may lose prestige, power and place. Nay, verily he will not "Crook the knee, that thrift may follow fawning."

There are myriads of mysteries surrounding us; questions we can never answer, demands we can never meet; much we can never learn; problems we can never solve. We can never rest satisfied with the "assured results of higher criticism," for they are never perfectly reassuring! We see through a glass darkly, and will to the end. But the joy, the satisfaction and the rest in the consciousness that we have been true to self, to truth and to God. It is something to think one has tried to let in the light, tried to set a worthy example, tried to practice what he has preached, tried to inspire and live the life of an unselfish devotion to higher things! It is worth something to be able to say with Paul: "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory!"

While the preacher's work is the most strenuous, and demands the highest and most varied qualifications; while often it is unappreciated and underestimated, after all, it is the profession which calls for the highest of which we are capable, and if carried forward in the spirit of the Master brings the most perfect satisfaction and the most real compensation. It means the best health for body and mind, and, too, the largest and most glorious hope.—Methodist Recorder.

THE INASMUCH MISSION.

Four men who had long been social outcasts, founded two years ago in Philadelphia the Inasmuch Mission. One of them had never known any other world than that of the slums; the others were men who came from respectable families and who had been well educated; drink had pulled them from a high level to the lowest. They were unkempt, besotted "hoboes." They met by chance in a Philadelphia mission, and something—conversion, or salvation, or redemption—lighting within them the old fires of self-respect and hope, led them to vow that they would be men again, and that they would work together to give material and spiritual help to the fallen of the city.

They have kept the vow, and from the start their work has been successful. Although their combined capital was only twenty-seven cents, the mission they established fed and sheltered within a year twelve thousand homeless people and found employment for twelve hundred men. The founders opened the mission in a main street, from which the owner of the building had driven the criminal and vicious tenants. Decent people would not live there. The owner gave the mission the free use of the property, and when it was seen that the four men were in earnest in their determination to succeed, financial aid followed. They now occupy several houses, and also have a large tent where in the first year twenty-eight thousand people attended religious and social meetings. Some wealthy persons in Philadelphia have agreed to build for the use of the mission a hotel with eight hundred rooms. It is to be on the plan of the Mills hotel in New York.

Much of the wonderful success of these men is doubtless due to their intimate knowledge of the class they are trying to help. They know from experience every scheme and subterfuge of the impostors; they know equally well when a man sincerely wishes to make a fresh start, and they know how to help him do it. Two years ago these men were human derelicts. In view of what they have done, who shall say that any man is too far down to be reached and brought back to a useful and upright life? Their work gives a new beauty to the motto of their mission:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Youth's Companion.

POPULAR TALKS ON LAW.

Wills: Breakable and Unbreakable.

By Walter K. Towers, A. B., of the Michigan Bar.

Samuel Hendrix had a son—a fact he almost regretted, for he seemed thoroughly bad and the father had expended much of his property in keeping the boy out of jail. Naturally enough, Samuel desired that on his death his wife and daughter should receive all the remaining property and the son none. So he wrote the following:

"When I die it is my will that all my property be equally divided between my wife, Esther, and my daughter, Sarah.

"(Signed) Samuel Hendrix."

Samuel had heard that witnesses are necessary to a will, and so he called in his wife, Esther, and daughter, Sarah, and had them watch him while he wrote his signature and then sign their names below his. The result was that neither the wife nor the daughter could take any property under the will, for it is a general rule of law that no one who witnesses a will may take any benefit or receive anything from that will. Had Samuel Hendrix possessed a bit moer information of the law he would have called others as witnesses and his wishes could have been enforced.

This illustrates but one of the many pitfalls into which one may fall in the very important task of drafting his will. The preparation of a will is usually a task for an attorney, and a good one, but there are cases of emergencies when a lawyer's services are not readily obtainable. If the estate is small and not scattered, and the disposition that is to be made of it is simple, direct and clearly understood it requires no great knowledge to draft an effective will. In any event some information of the laws governing the disposition of property on death is interesting, as well as decidedly useful.

A will is ever a fascinating instrument. The preparation of it is a serious matter and into it the maker puts his deliberate and well-considered thought.

Thus it goes far toward revealing the real spirit of the maker. The words of the will are the words a man desires to leave when he has passed beyond; they display his true attitude toward friends and relatives.

Death is the great inevitable. Tax dodgers are famous, but death dodgers have thus far achieved no notoriety. The will is made in appreciation of the inevitable end and takes effect upon decease. It is thus that one may be assured that his wishes in regard to the disposition of his property will be regarded after death. The power to make a will has not always been recognized my law. The will is stated to be of Roman origin, but, be that as it may, the power to will is now firmly established and recognized by law.

To make a will requires mental capacity. We often hear of instruments drawn as wills which are set aside by the courts because the maker was lacking in intellect. The mental capacity that is required to make a will may be enumerated as follows: 1. Ability to understand the nature of a will and that the maker is engaged in making his will. 2. Ability to know and keep in mind the various items of his property. 3. Ability to know and to keep in mind the members of the family and others entitled to the maker's bounty. In general, any person of full age possessing the mental capacity described above, and not subject to some special legal disability, may make a valid and binding will. In the majority of the states the full age of twenty-one years is required of both sexes before the power to make a will is granted.

Married women were formerly denied the right to will their property, but modern statutes quite generally give them that privilege. Of course, an insane person, lacking the required mental qualifications, cannot make a will, nor can infants under age, in most states.

The first great requisite of a will is that it shall be in writing. This does not mean that it need be written in longhand, though that is the most desirable of all ways when the maker is preparing his own will. Typewritten wills and printed wills, with the blanks filled in, are common, and wills have been held valid when prepared in many unusual ways on strange substitutes for paper or parchment. The prudent attorney, in preparing a will, always sees to it that the entire instrument is fastened together. Thus if the will consists of several typewritten or printed sheets, the last of which alone is signed, another typewritten page might be submitted for an unsigned one and the whole character of the instrument altered. So, if the entire will cannot be written on a single sheet of paper, the various pages should be so attached that they cannot be separated without detection. The pages are usually stapled or pasted together at the top and a chord is run through them, tied and sealed. It is wise for the maker of the will, the testator as he is called, to initial each page in such cases.

Further, the will must be signed by the maker and witnessed in the manner required by the statutes of the state in which it is made. Nevada is the only state which requires a seal. The usual and proper method of signing is for the maker to write his name in full at the bottom of the will. Where the maker cannot write, his "mark" is sufficient. Wills have been held valid when signed with initials, or parts of the name, or by, a stamp, but such methods are dangerous. If a person is for any reason incapable of writing he may authorize another to sign his name for him.

Not only must a will be signed, but it must also be witnessed, and that in the strictest form. Some states require but two witnesses; others three, but it is always best to have three witnesses. As was pointed out in the case of Samuel Hendrix, the witnesses must be persons who have no interest in the will, and it must be seen to that neither they nor their near relatives are to receive anything under the will.

The manner in which a careful attorney completes the necessary formalities, having written the will itself and secured the witnesses is somewhat as follows: All the persons—maker and witnesses—must be in the same room and all in sight of each other. The maker declares the will to be his and writes his signature, with all the witnesses watching him. Then each of the witnesses in turn signs his name, the entire party still remaining together. While a will is usually dated, this is not necessary. No registration is required. The original will is filed in a safe place, usually by the maker among his papers, and a copy put in another place. The copy is not a will, but is useful in proving the contents of the will if the instrument should be destroyed or altered.

Having made a will and wishing to change it, the maker has two general courses open. He may write another will, in which he expressly revokes the earlier one, or pen a revocation, either of which instruments must be signed and witnessed as a will. Or he may take the will and by tearing it up, burning it, or drawing lines through it, with the intention of revoking it, cause it to lose all effect as a will. In Iowa this act must be done in the presence of witnesses and in all cases it is best to do so.

On the death of the maker, those interested in the will usually secure the services of an attorney in having it probated and the estate administered. Of course, the person named in the will as executor may himself place it before the probate, or similar court, but he usually finds it simpler to have a lawyer arrange matters. If no executor has been named by the maker in his will, an administrator is appointed by the court. It is the duty of executor or administrator to care for the deceased's property and see that it is distributed according to the terms of the will under the direction of the court. Of course, the will and proof of the maker's death must first be placed before the courts and the validity of the will established.

In determining the meaning of a will, the court is always guided by the cardinal principle that the intention of the maker of the will is to be determined as accurately as possible from the instrument and effect given thereto.

The task of the person making a will is to realize the importance, weigh all the possibilities carefully and state them clearly. The task of the lawyer is to warn the maker of the various contingencies that may arise in the maker's peculiar circumstances to affect the disposition of his property and to see that all of the necessary formalities have been complied with. A will is not a thing to be made hastily, or without information. Consider thoroughly and then act carefully.

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WHAT THE REVIVAL DID

"The change wrought in the village is simply marvelous. Drunkenness and brawling and swearing have almost entirely disappeared. In the place of lewd songs, hymns are now heard. Not only the young girls and women at their work, but even the young men have learned to take in their pockets a hymn book and a New Testament as their constant companions. A party of men who are employed on the railway some distance from the village hold a song service regularly morning and night on the train."

We may build more splendid habitations,
Fill our rooms with paintings and with sculptures,
But we cannot
Buy with gold the old associations!

—*Henry Wadsworth Longfellow.*

PRESIDENT'S APPOINTMENTS.

Granville .....April 15 to 16
Halifax .....April 17 to 18
Littleton .....April 19 to 21
Richland .....April 25 to 26
Why Not .....April 27 to 29
Flat Rock Ct. ..... May 3 to 4
Stanley Ct. ..... May 9 to 10
Rockingham, ... May 11, 12.
Monroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte, ... May 19

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

NOTES FROM THE FIELD.

I omitted to say in my report from Alamance and Saxapahaw Cts. a few things that I desire to mention now.

The Alamance charge has been served by pastors in years back who farmed and carried on their home affairs to what seems to me the neglect of the work, to the extent of but little pastoral work on the charge.

For instance, the pastor go to his appointment from home on Sunday A. M. and back home Sunday eve. This is unfair to the membership of the church and its not showing good faith to the authority that places a pastor on such a good field for development. Under ordinary circumstances a pastor ought to visit all of his members at least once a year when they live in the bounds of the circuit. It pays to do it, the church attendance will be better, and more of the finances will be raised, and the membership will be better and more people will be converted and join our church. The present pastor is doing more pastoral work than some of his predecessors and as he improves in health he will do more, and the work I trust will prosper more rapidly. Let the Advisory Committee advise with the pastors on this line of work and make them more efficient on all lines of work.

On the Saxapahaw charge, Bro. Holmes and his people have adopted the individual assessment plan for both pastor's salary and general interests, and the stewards and others are going to try to pay pastor's salary at least quarterly. This sentiment is growing in the District, and I trust all the pastors will assist in getting our members to see the importance of having some plan and system by which to do things in the church as well as in other departments of life. Our people are subscribing for the M. P. Herald some, but not like they should. Our members need to have more M. P. literature coming into their homes. The Meth. Prot. our general church organ, published in Baltimore by Dr. Tagg ought to be coming to many of our people in North Carolina.

On April the 2nd Bro. Holmes kindly conveyed me from his field to the first appointment on Bro. Lowdermilk's work, Mt. Hermon.

We reached Cedar Cliff in due time, and found just a few people had gathered for service at 11 A. M., by 11:15 we had a splendid attendance for so small a membership. The pastor was there on time, Bro. H. S. B. Thompson and family were present. I was glad to see them.

If the members of our churches of the two other fields who live in this immediate section see it to their advantage to move their membership to Cedar Cliff we could have a splendid interest at this point, and not do any violence to our other fields or churches: this only suggestive.

Our service was helpful, and Bro. L. and I soon left on our way to the evening appointment at Mt. Hermon church. On our way we took dinner with Mrs. Levi Sharp. We reached the church on time and found a splendid attendance for a busy day as farmers have at this time of the year. The pastor was agreeably surprised as to the attendance. I saw no one asleep and all appeared to be interested in the service, and some were kind and nice enough to say even to me they enjoyed the service. Mt. Hermon is a historic church as many know and is nice but could be improved, and I learned through some of the members the improvements referred to were under contemplation and some money was in hand to do the work. So may it be the pleasure of the members to make the improvements at the earliest possible moment. I spent the night with Bro. W. A. J. Isley very pleasantly indeed.

On the third of April Bro. Lowdermilk took me to Friendship where I preached in the school building to a splendid audience. Even the smallest school children were perfectly still and gave marked attention to the message. The new church is not completed; when it is it will be real nice, and some one said they thought it would be complete in time for the special meeting. We took dinner with Bro. G. M. Isley and his little daughter subscribed for the Herald.

We drove to the parsonage where I met Mrs. Lowdermilk and enjoyed a few pleasant words with her. Soon Dr. Pickett drove up from Burlington with a batch of mail for me, and that meant read and answer. Took supper at the parsonage.

We went to the church at Belmont, my last appointment on this Ct.; found a good attendance, and they have good attention to the word.

This is a splendid church house and would be nicer if it was painted, and completed; a hint to the wise is sufficient. Spent the night with Bro. Jas. Sharp. Took dinner with the pastor and wife. At 1:30 P. M. we met in Belmont church to hold the 2nd quarterly conference. Not a full attendance of the officials, but the business was transacted in harmony. Some progressive steps were taken and I hope they will be carried out and even beyond what was anticipated by the membership. This is a strong field numerically and financially, and our people are coming to see in some places that they must do better as to nicer church buildings and the support of the church generally. Bro. Lowdermilk is doing the best he can under the circumstances and he is looking beyond to the time when he can do more pastoral work, and this is badly needed and Bro. L. and his wife would do it if her health would admit of it, and I do hope and pray that Mrs. L., health will soon be restored, so she can enter into the church work as she used to do. My claim paid.

Bro Lowdermilk kindly conveyed me to Bro. L. W. Holt's where I took supper with him and his kind family.

On the night of the 24th I preached to a fairly good congregation in Burlington. I spent the night with Bro. Davis very pleasantly, and I am always pleased to visit the Burlington church, and it is a great field for usefulness for the pastor and our people, and may this be the best year in the history of the church.

On Saturday, the 4th of April, I took the car for Graham, and soon found the pastor at home, preparing for his quarterly conference which was to meet in the M. P. church at Graham at 2 o'clock, Bro. Curry and I took dinner with the young Bro. Holt and at the appointed time we were at the church ready for the business. While we had an interesting conference it would have been more so if the entire official membership had been present; but in proportion to the number of the officials on the charge there were as many as usually attend..

The conference was harmonious and all the reports were good except the Class leader's report, and they do not have any on the Ct. and did not agree to have any. This is the second quarterly conference I have held in the District that has refused to hold Class Meetings, and in my judgment they have refused to hold, so far as the spiritual development is concerned,

the most helpful service the church can hold. This my opinion only.

On Saturday night preached at Haw River. I spent Saturday night with Dr. Goley . At 11 A. M. Sunday I preached to a splendid congregation in Graham. Some one said I preached fifty minutes, just a little bit too long for some, I think. Bro. Curry and I took dinner with the Dr. and we soon were making our way to Glen River where we found Bro. Hornaday conducting his Sunday school. I presented the word to a very nice and attentive people. In my opinion if this church was located properly we could soon have a good membership. Bro. Curry is doing a good work; he has raised more of his general interests and made more visits on his field than any I have visited thus far. Claim paid.

Through the kindness of Bro. W. J. Jennings I was driven to his home in Gibsonville. I took supper and spent the night with him.

Gibsonville.

Here I met the pastor, Rev. J. R. Hutton; at 7:30 Sunday night I preached and the people heard the discourse with interest, and I trust will result in good to all. Monday A. M. Hutton and I walked over a part of the town, and then went to the home of Uncle Berry Davidson for dinner, and we found him on the feeble list; but enjoyed our visit. The intention is to remodel and improve the Gibsonville church this year, and it needs to be done, and the pastor and some of the members and some that are not members are behind the movement and I believe they will make it go. Bro. Hutton secured a conveyance from Bro. Oaks and drove to Bro. H. R. Ireland's and took supper.

We drove to the Ossipee church and found a small congregation of young people and I preached to them on the subject of "Business" and the youngsters seemed to enjoy it. On account of the absence of the Sect. and Treas. of the board of stewards by claim was not met at this church; but was at Gibsonville.

I was sorry to find Mrs. Pike and Mrs. Lowdermilk and also to hear of Mrs. G. W. Holmes' sickness. Hope they will soon be better. Best wishes to all the brethren. C. A. Cecil.

High Point, N. C., April 9, 1913.

Richland Circuit.

President's appointments:
Charlotte, April 24, at night.
New Union, April 25, 11 A. M.
Flag Springs, April 25, at night.
New Zion, April 26, 11 A. M. Quarterly conference, 1:30 P. M. C. H. Whiatker.

FROM OUR PASTORS

Halifax Ct.

Yesterday, second Sunday, was one of the best days for us in a long time. Our all day S. S. Rally came off according to previous announcements and was a success from beginning to end. The weather was somewhat threatening early in the day but later the clouds cleared away and a house full of people from all parts of the circuit assembled to hear the discussions. Mr. S. R. Harris of Henderson was present with all of his characteristic wit and enthusiasm and he just literally took the house by storm. His address in the forenoon on the Possibilities of the S. S. for the development of Character—not churches as the Herald made us say sometime ago—was a gem and is worthy of a wider circulation. Then Mr. E. A. Carter of the Littleton circuit was present and read an excellent paper on "The S. S. a recruiting agency for the church membership." This paper was so excellent that Bro. Carter was requested to send it to the Herald for publication. In the afternoon we had excellent addresses by Mr. W. B. Daniel of Henderson, Bro. Eli Bellamy of Eden church, Bro. George Bennett of the Baptist church, then several short addresses by Bro. S. R. Harris who just swept everything before him.

Bro. Frank Whitaker of Enfield was present with his violin and he and our organist, Miss Nora Vinson, rendered some some beautiful music. Bro. Harris said he rejoiced in the fact that we had taken the "Fiddle" away from the devil and had given it to the Lord.

The entire exercise was so helpful that we decided to organize a circuit S. S. Union. Bro. Eli Bellamy was elected chairman and Bro. Lonnie Williams secretary. This union will meet every time there is a fifth Sunday in the month.

The second quarterly conference convened at Berhesda last Friday. Financial condition of the charge fairly good. Nominees for delegates to Annual Conference are, Bros. N. M. Harrison and J. W. Hardee.

J. E. Pritchard.

Thomasville.

Our quarterly meeting was held Wednesday night, April 9th, 1913.. Very good attendance considering the rain and mud. These people do not stop for a little rain, but are about their Father's business. The usual business was transacted in the spirit of love. Nominees for Annual Conference were Bros. J. W. Boyles, and J. T. Dickens.

We received Bro. W. P. Carmichael into our church from M. E. church Feb. 16th. Bro. Carmichael is a good and faithful man. I feel that he will be of great help to us.

Our special meeting will begin here the first Sunday in May. Rev. J. D. Williams, of Henderson, is my expected pulpit help. Pray for our success in winning souls. T. A. Williams.

Gaston Ct.

All the official members are duly notified that the second quarterly conference has been changed from Friday before the second Sunday in this month to Saturday night before the third Sunday, 19th of April. Each Steward is especially urged to come prepared to make a report of what he has done. The ruling is that each Steward make a separate and individual report of the work to the quarterly conference. You will also have in mind, that at the second quarterly conference you nominate a delegate for the Anuual Conference, therefore, I earnestly request that each church be largely represented at that time, and especially are the officials of the Society at Cornelius requested to be present at this meeting as there will be some important business to attend to in regard to that work. And now, brethren, as you know we have had a society there since the 26th of March, 1912, and it seems to me that there should have been a greater development there, and I am sure if the building committee had done their duty we could have had the church building going up by this time.

Brethren, I would suggest that the building committee go ahead with the work; that is, order the cement, and have the blocks made right away; and if you get short of money let me know at once and I will come over there and collect any time you need me. Brother H. O. Proctor, of Fairfield church, and his sons say they will see the church is built, if the blocks are made, so you see we have done all that we could do to help you, and now if you don't try to help yourselves, we are at a loss to know what to do for you. The officials at Cornelius are as follows: trustees, C. A. Howard, C. S. Proctor, F. Lee Howard, C. A. Howard, chairman of the board of Trustees; C. S. Proctor, Sec. and Treas. of Trustees; R. G. Proctor, class leader; C. A. Howard, Sunday school Supt.; F. Lee Howard, A. A. Hager, F. C. Howard, stewards; Building com., C. A. Howard,

C. S. Proctor, F. Lee Howard, A. A. Hager, and J. B. Riddling. May the blessings of almighty God rest upon you all, with best wishes to all the churches, and the Editor, I am Fraternally,

D. M. Loy.

April 14, 1913.

West Lexington.

The great revival at W. Lexington closed on last Wednesdy night with the most spiritual service of the entire meeting. It seemed a great pity to close but the weather was so bad and I was almost in bed. Many of the choir and workers had just worked themselves down. My people have to work in mill from 6 to 6 o'clock and this compels them to rise early, and late hours at night simply put some of them in bed. There were 193 conversions and reclamations, and the church has taken on new life. We feel so grateful to our heavenly Father for so abundantly blessing this people. It was indeed the greatest meeting I ever witnessed. 34 have joined the church. Men and women shouted and praised God in the old time way. To Him be all the glory.

H. L. Powell.

Graham and Haw River Tidings.

The first Sunday in March yas the time appointed for Rev. H. S. B. Thompson to be on this work to represent the interest of the Methodist Protestant Herald. The day was so rainy he did not get to Haw River for the morning service and and at night there were but few of Graham congregation present. It is to be regretted that because of the bad weather this work was so very much hindered, but the efforts of Bro. Thompson are appreciated and our heart-felt thanks are extended to him. It certainly is to be hoped that when Bro. Thompson presents this most worthy cause he will meet with success. Brethren, call upon him.

On Sat., April 5th, our second quarterly conference convened in the Graham church. President Cecil was with us and preached. Every church was represented, but it is to be regretted that only nine of the twenty members were present. Just think, not quite half of those who have been selected to do the responsible work of church officials and who have accepted the same, were enough interested to spend a little time to go to quarterly conference. Not only was the conference unfortunate in that they were not there to give their part, but they were perhaps the greater losers in that they were not there to get their part. The conference was good. Bro. Cecil brought some ideas that we should have been thinking about and practicing long ago. To such a great extent we have lost and are still losing because we do not know and practice the principles of our church. We have the principles but I sometimes wonder where our methods come in. A rising vote of thanks was extended to Bro. Cecil for the splendid manner in which he conducted the conference and I am sure it was a vote that came from the hearts of every one present. All business of the conference was transacted in harmony. Bro. Spencer Holt and Herbert Cates were nominated candidates for delegates to Annual Conference. Bro. Cecil preached at all three of the churches and his sermons and advice were very much enjoyed, and appreciated.

Miss Fannie Ray who has been kept in for a long while because of scarlet fever is again back at her place as teacher and organist. Miss Fannie is one of Graham's most faithful.

Bro. Clide Holt, delegate from our Graham Baraca class, reports a good and profitable time at the Charlotte Baraca convention.

Geo. L. Curry.

Graham, N. C., April 15, 1913.

Pensacola.

We had a good Easter service. The children were well trained, and the choir did its part well. Our offering was more than was paid on all the general interests last year. We hope to repair the church this summer, and expect to have a good revival and ingathering.

H. C.

Fallston Circuit.

The second quarterly conference was held at Lawndale, Saturday, the 12th. Both churches were very well represented and the business of the quarterly meeting was attended to in harmony. The pastor reported having filled all the appointments since he arrived on the work, had made 65 pastoral visits and received on salary $73.35; has collected and forwarded to Miss Etta Auman for the orphans $10.62, $3.00 of this amount collected since quarterly meeting. Bro. T. B. Richard of Lawndale and Bro. R. A. Lackey of Fallston were nominated for delegate to next Annual Conference. Either one, I think, would make a splendid delegate. The quarterly meeting decided on the following plan for special meetings: Fallston the 4th Sunday in July and at Lawndale the 1st Sunday in August, with Rev. J. H. Moton as pulpit help, if he can be secured.

D. A. Highfill, Pastor.

Fallston, N. C., April 15, 1913.

FROM LOCAL REPORTERS

Burlington.

Our Sunday school is moving along nicely. The attendance last Sunday was 204, and the offering amounted to $4.92, which is given to the orphans at Denton.

President Cecil was with us on last Friday night at 8 o'clock, and delivered a splendid sermon, his theme being "Character Building." After the sermon was over, he made several good suggestions along all lines of the church work, which, if put into practice, would mean much for our church both spiritually and materially. For unknown reasons, the attendance on this occasion was not as good as was expected; however, those who did attend have no regrets for having gone, as the sermon was indeed a blessing.

At the morning service Sunday, three members were received into the church by certificate. They are: Bro. and sister A. L. Ingle, who came from the M. E. church, and Dr. W. A. Hornaday, from the Alamance circuit.

Miss Martha Baldwin, a member of our church, and a good woman, died Friday, March 28th, at her home in this city. Rev. T. E. Davis, our pastor, assisted by Rev. J. D. Andrew, of the Reformed church, conducted the funeral services Sunday afternoon following her death. In this death the church has lost one of its faithful and devoted members. We who survive should be ever mindful of the fact that life is uncertain and death is sure, and be prepared for the call when it comes.

The Ladies' Aid Society met with Mrs. H. C. Foster last Monday afternoon at 3 o'clock. We have not learned what they did, but suppose they planned some specific work for the improvement of the church or parsonage, for they are not only a society in name, but in deed as well.

The regular monthly business meeting of the church was held Monday night. The business affairs of the church were attended to. These meetings prove to be very satisfactory, but the attendance is not one-third as good as it should be. Bro. J. G. Rogers is chairman of the meetings and under his leadership and direction the matters that are presented are disposed of in a very quiet and business-like manner.

T. P. D., Reporter.

April 9, 1913.

Burlington Baraca Class.

Sunday, April 6th: attendance, 40; offering, $2.25.

The class held its regular monthly busi-

Continued on page 12.

WHAT NEXT IN THE UNION MOVEMENT.

By Lyman Edwin Davis, D. D.
President of the General Conference of the Methodist Protestant Church.

On March 19, at the Great Southern Hotel in Columbus, Ohio, there is to be another meeting of the Joint Commission representing the Methodist Pdotestant Church and the Church of the United Brethren in Christ. The sub-committees appointed to consider and suggest how the various interests and institutions of the two denominations may be adjusted to the proposed union, will hold earlier meetings, and will of course report their recommendations to the Joint Commission.

Let the call for this adjourned meeting of the commissions be also a call to prayer, and let all pastors and congregations invoke the guidance of the Holy Spirit in these important deliberations. The evolution of events will doubtless answer all questions arising from these negotiations, and I am inclined to let developments speak for themselves. But a few inquiries have come to me which probably find echo in the general thought of the church, and to these I will undertake a brief reply.

1. What will be the general effect of union upon the local churches of the two denominations?

In the stronger concerns of the two denominations there will be no appreciable change, and no detraction from the individuality of the local churches. In such a territory as Eastern Pennsylvania, for instance, the United Brethren churches would be practically unaffected, because they occupy that field almost exclusively. In Maryland, on the other hand, as in certain other localities, the situation is exactly revised, the Methodist Protestants having almost entire possession, and being therefore locally unaffected by the union. This geographical complement between the two churches extends outward to whole cities and states, and locally to country villages and neighborhoods; so that the individuality of the local church, cherished alike by Methodist Protestants and United Brethren, will be uniformly preserved. But in certain neighborhoods or cities two local churches should wish to unite in the one larger individuality, that would certainly be for the glory of God and the upbuilding of the kingdom. But these great centers of influence in the two denominations, while not affected in their local work of organization, should nevertheless feel the deepest interest in the movement, because they will reap and enjoy the local influence of the universal result of such a movement, the happiest element of which is the consciousness of a grgater aggregate of influence for the good, with the spiritual momentum which an act of union will in itself produce, when inspired by the unifying grace of God.

2. Why was the usual order of procedure reversed at Columbus, and the name considered first of all?

Perhaps the commissioners, as a whole, were somewhat influenced by the fact that the usual order of procedure, that of postponing the consideration of a name almost indefinitely, has not hitherto succeeded very well. In any event, there was no controversy on the subject, and it was decided almost as quickly as if by common consent. The motion to take up the name first of all was made, I believe, by Rev. Dr. F. E. Brooke, of the United Brethren commission, and was seconded by Rev. T. H. Lewis, of our own commission, and was passed unanimously.

3. What seems to be the responsive sentiment of the denomination to this proposed union?

The denomination must speak for itself on this subject: and through the General Conference and the annual conferences, supported by the people in their congregational assemblies, the word of final decision and authority must be spoken. The work of the commissioners is simply representative, and they are acting under the authority and direction of the last General Conference, which, by a unanimous vote, declared their belief "that a union of the Methodist Protestant Church and the Church of the United Brethren in Christ is both possible and practicable."

On this subject, as on all others, I seek earnestly to know the composite mind and judgment of the Methodist Protestant Church: and answering from this attitude, I must say that all indications point to a rapidly-growing sentiment favorable to this union, in both these denominations: a sentiment which is grounded in reason and duty, after a comparative study of the policy and doctrine of these kindred tribes of the family of God. This promising toward union has its springs also in a great new passion of the Lord's people for unity of effort in the work of the kingdom; a tidal wave of feeling which is impatient of artificial separations; a great humanitarian throb in the breasts of every Christian, which leaps all man-made barriers, and finds the answering of faith and love in the heart of every fellow-believer on the earth!

The spirit of Christian fairness and mutuality shown by the joint commissioners at Columbus will, of course, add very materially to this growing sentiment. And we must all rejoice at this happy situation, which was expressed in the following terse and felicitous way by one of our own lay commissioners: "Both commissions showed a brotherly spirit. The Lord opened the door, and we entered!" Another of our commissioners puts it in this enthusiastic fashion: "I am greatly pleased with the result of our meeting at Columbus. It is the beginning of better things, not only for the two churches represented, but for the universal church. The spirit of the United Brethren commissioners impressed me most favorably. They were perfectly fair and unselfish in all our deliberations." Still another of our commissioners exclaimed: "No one who was present could doubt the spirit of fairness manifested by the United Brethren commissioners." Two others of our men expressed the same sentiment in almost identical phrase; the one saying: "The spirit of mutual concession, and a prayerful desire to reach the fairest possible basis of union, certainly dominated every meeting at Columbus;" the other saying: "The spirit of mutual concession, and a prayerful wish to unite on a fair and equal basis of union, was certainly manifested by the United Brethren commissioners; and I hope we all did our best to reciprocate this spirit, on behalf of the Methodist Protestants." The United Brethren commissioners are also happy in the remembrance of this prevailing spirit of mutuality; and a number of them have written to me of "the delightful fraternal feeling which prevailed during the entire session."

4. Would it be possible for a small minority, by retaining the name of either of the constituent bodies, to dispossess the new organization of the property formerly belonging to the separate denomination?

The recent union of the Cumberland Presbyterian Church with the Presbyterian Church of the United States of America, has furnished a case which answers that question in the negative; and no further anxiety should be felt by any one on that subject. As a result of this union, property rights were contested in nine states, and in seven out of the nine the decision was entirely favorable to the union, and carried all vested rights into the new organization. The adverse decision in Tennessee has been appealed to the Supreme Court; but the several decisions favorable to the union, covering the territory of our own greatest finan-

cial interests, are accepted as final, and will doubtless form the basis of future decisions. In America, where the courts seek in all religious controversies to discover and enforce the spirit of the law, and the will of the majority, the trend of legislation and of jurisprudence is more and more favorable to church union, with every passing year. The courts are properly responsive to the spirit of the times, and uniformly follow whatever enactment is recorded by the highest tribunal of the church. Even in England, the laws are beginning to reflect the ecclesiastical movement of the age. When the United Presbyterian Church, of Scotland, formed a union with the Free Church, a minority known as the "Wee Frees" won their contests for the property of the old denomination; but that decision in itself awakened the whole British empire to the injustice and the absurdity of such a verdict; and an act of Parliament was invoked, and a special commission was appointed by the king to correct the manifest unfairness of the decision.

5. Would it be presumptuous to call ourselves "The United Protestant Church?"

If the name "United Protestant" is presumptuous because it seems to imply the organic union of all Protestant churches, then what of the more comprehensive name unanimously agreed upon by the commissioners of the Congregational churches, the United Brethren Church and the Methodist Protestant Church, a few years ago, at Chicago? It was decided to call us "The United Churches;" and that name seems to imply the union of all Christian bodies, whether Protestant, Greek or Roman Catholic; and would also seem to include Jews and Mohammedans, and even the Mormons—for all these have their churches! In neither of these two proposed names, however, is there the slightest presumption, because the great day has dawned when the name of a church may fitly express the spiritual ideals and aspirations of a people, rather than their historic conflicts; the hope and visions that look toward the future, rather than the passionate recollections which are forever embalming the past.

6. Are there any differences between these two denominations which can possibly justify their continued separation?

They are almost identical, both in polity and in doctrine; and our failure to unite these kindred groups of the family of God would be a painful disappointment to the Christianity of the age, and a sore grief to the yearning heart of the heavenly Father. In his address, a few short years ago, to the General Conference of the United Brethren Church, the Rev. Dr. Thomas Hamilton Lewis expressed the mutual obligation of these two denominations with his usual eloquence, and eloquence which never fails to reveal the kindled offerings of a brilliant mind on the altars of a glowing heart.

"When I see two bodies of Christians holding the same faith, practicing the same methods, organized on substantially the same polity, and working sometimes in the same community, with a wasteful and irritating competition, I ask: 'Who is keeping these people apart?' And the man who is responsible in any way for keeping them apart must tell this age, and must be prepared to tell Almighty God, why he keeps them apart."

And in closing this splendid address, Dr. Lewis exclaimed: "May the Holy Spirit awaken us to see that this union question is not a question of name and genealogies; not a matter of sentiment, but the most practical, the most momentous and the most solemn question that confronts the church."

That deliverance expresses the ideals of the age; and it protrays also the mutual promptings toward union on the part of these two kindred denominations. Here are these two peoples approaching nearer to each other every day; so very much like that God has inspired them with a mutual recognition of their mutual destiny. If left absolutely to themselves they will come together by an interflow as natural as meeting streams. The duty of the hour is therefore simply one of opening the gates and removing the barriers, that the people of God may be permitted to do their own will, and the will of the heavenly Father.

At the time of the French Revolution one of the captains of the passing hour was in a committee room, discussing the public welfare with passionate fervor. Suddenly there was a great commotion in the street, as the multitude went surging by. And the captain exclaimed: "There go the people; I must follow them, for I am their leader!"

Something of irony in that expression as we hear it across the generations from the lips of that revolutionary leader of a day. But it is a serious truth in the Methodist Protestant Church that all leaders must be followers; that every question must go up in final appeal to the tribunal of the people; and that therefore if the Methodist Protestant Church is really prompted to form an organic union, through mutual concession, with any other Christian denomination whatsoever, then every leader, whether layman or minister, must clear the way for the people's will; and must firmly resolve that no man's vote, and no man's blunder, and no counter-movement, and no man's alternative ideal, however lofty or noble in itself, shall be permitted to keep asunder those whom God would join together.—The Methodist Recorder.

LENTON HIGH SCHOOL.

The trustees met in High Point April 8 in the most interesting and harmonious session held since the organization of the Institution. Among the important items of business was the election of a Board of Trustees to succeed the old Board. The following now constitute the Board viz.:

W. P. Pickett, J. J. Welch, and Dr. J. R. Reitzel, of High Point; R. H. Brooks, J. Norman Wills, J. M. Millikan, and Rev. T. M. Johnson, of Greensboro; Dr. F. R. Harris, Hon. R. S. McCain, and [illegible] R. Harris, of Henderson; J. M. Daniel, C. H. Surratt, A. A. Hill, W. F. Wall, Norman Johnson, and M. K. Surratt, of Denton; J. W. Boyles, of Thomasville; J. H. Southerly, of Albemarle; Rev. D. A. Braswell, of Concord; L. F. Ross, of Asheboro; Rev. C. A. Cecil, president of the Conference, Ex officio member.

An Executive Board was elected as follows, viz.: A. A. Hill, W. P. Pickett, C. H. Surratt, W. F. Wall, J. M. Daniel, M. K. Surratt, and Norman Johnson.

W. P. Pickett, of High Point, was elected chairman of Board of Trustees, and A. A. Hill of Denton, vice chairman; R. A. Brooks, of Greensboro was elected treasurer to succeed himself; Rev. G. L. Reynolds was elected principal of school.

The Board then voted to raise $500 to finish paying the small indebtedness on the school building; the balance which will be about $300 to be spent in buying an adjacent lot and in beautifying the buildings and grounds. Rev. D. A. Braswell was ordered by the Board to collect the above amount. It is hoped that the people will respond liberally to his call so that we may have school property that will satisfy the aesthetic faculties of the most refined.

All together now, and we will have one of the best schools in the state and one that will be of untold value to the Methodist Protestant church in North Carolina.

G. L. Reynolds, Sec. Bd.

—Bro. Logan Trogdon, of Tabernacle, attended the County Sunday School Convention in High Point, and reports favorably

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ness meeting last Sunday afternoon and transacted the business matters pertaining to the class. Bro. L. W. Holt, the teacher, will represent the class at the third Annual Convention of the Baracas and Philatheas of North Carolina, which will convene at Charlotte next Saturday, April 12th. Three other members have expressed their intention to attend also. The class was delighted to have its president, Dr. Hornaday, present and preside over the meeting after having been absent the two previous meetings.

C. B. Way, Press Reporter.

Piney Grove, Siler City Ct.

Our beloved pastor, Bro. Bowman, was with us last Sunday and gave us a most inspiring sermon on friendship, using for his text the latter part of the 24th verse of the 18 chapter of the Proverbs, "and there is a friend that sticketh closer than a brother." I am sure that every one that was attentive went away feeling well repaid for having come. The congregation was good considering the epidemic of measles in the neighborhood. The rainy weather and measles have to some extent retarded our work here. Yet considering circumstances the work is moving on very well. Communion service was held last Sunday. We were indeed glad to see quite a number partake of it, as we think every Christian should in honor of our Saviour who died to redeem a world from sin.

Many thanks are due Miss Fleta Smith of Siler City for playing the organ for us. We were glad to have her worship with us: come again.

Eight of our bright little boys and girls won prizes for attending Sabbath school every Sunday. The prizes were beautiful little Testaments.

On Saturday morning, March 15th, the spirit of Mr. James Thompson went back to God who gave it. He has been in very feeble health for about a year with that dreadful disease tuberculosis. He leaves to mourn their loss two little orphan girls, a father, one brother and three sisters, his wife having preceded him to the glory world about eighteen months. He often said before he died that he did not fear death but so hated to leave his two little girls without either father or mother. He body was carried to Greensboro Monday and laid beside his wife. May the bereaved ones find comfort in God. The deceased was about 35 years old.

We have had no prayer meeting this year so far. We would be glad if our good people would wake up to the fact that we ought to have prayer meeting. Will close asking the prayers and co-operation of all those interested in our church and its work.

Fleta Kivett, Reporter.

April 7, 1913.

Mt. Carmel, Granville Ct.

Sunday school at this place going again. Began Sunday last with forty-four on roll. The classes seem very well arranged and there is great interest being shown. The writer attended quarterly conference at Rehobeth church, this charge, Saturday last, which is certainly a great place to be at and great people to be with. This, being the 2nd quarterly conference for this year, was pleasantly carried on; the next to be at Antioch church, possibly in June.

W. Polk Garrett.

April 8, 1913.

Corinth, Littleton Ct.

Our Sunday school had an Easter egg and rabbit hunt, Monday following Easter Sunday, children enjoyed it thoroughly. Held our Easter service yesterday so Bro. Edwards could be with us. It was pronounced a success, but possibly it would have been better had there not been much sickness in the beginning of our getting the program out. Collection something over $10.00.

Pres. Cecil will preach here Monday after 3rd Sunday of this month at eleven o'clock.

Mrs. Hayes of Newport News is visiting her parents, Mr. and Mrs. J. E. Glasgow, of Littleton.

Mrs. Glasgow had a telegram last week, calling her to her mother's bedside, Mrs. Robt. Brewer, of Roanoke, Va.

Mrs. Allen Pittman is visiting her parents, Mrs. A. E. Carter.

G. S. Barnes, of Newport News, was out a few days ago to see his mother Mrs. G. L. Barnes.

Mr. Van Carter, accompanied by Mr. Creakmore of Rocky Mount, visited his parents, Mrs. and Jessie Carter, last Sat., Sunday and Monday. Mr. Creekmore had a "reason" for going.

Fannie Barnes.

April 7, 1913.

Eden, Hlifax Circuit.

As Sunday was our regular preaching Sunday, our pastor, Rev. J. E. Pritchard, preached a helpful sermon to a large congregation. We were very glad to see so many people out, as it shows so much interest in the church and its work.

Our president, C. A. Cecil, will preach at this church April 18 at 11 o'clock in the morning; hope a large number will be out to hear him.

The third quarterly conference will convene at Bethesda church Friday, April 11, for the purpose of electing delegates to the Annual Conference; hope all the churches will be represented.

Misses Mamie White and Irene Hawkins gave a "Box Party" at the McDaniel school house March 9th, the amount raised being $36. $23 will go for foreign missions and the balance for repairing the church.

There has been much sickness in this community. Mrs. H. B. Neville has been sick, but is much better now.

Miss Jewel Ethridge of Whitaker is visiting Miss Sallie May Neville this week.

To our great surprise Sunday after service Mr. Joseph Ray of Rocky Mount and Miss Minnie Hunter of Whitaker were united in holy wedlock. We wish for the young couple much pleasure as they sail through the sea of life.

Hope all the readers spent a happy Easter.

Much love for the Herald and its readers.

Irene Hawkins.

Uwharrie.

As many of Mr. Trogdon's friends have written to me and seem to be very anxious to know how he is getting along, I will answer their letters through the Herald.

I received a leter from Mr. Trogdon the 5th stating that he thought he would be able to leave by the second Sunday, but another one came Monday and said that the stitches were taken out the 5th and his side was not in such a good condition and that he would not be able to leave under 18 or 21 days. We certainly thank the people for their kindness, and their many prayers that we feel are offered up for us all. We also thank the people of the Ct. for remembering the pastor's family in a financial way; may thanks to them and altho' we may never repay them we can only pray God's blessing upon them who can pay them a hundred fold. We ask them to still continue their prayers for us and Mr. T. that he may be restored to health and return to us again.

Mrs. J. B. T.

Thomasville.

As we have not given a report for sometime, I deem it a duty to write a few lines to the Herald so that others may keep in touch with us, in regard to our good work at this place.

Our church is prospering under its new pastor, congregations good and the attendance comparatively regular. Bro.

Williams gives us some good sound doctrine and is entirely gospel when in pulpit and in everyday life.

We have prayermeeting each Wednesday night, and the interest seems to be increasing in that work.

Sunday school is moving finely (under the present system, the Cross and Crown.) Attendance hasn't been as good as it might have been on account of the contagious diseases that prevail in our community, attendance last Sunday, 139 against 78 a year ago. Our teachere are loyal and are striving to make the Sunday school accomplish more this year than ever before.

We are sorry to note the death of the little infant of Mr. and Mrs. Garfield Beck. Our heartfelt sympathy goes out to the bereaved family.

Collection for Denton Orphanage for this quarter was $8.35. We didn't begin until March and might have done better, had we started earlier.

I don't know of anything that appeals to the writer any closer than Orphanage work. Being situated near an orphanage (the Baptist) and seeing the training that the children get, and seeing them daily march along through town being chaperoned by some one at all times, it makes one feel more closely attached to such work than a person that doesn't see it at all. We (the Methodist Protestants) are just from the cradle and can, by proper managment, make our orphanage in a short period accomplish as great things as the Institution spoken of above.

Our location is beautiful and its elevation makes it as healthy a place as North Carolina affords. Let's get our shoulders to the wheel and make the Methodist Protestant orphanage at High Point surpass any institution of its kind in this grand old state.

Our 2nd quarterly conference meets at the church Thursday night, the 10th.

Reporter.

Byerly Chapel, Mocksville Ct.

Our pastor, Bro. Self, filled his regular appointment here the fourth Sunday in March; had good attendance. The congregation grows larger every time Bro. Self preaches for us. He preaches excellent sermons. We feel proud to have Bro. Self for our pastor.

We organized Sunday school April 6th, had good attendance . Officers and teachers are as follows: Supt., J. W. Byerly; assistant, D. M. Cartner; Sec. and Treas., Miss T. K. Byerly. Teachers: W. L. Harper, Wm. A. Byerly, Mrs. Mammie Harper, Mrs. P. E. Byerly, Mrs. Mag Cartner, Miss Bessie Byerly. Pray for our school.

Troy Byerly, Rep.

Piney Grove, Ciler City Ct.

Our Sunday school is growing better since spring opened up. There were 41 present last Sunday despite the mud. We are glad to see more interest taken in our S. S. We extend to each one a hearty welcome.

Last Sunday we took up a collection for the orphanage at Denton. A song, "Two little orphans," was most sweetly rendered by two children, Charm and Lola McMaster's. The collection was then taken up which amounted to $2.00. Will close with best wishes to the Herand its many readers.

Fleta Kivett, Reporter.

April 14th, 1913.

Welch Memorial.

Our pastor, Bro. D. R. Williams, preached twice for us last Sunday as good sermons as we ever heard, telling us things we need to hear and put to practice more than we all do.

The people all like Bro. William's family and think he is just the man we need. We earnestly pray that this may be the most prosperous year at old Welch Memorial.

Our Sunday school is still growing some and most especially the Baraca class. 32 regular scholars and five visitors last Sunday. Bro. Seagroves is a good teacher and they all seem to like him finely. We hope to see the school as a whole grow much more, for there are several boys and girls, yes, and older ones too, in easy reach of the church that do not attend any other S. S. whose presence would be encouraging to us.

Glad to see Sister Hiatt at preaching Sunday night; hope she may continue to improve and soon be well again. With love to the Herald and its many readers.

Reporter.

Monroe.

The Rev. O. D. Stacey preached at New Hope church 1st Sunday in April, using as text John 5:28-29, Marvel not at this for the hour is coming in which all that are in the graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life and they that have done evil unto resurrection of damnation. The congregation was large and attentive. We had preaching Sunday night also. We all like our preacher very much. Sabbath school will begin next Sunday.

A Friend.

Cid News.

The death angel visited the home of Mr. and Mrs. John T. Cody on last Wednesday morning and took away his son Jesse. He was about 16 years old and just entering into manhood. He was an industrious good boy and will be greatly missed by relatives and friends. Measles was the cause of his death. Much sympathy to the heartbroken family. He was buried at Jerusalem on Thursday. Mr. A. L. Beck conducted the burial service.

We are glad to learn that Miss Crissie Tysinger who is at the hospital at High Point is convalescing.

Bro. Trogdon expects to return home this week from Richmond, Va.

Bro. Moses Morgan and Mr. Ermin Trogdon filled the appointment at Cid Sunday.

Bro. Morgan gave us a splendid talk. We were pleased to have them with us.

Mrs. A. J. Gillingham was the happy recipient of a call from the newly married Mr. and Mrs. Bumpus Surratt of Jackson's Hill. Mrs. Surratt is a charming young lady, the daughter of Mr. John Spencer of Randolph and her mother was the sister of highly esteemed citizen Mr. H. M. Skeen. Mr. Surratt is an excellent and popular young man, the son of Esq. H. M. C. Surratt of Jackson Hill. The happy couple are going to Nebraska to live and they trly have congratulation and best wishes of a host of friends.

Mr. D. E. Hepler and children accompanied by his mother left this morning for Greensboro. Mrs. N. W. Lanier.

Zion, Siler City Ct.

Our pastor, Rev. J. H. Bowman, filled his appointment at Zion, Sunday, April 6th. He preached a splendid and very appropriate sermon to an attentive audience.

On account of bad weather, our Township Sunday School Convention was not held at Moon's Chapel the 5th Sunday in March.

Our Sunday school is progressing nicely. We hope to have a better attendance since spring has opened up.

We are very sorry to learn that Miss Mozelle York is sick with measles. We hope that she will soon recover and be with us again.

Misses Flora York and Bessie Siler are delegates to the State Sunday School Convention at Greensboro.

—Miss Byerly, teacher in the Asheboro Graded school, was in Greensboro last Sunday and at Grace Church.

"What Must I Say?"

At this place we have just been made the recipients of a goodly pounding, but I am at the loss to know what to say about such things as this (and others) since "Peter Slewfoot" has opened fire on us about the matter. Some people like to be thanked through the paper and have their names printed in same for such deeds as this and some do not. Most do.

I leave the names and the articles out, but it was a good time all right, and the people are to be complimented for it.

Fraternally,
S. M. Needham.

Obituary.

Rev. P. D. Moore was born in Rutherfordton County May 13th, 1827, departed this life Feb. 16th, 1913, aged 85 years 9 months and 3 days. He professed religion when in his 18th year and joined the M. E. Church South; was licensed to preach in said church when he was 24 years old, and traveled in the M. E. Church as pastor for a number of years.

Bro. Moore was united in marriage to Miss Phoebe Grigg March 21st, 1849. To this union were born five children, two now living and three dead. The eldest son is preaching in Fla. and the other is a farmer. This union was broke by death Aug. 22nd, 1867. After a process of time he was again married to Miss Pamelia B. Waters, to this union were born four children, one now dead and three living. One son is an engineer in Kansas, another is in business in Glenfield, West Va., and the other is a telegraph operator at White Sulphur Springs, Va.

Bro. Moore joined the M. P. Church and was received as a minister at the 4th quarterly conference of Cleveland Ct. in 1887, during the pastorate of Rev. J. E. Hartsell, who preceded him but a short while to the spirit land, and traveled with Bro. Hartsell as an associate pastor in 1888. He joined the North Carolina Annual Conference in the fall of 1888 and served the following charges: Catawba Ct., 1889-1890; Caldwell Ct., 1891-1894. We have no record of 1895, perhaps he lived on at Rutherford College. In the hands of the Pres., 1896; Ivy Ct., 1897-1899; was superannuated 1900, again served Gastonia Ct. 1902; was superannuated on Caldwell Ct., 1903-1904.

Bro. Moore was a man loved by all who knew him because of his piety and patience; truly he bore hardness as a good soldier of Jesus Christ. As a minister he was faithful, and was a good preacher of the old time Methodist type. He always preached the gospel in its purity and simplicity and received but little for his labor, and yet never complained. In the loss of Bro. Moore the Conf. and church has lost a good man, and the children a faithful father; but our loss is his eternal gain. Just a few weeks before his death the Dr. told him that he was liable to drop dead at any moment, and he looked at him without any anxiety and said, "You cannot scare me, I'm ready." We would here extend our heartfelt sympathy to the relatives and children; especially to the adopted daughter who remained with him until the last and did all in her power to comfort him as he went down the western slope to the crossing. So as we go one by one doubtless Bro. Moore will be among the first to greet us.

"Jesus, while our hearts are bleeding,
O'er the spoils that death hath won,
We would at this solemn meeting,
Calmly say, "Thy will be done."
By thy hands the boon was given,
Thou hast taken but thine own:
Lord of earth, and God of Heaven,
Evermore, "Thy will be done."

J. H. Moton,
D. A. Highfill,
H. D. Garmon,
N. J. Wright,
E. M. Ivester,
Committee.

THE CHOCOLATE BUSH.

Anna B. Bryant.

"Chocolates don't grow on every bush!" teased father, slipping out of four pairs of hands that clung like burrs to his coat and his collar and his furry fingers. The children always pounced on him for a kiss when they saw him go whisking out of the door and trying to catch the car for the "office."

"Wouldn't it be fun if they did!" giggled Marion, curling up in a corner of the sofa when he had got away from them. "I like huckleberry bushes, you know! My! wouldn't I like to go berrying!"

"Wish't I could!" said Connie. "We could make believe a tree if we wanted to—an April Fool tree. Let's do it tonight—to father!"

Every year when April Fool's day came around they always had some funny joke "on" father. Sometimes the joke was the other way, for mother helped them, and mother was the best fun in the world to help you think up little jokes that couldn't hurt anybody. One year it was stuffed eggs in all the lunch boxes—oh, if you could only have seen the rice and oatmeal "stuffing" that flew all over the office when father opened his! It made the children giggle again to remember what he had said about it at supper-time.

"Mother would help us —let's ask her!" cried the children. "We could get a bush and fix up with paper chocolates the way we had the paper oranges, you know, and tied them on. Mother can show us."

"I think it would be great fun," said mother. "You two boys go and find your bush—a good scraggly one, with lots of sharp twigs and thorny tips all over it. I'll show you when you bring it."

"And what can we do, mother?"

"Why, up in the garret, Connie, is a great heap of brown tissue paper, in behind the big trunk where the boxes are. You can get some of that and take it down into the kitchen, and get Myra to let you smoothe it out with a warm flat-iron. On a shelf in my closet, Marion, you will find some bits of Jeweler's cotton, all colors. Here is some paste, (or a drop of mucilage is just as good) to finish the chocolates with, and when you come back I'll help you make a fine supper table ornament."

"Don't they look just e-zactly like the candy ones!" admired Connie, as the soft brown balls grew wunder their fingers. Each one was stuffed tightly with cotton till the thin brown outside was plump and smooth and looked good enough to eat. A drop of paste on the under side made it nice and firm, with no edges showing. On some of them mother stuck a little snip of red paper to look like a bit of candied cherry. Others were topped with a piece of broken walnut.

It did not take long to make them, and then there was the fun of sticking them on the tree. First mother made a place in the middle of the table for the big green jardiniere, and filled it with nice white sand and stuck the bush in it. Next, they carefully pushed a paper "chocolate" on to every sharp little twig and thorn, till the scraggly thing looked as if it had blossomed out with brown berries. It was a beautiful bush and almost made the children's mouths water.

"If it was only a really-and-truly!" sighed Connie.

"Then there wouldn't be any April Fool to it!" returned Marion. "And it's April-Fool day, and somebody always has to be."

It must have been overhearing this that made mother think of turning the joke on them. A few minutes after, when they were busy over a game, she went to the telephone. All I can give you is what she

SOUTHERN RAILWAY SCHEDULE

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible]. 30 daily, Birmingham sp[illegible]. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7.20 a. m. No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7.45 a. m. No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12.30 p. m. No. 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m. No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3.30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p. m. No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.55 p. m. No. 235 daily for Winston-Salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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said at her end of the line, but perhaps you can guess what the other person said, or part of it.

"You—papa?"

"You're going to be dreadfully April-fooled tonight!"

"You know what you said when you went away—about chocolates growing on bushes?"

"Well, they'll make a bush! Paper chocolates—stuffed with cotton. Understand?"

"Um huh! That would be fine. A pound would do nicely. Could you take off the papers ones and change them for real ones in ten or fifteen minutes? All right, I'll get them singing round the piano or something. Come home early."

Now you can guess, can't you? That was just what happened. When they were called out to supper, the candles were lighted and the children all stood with shining eyes to see how father would look when he saw the Chocolate Bush, and especially how he would look when he tasted one of the chocolates.

"You see they do grow on some bushes!" teased Marion.

"I see!" said father. "First time I ever saw such a bush in my life! Are they good to eat?"

"Just try one!" screamed the children.

"Fine!" said father, trying one obediently. "Have one yourself," he urged politely, reaching to Marion. "No?" as she drew back. "Why, they aren't all for me, are they? This is delicious!"

The children began to look doubtful. He didn't seem to mind the cotton a bit, but kept on tasting. Mother looked on with twinkling eyes, but said nothing. Suddenly, the boys slyly reached out a hand and helped themselves to one apiece.

"They're real! They're real!" they cried out both together. "It's father fooling us! He's changed the paper chocolates for real ones!"—Zion's Herald.

What God may hereafter require of you, you must not give yourself the least trouble about. Everything he gives you to do you must do as well as ever you can, and that is the best possible preparation for what he may want you to do next. If people would but do what they have to do, they would always find themselves ready for what comes next.—George Macdonald.

A CALL FROM A MONKEY

One cold, bleak day in the fall Tot was having a tea party in honor of her new doll, Annie, when she heard music and ran to the window to see where it came from. As soon as she looked out, she began to clap her hands and scream with delight. "O, O, O!" she said. "There's a monkey here."

Sure enough, there was a man with a hand organ and a real monkey. Tot wanted to give him some money, so her aunt gave her a few cents, which she threw out. The monkey picked them up, took them to his master, and then came and sat on the piazza just in front of the window. He wore a red coat trimmed with rows of white buttons and a cap with a feather on it. The coat had a pocket, and Mr Monkey took out a nut and tried to crack it. "He is hungry. He must have something to eat," said Tot.

So auntie got a doughnut for him. He made a bow and held up the doughnut as if he had never seen such a thing before; but after eying it all over, he put a piece into his mouth and shook his head as if to say: "Well, it's pretty good, after all."

It was very funny to see him eat it; for he bit off all the outside and threw it away, just as if he were eating an apple. Tot will not soon forget her call from the monkey.—*The Nursery.*

SHE REMEMBERED HER MANNERS

Susan had been to her first party, and was eagerly telling her mother what a happy time she had had.

"Susan," said her mother, "I hope you remembered to tell the hostess that you had a pleasant time at the party?"

"O, yes, mother," answered little Susan; "I told her as soon as I got there, so I wouldn't forget it."

A favorite motto with graduating classes used to read: "To be rather than to seem." Reputation is what people think you are and character is what you are. A Chicago paper offered this definition: "Character is what you are when nobody's looking at you."

—Raymond McCulloch has returned home from Florida and expects to remain at home for the summer.

—Rev. E. G. Lowdermilk was in our city last Friday. He went to the hospital to see Mrs. Amick who is still confined there, though improving.

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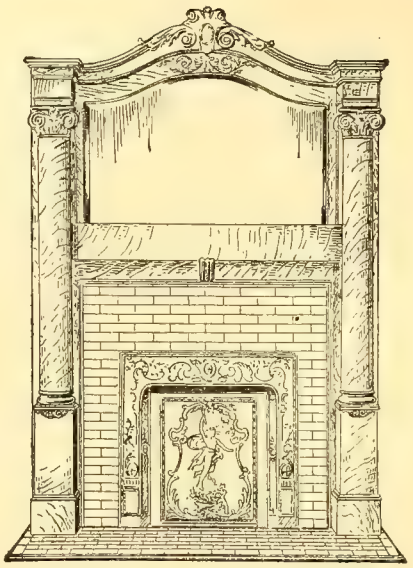
Davidson Ct.

Our second quarterly conference will be held on Saturday 26th, before the 4th Sunday in April. Let all the members be present. There will be some things that are very important. Preaching at 11, dinner on the grounds, quarterly meeting in the afternoon.

Yours, fraternally,
J. W. Hulin, Pastor.

April 26, 1913.



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Moriah, Tabernacle Ct.

Bro. Johnson preached a good and practical sermon this afternoon. We hope every one present, who had not made their decision for Christ will surrender their lives to him before it is too late. We love Bro. Johnson and he speaks so tenderly and lovingly to us. A large congregation was present.

Four certificates were granted today, Mr. and Mrs. Will Ingold and son, and Terry Sharpe. Although we hate to give them up our best wishes go with them.

Our Sunday school is progressing nicely We have good attendance. Several attended the County Sunday School Convention which was held in High Point last Thursday. Misses Mamie Plunkett and Clara Jobe and Mr. Henry Sharpe are attending the Baraca and Philathea Convention which is going on at Charlotte.

The second quarterly conference will meet Sat. before 2nd Sunday of May at Shady Grove. Preaching at eleven o'clock.

Reporter.

April 13, 1913.

Good News from Danville.—In the fullest election ever held, Danville, Va., went for prohibition by a majority of 68. This is a victory over a most persistent liquor element.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, MARCH 27, 1913. NUMBER 18.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
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Entered as second-class matter at the post-office at Greensboro, N. C.

INFINITE SUPERIORITY OF THE CHRISTIAN'S CHRIST.

Christ is not the same to all men. We who have been taught to revere the holy name of Christ from childhood can hardly appreciate the view of those who have no such respect for Him. It may do us good sometimes to be shocked by an expression of unbelief, if it cause us to reconsider the value of our precious faith.

Only yesterday we overheard a conversation between a Jew and two men who are at least nominally Christians. They were speaking in a somewhat argumentative way, not wholly serious, of the difference between their faiths. One of the Christians referred to the death of Christ. The Jew replied:

"He died because they crucified him."

The remark was shocking to us in what it implied, but it revealed to me something of the profound difference between the Christian's view of Christ and the view of others. To the Christian, Christ is the Son of God, the perfect man, the world's crucified redeemer, the risen Lord, interceding at the right hand of God for those He died to redeem, with such an abiding love for men that He perpetually watches over them, seeking to lead them from sin to salvation, and who will eventually receive unto Himself in glory all who will come unto Him in faith.

But what is Christ to this Jew and others? Simply an imposter or a deluded enthusiast, a man who died because he could not help himself, whose body was stolen from the tomb by his disciples, thus giving a semblance of truth to his prediction that he would rise from the dead.

If the Christian's faith were but a delusion, it is so transcendantly joyous and wholesome and refining and uplifting, that it would be the height of wisdom to accept it, if one only could. What is human life without the Christian's view and the Christian's experience? Not much nobler than that of the brute that lives today and perishes tomorrow. But with the dawning of Christ upon us, our souls awake to a new and blessed existence. We become partakers of a heavenly life and enjoy a heavenly hope. To our individual joy is added the communion of saints, and we join with our fellows in songs of praise impossible to the unbeliever.

Then what inspiration to action there is in the Christian's faith. Does the unbelieving Jew find so much comfort and joy in his lack of faith that he wishes to propagate his unbelief? Not at all. But the true Christian wishes others to share with him the blessedness of his faith, and he becomes a propagandist. He wishes to send the gospel to the ends of the earth that all men may have the privilege of entering into its glorious hope.

But our Christ is not only the more attractive and the more powerful, but He is the real Christ. The evidences bring Him to us. We can not honestly believe in the Jew's conception of Christ. It is the product of dishonest malice. It is the offspring of hatred. It is the poor effort of wilful unbelievers to justify themselves in their unbelief. It is the blindness of souls walking in darkness. It is an awful delusion, and pitiable are they who are held by it.

Let no man take from us our Christ, the Christ of God. He is our riches. He is our honor. He is our hope. He is our inspiration. He is our everlasting joy.

—We would call attention to the appeal of Bro. Champion for our Birmingham Church. Our people there have made a heroic struggle and are going to win out, we believe, but the reverse that has come in the destruciton of the half-done building they were erecting as a house of worship puts them back. Will not some of our readers respond to the appeal?

—We thank Bro. D. B. Johnson, of Lincolnton, for soliciting subscription to the Herald and sending four new names. The Lincolnton church is a live one, and the *Herald* is glad to enter some more of the homes of its members.

—Rev. D. A. Braswell is conducting a meeting in Charlotte this week, with good interest.

—Rev. G. F. Millaway returned to Burlington Monday to assist further in the series of meetings in the M. P. church.

—Rev. George L. Curry and family have gone to Why Not to assist in the celebration of the birthday of Mrs. J. H. Stowe (Mrs. Curry's mother) which occurred yesterday.

—Grace church people enjoyed special Easter music last Sunday. The choir never fails to have something attractive to lovers of good music.

—Our jocular reference to the illegible handwriting of Bro. Pritchard last week, it now occurs to us, might be taken too seriously by some, and be misinterpreted to his damage. He does other things so well and is so earnest and diligent, that it did not occur to us to imagine that some might think from what he said that he is careless in the matter of handwriting, which is quite contrary to the fact. He writes a fine, fluid hand which is commonly readable enough, but now and then lapses into indistinctness that amounts to illegibility, if the reader is not a good one. We had no thought of censuring him for our failure to read correctly his communication. It is so common a thing to refer to lawyers and other professional men, even great editors like Horace Greely, as writing unreadable hands, that we fell into the stream almost unconsciously. We beg Bro. Pritchard's pardon for our thoughtlessness. It is a pleasure to receive his communications so well written in every way (except the few points of indistinctness), and we hope that we will not blunder so badly that our mistake cannot be corrected in a later issue.

BROTHERHOOD CALL NO. 16.

Notice is hereby given of the death of Rev. J. W. Heath. Bro. Heath was a member of the Brotherhood in full standing. Members are due three dollars each inside of sixty days from date of this notice.

J. A. Burgess, Sec.-Treas.

April 3, 1913.

THE NEGLECT OF FOREIGN MISSIONS BY THE UNITARIANS.

By Rembert G. Smith, D. D.

Dr. Charles W. Eliot, the distinguished emeritus president of Harvard University, has recently returned from, a tour of the whole world in which he utilized well his remarkable powers of observation and generalization. Recently he made an address before an organization of the Unitarian Church, of which he is a member, in which he called attention to the comparative insignificance of the foreign missionary activities of his denomination and expressed his personal wonderment that the evangelical Churches so decidedly inferior as to doctrines should so far outstrip the Unitarian Church in carrying the gospel to the heathen. He strongly intimated that these things ought not so to be, and came as near as Unitarian self-restraint and complacency would allow to a fervent exhortation for a forward missionary movement.

He declared that his wonder at the aggressive missionary activities of the orthodox Churches was increased when he reflected upon the heavy burden of impossible dogmas which they have to bear. His general idea seems to be that the Unitarian doctrines were alone worth dissemination, and yet, strange to say, men and money by which they might be spread are strangely lacking. His reflections might no doubt have profitably extended to the problems of the stationary condition of his Church in this country. The "Statesman's Yearbook" declares that the 70,000 members which the Unitarian Church in the United States had in 1906 had not been increased at all in 1910.

The orthodox Churches will regard this exhortation of Dr. Eliot to his brethren not only with interest but with sympathy, and will hope that it will result in an increase in the missionary work of American Unitarianism. Pagan religions may be considered by Unitarians as about as good as orthodox Christianity, but the representative conviction among the orthodox Christians of the United States is that even the Unitarian interpretation is far better than the heathen systems.

It were profitable also perhaps to seek out the causes of the lack of missionary zeal among the Unitarians. Why do they not carry the gospel to the uttermost ends of the earth as they should? Why are they not shoulder to shoulder with their Christain brethren in the Orient and in the islands of the sea? The answer to these questions will be profitable not only to the Unitarians, but to the Presbyterians and the Baptists and the Methodists.

No correct answer to these questions is possible which is given regardless of attention to the peculiar doctrines of Unitarians on one hand and of the orthodox Churches on the other. The great fudamental features of the orthodox doctrine of the person of Christ must be held by the Church before it will become aggressively and heroically missionary. His absolute authority, which is his as very God and not his as consummate man, must be recognizrd before the missionary command will be heeded. Paul, the prototype and perpetual pattern of the Christian missionary, was not thrilled by the humanity but awed by the deity of Jesus Christ when he asked: "Lord, what wilt thou have me to do?" If Christ be merely your elder brother, we will consult and advise with him as to what we shall do; but if he be the Lord of glory into whose hands has been committed all power, we will hasten to obey him, both because of the fear of his frown and the favor of his smile.

And what shall be said concerning the Holy Ghost, about whom, not as was the case with some early Christians our Unitarian brethren have heard, but in whom they have steadfastly refused to believe? How can a Church not only without a Pentecost but without the possibility of a Pentecost have a Petrine message of power for men of every nation under the sun? That Church which will not recognize the insufficiency of exaggerated intellectualism and wait in humility and prayer for the uncarnal and irresistible weapons of the upper chamber will be woefully insufficient for these things. Only those Churches whose faith enables them to perpetuate Pentecost can have either the apostolic ideal of the world for Christ or the apostolic power by which Christ can be carried to the world.

From considerations like these there should come also warning to some of the counselors within the ranks of the evangelical Churches who vainly imagine that the task of Christianizing the world can be made easier by amending and making easier of acceptance. as they suppose, the Christian creed. The Christian missionary does not go to China or Japan merely to indorse the little truth which these people have been taught in their great religions; rather does he go to them with the revolutionary gospel of Christ, who spake as never man spoke because with the authority of the Son of God. Before the august advance of his truth the hordes of hoary and horrible errors and superstitions which have so long debased and terrified men are destined to flee in the utmost confusion and in ultimate defeat. The truly missionary Church is true to the Lord by being true to the Lord's truth. There is no other loyalty to him than this.—Christian Advocate.

REVIVALS AND THEIR BASAL PRINCIPLES.

By Rev. J. M. Hawley.

Few subjects are of deeper interest to the thoughtful Christian, whether preacher, or layman, than that indicated above. A true revival is recognized as an imperative need and an unspeakable blessing to the Church; hence the interest in this subject is rooted in the religious life of every true disciple of Christ.

Just to the extent that the need of a revival is felt, the Church will plan and pray and work for the result. It is universally recognized as the flower and fruit of intelligent effort. A revival never comes by accident. Spasmodic and half-hearted work can never secure it. Mere planting, where there is no earnest and persistent cultivation, never yields the desired fruit.

The laws governing the spiritual activities and achievements of the Church demand candid and prayerful attention. The more fully these laws are studied and understood, the greater will be its success and growth. All work to be fruitful must be in harmony with law, just as surely as that all growth is conditioned upon the fulfillment of necessary conditions. No sphere, either in natural or the spiritual world, is free from the dominion of law.

A revival is the end, the supreme object, which every Church should hold steadily in view. We do not overstep the limits of truth when we hold that its very life is bound up with the success or failure of its revival efforts. An orthodox creed, elaborate forms, and impressive ceremonies will not support and nourish its spiritual life. The vital principle dees not come from anythnig artistic or external. Dr. Abel Stevens emphasized a great truth in regard to our own denomination: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy. It sustained its orthodoxy by devoting its chief care to its spiritual life."

If this is the true policy of the Church, it must be pursued with intelligence and vigor. No end or object can be attained if the necessary means are ignored. All plans, enterprises, and work in the Church must be considered as means to an end. They aim at results above and beyond themselves. Viewed in any other light, they are meaningless. They derive, indeed, all their significance and value from the fact that they are intended to produce effects in the inner lives and character of men.

What is a revival? We answer in few words: A mighty stirring and quickening of the spiritual life and energy of the Church. It is restoration of the Church to a normal state of health and vigor. It is a new infusion of vitality and strength into the Church to raise it to the divine standard of piety and usefulness. Whatever the lapse and failures of the Church, a revival is the method by which its backslidings are healed and the membership brought back to a normal state of religious experience.

Here we come to deal with the vital facts, the essential conditions of Church life. The question is one of religious development or of religious decay. Needless to say that the forces by which it is renewed, quickened, and vitalized lie wholly in the spiritual realm. They are supernatural (above natural) in origin and manifestation, and yet there are human agencies by which these forces are made available for the benefit of the Church. Until man does his part, puts himself in the right attitude before God and in the right relation to God, the Church will remain in a feeble and backslidden condition.

We cannot emphasize too strongly the great truth that a revival is essentially and directly a work of the Holy Spirit in the minds and consciences of men. It is a sovereign work; it is God's prerogative to give or withhold. No revival is real and spiritual that does not produce the fruits of vital piety. It must have the divne stamp upon it. The Holy Spirit is the chief factor, the necessary agent, in its production. How he impresses the mind, awakens the conscience, and quickens the soul, it is not man's province to know or to explain. A deep mystery always surrounds a revival. Examine it, analyze it, explain it as we may, the mystery remains and defies every effort to conceal or dispel it. All efforts to explain it upon natural principles , the laws of association or of mental action and reaction, are utterly vain.

To secure a revival at any particular time or place far exceeds the power of man The laws which govern spiritual manifestations are not fixed and uniform, as those who rule in the world around us. In nature certain results follow certain laws without regard to time and place. Water heated to a high degree is certain to boil; reduced to an extremely low temperature, is certain to freeze. A material body projected into the air is invariably drawn towards the center of the earth by its attractive powers. But spiritual results are not controlled by uniform or unchangeable laws. No man can foretell the time and place where a revival fire will begin to burn. No Church can hold special services with the certainty that a revival, as generally understood, will follow. The Holy Spirit like the wind that "bloweth where it listeth," works without regard to man's almanac or chosen locality.

Another principle of vital importance is that the Holy Spirit usually, not invariably, works through man as an efficient instrumentality. Man, according to the New Testament, is a laborer with God and for God. For this holy relation he is called and strengthened and endowed. His spiritual life, greatly quickened, issues in spiritual power. He works in immediate cooperation with the unseen Agent in convincing ad saving men. He is enabled to concentrate all his mental and spiritual energies in persuading and assisting men to comply with the terms of salvation. Spiritual influences are thus brought to bear directly upon the unsaved, and men are converted to God. This is the sign of a revival, the credentials of a living and growing Church. Without these credentials it cannot verify its claim as an institution of God. The author of "Ecce Homo" aptly says: "When the power of reclaiming the lost dies out of the Church, it ceases to be the Church. But where this power remains, whatever else is wanting, it may still be said that the tabernacle of God is with men."

The reverent and prayerful study of these principles cannot but result in a more intelligent understanding of the conditions and responsibilities of Christian life. If God calls us to membership in his Church, he calls us to the highest grade of membership of which we are capable. The philosophy of revivals on the divine side is, indeed, deep, mysterious, awe-inspiring; but it is sufficiently known to arouse our latent energies and inspire us with confidence that we shall not labor in vain. It produces in us a fixed and earnest purpose to do our best as the chosen agents of God. It greatly helps us to bring ourselves into harmony with God's plans and purposes and thus avoid the risk of wasting our energies in vague and haphazard methods of work. It secures effiiency, and nothing is more absolutely essential to the success and growth of the Church than efficient work and administration.

We need strongly and steadily to magnify the agency of the Holy Spirit in the conviction and conversion of men. It is God's work, and it is marvelous in our sight. Every other force or agency, instrumentality is subordinate to this. Men may be interested, enlightened, and greatly stirred by human argument and appeal, but there is a point in every conversion where human agency ends and the divine agency begins. We are not expected to enter into the secrets of the Almighty and make known the profound mysteries of his relation s and dealings with men. We cannot by searchings and investigations discover the hidden processes by which the soul is stamped anew wth the likeness of God. Mathematics and metaphysics entirely fail us when we come to investigate great spiritual phenomena. But the Holy Spirit does not make our efficency in his service contingent upon our comprehension of his methods in working the good pleasure of his own will. We may do our full part to revive the Church without waiting for a profounder knowledge or a conscious endowment. With remarkable aptitude it has been said: "Fitness for work comes in working, not in waiting for some antecedent miraculous preparation. Power from on high is revealed in those who work, not in those who wait while duty calls." The earnest, active worker receives in largest measure the promised gift. Thus the divine and human agencies are brought into direct and immediate cooperation. Each supplements and aids the other. Both flow together through the same channel of spiritual activity. Minds are convinced, souls are regenerated, the Church is revived, the kingdom of heaven is realized under all the forms of temporal things. "Science has no ladder to scale these heights, philosophy no plummet to sound these depths."—Christian Advocate.

THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," soid the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young we can cast them out readily, but only divine power can uproot them when they are old."—Selected.

PRESIDENT'S APPOINTMENTS.

Randolph Ct .....March 22 to 23.
Julian on the night of .....March 23.
Mount Pleasant .....March 24
Liberty and Liberty G. .....March 25.
Siler City Ct. .....March 26 to 28.
Alamance Ct .....March 29 to 30
Saxapahaw Ct .....March 31, April 1.
Mt. Hermon .....April 2, and 3.
Burlington Sta. .....April 4.
Graham and Haw River ..April 5 and 6.
Fairview and Gibsonville.. April 6 and 7.
Vance Ct .....April 11 to 13
Gillburg ... ...April 13 at 3 P. M.
Henderson ..... April 13 at night.
Granville .....April 15 to 16
Halifax .....April 17 to 18
Littleton .....April 19 to 21
Richland .....April 25 to 26
Why Not .....April 27 to 29
Flat Rock Ct. ..... May 3 to 4
Stanley Ct. ..... May 9 to 10
Monroe Ct. ..... May 13 to 15
Mecklenburg Ct. ..... May 16 to 18
Charlotte, ... May 19

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

NOTES FROM THE FIELD.

Randolph Circuit.

On Friday, the 21st, I left High Point for Shiloh, where the second quarterly conference was to meet on Saturday, the 22nd. I spent Friday night with Bro. H. Whiteley and reached Shiloh in time to preach at 11 A. M. A very good congregation. After service came the dinner.

At 2 o'clock we met for conference. Not a large attendance of the officials present. Those present transacted the business. The reports were fairly good except the financial report, and that was made by the pastor, which I consider a mistake. Each steward ought to make his own report, and knowing they are expected to do so, they will more than likely have more to report. The pastor served notice that the stewards would be expected from now on to make their own report. We had a very helpful and interesting conference.

My appointment was at Gray's Chapel on Sunday at 11 A. M., where I met a good congregation who heard the message with interest. Bro. L. and I took dinner with Mr. Dougan Brower, and spent only a few pleasant moments in their nice home. We soon reached Bethel, where I preached to a neat, nice and intelligent looking congregation, and they appeared to be interested in the word preached.

I failed to go to Level Cross, and the pastor can explain the reason why.

This is a compact charge and has a membership of over five hundred, with only four appointments, and the three churches are good buildings, and ought to be one of the best fields of labor, and if the membership would take the interest they should in the work, especially as to the business and the finance, they would be surprised at their growth and development. I found at one of the churches that the people would be glad to have the pastor to visit in their section more. I am sure the pastor will have a better chance, as his school has recently closed, and he is anxious to do a good year's work. Thanks to Bro. and Sister Lassiter for their kindness. The three churches visited paid claim.

Mt. Pleasant Circuit

On Monday at 11 A. M. I filled my appointment at Mt. Pleasant, preached to a splendid audience for Monday, and several said they enjoyed the service. The singing was good, and I am sure good will be accomplished by the service. Took dinner with the pastor and wife.

At 3 o'clock we were at Pleasant Union, where we found a small but appreciative audience. These are a splendid people and it is a pleasure to preach to them. The singing was also good here. Bro. Troxler is a singer himself. This charge is composed of only two appointments. Mt. Pleasant is a strong church financially, and could support a pastor nicely if they just knew it. They have a nice church house to worship in. It was nice and clean, and it was a pleasure to preach to them.

The pleasant Union people have a new church complete outside and in, well supplied with new, comfortable seats, and all paid for. This is one of the most compact and best fields I have visited, and Bro. T. or any other pastor can congratulate himself on being assigned to the Mt. Pleasant charge. Some more pastoral work would be advantageous on this field. Claims paid.

Bros. Lassiter and Troxler are popular, and are anxious to do a good year's work. I bespeak for them co-operation.

C. A. Cecil.

March 25.

Union Grove, Orange Circuit.

The death angel has again entered our ranks and claimed one of our members. March 11, at the home of his father-in-law, Mr. Albert Lloyd, the spirit of James L. Neville was called from time into eternity. Mr. Neville gave his heart to God in early boyhood and united with Cedar Grove M. E. Church, where he remained until, three years ago, he moved into our community and brought his letter and united with Union Grove. He was a school teacher until his health failed with that fatal disease, consumption.

He was jovial, congenial, and fitted to be and would have been so useful in the church. He spoke often before he passed away of his hope beyond, and gave instruction to loved ones. How beautiful the death of a Christian! How true the lines: "How blest the righteous when he dies, When sinks a weary soul to rest"!

The burial services were conducted by his pastor, Rev. R. C. Stubbins, assisted by Rev. Thomas Strowd, of the Christian church, and his body was left to rest in Bethel cemetery. He leaves a wife and two bright little boys, a father and several brothers and sisters to mourn his loss.

May we all live so that when we are called we will be prepared to meet God. It is more serious to live than to die. If we live as God wants us to while in this world, we have no fear of death or the judgment. May God so help us all to live, and keep the widow and fatherless in the hollow of His hand. A Friend.

Winston.

Bro. and Sister W. R. Shover united with us Sunday by letter from the A. R. P. Church. Glad to get them—splendid young people. Came here from Charlotte.

Will begin remodeling of church soon.

March 25. S. W. Taylor.

Monroe Circuit.

We live in Pageland, S. C., and this is a city that cannot be hid because we have a splendid school, four churches, twenty stores, bank, etc. Pageland is situated on C & L R. R., and although she is only six years old, is the largest town between Chesterfield and Crowburg, with about 1000 inhabitants. Her daughters are as beautiful as Tirzah and as wise as serpents, because many of them have never married. Her merchants are wise, for they are seeking that they may find, but they are not like the goats that appeared from Gilead (although some of them wear long beards) for they have been farmers for the most part and know how to work, sympathize and love.

Our church, Rose Hill, is like an electric car, with polite conductors and reliable motormen, and the passengers do not forget to pay their fare. The power is from an unseen source (the great Power House above). Bro. J. A. Turner is superintendent of the Sabbath school and he is efficient in the discharge of duty.

Mt. Moriah is shaking herself like a giant in a valley of dry bones. She is to have a new roof, recess pulpit and belfry in the near future, paying her fare also. Paid on pastor's salary March 9, $9.30. Some one has said the Mt. Moriah people were very peculiar. We say yes, and zeal-

ous of good works, too, with proper treatment. Bro. Jerome is S. S. superintendent, and a good one too. Bro. J. F. Little and Bro. Lonnie Braswell stewards, so that passengers will have to pay their fare or get into another car sure.

Bethesda has a fine Sabbath school, Bro. W. W. Cully superintendent.

Our second quarterly conference will convene at Rose Hill April 11 at 3 o'clock.

O. D. Stacy.

UWHARRIE CIRCUIT.

Dear Bro. McCulloch:

I want to say a few things through the *Herald*, although I am in very poor condition tonight to write, as I have been sick all day and missed my appointment, and I always feel hurt if I miss one; but sometimes it can't be helped. The will of the Lord be done, not mine. Dear people, I have served you he best I could, though very poorly, but I have learned to love you, and it will ever afford me much pleasure to think of you, and I feel as Bro. Suits said to me, that some of the cream of the earth is on this circuit, and it seems to me that this people ought to come to the front.

We were so glad to have Bro. C. A. Cecil on this work. I feel that his visit has already been a great help to me; for I enjoyed so much his splendid sermons, and I feel his visit helped us in making some plans as to our finances; that is one great trouble: we want the Lord's business to run itself, for we feel like it takes us all the time to look after our own business. I trust we may become more concerned about the Lord's business and then he will bless that we call our own.

As I shall start to Richmond, Va., on the 25th, I want to say that I can never forget the many kindnesses you dear people have shown me since I have been in your midst. I will say, May Heaven's richest blessings attend your voyage in life, and if I never get back to serve you on earth I shall look for many of you to come to that home beyond the skies. I ask an interest in the prayers of those who read this, that the Lord's will may be done, and that the Lord may take care of my dear wife and children while on earth, and finally bring us all to Himself in Glory. Praying God's blessing upon all,

Your brother in Christ,

J. B. Trogdon.

CONCORD

Pastor Suits preached an excellent sermon on the resurrection of Christ last Sunday. We were glad to see our S. S. larger yesterday than it has been for some time. The children who are members of the Busy Bees occupied the preaching hour last night with Easter songs and recitations; they deserve much credit for their singing and reciting. They surely did well for the practice they had.

We were very much delighted to have Miss Grace Harris and Mr. Stuart Westmoreland of Thomasville to worship with us yesterday; they were guests of our pastor and wife. We hope to have them with us again. We are glad to report that Miss Lettie Little has returned from the hospital and is improving very rapidly. We have missed her so much in church work.

Reporter.

March 24.

CHESTNUT RIDGE, ORANGE CT.

Sunday, March 9, we organized a Ladies' Aid Society with nine members. The officers are: Mrs. R. C. Stubbins, Pres.; Mrs. C. H. Jones, Vice Pres.; Mrs. Mary Hobbs, Treas.; Miss Fannie Thompson, Sec. We held our first meeting Thursday afternoon at the parsonage. After the meeting Mrs. Stubbins served coffee and cake, which were enjoyed very much.

Yesterday at 10 A. M. we organized Sunday school with the following officers: Messrs. G. F. Crutchfield, Supt.; S. N. Hayes, Asst. Supt.; C. H. Jones, Sec. and Treas.; Ivey Crutchfield, Asst. Sec. and Treas.; Organists, Miss Sophina Brown and Miss Wellie Stroud.

Teachers: Mr. D. M. Pender, Mrs. T. P. Cheek, Mr. G. F. Crutchfield, Mr. S. N. Hayes, Miss Sophina Brown, Miss Fannie Thompson.

We are expecting good work in the S. S. this year. At 11 o'clock Bro. Stubbins preached an excellent and helpful sermon from the words, "If a man die shall he live again?"

We were glad to have Mr. and Mrs. John Nicholson of Mebane worship with us yesterday. We were sorry to learn that Mrs. Mary Hobbs is quite sick. We hope for her a speedy recovery.

F. T., Reporter.

March 24.

PROGRAM OF SUNDAY SCHOOL RALLY

To be Held at Bethesda Church, Halifax Circuit, April 13, 1913.

FORENOON, 11:00 O'CLOCK

Song Service.

Prayer.

Introductory remarks by pastor.

"Possibilities of the S. S. for Developing Churches," Mr. S. R. Harris.

Music.

"The S. S. a Recruiting Agency for Church Members," Mr. E. A. Carter.

"The Duty of Parents to the S. S." Rev. J. E. Pritchard.

AFTERNOON, 2:00 O'CLOCK

Song.

"How Can We Interest More People in the S. S.?" Mr. R. A. Hardy; followed by open parliament.

Song.

"What Constitutes a Good S. S. Superintendent," Mr. E. L. Lee; followed by open parliament.

Song.

"What Constitutes a Good S. S. Teacher," Mr. Eli Bellamy; followed by open parliament.

"What Constitutes a Good S. S." Dr. J. H. Harrison.

Song.

"How Can We Remove the Difficulties to a Good Sunday School?" Mr. S. R. Harris.

Benediction.

HARMONY GROVE.

Bro. Austin was with us Sunday and preached a good sermon. We have had Sunday school all winter, but on account of the measles the attendance was small some Sundays. But the people have about gotten over them now, and we hope to have a better school. We want to raise money this summer to get a bell for the church.

Bro. James Jarvis has been very sick. His son William returned home yesterday evening from California, having received a telegram that his father was ill. We were glad he found his father better. We hope to see Bro. Jarvis out again in a short time.

Reporter.

March 25.

GRANVILLE

President's Appointments

Rehobeth, Monday, April 14, 2:30 P.M.

Mt. Carmel, Monday, April 14, 8:00 P.M.

Antioch, Tuesday, April 15, 3:00 P.M.

Union Chapel, Wednesday, 3:00 P.M.

These appointments were made for some of the churches without seeing but a few of the brethren. Afternoon meetings have been announced in most cases so that if it is a season for field work you will only lose part of the day. Let every member be present that possibly can and invite your friends to come with you, for I am sure you will be well repaid for coming out.

N. G. Bethea.

RECEIVED ON BROTHERHOOD CALL NO. 15.

N. G. Bethea, T. A. Plyler, G. F. Millaway and G. W. Holmes three dollars each. Total to date $78.

J. A. Burgess, Sec. Treas.

WORLD'S SUNDAY SCHOOL CMMISSION TO THE ORIENT.—I.

By. C. E. Willbur.

The religious and secular press have given full notice of the going out of this commission in the interest of Sunday schools and missions; but this is the first communication giving a full account of its plans and methods of operation, together with its first activities, on the Pacific Coast, incidental to its departure from San Francisco. Other letters will follow giving a description of the personnel of the commission, and its work in the foreign fields.

Its Genesis.

Few great world movements or inventions flash upon the age like a meteor into a midnight sky, without premonition; they come as the sun into the morning heavens, preceded by a long and brilliant dawn. So true is this that is is noted in the realm of pure science that the method of fluxions, in the differential calculus, was demonstrated by Newton, in England, and by Leibnitz, in Germany, at approximately the same time. So true is this in applied science, that Gutenburg and Coster, one in Germany and the other in Holland, made the discovery of the art of printing from movable type independently at the same time. And, in later times, the courts have had to be called in to determine who had the prior right to the emoluments coming from the invention of the telephone. The point reached by progress in these directions was such that, before the next step could be taken, these things must be seen. They were in the air and it only required a sharp sense to discern them. Two independent observers saw them at the same time.

The World's Sunday School Commission was not a movement without a preparation. Individuals had before gone to the Far East in the interests of the Sunday school and missions, and groups of Sunday school people and business men had before touched the missions and mission Sunday school of the Near East, notably the two ships that went to the Fifth World's Sunday School Commission at Rome, in 1907, touching at the Azores, Madeira, Gibraltar and Algiers. These had prepared the way for the larger movement. The necessity for it and the practicability of it were in the very air; and when it was proposed at Rome, it was at once heartily approved and authorized, others, also, plainly seeing its desirability.

Under the authority of the World's Sunday School Association six commissions were appointed, namely, "To Continental Europe," "To South Africa," "To India and Malaysia," "To the Orient," "To Latin America," "To Mohammedan Lands." These commissions are to study the conditions, extent, needs, and opportunties of Sunday school work throughout the world. Elaborate questionaries have been prepared and sent out to missionaries and others in all these fields. The answer to these will be collected and an exhaustive report will be made by each commission to the World's Sunday School Convention that meets at Zurich, Switzerland, July 8 to 15. It is expected that much useful data will be collected that will be of great use to denominational mission boards in planning a strong forward movement along the line of the most advanced methods in Sunday school work.

But in addition to the above, in connection with the commission to the Orient, covering Japan, Korea, China, the Philippines and Hawaii, it was determined to send out a body of men to represent the commission, and come into actual, personal contact with the people it seeks to know and help. The chairman of this general commission to the Orient is Mr. H. J. Heinz, of Pittsburgh, and the secretary is Mr. Frank L. Brown, of Brooklyn. It was quite appropriate that these gentlemen should also hear the personal commission, as Mr. Heinz was the first to suggest such an apostolic expedition, and Mr. Brown has twice been through the Orient in the interest of the modern Sunday school movement.

Ite Aim.

The smaller "commission," as we shall continue to call it, is made up of two distinct groups of people—distinct in their form of service, yet having a common aim. The first group is Sunday school specialists, covering all parts of the modern Sunday school movement. The prominence given to education in mission fields has produced a large number of native Christian workers who are fully able to conduct Sunday schools in the mission stations and native churches by the most approved methods, but they are not fully trained in these methods. This group of the commission has arranged to hold conventions and institutes in all the leading cities, in order to bring the very latest proved and approved things to their hands. A convention will be held in Honolulu, and in Japan, Korea, and China, the fuller program of conventions and institutes will be carried out. Five weeks will be given to Japan, four to China, and two to Korea. A similar work is now being done in the Phillippines, Hong Kong and Canton by a smaller number of workers. These went earlier because of the weather conditions that will prevail in these localities at the time of the visit of the larger body. They will join the general body in Japan, and assist in its work.

The second group of the commission is made up of business and professional men of wealth and standing in their circles. While their aim is the same as that of the other group, they go about reaching it in a different way. There exists to some extent in the Orient the idea that the Sunday school is a work for children by women, and that there is no place in it for strong men. By a sort of object lesson this group hopes to teach, in a most impressive way, that the Sunday school opens a field for service for the best and strongest. This group goes out with strong letters of commendation and introduction to the chambers of commerce and boards of trade in the various cities they will visit. These letters are written by such men as President Wilson, ex-President Taft, former secretary of state, P. C. Knox, Hon. Chas. W. Fairbanks, Hon. John Wanamaker, and others. In this way they hope to meet business men in those countries who occupy relatively the same position that they themselves do at home. This association they will turn to the interest of the Sunday school. This method constitutes an entirely different method of approach to the Sunday school missionary problem, and it is hoped that it will go far toward its solution. Business and commercial relations are now so thoroughly established between these countries and our own that it is thought they may constitute a new and powerful point of contact between the civilization of the East and West.

This commission will also do the work assigned to the general commission on the Orient. It will combine the results of its questionaries with its personal observations, and make a general report to the convention at Zurich.

At the Golden Gate.

The twin, and in some sense, rival cities of the "Golden Gate," entertained the commission graciously and royally. The Oakland Chamber of Commerce gave a luncheon at the magnificent Oakland Hotel to the men of the party, of which three hundred partook. Mr. W. T. Gibson, chairman of the chamber, presided, and addresses were made representing both the commission and the chamber of commerce. The ladies of the party were entertained by the Oakland Primary Garden Union, at the "Capwell." More than sixty sat down to richly loaded and beautifully decorated table. At the conclusion of the luncheons, the entire party was taken on an auto ride through Oakland and suburbs. In the evening a reception was tendered the commissioners by the Alameda County Sunday School Association, in the First Congregational

church, at which a large number greeted the party and wished them "Godspeed."

The courtesy of San Francisco was first shown to the commission by conducting it through Chinatown, not through the slums, as many are led, but to a demonstration of the power of the gospel as exhibited in representatives of all the mission schools carried on among Orientals Japanese, Chinese, Koreans, Hindoos, Filipinos—all were seen. They assembled in the large audience room of the Presbyterian mission, and from the said (Chinese Presbyterian elders, who saw that every one had a seat, to the little tot of four summers, who recited directly, and without a break, the books of the Bible, it was a particular exhibition of what Christianity can do for the old and the young, even of the Orientals. In the evening a reception was tendered to the commission by the California State Association, the County Union, and the First Congregational church. The members of the commission spoke, music was rendered and refreshments were served.

The Paific Coast Problem.

As discerned by the commission, it can be stated in a few words. But four and a half per cent of the people in this great city are in the Protestant churches; the remainder are Catholics, Jews, Orientals and Europeans. The Christians here are fighting the battle of the whole country, and, as doing such, they ought to have the sympathy prayer, financial help of the whole country, especially in the Sunday school work. Twelve counties of the state have no county organization, and in one large county there is not a single school or church. Small sums in the hands of the two state associations would ensure schools and churches. Only three and one-half per cent of the people, as a whole, are in Sunday schools.

Some think a losing battle is being fought here, when the small percentage above is considered; but there is hope in this, the type of Christian life is more intense here, because it is not fashionable to go to church, and those who go do so beause they love to go, and go for real service. Hence a less number count for more than a large number of nominal Christians.

THE CALL.
By Victor P. Hammer.

Hear ye! Hear ye! The sowing time is here.
The fertile fields are large; the day is near
When, man to man, strength to strength, each one must
Exale the powers of his dominion from the dust,
Out of which substance springs the potencies
To be controlled by human agencies.

If manhood stops short, or lingers, in light;
Or strolls, in idleness; or gropes, in night;
The leepless dreams of its appointed hope
Mut ever strive outide the greater scope
Of larger lives—the realm where men grow great
By act and deed; not by decree of fate.

To him whose outward counsels are at rest,
But richest veins of wisdom in his breast,—
That man can no attainments reach, unless
He mines the inner man for wealth to bless
Mankind; and thus become an honored name
By worthy means and ends that lead to fame.

Yet he who has such riches in his soul,
And bears them ever onward to the goal,
Imparting wisdom, giving wealth, will touch
The key of usefulness in life; and much
Increase will be the yield, for service done,
With payment in full when his journey's run.

Step forth, as pilgrims bold on foreign shores,
(The pilgrimage starts at your neghbors' doors),
And watch, like sentinels at night, and go
Tthe rounds and guard the camps against the foe.
Allow no margin on what is not right,
For he who advances wrong will lose the fight.

You fight for glory, in that which is done,
And strive for honor, for it must be won;
You hunt for treasures, but find few at most,
And seek for knowledge, of which people boast;—
Compared, the task is nothing to the test:
To win, the runner must provide the best.

Those holden memories we cherish yet,
Will pass away, like a sun that has set;
But study the greatness the world has had—
The transient and lasting, the good, the bad;
And, out of these gleanings, nothing that's known
Has yet been blessed without giving its own.

Though life is so brief, and fading away;
To some it's dawn; some noon; some, ending day;
Yet it's never too late for missions of good,
So try what you may, or do what you would,
The trip on life's journey, with a soon start,
Is far more certain than late to depart.

—The following from The Burlington News March 12 wll be familiar to Sun readers who know much of the history of "The White Pilgrim."

The death of Mrs. Will Boone a few weeks ago recalled to the mind of older people of this country a well known character in his day, Rev. Joseph Thomas, "The White Pilgrim."

Rev. Thomas was born in this county, (then Orange) near Hawfields, in 1791 and died in 1835. He was Christian minister who was what might be termed a traveling evangelist. He belonged to the old school of ministers and went all over county preaching day and night wherever he could get a crowd together. It is said that he was a strong preacher and always had a house full. He felt called upon to put off the regular clothes worn by others and wore white clothes, hence his name, "The White Pilgrim."

He went from this county to Virginia and afterwards went further north, and while doing his work as a preacher was taken with smallpox and died in New Jersey.

—We beg the pardon of Peter Slewfoot and other readers for failing to publish Bro. Bethea's "big fish" story last week. It was an oversight. It is given this week on page 11.

VANCE CIRCUIT

President's Appointments

April 11 at New Hope, 11 o'clock.

April 11 at Flat Rock, 2:30 o'clock.

April 12 at Dabney, 1 o'clock.

April 13 at Dabney in the morning at 11 o'clock, and at Gillburg in the evening at 3 o'clock. J. A. Burgess, Pas.

LINCOLNTON.

Sunday school 112, collection $2.57. Our Easter service was a success from start to finish. The congregation was estimated at five to six hundred -the largest gathering we have ever had at our new church here. The collection was not as good as we wished for. It was $5.00. Rev. H. E. Waldrop made the address on the Resurrection and Home Mission work which was splendid. We are glad to have Bro. Waldrop with us. D. B. J.

UNION CHAPEL, GRANVILLE CT.

Second Sunday P. M. of this month our pastor, Rev. N. G. Bethea, preached for us, the first time since he returned home from Florida. We were all glad to have him and his family with us again.

Yesterday he was with us again and gave us a very fine sermon on "Godly Conversation." It was a sermon that appealed to all. We were glad to have Miss Gertrude Rogers, of Lillington, to worship with us.

Reporter.

SPRING CHURCH.

We are doing everything possible for the upbuilding of our church and Sunday school. The school is progressing, but there are several people in the community who do not attend any Sunday school, and these should be reached.

Our pastor, Bro. Ledbetter, gave us one of his refreshing, helpful and delightful sermons last Sunday morning. He read for the lesson a part of the sixteenth chapter of St. Mark, out of which he took his text. After the sermon, he and Miss Mabel Stuart sang a duet, "Lord, Make Me Wise," which was very enjoyable.

Bro. Ledbetter will preach here again next Sunday at 11 o'clock, but will not fill his appointment here next second Sunday afternoon, as he will be at one of his churches at an Easter service.

We held our Easter service here Sunday afternoon. The children rendered their pieces fairly well. Much credit is due Mesdames H. E. Vassar and C. E. Dimick for the training. Owing to sickness in the community the congregation was rather small. A collection was taken for home missions which amounted to $4.31.

The second quarterly conference will be held here Saturday before the second Sunday in April at 11 o'clock. All official members are requested to be present, and as many others as will.

Nannie Massey.

March 25.

FRIENDSHIP, FALLSTON CIRCUIT.

Since our first quarterly conference, Rev. D. A. Highfill has come to our relief. He has filled all his appointments. Preaches first and second Sundays at Lawndale; third and fourth Sundays at Friendship. Bro. Highfill gave us a most excellent sermon last Sunday emphasizing the importance and necessity of a healthy religion that we may be able to endure sound doctrine; also plainly set forth the elements that compose a healthy religion. His sermons are timely, practical, spiritual and to the point. It is said that some things grow better by age, and we are sure Bro. Highfill is one of those things. We wish his family much comfort and pleasure in his absence, for we are sure his presence with them affords them more than this.

Our second quarterly conference will be at Lawndale at two o'clock on Saturday before the second Sunday in April.

Long live the *Herald*.

Fallston, N. C. J. D. Morris.

Ringwood, Halifax Ct.

Our pastor, Rev. J. E. Pritchard, filled his regular appointment here Sunday. This being Easter he gave us an Easter sermon, choosing for his text; But thanks be to God which giveth us the victory through our Lord Jesus Christ. It is needless to say to those who have heard him that he preached a good sermon. We feel fortunate in having Bro. Pritchard for our pastor this year. The congregations are not as large as they should be. I can't understand why people, and especially, church members, will not attend church.

We missed Mr. J. W. Neville, one of our members, at church Sunday. He has gone to Asheville in quest of health. Hope he may soon return and be in our midst again.

We are looking forward to the coming of our president ,and hope we'll have a large congregation out to hear him. Much success to the Herald and its readers.

J. E. Whitehurst.

Lincoln Circuit.

We are getting along all right on the Lincoln circuit. Every church on the work organized Sunday school on Sunday, March 23rd. Hope to see the people all turn out. I feel sure that many are sorry that they stopped the Sunday school last fall. Hope the time will come when the rural districts will have enthusiasm enough to run the S. S. all winter. They don't fail in running the public school, and I am glad they don't. But why not run the S. S. and teach them the way of eternal life as well as book knowledge?

Hope our S. S. will get a start this summer that will help them to push through the mud next winter. And it won't take an over flush of religion to run S. S. all the year round.

There will be class meeting once a month at all our churches beginning in April. Think this will help the communities as well as the Sunday school.

We were glad to have Rev. R. G. Short with us and to preach to us at Bess Chapel on Sunday morning, and after preaching he gave us an inspiring Sunday school talk.

We have had good attendance at all our appointments this month.

Bro. Frank Leonheardt who has been very sick is better.

We were glad to be in our new church at Lincolnton on the glad Easter day, and see the well rendered Easter service. I was glad to meet the good people of that church again; there must have been five hundred people there. Not near all of them could be seated in the church. Our church there is still moving forward.

H. E. Waldrop.

Asheville.

Just a few items from the "Land of the Sky". The Ladies' Aid held an Easter Sale in the window of one of the grocery stores on the Square the day before Easter, and cleared twenty dollars. The Sunday school held its annual Easter entertainment on Sunday night. Had a splendid congregation. The offering amounted to fourteen dollars. Sixteen new scholars have come into the Sunday school so far this month. We are expecting several more in the next couple of weeks. The first Sunday in April is assessment Sunday with us. We expect to raise all the Conference claims on that day. More than half the amount needed has been pledged, so we do not anticipate any trouble raising the balance by or on that day. Mrs. Straton, a former teacher in the Sunday school, who is living in Florida, is spending a few days in Asheville. Her former schools are to give her a reception one night this week. After an epidemic of divers diseases that attacked the old as well as the young, our sick folks are about all well.

C. W. B.

Burlington.

The annual Easter exercise was held on

Sunday night, and was enjoyed by a large congregation who declared unanimously that it was the most interesting program they had ever seen in our town. The offering is to be forwarded to the Board of Home Missions and is surely not a due recompense for the elaborate occasion.

Rev. G. F. Millaway has been preaching some of his fine sermons for the past week, but the church does not seem to be in the spirit of a revival as yet, nevertheless it is hoped that the continued service this week will be most fruitful.

Mr. G. L. Amick has been very anxious the past week on account of the serious illness of his son Aubrey. We are glad to note that his condition now is much improved.

Our Sunday school is still growing higher, the attendance Sunday was 224 and the collection $59.17. We call this quite a showing from the standpoint of finances, with a good attendance also.

Dr. Hornaday has returned from the hospital since our last report and he looks as well as could be expected after such a serious illness. The Baracas are glad to welcome him back to the chair. He is now spending some few days at his country home in hopes of a thorough recovery.

T. P. D.

Baraca Class.

Sunday March 23, attendance 40, offering $2.04. The Baracas of the city had the pleasure of listening to Mr. J. D. Berry on Sunday evening at the Baptist church. It will be remembered that Mr. Berry is the president of the Baraca work in the State.

C. B. W.

Tabernacle.

Moriah and Tabernacle Sunday schools each held Easter services. Good attendance, good exercise, good collection. Tabernacle, Julian, and Moriah will each pay Home Mission claim in full at this time. I think Shady Grove will also.

Shady Grove, Moriah, and Julian each made a contribution to the W. F. M. S. Thank offering fund.

Tabernacle and Moriah are planning to send representatives to the Asheboro meeting April 8-11.

The David Livingstone celebration has been observed in a rather meager way at some of my churches and will be in a more elaborate way at the others.

T. M. Johnson.

March 26, 1913.

—Among the visitors at Grace church last Sunday were the parents of Mrs. Dr. Johnson, who live in Virginia.

WHY NOT DO IT?

The Annual Conference has ordered the collection for Church Extension taken during the month of March. A number of pastors of mission fields are dependent upon the Church Extension fund for a part of their salaries; some of them for a large part. They are frequently inconvenienced if the Treasurer cannot pay them until the end of the year. Every pastor knows how this is.

Why Not do it Right?

If the Conference has ordered the collection taken during March; if the money is needed to afford our mission pastors a living; if the right way to get it is according to Conference instructions, why not do it right?

Why not do it right now?

J. Norman Wills, Treas.

OF SUPREME IMPORTANCE

Our missionaries, with an insistence born of overwhelming conviction that our Nagoya College's maintenance, irrespective of considerations of growth, is being seriously imperiled by delay in purchasing the piece of land adjoining our property, have implored us in the most pressing manner for permission to buy the land, and mortgage it for a balance payable in three annual payments.

Our Board is restricted by the debt clause in the Discipline, and yet so convinced is every member that the land is an absolute necessity, and ought to be bought immediately, that two members agreed to give fifty dollars each annually for three years, and all the members were to seek to obtain other contributors in order to ascertain the possible response of the church to this appeal with the hope that we may secure enough pledges to immediately close the deal.

I most earnestly appeal to our supporters to come to the relief of our Board by sending me their pledge for fifty dollars annually for three years. Sixty persons thus contributing will provide the amount.

Nothing so urgent, so vital to our Japan work has ever come to us. Immediate action is demanded. To lose this opportunity will seriously cripple that growing institution which now has 397 young men enrolled, for more land must be secured to sustain the present work by government requirement. Help, HELP, HELP NOW!

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

BRANCH MEETING OF WOMAN'S HOME MISSIONARY SOCIETY IN ASHEBORO, APRIL 10-11.

The Branch Meeting of the Woman's Home Missionary Society will be held in Asheboro, April 10 and 11. This immediately follows the Foreign Branch Meeting, which will be the 8th and 9th.

I hope that we may have a good attendance, for this meeting will mean much to the future of the Woman's Home Missionary Society in North Carolina.

Pearl McCulloch,
Cor. Sec. W. H. M. S.

FROM BIRMINGHAM, ALA.

Dear Brother McCulloch:

Birmingham is a great city with about 170,000 people. Many are from North Carolina, many from all other parts of the world. Many who come here are born, bred and indoctrinated in the Methodist Protestant church. When they come here they want a church home. Up to two years ago they had none. The want is now being supplied. The Conference began work here two years ago and placed in the field one of the most active, growing young ministers we have, Rev. T. C. Casaday. He has a good organization of consecrated, enthusiastic members who are going ahead with erecting a church home while the congregation worships in a small brick store. Though cramped and pressed for room, the work has grown in wondrous proportions. The pure, unadulterated Word is invariably preached, and that never returns void, says the Bible. The building was just ready to have the roof put on, when this morning at 3 o'clock a cyclone struck that part of the city and blew down the entire building. They have already set to work to rebuild. We want to ask the readers of your paper to all send a contribution for the repair of what is to be done over and to help finish the church. All contributions will be appreciated. It is the hope to finish and pay for this church by conference. We need some other churches here to take care of our own people and gather in those who love the Methodist Protestant polity and doctrine. Send check to Rev. T. C. Casaday, 1738 Cleveland Avenue, West End, Birmingham, Ala.

Fraternally,
Ira Champion,
Pres. Board Church Extension.

—Bro. Trogdon has the sympathy and prayers of many friends in his stay at the hospital in Richmond. May he find complete relief and ultimate recovery of health.

—The commissions on church union met last week, heard reports of sub-committees, and adjourned to meet again at the call of the chairmen.

—Bro. W. L. Spoon passed through today from his home in Alamance County to Winston, where he has engagement as highway engineer.

SALT-RISING BREAD.

Raising Dough With Newly Discovered Bacteria.

By H. A. Kohman, Senior Fellow of Bread Research, University of Pittsburgh.

[*The author holds a fellowship granted by the National Association of Master Bakers for Research on the Chemistry of Bread, under the direction of Prof. Robert Kennedy Duncan.*—Editor Scientific American.]

The history of bread extends over incalculable time, and its origin is quite obscured in the mists of antiquity. The words "bread" and "leaven" receive mention in Genesis and Exodus and other books of the Old Testament, indicating that baking as an art was practiced in remote ages. The early discovery of the leaven process was, without a doubt, purely accidental and may be traced to the fact that in eastern countries a mixture of meal and water, if forgotten for a day, will ferment. This simple way of inciting fermentation, together with the advantages of light bread, soon led to the adoption of the leaven process.

Although leaven was used even in ancient times, bread-making methods remained crude and uncertain, and the nature of fermentation was not understood until recent years. It was the classic work of Pasteur in 1857 that proved, beyond any reasonable doubt, that alcoholic fermentation, such as occurs in ordinary bread, owes its origin to one-celled, microscopic plants (yeasts). As the result of this research and others, the manufacture of yeast has become a science, and the old-time leaven has been replaced by the almost perfect product now available. Naturally, the progress in yeast making was followed by revolutions in baking. Yeast has proved to be literally the life of the baking business, and has made it one of the world's great industries.

While the method of preparing bread with yeast has been extensively investigated, and the function of this micro-organism in bread is thoroughly understood, salt-rising bread has been peculiarly neglected. If we search the literature upon bread, we shall find volumes upon its preparation by means of yeast—and a mere smattering upon salt-rising methods. Yeast bread is made upon scientific principles, but the methods for the salt-rising type are as crude and uncertain as they were centuries ago! The housewife and the baker still rely upon the old-fashioned "emptins," and to them it is a matter of speculation why these so often fail to "riz." Yet with many people salt-rising bread is the favorite bread. Ex-Governor Stubbs of Kansas is intensely fond of it, and praises its strength-giving powers. He is so fond of this bread that he induced his daughter to learn to make it by promising her a valuable prize should success crown her efforts. At first she met with frequent failures, and at times was counseled to throw a batch out to the chickens.

There is no consensus of opinion in the literature upon salt-rising bread. Most of the writers maintain that the gas formation which aerates this bread owes its origin to "wild" yeasts that accidentally get into the batch from the air or ingredients used. Necessarily, then, it is a matter of chance as to whether the bread will or will not rise, and, indeed, failures are not uncommon. Some writers speak of a spontaneous fermentation and ferments, but do not specify what the germs are.

With the view of putting the preparation of salt-rising bread upon a scientific basis, a thorough investigation was undertaken in the Department of Industrial Research in the University of Kansas, and completed in a similar department in the University of Pittsburgh. In this investigation surprisingly interesting results were obtained. A microscopic study of the "emptins" revealed the fact that it is not yeast at all, as has been maintained, but certain bacteria that raise this bread. From the teeming flora of bacteria that occur in salt-rising dough, it was possible, with extreme difficulty and after many failures, to isolate a bacillus, which by itself can be used in making salt-rising bread. Not only was this bacillus tried in the laboratory, but in the home and bakers as well. A number of housewives used it with continued success, and in a modern, up-to-date bakery, where failures had been frequent, a month's trial gave perfect uniformity of bread from day to day. As the discovery of yeast by Pasteur led to revolutions in the manufacture of yeast and bread making, it does not seem unlikely that the discovery of this bacillus, which is an exact paralalel, will revolutionize the manufacture of salt-rising bread.

The idea of making bread with bacteria need seem neither dangerous nor distasteful. A bacillus may be more "dangerous than a bullet," but not necessarily so. There are good ones and bad ones. Each species is specific in its action. They cause our most dreaded diseases, it is true, but they also make our vinegar, ripen our cheese, flavor our butter and tobacco; and hence no objection can be made to their raising our bread. How does this bacillus differ from yeast? Each consists of small, microscopic cells that must be magnified many times to be visible. Yeast cells are oval-shaped bodies, while the salt-rising bacillus is rod-shaped. The cells of either are independent plants capable of life and reproduction. Yeast multiplies by a process of budding, while the bacilli reproduce by a division of cells known as "fission;" hence the many fission fungi. Reproduction proceeds with surprising rapidity, a cell dividing about every eighteen minutes. From this geometric ratio it has been carefully calculated that if there were sufficient culture media, and growth were not curtailed by prohibitive by-products, the progeny of a single cell would, within a week, literally fill the oceans.

Chemically, this bacillus is easily distinguished from yeast. Yeast, as every one knows, decomposes sugar into carbon dioxide and alcohol, the former of which, owing to its gaseous nature, aerates the bread. Curiously enough, the same chemical changes that aerate bread take place in the production of all alcoholic liquors. The salt-rising bacillus produces no alcohol, and the gas, instead of consisting totally of carbon dioxide, is two-thirds hydrogen and one-third carbon dioxide. Hydrogen is a very light, combustible gas, and in equal quantities will aerate twenty-two times as much bread as carbon dioxide. Owing to its rarity, hydrogen possesses great buoyancy, in consequence of which it is used in filling balloons and dirigibles. It must not be inferred, however, that the lightness of the gas makes proportionally lighter bread. As a matter of fact, salt-rising bread is distinctly solid and coarse grained, resembling more nearly home-made bread than bakers' bread.

The low density of the gases produced by the salt-rising bacillus, coupled with the fact that no alcohol is produced, has an interesting, economic significance. Scientific research has demonstrated beyond doubt that during the normal fermentation and baking of bread, appreciable losses occur. These losses, which have been estimated to approximate four or five per cent of the total nutrient value of the bread, owe their origin largely to the production of alcohol and carbon dioxide, both of which, on account of their volatility, are lost. In salt-rising bread, these losses are less than one per cent. In consequence of this difference, salt-rising bread is richer and sweeter than yeast bread, for the formation of alcohol and carbon dioxide signify consumption of sugar. This difference of three or four per cent in the bread-yield seems a trifling matter when calculated on a bag of flour, but in the aggregate it sums up to a surprising aggregate. Calculated on the Kansas wheat crop, for example, the possible saving is sufficient to cover the maintenance of

both the university and the agricultural college.

The microbic flora in salt-rising bread may vary greatly. Frequently *Bacillus coli communis* occurs in great numbers in the mass of fermenting dough. This organism, as you know, because of its association with typhoid and other disease germs, renders water unfit for use. Yet the occurrence of this bacillus in bread is no cause for alarm, for it perishes in the oven. Furthermore, there is a sure way to prevent its ever occurring. Whenever the liquid used in setting the "emptins" is brought to a boil, *Bacillus coli communis* will never appear, for it does not form spores and hence perishes in boiling water. The salt-rising bacillus discovered through these experiments, on the other hand, because of its sporulation, withstands this treatment. In the bread, however, even this bacillus, being in the sensitive vegetative state, always perishes in the oven. Hence, salt-rising bread is as sterile as bread made with yeast.

Why eat salt-rising bread? This is a perfectly natural question. Without a doubt, it is largely a matter of taste. The bread is different. With the first bite, one will notice its distinctive odor and flavor, which to many people is decidedly agreeable. Its relative digestibility and wholesomeness remains undetermined. It may be truly said, however, that it is eaten by many with perfect safety, while yeast bread causes indigestion.

This research promises to prove of practical value. Plans are already made by which a leaven, containing the newly-discovered bacillus, will be put upon the market for home and bakery use. The introduction of this product should eliminate failure and improve the quality of salt-rising bread generally.

In the meantime, if any of my readers desire to make salt-rising bread, they will find the following tried recipe a good one:

RECIPE FOR SALT-RISING BREAD.

Yeast.—Take one cupful of sweet milk in a quart cup. Place cup upon stove until milk boils well. Stir into the boiling hot milk five or six teaspoonfuls of white corn-meal to which a pinch of soda has been added. Wrap up well, and set in a warm place overnight, or until it is light.

Sponge.—Pour one and one-fourth cupfuls of water, as hot as the hand can bear, in a bowl, and add about two cupfuls of flour. Then add the yeast from the quart cup, and stir with a spoon until mixed. Place the bowl in a warm place until the sponge rises well, about one to one and one-half hours. A good way to keep the sponge warm is to place the bowl in warm water. The water should be at body temperature or warmer.

Dough.—Take one and one-fourth cupfuls of hot water (almost boiling) and dissolve in it four teaspoonfuls of sugar, one teaspoonful of salt, two teaspoonfuls of lard, and add six or seven cupfuls of flour. Then add the sponge and mix well. Add more flour if necessary to make a rather soft dough. Mold the bread into loaves at once. Put in a warm place to rise one to one and one-half hours and bake in the usual way.

Salt-rising bread is close grained, and it should not be made as light as other bread.

Some readers may be curious to know why this bread is called "salt-rising" bread. Of course, salt has no leavening power. There is no light on this question in literature. The name was probably chosen because the leavening power was not understood, and it was thought that salt in some myserious way caused the rising.

THE SUFFRAGE LADIES.

Not only Washington, but the whole country has been discussing the woman suffrage parade which took place on the day before President Wilson's inauguration. It was a wonderful demonstration, despite some disorder by rowdies along the line of march. For the lack of order the local police are blamed, and Congress is making an investigation. Before another inauguration it is possible that there will be women in Congress. In California women are taking a very active part in politics and they intend to show at the San Diego Panama Exposition how the cause has been progressing and what good has been accomplished through it. There are two sides to suffrage, as the men are beginning to realize. While the hosts of women were marching along Pennsylvania Avenue on March 3rd, many a man proudly said to his neighbor: "We ought to show the people over in England how things are done here."

Washington, D. C., February 28th,—To aid in the work for attracting desirable settlers to the territory served by the Southern Railway, the Mobile and Ohio Railroad, and affiliated lines, and for locating industries in this territory, an agency of the Land and Industrial Department has been established at Harrisburg, Pa., and W. E. Price, traveling immigration agent connected with the Western Agency in St. Louis, has been promoted and will have charge of the Harrisburg agency, effective March 1st, according to announcement made today by M. V. Richards, Land and Industrial Agent.

(Bro. Bethea sends the following.)

A FEW FACTS CONCERNING Capt. Chas. H. Thompson's Monster of the Deep.

THE ONLY ONE IN THE WORLD.

This creature is not classified in Natural History, but is proclaimed by scientists in natural history to be the most remarkable specimen ever captured. The genus or species is unknown.

The Monster was captured June 1st, 1912, in the vicinity of Knight Key, Fla., after a fight of 39 hours.

Five harpoons and 161 bullets were required to subdue the Monster and it took five days to finally kill it.

It smashed a boat into thousands of pieces; knocked the rudder and propeller off a 31-ton yacht.

Had to be towed 110 miles by a tug.

Length, 45 feet.

Weight, 30,000 pounds.

Circumference, 23 feet 9 inches.

Diameter, 8 feet 3 inches.

Mouth (open) 31 inches.

Mouth 38 inches wide.

Mouth 43 inches deep.

Tongue 40 inches long.

Several thousand teeth.

Had swallowed an animal weighing 1,500 pounds.

The liver weighed 1,700 pounds.

Characteristics of fish and animal—contrary to all laws of natural history.

Tail measured 10 feet from tip to tip.

Pectoral fin 5 feet long, 3 feet wide.

Dorsal fin 3 feet long, 3 feet 9 inches wide.

Gills four feet long.

Hide 3 inches thick, no scales.

Specimen mounted by J. S. Warmbeth, sent to Miami by Smithsonian institute.

While sin takes from a man his healthy taste for what is good and his power to loathe evil, it deludes him with the fancy that he still enjoys them. Temptation, when we yield, is succeeded by self-delusion.—George Adam Smith.

"It is in loving, not in being loved,
The heart is blessed:
It is giving, not in seeking gifts.
We find our quest.
Whatever be thy longing or thy need,
That do thou give.
So shalt thy soul be fed, and thou, indeed,
Shalt truly live."

"Was Methuselah drowned by the flood?"

No; he died seven days before the flood came. "So says the Rabbi Solomon, and the Pirke of Rabbi Eliezer and the Jalkut confirm this opinion."—Wilbur. Chronology of the Bible, p. 44, section 16.—D. B. Turney in Methodist Recorder.

THAT "REMINDER."

In the Herald of Feb. 27th the Chairman of the Ways and Means Committee calls attention to a condition that should not exist. Before going further I wish frankly to confess that I do not know whether I would be a successful pastor as to church finances or not (never having served a field where there was really anything for the pastor to do toward raising claims for General interests). I have sometimes feared that I would not be a success on the harder fields. But one thing I know it would be my privilege, were I on such a field, to try, really try. Another thing I know, when I had tried I would not shrink from making a synoptica report to the Annual Conference of my record and of my effort. Really if I had failed to get the full amount, having tried, I would be glad of an opportunity to make such a report and explain how I had tried and why I had failed.

A third thing I know, if my work were with some business concern and I failed to bring results, I would lose my job, no matter whether my failure was because I had not tried or whether it was because I could not and showed no promise of learning. In the pastorate is the only place I know where one can fail to do what he is assigned to do and hold his job. This is not intended to be offensive and I think is not to the man who tries

T. M. Johnson.

March 25, 1913.

PROGRAM OF NORTH CAROLINA BRANCH W. H. M. S. OF THE METH. PROT. CHURCH

Asheboro, N. C., April 10-11

THURSDAY, 10 A. M.

Praise Service, Mrs. E. B. Siler, Siler City, N. C.
Roll Call.
Greetings—Miss Lela Hayworth, President Asheboro Aux. Y. P. H. M. S.; Miss Ruth Cox, Pres. Mission Band.
Response—Miss May Bain.
Report of Standing Committees.
Report of Corresponding Secretary.
Report of Treasurer.
Appointment of Committees.
Adjournment.

THURSDAY, 2 P. M.

Devotional—Mrs. J. C. Welch.
Roll Call.
Minutes.
Review of Year's Work by the President.
Address: What the Women of the Methodist Episcopal Church Are Doing for Missions—Mrs. W. A. Underwood, Asheboro, N. C.
Address: What the Christian Church is Doing for Missions—Mrs. Jno. T. Moffitt, Asheboro, N. C.
Reports of Auxiliaries.
Unfinished Business.

THURSDAY, 8 P. M.

Devotional—Rev. T. M. Johnson.
Song, by the members of the Asheboro Missionary Societies.
Address: The Orphan's Home at Denton—Miss Etta Auman, Matron of Orphans' Home.
The Children's Home at High Point—Mr. J. M. Millikan, Dr. J. R. Reitzel.
The Kentucky Mountain School—Mrs. A. G. Dixon.

FRIDAY, 10 A. M.

Devotional—Mrs. T. M. Johnson.
Roll Call.
Minutes.
Paper: The Need of Home Missions—Mrs. H. A. Garrett.
Question Box—Miss Lucilla Hardin.
Unfinished Business.

FRIDAY, 2 P. M.

Devotional—Mrs. J. R. Reitzel.
Roll Call.
Minutes.
Reports of Committees.
Election of officers.
Election of delegates to Board Meeting.
Adjournment.

PROGRAM OF MEETING OF NORTH CAROLINA BRANCH W. F. M. S. OF THE M. P. CHURCH

Ashehboro, N. C., April 8-9

TUESDAY, 10:30 A. M.

Consecration Service—Mrs. A. G. Dixon, High Point, Pres. W. F. M. S. of N. C.
Roll Call.
Address of Welcome—Mrs. J. S. Lewis, Pres. Asheboro Auxiliary.
Response—
Address of President.
Appointment of Committees.

AFTERNOON SESSION, 2 O'CLOCK

Devotional Service—Mrs. R. W. Lindley.
Roll Call.
Minutes.
Report of Corresponding Secretary.
Report of Treasurer.
Report of *Missionary Record* Agent.
Address: What the Presbyterian Church is Doing for Missions—Mrs. A. C. McAlister, Asheboro, N. C.
Address: Missions in the Baptist Church—Mrs. J. C. McMillan, Asheboro, N. C.
Unfinished Business.
Adjournment.

TUESDAY, 8 P. M.

Devotional—Rev. T. J. Ogburn.
Missionary Address—Rev. S. W. Taylor, Winston, N. C.

WEDNESDAY, 10 A. M.

Prayer and Praise Service—Mrs. L. R. Gooch.
Roll Call—Minutes.
Reports from Auxiliaries.
Round Table—Mrs. F. R. Harris, Henderson, N. C.
Glimpses of our Missionaries—Mrs. Harris Glasscock.
Unfinished Business.

WEDNESDAY, 2 P. M.

Praise Service—Mrs. J. F. McCulloch.
Roll Call—Minutes.
Reports of Committees.
Election of Officers.
Miscellaneous Business.
Adjournment.

WEDNESDAY, 8 P. M.

Devotional—Rev. C. H. Whitaker.
Solo—Mrs. T. M. Johnson.
Work of the Women of the Foreign Missionary Society of the M. P. Church—Mrs. J. F. McCulloch, Editor of *Missionary Record.*
The Board of Foreign Missions—Rev. T. J. Ogburn.

A meeting of the North Carolina Club of Westminster Theological Seminary and Western Maryland College was held in the Seminary Library on Wednesday afternoon, March 12, 1913. The following program was given:

1. Remarks by the President.
2. Oration, Fred Surratt.
3. Reading, Pearl Fishel.
4. "Brer Rabbit" Story, Dr. Forelines.
5. Discussion of the Inauguration, Nat Harrison.
6. Vocal duet, Swaringen and Heitz.
7. Some of My Love Experiences, E. O. Pritchett.

After the program refreshments were served and of course were enjoyed by all. Three new members were elected to membership in the Club: Ruth Carson, Milton Norman and Charles Forlines.

I am sure it will be of interest to all North Carolinians who are interested in Western Maryland to know that Mr. Ernest Nickey has been selected as one of the representatives of Webster Literary Society in the annual contest in June. He has our best wishes for a victory.

Dr. and Mrs. Forlines gave the Club a very cordial invitation to hold the next meeting in their home. This invitation was readily accepted.

Pearl W. Fishel,
Secretary.

Western Maryland College, Westminster,

—A Turkish army of 15,000 men surrendered to the Servians on Monday.

NOTES AND PERSONALS.

—Within the past weeks storms have swept over different parts of the country, causing much loss of life and property. Omaha, Nebraska, is one of the worst sufferers, losing over two hundred lives and many buildings.

—It seems hard for President Wilson to find the right man for ambassador to England. Olney declined and Eliot declines.

—Reidsville has a dark tragedy. Walter Shelton shot and killed his wife. There had been trouble, as they had been separated for some months.

—The much-talked-of type-setting machine invented by Rev. Baylus Cade, a North Carolina Baptist preacher, is said to be completed at last. Mr. Cade has gone to Philadelphia to exhibit it.

—More than 1600 North Carolina boys have enrolled for the Corn Contest this year.

—Baptists are moving for the erection of a forty-thousand dollar church at Wake Forest, the seat of their college.

—C. C. Garrett, ofRaleigh, recently visited his parents near Julian, Bro. George Garrett and wife.

—Mrs. Oscar Teague, of Tampa, Fla., is visiting relatives here.

—First Presbyterian Church of this city contributed $1,831.43 for foreign missions the past week.

—We were pleased to have a call from Bro. Curry, of Graham, on Monday. He was on his way to Seagrove for a rest and visit to his wife's parents.

—President Wilson telegraphed to the mayor of Omaha asking whether help were needed after the destructive storm of Monday. The answer was that local help seemed to be sufficient.

—Persistent effort was made by his attorneys to save Claude Swanson Allen from the death penalty, they even going to Washington to lay the matter before Justices of the Supreme Court. No promises could be gotten.

—The following is an item in the report of the Omaha disaster of Monday: "Cliff Daniels, his wife and their two children, met death together. When soldiers, digging about the ruins of their home, found the four bodies, the two little girls were clasped in the arms of their mother, while the body of the father was over them, as if he had tried to shield them with his own body."

—Bro. Woodford, publishing agent at Baltimore, resigns to enter the ministry. He has succeeded, and gives good reasons for his resignation. Mr. Charles Reiner has been chosen to serve in the place vacated by Bro. Woodford.

—Chief among the flood sufferers of this week is the city of Dayton, Ohio. The water rose 30 feet in the streets, sweeping away houses and drowning men, women, and children by the hundreds. Mr. Patterson, president of the Cash Regisaer Co. recently convicted of violation of the Sherman law, led in the work of relief.

—Mrs. Prof. T. C. Amick underwent a most serious surgical operation in St. Leo Hospital yesterday, but stood it well, and this morning her condition is very hopeful. Her first-born son died at birth and is to be buried to-day.

—Experiments during the past year on battleship "North Carolina" have convinced our naval authorities that compressed air may be used to protect battleships, and the plan is to be used on equipping our mightiest ships. The air drives out the inrushing water when the outer wall has been broken through.

—A writer in the Scientific American says that the greater destroyer of roads is not the automobile, but the common narrow-tire buggy.

—The great mathematician and astronomer La Place advanced the hypothesis that worlds are formed from nebulae or stardust, and that the process of world-making may be going on now, as the heavens show nebular masses of matter in different directions, especially in the Milky Way. By force of gravity, particles of floating matter are drawn together, and thus large bodies, ultimately worlds, are formed. Recent discoveries have been made which tend to confirm this hypothesis, which is by no means universally accepted.

HER HUNDREDTH BIRTHDAY

I have just got back home from my mother's birthday dinner. Fanny Morrison lives in Burk county, Silver Creek township, twelve miles west of Morganton, N. C. She was one hundred years old the 15th day of March. There was a large crowd present. The table was arranged in the yard, well loaded, and Mrs. Morrison walked out and took her seat at the table and ate a hearty dinner and enjoyed herself finely. Mrs. Morrison is the mother of nine children; one died in infancy, one got killed in the late war, seven living, five boys and two girls: Thomas, W. H. and N. J. and Sarah Seales, of Brindletown; J. T. of Morganton, W. J. Morrison of Holly Bush, Cleveland county, and Lettie Culbrethson of Asheville. Mrs. Morrison is well, hearty and jolly, and bids fair to live to several more birthday dinners. She is full blooded Pennsylvania Dutch. Her father came from Pennsylvania and married Susy Thrumee of Lincoln county and lived to the age of 98 years. She has 73 grand children, 63 great grand children, and ten great great grand children, and never uses spectacles but very little and can now see to thread a common needle and can set the table and wash the dishes, and has a set of plates her mother used.

She is a member of the M. P. church, joined in her young days at Three Springs camp ground in Cleveland county, and loves to talk about her old preachers, James Deans, Ned Elliott, Carhone Roach, Lineberry and Dick Michaux and others. It does any one good to hear her talk Dutch and tell how she started to keep house. She married John Morrison, whose grand father came across the ocean. Mrs. Morrison was a Epply, daughter of Peter Epply, who was in the Mexican war. Mrs. Morrison is living with her youngest son, N. J. Morrison, at the same old place where she first settled in Brindletown. Mrs. Morrison looks to be about 75 or 80 years old, and has good recollection of things in her day, but the last fifteen or twenty years she seems not to know much about.

W. J. Morrison.

John found the farm too slow for him and he went to the city where he got a job as sort of a hostler in an automobile agency. In the late fall there wasn't much doing and John was laid off. He was unable to find another job, and as he had lived up to his wages there was nothing for him to do but go back to the farm, which in the meantime his steady-going brother Dick had leased, and John thus became a free boarder at his brother's table. The farm is a prety secure refuge, after all.—Farm Journal.

Away Off.—Says the Atchison Globe: "A baby is about the only new thing a man can get in his house that will not make the rest of the furniture look shabby." It is very clear that the man who wrote this never had a good, healthy baby in his house.—Boston Transcript.

An Idea Here, Men.—"Does your wife want the vote?"

"No. She wants a large town house, a villa on the seacoast, and a new limousine car every six months. I'd be pleased most to death if she could fix her attention on a small matter like the vote."—Washington Star.

Unwelcome Caller.—"Opportunity really knocks at many a door."

"Then why don't more of us succeed better?"

"The trouble is that Opportunity wants us to go to work.——Louisville Courier. Journal.

THE WORLD'S MOST WONDERFUL GIRL.

Dressed in a becoming evening gown of pink and pink satin slippers, with her dark hair arranged in waves down either side of her face and tied low on the back of her neck, with a large bow of black ribbon, Miss Helen Keller, the young woman who, though blind and deaf and dumb, has acquired the power of speech, talked with reporters at the Hotel Astor.

Miss Keller likes to talk and she sent back gay, crisp answers to the questions, which were repeated to her by Mrs. Macy, better known as Miss Annie M. Sullivan, who for years was Miss Keller's devoted teacher.

"There are so many fallacies about the blind," Miss Keller said at the outset of the interview. "They say we can tell colors by the sense of touch, but we can't. I like to imagine colors and talk about them, but my idea of color is difficult to define. It might not mean much to you, but it means a great deal to me. Red is my favorite color, because it means health and strength and warmth. Roses all have the same general perfume, and yet there are shades of difference, so that I realize different roses may have different colors.

"And the blind, because they have lost some of their faculties, are not compensated by higher development of other faculties, as many persons suppose. The thing that helps them to overcome the loss of sight is the habit of patience. By practice and training we overcome very great obstacles."

Some one asked Miss Keller which she would rather have if she was forced to make a choice, her hearing or her sight.

"The sense of heaing is the most important of the senses," she said. "I have found the greatest difficulty in trying to cultivate my voice. I repeat the same sound over a hudred times and I am never sure I am right until someone tells me. I am like the Irishman, I feel that I never open my mouth without putting my foot in it."

The conversation was carried on in short questions and answers. Miss Keller sitting very erect and accompanying her words with gestures of her hands and her whole body. Occasionally she allowed her fingers to stray to Mrs. Macy's lips to learn what was going on. Miss Keller is a socialist, and when she was asked if her views were obtained from Mrs. Macy, Miss Keller's teacher laughed.

"No, indeed," she replied. "I am not a socialist."

"Yes," said Miss Keller, when she was told of the question. "They think because I am a socialist that I am a Christian Scientist and a vegetarian.

"I say no indeed I am not, for I eat meat and I am not a teetotalist, either for I drink beer." When the laugh which the thought of the little woman in pink drinking beer had aroused subsided, Mrs. Macy said slyly, talking aloud and with fingers in Miss Keller's hand:

"Of course you do; beer and socialism go togetner."

Some one asked if Miss Keller would rather be blind and deaf with the great reputation which she has acquired or an unknown person with those senses unimpaired. She responded instantly:

"Of course I would rather have my sight and hearing, because it would greatly increase my powers for service."

"The world is full of persons who can see and hear," said Mrs. Macy, talking with her fingers in the blind girl s palm, "but who do not see and hear and understand as much as you do with no eyes and ears. Would you rather be one of those?"

"Never," came the reply instantly. "I would rather be blind. One does not like to give up one s identity," she continued after a second s thought. "The will to do and the power to think is the life of your life."

There was silence for a moment and Miss Keller continued:

"That was a very intelligent question. It made me sit up and think."

Miss Keller forms her first impression of persons by the way they shake hands, but she said that as with persons who can see, she sometimes had to change her opinion. Persons she first disliked, she grew to like and vice versa. To show her power of recognition through her fingers Mrs. Macy told how Miss Keller had recognized a bust of Phillips Brooks, whom she had known as a child. Feeling the bust long after his death, Miss Keller exclaimed: "This is like my friend, Bishop Brooks.'

Miss Keller picks out her own clothes and has decided opinions upon matters of dress.

"Clothes?" she said, in answer to a question. "Of course, I like them. I'm a girl. Did you ever see one who didn't like clothes?"

Miss Keller will speak at Montclair, N. J., under the auspices of one local branch of the socialist party there. Many New York artists and writers who live there will be in the audience. She will speak upon "The Heart and the Hand, Or, the Right Use of the Senses." This will be the first of the series of public addresses which Miss Keller will deliver.—New York Times.

THE EXCUSE.

"If the air were only softer,"
Said the Bird.
"If the air were only softer,
I could fly with grace and ease,
I could fly above the trees,
If the air were only softer."
"If the earth were anly harder,"

Said the Ox.
"If the earth were only harder,
I could walk without a slip,
I could pull without a whip,
If the earth were only harder."
"If the sea were only deeper,"

Said the Fish.
"If the sea were only deeper,
I could swim without a care,
I could dive beneath the air,
If the sea were only deeper."
"If the world were only wiser,"

Said the Man.
"If the world were only wiser,
I could win and dare and do,
I could make my dreams come true,
If the world were only wiser."
—Herbert N. Casson, in The Outlook.

SWEET HOPE.

By Louise Lincoln.

"Hope is the perennial flower of earth." It matters not how much that flower may be bruised and crushed there is about it a fragrance, which, like the thistle down, rises higher and higher, and floats above and beyond this little sphere we call our world, until lost in the broad expanse of heaven.

Life's clouds may hover thickly about us, and its storms may sweep over us, as the tempest over the briny deep, but even as tears of despondency trickle down our cheeks Hope, like an angel of mercy, whispers soft words of encouragment, and bids us "Never despair." Hope lends color to the darkest hours of life, and sheds a halo of light and beauty around our pathway that nothing else can give.

When the crew who steered the Mayflower over the waste of waters grew faint at heart, their gallant commander bade them hope, and cheered them on from day to day,until at length the tell-tale fragments on the bosom of the deep gave promise of a hope fulfilled.

Hope led the Isrealites of old in their long journey through the wilderness; and Hope was the bright and shining star that led the Wise Men of the East to the birth place of their Saviour.

Hope animates the soldier in the midst of battle, and puts a sweet song in the mouth of the sailor as his ship rides over the ocean.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

[illegible] a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

[illegible] daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily except Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for [illegible]. No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond Pullman sleeping cars for Richmond and Norfolk.

J. M. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A, Greensboro, N C.

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A few decades ago, when railway traffic was a thing unknown, many of our fathers and grandfathers left their comfortable homes in the East and started on a perilous journey to the golden sands of California. In those days a man's life was constantly in jeopardy. The redmen of the West showed no mercy to the "pale face" who dared to intrude upon the famous hunting grounds. The country swarmed with wild beasts and birds of prey; and in addition to these, there was the constant danger of starvation. And yet, among all these dangers, they pressed to the land of the setting sun, hoping to find there, treasures of gold and silver, and thus secure the fortunes which awaited the faithful pioneers. They had no other guide than the sweet Angel of Hope, who sat with them around their camp fires at night, and led them over the mountains and across the deserts in their long marches by day. Hope was their guide and fortune their reward.

When the civil war was making our rivers red with human blood, Hope led a handful of Southern men to shoulder their rusty muskets and march forth to battle with their fellow countrymen. Brother stood armed against brother, and father and son fought to the death of each other, while the cries of the widow and orphan rent the air "From Hampshire's hills to Georgia's plains." In victory or defeat Hope led them on, until at last, when all was lost, she spread her wings for flight, and the war ended.

Hope lends wings to the dull, monotonous hours of life, and brightens the pathway of many weary pilgrims. Hope is the anchor we cast in the ocean of Life, and it is the presence of Hope that gives new zeal and courage to earth's inhabitants, and bids them continue to struggle. Reprinted from the Carolinian, Wilmington, N. C.

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THE CRIMINAL MATCH.

The Insurance Companies in the West are gathering statistics on fires caused by matches. Only about two thirds of the companies are reporting, so we have only a faint idea of the enormous fire waste for which matches are responsible.

In September, 1911, the reports show 523 fires due to the careless use of matches, a property loss of $154,403 and an increase loss of $148,640. During October the property loss was $152,397 and the insurance loss $143,379.

During the period between April 1 and November 1, 1911 the total property loss reported was $1,200,742, with an insurance loss of $1,084,216.

The "strike anywhere" match should go. It has no legitimate place in the home. If you love your family exclude it from your home. Its convenience does not justify its use.

Insurance Department, Raleigh, N. C.

TWENTIETH CENTURY BEATITUDES.

Blessed are those who, rising early Sunday morning, can get to Sunday school and church on time.

Blessed are those who get to school on time, for they are likely to arrive in the spirit of worship.

Blessed are those who are never late, for they cause the minister and ushers and choir to love them.

Blessed are those who must be late, but do not enter their pews during the Scripture lesson, or prayer, or anthem.

Blessed is the man whose calender contains prayer meeting night.

Blessed is the man whose watch keeps church time as well as business time, and who remembers the hour of service.

Blessed is the man who can endure an hour and a quarter in a place of religious worship, as well as two hours and a half in a place of amusement.

Blessed are all those who come even at the eleventh hour, but service begins at 10:45.—Religious Herald.

—The wireless station on Anastasia Island, near Jacksonville, Florida, has been in communication with Eiffel Tower in Paris, and Honolulu last week. Long distance tests of the apparatus were going on for ten days with the greatest success. The operator has copied messages from Honolulu, 4,800 miles; Clifden Island, 5,100 miles; Eiffel Tower, Paris, 5,400 miles, as well as Colon and stations in the West Indes. The time signals from Eiffel Tower each day at 6 o'clock, being midnight at Paris, are recorded. These are sent from Paris automatically by an ingenious switching arrangements from the master clock under the Paris tower. Bailey Arlington station at Washington also is heard sending time for the benefit of ships at sea. The work of the station is considered marvelous owing to the light power used as compared with other stations.

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THE LADIES' MEETING IN ASHEBORO.

The Asheboro auxiliary is anxious for a large attendance at the Branch meeting April 7th and 8th.

Whether you have an auxiliary or not, if you are interested make the sacrifice of a little time and attend this meeting. The Asheboro people are noted for hospitality. So we are expecting a pleasant and profitable meeting. May we not give two days in a year to plan for sending the light to the women of heathen countries? Let every woman in the Methodist Protestant church pray earnestly that this may be the best meeting of the North Carolina Branch.

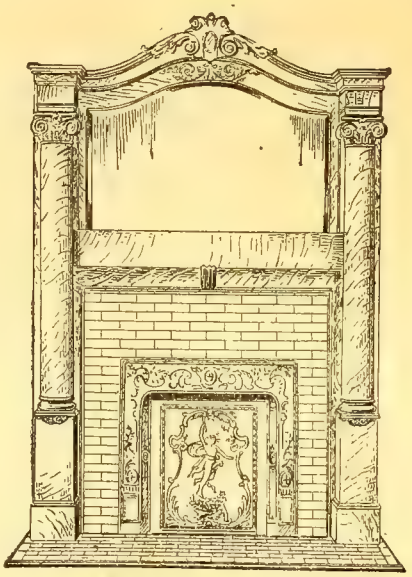
Harris Glascock, M. D.

THOSE CONVENTIONS.

Yes, of course attend them—the W. F. M. S. and the W. H. M. S. convention in Asheboro, April 8-11. If no church elects you, pick up and go any way. Every woman ought to go to Asheboro sometime, now will be a good time. Those noble women will give you a warm welcome. They are planning a program that will interest you. The woman's works needs women, join in and help them; you will be in good company engaged in a great work. The only point in which the convention might fail is the failure of the women of our church to attend. Don't let it be so. Let all the local organizations see to it that they are represented.

T. M. Johnson.

March 25, 1913.



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—The Christian Publishing House at Elon College is now ready to begin printing the Christian Sun, which has for several years been printed in the office of the M. P. Herald. We shall miss the weekly visits of the Sun's genial editor, Rev. J. O. Atkinson. We shall also miss the Sun itself, both in what it required of us and what it brought to us. We appreciate the privilege of printing the organ of our sister denomination for so long a period, and wish the paper continued and increased prosperity in its splendid new home at Elon. The paper is to be enlarged at once into four column size.

—Gasoline sells for 40 cents a gallon in Germany. In this country the price is almost twice what it was a year ago. The increased demand for it has pushed the price up. Great prizes are offered for the discovery of a satisfactory substitute for gasoline.

WHEN IGNORANCE WILL TAKE A BACK SEAT.

May God hasten the day when all church members study the Bible and take their church paper. Ignorance will have to take a back seat, and not till then will it do it.

Subscriber.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, MARCH 13, 1913. NUMBER 16.

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Entered as second-class matter at the post-office at Greensboro, N. C.

—Rev. H. S. B. Thompson's post-office is Graham, N. C., R. F. D. No. 1.

—We beg Brother Cecil's pardon for a ridiculous error we got off on him last week. And one of his appointments was wrong. It is correct now. See the revised list.

—We were glad to see Rev. W. D. Fogleman sufficiently recovered to be returning to his field last Saturday. He is still suffering, but the doctor tells him that the diabetes has been overcome, and that his present backache is due to rheumatism. He will have to be cautious for awhile, till he regains his full strength.

—The supreme court has upheld the Illinois law imposing a tax on all grain coming into the state. Of course grain that is simply passing through is in interstate commerce and no state can tax it or touch it, but it was decided that where grain "comes to rest" in an elevator or the like, it loses federal protection and becomes subject to the state laws. This principle may be applied to liquor as well as grain.

—Evangelist Biederwolf has been engaged by the ministers' association of Greensboro to hold a series of meetings in our city.

—President Cecil will preach in Grace Church in the morning and at St. Paul at 7:30 P. M. of the 16th instant.

—A brother says he thinks we have decided wisely in deciding not to enlarge the paper. What we decided was, not to raise the price. We mean to enlarge the paper as soon and as much as means will permit.

—A pastor—not Peter Slewfoot—writes that he would like to have our pastors write more for the *Herald*. He writes frequently himself, and Peter writes oftener than one might suppose from his communication of last week.

A CIPHER IN THE CHURCH.

A Cipher is a symbol signifying the absence of quantity. It occupies as much space as the figure 9, but its only office is to declare, "There is nothing here." When added in a column, it does not increase the sum. When multiplied by any number, no matter how large, the product is only nothing.

There are ciphers in the political world—men who never vote, never express a political opinion, never think on questions of government. They are quasi-citizens of the state. They have all the privileges of citizens, but meet none of the demands of citizenship. They are political ciphers. It is painful to see them.

But the most disappointing of all ciphers is the cipher in the church. Here we have a right to expect men to reveal their greatest worth; and when a man shows himself to be worth simply nothing at all, it is difficult not to be offended. But who has not seen some of these church ciphers—men or women who contribute nothing in any way to further the work of the church. They pay nothing; they say nothing; they do nothing. One wonders what is going on inside of them. They walk about, they move their eyes, as real men and women, but when the test comes, they are but ciphers.

I think your decision in regard to enlarging the *Herald* a wise one, and I will see what I can do towards raising that thousand new subscribers.

J. H. Stowe

ENLARGEMENT LIST OF NEW SUBSCRIBERS.

Rev. Homer Casto sends the first.
Rev. G. F. Millaway the second.

RECEIVED ON BROTHERHOOD CALL NO. 15.

Rev. W. C. Kennett, W T. Totten, J. F. Dosier, three dollars each. Total to date, $54.00. If you have not yet sent in your dues, will you not do so at once?

J. A. Burgess, Sec.-Treas.

"THE CONSTRUCTIVE QUARTERLY." This is the name of a new "journal of the faith, work and thought of Christendom." It is published by the George H. Doran Company, New York and London. The editor is Silas McBee. The Editorial Board includes about forty men of different countries and denominations. The first number (March, 1913) has an introduction by the Editor and thirteen articles by as many writers. W. P. DuBose writes of "A Constructive Treatment of Christianity." Wilfred Ward treats of "Union Among Christians." Archbishop Platon has "A Message from the Russian Church," Friedrich Loofs gives "A German View of the *Sola Fide*" (that we are justified by faith alone). George Goyan describes "The Church of France To-day." John J. Wynne writes of the "Reforms of Pius X," W. P. Paterson of "Presbyterian Reunion in Scotland," Shailer Matthews of "The Awakening of American Protestantism," Bishop F. J. McConnell of "The Significance of Conversion in the Thinking of To-day," William Sanday of "The Pacific and the Warlike Ideals," B. W. Bacon on "St. Paul's Message to Religion," Arthur Henderson of "Religion and Labour," Robert E. Speer of "An American Saint" (by which he means the late H. Clay Trumbull).

Few magazines present such an array of scholarship and no other has just the aim of this one—to bring about a better understanding of the various denominations of Christendom with a view to greater effectiveness. The editor says: "When once the Christian Churches mean to understand and devote their life to understanding, one another in Christ and His [illegible] together with [illegible] military symbol ever express." (He has just quoted Von Moltke's motto, "March apart, strike together.") The editor declares that the Quarterly has no scheme for propagating a system for the unity of Christian Churches. "It offers itself rather as a Forum where the isolated Churches of Christendom may reintroduce themselves to one another through the things that they themselves positively hold to be vital to Christianity."

Price, $2.50 a year, 75 cents the copy.

CHRISTIANITY AND PEACE.

The eagle eye of the prophet long years before the event itself saw the peaceful reign he would usher in and thus spoke of the founder of Christianity: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."

This self-same Prince of Peace himself, while in the flesh, declared that "nation shall rise against nation, and kingdom against kingdom," and foretold "wars and rumors of wars," yet He himself remained the Prince of Peace and followed peace with all men. A seeming exception to this is the incident of the eve of his betrayal and crucifixion related in Luke 22:36-38, wherein the Master says, "he that hath no sword, let him sell his garment, and buy one," while his disciples responded, "Lord, behold, here are two swords," to which he replied, "It is enough." But if we read Matt. 26:52 we find that this is not an exception to the rule of his life to live peaceably with all men, even with those that persecuted and despitefully used him. Far from being an exception, we find that the Master had in mind by this command to teach his disciples a great object lesson, for when Peter with one of the two swords had, in a frantic effort to defend his Master from assault, cut off the ear of the High Priest's servant, Jesus said to him. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." It was to teach this great truth by a personal illustration and not to protect himself, then, that the Master had on this memorable night commanded his disciples to sell their coats and buy swords.

And this object lesson was not in vain with his disciples. They themselves suffered martyrdom without recourse to the sword and the early Christians endured pesecutions, tortures, martyrdoms gladly, hilariously, without resorting to force for protection. And all through the ages, even into our present day, for which witness the Boxers Rebellion with its heroic martyrdoms, there have been great-souled individuals who have yielded up their lives willingly for His cause.

Have the martyrdoms of the ages meant to teach an attitude of non-resistance to evil and evil men? Did Christ mean to teach that by his sermon on the Mount, his self-example, and the object-lesson on the night of his betrayal? I think not. Did he not drive the money-changers from the temple? But by word the Master unequivocally speaks on this very point: Matt. 10:34. "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Seemingly inconsistent with this avowed statement of the Master is the song of the angels on the night of the Nativity, who sang: Luke 2-14, "Glory to God in the highest, and on earth peace, good-will to men." But the correct reading of the oldest, best manuscripts here gives the following rendering for this passage: "Glory to God in the highest, and on earth peace among men of good-will," for the original Greek is epi ges eirenon en anthropois eusokias.

And it cannot be otherwise with our Christianity and it be a militant religion. The enemies of our faith charge that it offers nothing for this life except possible martyrdom, forbids aggressive measures for the right, and confines its benefits to another world. This also is untrue. Christianity does promise its believers great things for the life to come, but it promises great things also for this life. It gives "peace that passeth all understanding," but yet how joyous this peae is in the realization! It has enabled the most excruciating torture to be borne without flinching, and we may have thi s peace in health, in sickness, in shipwreck, in imminent danger of death by violence amid the battle's roar, and it has countless times so been had. You cannot explain it: I cannot, but we can all of us know it by blessed experience.

The seer who foretold the Master's birth and prophetically styled him the Prince of Peace, also declared that "the wolf shall lie down with the lamb," and he did not mean that the lamb should be inside the wolf either. I believe this shall come to pass, and I believe also that peace shall reign permanently on the earth through the influence of the Prince of Peace. I also believe that we are advancing rapidly in that direction, despite not only the rumors of wars brewing all over the world, but also despite the actual existence of wars in many quarters, tho' we are not there yet. When the whole world has become the kingdom of our Lord, then will the World Peace Movement, which began in organic form in in New York City in August, 1815, be fully realized, but not till then. Just so long as there are religions opposing the Christian religion, which teach war as a religious duty, we shall have wars and rumors of wars, and just so long after these opposing religions shall have succumbed to the true religion as we have individual rulers and sovereign bodies which do not practice the teachings of our faith in their diplomatic and governmental relationships we shall have wars and rumors of wars.

But this does not mean that Christianity teaches war or approves of it. We as Christians are engaged in a warfare, but it is warfare of love, not benevolent assimilation by shot and shell. We are to win the world for Christ, but we are not to employ such modern means as Mauser rifles and Gatling guns to compel men into this kingdom: yet the cause of truth must not suffer, and we may be forced to do for a great cause defensively, because of evil-minded persons or nations who know not or respect not the love and peace of the followers of Christ, what we would not aggressively do for ourselves and what we could not be justified in doing, if done aggressively. I do not believe that aggressive warfare, even for a great cause, can be justified by the Christian religion. But this same religion enjoins it upon us valiantly and heroically to resist evil and when this evil, without provocation on our part and with every effort consistent with righteousness and truth having been tried by us to bring about peaceful adjustment of the matter, takes the form of armed forces, as it frequently does and will, for us to stand like dumb-driven cattle awaiting our turn to die at the point of the sword or the mouth of the cannon would be poorly, cowardly to defend the faith that is in us. Sorry Christians indeed would we be to suffer the overthrowing of our cause in such perilous fashion, and the sooner the world should be rid of us, the better it would be for the spread of our faith and the triumph of right.

What I am trying to say is this: That an offensive war cannot be defended by the principles of the Christian faith, while a defensive war may be forced on a Christian nation by an unchristian one. The possibility of the latter in this enlightened day it exceedingly small, infinitesimal in fact, and will not occur once in a thousand years if every means possible consistent with righteousness and truth is employed to avert the war, or, in other words, if Christian nations would practice the golden rule in their relations with other nations. But nations like the individuals composing them sometimes lose their temper and rush into war heedlessly and heedlessly. Calmness and arbitration will, on the other hand, almost universally bring about a peaceful adjudication of all points of difference, and certainly the ultimatum should never be said nor the first blow struck by a Christian nation. Nations like individuals should give up their clokes as well as their coats and go two miles when only one is demanded by the adversary in order to

preserve amity and peace. In this day no Christian nation will be properly engaged in war of conquest nor have that said of it which the historian Tacitus bitterly declared of Rome; "ubi solitudinem faciunt, pacem appellant," "when they have produced a desert, they call it peace." That was the pagan, heathen idea of peace, but it is not the Christian idea, which aims to preserve the weaker people and do them good. Nor will any Christian nation in this day be justified by the Christian religion in engaging in any sort of war until the Hague Tribunal has given its verdict against the opposing nation and that nation, rejecting the decision of that body, has voluntarily and aggressively brought on war, striking the first blow. If this policy were strictly adhered to, war would practically vanish into rumors of war, and the rumors even would die out eventually. If such a policy as this were strictly adhered to by Christian nations, the following quotation from the Japan Advertiser of Tokio would need serious revision or rather expurgation: "It is well also that missionaries and supporters of Christian missions to the 'heathen' should know that the Oriental mind now defines Christianity as battleships, cannons, and rifles devised and constructed for the plunder of the earth, and that the bleeding figure on the cross which missionaries hold up to the view of non-Christian peoples gets blurred out of their sight, for on their horizon looms largely the figures of the armed robber with cannon and riffles leveled, threatening 'your country or your life.'"

It is true that the New Testament nowhere explicitly forbids war and that the Old Testament authorizes it, but the New Testament forbids it in spirit, just as it forbids slavery in spirit, tho' countenancing it in the letter. And just as the spirit of Christianity has made slavery impossible in Christian lands, just so will it make war impossible among Christian nations. And the day is not far distant when the question involving the personal honor of sovereign powers will be submitted to arbitration before an impartial and competent tribunal. We need an International Court of Arbitration with powers parallel to those of our own venerable Federal Supreme Court, a Supreme Court of the Nations let us call it, and the spirit of the Prince of Peace is working mightily toward that end. It is conceivable, of course, that unchristian nations or even Christian nations in an unchristian spirit might refuse to abide the decision of such a Court and aggressively wage war against a Christian nation readily acquiescing in the Court's decision, but even that could not possibly happen were all nations Christian to the extent that they wouldd act according to the spirit of the Founder of the Christian faith.

In conclusion, it may not be uninteresting to quote at large the syllabus of the arguments advanced against war by the president of the first Peace Society in organic form of the world, Mr. David Low Dodge, of New York City, in his book, War Inconsistent With The Religion of Jesus Christ, published in 1812, to this effect.

"War is inhuman:

I. Because it hardens the heart and blunts the tender feeling of mankind.

II. War is inhuman, as in its nature and tendency it abuses God's animal creation.

III. War is inhuman, as it oppresses the poor.

IV. War is inhuman, as it spreads terror and distress among mankind.

V. War is inhuman, as it involves men in fatigue, famine, and all the pains of mutilated bodies.

VI. War is inhuman, as it destroys the youth and cuts off the hope of gray hairs.

VII. War is inhuman, as it multiplies widows and clothes the land in mourning.

'War is unwise:

I. Because, instead of preventing, it provokes insults and mischief.

II. War is unwise, for instead of diminishing, it increases difficulties.

III. War is unwise, because it destroys property.

IV. War is unwise, as it diminishes the happiness of mankind.

V. War is unwise, as it is dangerous to the liberties of men.

VI. War is unwise, as it does not mend, but injures the morals of society.

VII. War is unwise, as it is hazarding eternal things for only the chance of temporal things.

VIII. War is unwise, as it does not answer the professed end for which it is intended.

"War is criminal:

I. Goingto war is not keeping from the appearance of evil, but running into temptation.

II. War is criminal, as it naturally influences the pride of man.

III. War necessarily infringes on the consciences of men, and therefore is criminal.

IV. War is criminal, as it is opposed to patient suffering under unjust and cruel treatment.

V. War is criminal, as it is not doing to others as we should have them do to us.

VI. War is inconsistent with mercy, and is therefore criminal.

VII. War is criminal, as the practice of it is inconsistent with forgiving trespasses as we wish to be forgiven by the final Judge.

VIII. Engaging in war is not manifesting love to enemies or returning good for evil.

IX. War is criminal, because it is actually rendering evil for evil.

X. War is criminal, and it is actually doing evil that good may come: and that is the best apology that can be made for it.

XI. War is opposed to the example of the Son of God and is therefore criminal."

If w agree with this devout Christian that war is inhuman, unwise, and criminal, we shall readly conclude that it is unchristian, even tho' we should not agree with him that a defensive war is not permissible under any circumstances. And when the men and the nations of the world shall become as thoroughly imbued with the spirit of the Prince of Peace as Mr. Dodge was, disarmament will be feasible and the old prophet's prediction come true: "And they shall beat their swords into plowshares and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

W. A. Harper.

NORFOLK LETTER.

"Where's Teddy?" some one is said to have asked the other day during the Wilson inauguration ceremonies. Whereat, the retiring president, near-known as "Billy" is also said to have "smole a smile" of the usual Taftian productions as one who could echo, "And where, indeed is he?"

Before long, as things go in this mundane sphere, the query, "wehere's Teddy?" voiced by some prankish wag in Washington, whose already hilarious spirits had been additionally aerated by the spectacular events of March, Fourth, may possibly become as common as that other query, "Has anybody seen Kelly?"

Can it be possible? Is it true that the lapse of less than five brief, fleeting years has withered with the blight of forgetfulness, and already dimmed with partial obscurity the once marvellous and prodigious personal popularity of the Strenuous One? It would seem to be even so.

The gradual passing from view of those who have held the high places of earth and been much in the public eye is a sad but significant reminder of the transient and ephemeral nature of all things human and man-made.

Suppose you try to recall the names of men prominently before the nation not later than ten or fifteen years ago; men of tremendous power and influence in all ranks and walks of life, feared, envied and truckled to by their fellows, and then observe how infrequently their names are mentioned today. It will be a splendid object-lesson in the fleeting nature of Fame, for which so many poor, deluded ones sell themselves, both soul and body.

For instance, who knows what has become of Chauncey Depew? Is he dead or alive? How long since anyone has heard of his making one of those witty after-dinner speeches for which he was famous the land over?

Personally, I haven't heard anything from the former great chieftan of Tammony Hall, Richard Croker, for a long time. He, together with "Boss" Tweed, once had more than his share of space in the great dailies of the nation, but, in the inexorable iconoclasm of Time they have "dropped out" of the game. Pardon me, it may be owing to my own stupidity but whether these two precious politicians of "ye olden days" have crossed over the Styx and are making artful efforts to bribe Judge Osiris, or are still roaming "hither and yon" over the earth, reflecting bitterly upon the devious and uncertain days of life I cannot tell.

If the fame of "Uncle Joe" Cannon does not outlive that of his illustrious predecessor as Speakor of the House, "Tom" Reed, then the lean, lank, farmer-looking old gentleman will soon pass into limbo of obscurity.

You may need to be reminded already that Jay Gould was the name of one who was reckoned, once upon a time, as being one of Wall Street's greatest financiers. You have possibly, even now, forgotten that H. H. Rogers built the Virginian railroad. The name of E. H. Harriman is still familiar, but that of Stuyessant Fish is fading rapidly. Many people do not know whether John L. Sullian was a pork-packer, a great singer, a noted evangelist or a prize fighter. Such is human glory and renown.

Yes, Teddy will pass with the rest of us, far less celebrated than he. Not that he was not, is not a great, good and useful citizen, but Time, the mighty Leveller will lightly toss over his deeds and achievements the mantle of obscurity and he will be forgotten. The only hope for any of us that when this earthly tabernacle is dissolved, we may all have a house not built with hands, "eternal and in Heaven." So may it be.

Henry Spencer Booth.

FROM PRESIDENT WILSON'S INAUGURAL ADDRESS.

We have itemized with some degree of particularity the things that ought to be altered, and here are some of the chief items: A tariff which cuts us off from our proper part in the commerce of the world, violates the just principles of taxation, and makes the Government a facile instrument in the hands of private interests; a banking and currency system based upon the necessity of the Government to sell its bonds fifty years ago, and perfectly adapted to concentrating cash and restricting credits; an industrial system which, take it on all its sides, financial as well as administrative, holds capital in leading strings, restricts the liberties and limits the oportunities of labor, and exploits without renewing or conserving the natural resources of the country; a body of agricultural activities never yet given the efficiency of great business undertakings or served as it should be through the instrumentality of science taken directly to the farm, or afforded the facilities of credit best suited to its practical needs; water-courses undeveloped, waste places unreclaimed, forests untended, fast disappearing without plan or prospect of renewal, unregarded waste heaps at every mine. We have studied, as perhaps no other nation has, the most effective means ofproduction, but we have not studied cost or economy as we should, either as organizers of industry, as statesmen, or as individuals.

Nor have we studied and perfected the means by which government may be put at the service of humanity, in safeguarding the health of the nation, the health of its men and women and its children, as well as their rights in the struggle for existence. This is no sentimental duty. The first basis of government is justice, not pity. These are matters of justice. There can be no equality of opportunity, the first essential of justice in the body politic, if men and women be not shielded in their lives, their very vitality, from the consequences of great industrial and social processes which they cannot alter, control, or singly cope with. Society must see to it that it does not itself crush or weaken or damage its own constituent parts. The first duty of law is to keep sound the society it serves. Sanitary laws, pure food laws, and laws determining conditions of labor which individuals are powerless to determine for themselves, are intimate parts of the very business of justice and legal efficiency.

These are some of the things we ought to do, and not leave the others undone, the old-fashioned, never-to-be-neglected, fundamental safeguarding of property and of individual right. This is the high enterprise of the new day, to lift everything that concerns our life as a nation to the light that shines from the hearth-fire of every man's conscience and vision of the right. It is inconceivable that we should do this as partisans; it is inconceivable we should do it in ignorance of the facts as they are, or in blind haste. We shall restore, not destroy. We shall deal with our economic system as it is and as it may be modified, not as it might be if we had a clean sheet of paper to write upon; and step by step we shall make it what it should be, in the spirit of those who question their own wisdom and seek counsel and knowledge, not shallow self-satisfaction or the excitement of excursions whither they cannot tell. Justice, and only justice, shall be our motto.

And yet it will be no cool process of mere science. The nation has been deeply stirred, stirred by a solemn passion, stirred by the knowledge of wrong, of ideas lost, of government too often debauched and made an instrument of evil. The feelings with which we face this new age of right and opportunity sweep across our heart-strings like some air out of God's own presence where justice and mercy are reconciled and the judge and brother are one. We know our task to be no mere task of politics but a task which shall search us through and through whether we be able to understand our time and the need of our people, whether we be indeed their spokesmen and interpreters, whether we have the pure heart to comprehend and the rectified will to choose our high course of action.

This is not a day of triumph: it is a day of dedication. Here muster not the forces of party, but the forces of humanity. Men's hearts wait upon us; men's lives hang in the balance; men's hopes call upon us to say what we will do. Who shall live up to the great trust? Who dares fail to try? I summon all honest men, all patriotic, all forward-looking men to my side. God helping me, I will not fail them, if they will but counsel and sustain me!

—Miss Jessie Wilson, daughter of the president-elect, made an address at Wilmington, Del., in support of the passage of a bill now pending limiting a workday for women to 10 hours. She pointed out the fact that New Jersey has an eight-hour law for workers, and that 30 states have adopted a 10-hour law. She asked, in view of the efficiency shown by the workers under these laws, why Deleware should not enact the law in question. —Pathfinder.

PRESIDENT'S APPOINTMENTS.

Greensboro and St. Paul ..March 15 to 16.
Randolph Ct .....arch 22 to 23.
Julian on the night of .....March 23.
Mount Pleasant .....March 24
Liberty and Liberty G. .....March 25.
Siler City Ct. .....March 26 to 28.
Alamance Ct .....March 29 to 30.
Saxapahaw Ct .....March 31, April 1.
Mt. Hermon .....April 2, and 3.
Burlington Sta. .....April 4.
Graham and Haw River ..April 5 and 6.
Fairview and Gibsonville.. April 6 and 7.
Vance Ct .....April 11 to 13
Gillburg ... ...April 13 at 3 P. M.
Henderson ..... April 13 at night.
Granville .....April 15 to 16
Halifax .....April 17 to 18
Littleton .....April 19 to 21
Richland .....April 25 to 26
Why Not .....April 27 to 29

Brethren, it only costs you one cent to publish my plan for your charge. Won't you please do so for my sake. C. A. C.

A WORD OF APPRECIATION.

I would like to say just a few words about our work in Asheville, N. C. Being in the city on the fourth Sunday in February I went with pastor Bates to the Sunday school and found a very live Sunday school indeed. The attendance was not large, but showed signs of life. The writer spoke a few words to the school, then listened to his class mate in college and seminary preach. In the evening service the writer preached to a very attentive congregation. Bro. Bates seems to have a firm hold upon the people and is determined to do things. We seldom ever find more optimistic people than the ones there. Having heard a great deal about the work the writer was anxious to go and see the people. With no intention of flattering he can say that he was agreeably surprised. Let us give the Asheville work our hearty co-operation.

J. E. Pritchard.

March 3, 1913.

HALIFAX CIRCUIT.

The second Sunday in last month was a good day for us at Bethesda. Quite a goodly number were at the communion service. Then we received into the church Mr. and Mrs. William Hall by letter from the M. E. Church South, and our little friend Maxine Taylor.

On the second Sunday in April we expect to have an all-day Sunday School Rally at Bethesda. We expect to have one or two speakers from a distance, then use local talent. We are hoping it will be a great thing for the Sunday schools of Halifax and adjoining circuits. We hereby extend an invitation to all Sunday school workers of nearby circuits to be present. Program will be published later.

Poundings have not ceased yet. On last Friday while we were at dinner the son of Bro. W. F. White of Eden church drove into the parsonage yard. The pastor went out and saw other buggies and carriages and a wagon coming. We soon recognized them as Bro. J. W. Hardee and daughters, Misses Blanche and Lossie, Bro. Henry Neal, Mrs. Pattie Parks and daughter, Miss Lessie, and Bro. Roy Neville. They demanded an immediate surrender. We obeyed. After unloading the good things which they brought we all went in the house and spent the afternoon very pleasantly until about four o'clock. We prayed for divine blessings upon them and they went to their homes leaving the pastor and his wife happier. I cannot give the names of all who remembered us, but that our friends may have an idea of the enormity of the pounding will say they brought two sacks of flour, five large hams, 11½ gallons canned fruit, five bushels potatoes, five bushels corn, 45 pounds sugar, eight fine chickens and just barrels of other good things, besides $7.00 in cash. May the Lord bless all these dear people.

Yesterday (first Sunday) we had a house full of people at Eden. Quite a number communed.

We are very sorry indeed to report the illness of Bro. J. M. Neville of Ringwood. The writer accompanied him to the Wingate Sanitarium at Asheville last week. We are praying for his recovery.

On the third Sunday in February the writer conducted the burial service of Mrs. Sarah A. Matthews. Mrs. Matthews was a member at Bethesda, but was buried at Ringwood. She was said to be a good woman, though the writer did not have the pleasure of knowing her as she had been living in Nash Co. for some time.

J. E. Pritchard.

HEBRON, LINCOLN CIRCUIT.

Bro. Waldrop was with us yesterday and preached a fine sermon to a large and attentive congregation. I think Bro. Waldrop is doing finely to be so young in the work. We elected a Sunday school superintendent and assistant, also made arrangements for ordering literature for next quarter. As spring opens up we hope our Sunday school will take on new life.

Mr. Dock Saine has returned from the Shelby Hospital where he was operated on. Pray for him, also for our young preacher, that he may be a great success in the work. May Lincoln Circuit be built up and made strong in the faith.

Mrs. Lee Boyles, Reporter.

March 4, 1913.

CONCORD.

Since our last report we have received many tokens of kindness and words of encouragement. On last Wednesday night several of the good people of Concord church came to see us bringing with them many things needed in the home. We found we had a supply sufficient for many days, of sugar, soffee, flour, canned goods, and many other things too tedious to mention. We greatly appreciate this kindness and these people. May the Lord bless them. We are sorry to note that several of our people have sickness in their homes. Miss Lettie Little was taken to Charlotte to the hospial for an operation last week. We are informed that she is doing very well at this writing. We hope that all the sick ones will soon be well and with us again in our services.

Edw. Suits.

Honor to whom honor is due. There was a deficit of $45.00 on pastor's salary at Thomasville for the year 1912. I have received since Conference $36.65 of that amount. The parties named below made this possible and deserve special mention: Bros. J. R. Dickens, H. J. Harris, S. R. Westmoreland, Luther Jarrett, Arthur Tysinger, A. O. Royals, G. H. White, Roy Catlett, I. F. Johnson, William Byerly, Manual Ward, Mrs. U. C. Wood. These people have our thanks. May the Lord bless them abundantly.

Edw. Suits.

WELCH MEMORIAL CHURCH.

Bro. Williams preached for us last Sunday at eleven o'clock: a good sermon, such as Bro. Williams always gives us. Only those who have had the privilege of listening to Bro. Williams know what a treat it is to hear him.

At 2:30 Bro. Jester met his singing class at the church to sing awhile, after which Bro. Williams talked to us about 30 minutes; all was enjoyed very much. Bro. Jester is a good singing teacher and has been teaching for us some time two nights in the week when the weather is favorable, which is appreciated.

At 7:30 Bro. Parker preached a good sermon. Good attendance at all the services.

On Sunday, March 2nd, Bro. Easter gave us two good interesting sermons in the absence of our pastor, who was called away the day before to the bedside of his sister, Mrs. O. G. Crawford, who was seriously ill, and died the following Monday. Bro. Williams has our sympathy, and we pray that God's richest blessings may rest upon him and his family in this sad hour.

Glad Bro. Baine was able to be out at

preaching Sunday morning. Hope he will continue to improve.

Sorry Sister Hiatt continues right sick. We trust she will soon be out as she is missed so much. She is teacher of our Philathea Class.

Our Sunday school is growing, but not as much as we would like. As spring opens up we hope to see it grow much faster. Reporter.

Pee Dee Church, Rockingham Ct.

Since my last report Bro. T. A. Plyler has moved. The rent was too much in town and it was a very muddy, bad way for him to get to the church. But that was the best we could do at that time; so a few days ago we got him a house nearer the church and with a better way of getting to the church. Bro. Plyler seems to like his new home O. K.

I have heard Bro. Plyler preach three times since my last report; two of these sermons were good, but on March 2 he preached one of the best sermons that I ever heard.

On March 8th at 7:30 o'clock, our first quarterly conference was held at Pee Dee church. It was a good one and was gone through with in love. Now the only thing that is bothering us is the debt on St. John's church. All poor people and no chance to raise it here that I see. May the Lord open the hearts of some friends to us that we may raise that debt this year.

W. T. Collins, Reporer.

Beulah, Mecklenburg Ct.

Our pastor, Rev. W. P. Martin, filled his appointment with us last evening, and preached a most instructive sermon, "as usual," toa very large and attentive gathering of people. Bro. Martin and family are apreciated very much by their people. All are hoping for a good year's work, and we are glad to hear that our president is to visit this work this year, as our last president did not visit us very often, I know it will be a great encouragement.

Our Sunday school is progressing nicely under the efficient leadership of Mr. Ed Smith, our superintendent.

We are glad some of our members who have been away have moved back to their home church and taken interest in the Sunday school work, and we of the school have resolved to try to get all interested in this work. Bessie M., Rep.

Spring Hill, Piedmont Circuit.

Our pastor, Bro. Shelton, preached another one of his excellent sermons last Sunday. We certainly are well pleased with our pastor, and we think that all that do not belong to our church that come to preaching at our place of worship, are pleased with the way he preaches, by the way they come out. We do not think that we could have been sent a man that would have been loved better.

We have had no Sabbath school or class meeting at our church in quite a while, we are sorry to note. We hope to open Sabbath school soon.

We now have preaching twice a month instead of once. So come, fellow members, and let's get to work and do something worth while this year. Pray for us that this may be a year of usefulness in the carse of Christ.

D. T. Hilton, Rep.

High Point, N. C., March 11, 1913.

Hope, Siler City Circuit.

On last Sunday at 11 o'clock our pastor, Rev. J. H. Bowman, filled his regular appointment at this place and preached an excellent sermon. The day was beautiful, but the congregation was not as large as usual on account of measles being so prevalent in the community. We were glad to have Misses Lula and Livie West, of Ramseur, with us. They were visiting their uncle, Bro. B. H. Waddell. We were also glad to have Mrs. Mills of Greensboro who is visiting her daughter, Mrs. J. U. Tally. We are so glad to know that Sister Emeline Jones, one of our oldest members, who had the misfortune about three months ago to fall into the fire and get burned very badly, is able to be up again. We hope she may soon entirely recover and be with us at church again.

Sunday afternoon at 3:30 P. M. we met for Sunday school with a good attendance. School was opened by Supt. Underwood, and after the study of the lesson we were favored with an interesting talk on the lesson by Bro. C. E. Kinnaman.

Kara Andrew, Reporter.

Flat Rock.

Our pastor being indisposed, a good congregation heard with rapt attention Rev. John Dwiggins from God's words addressed to Adam, Adam, where art thou? applying it thus: God has put this question through the ages to millions of men, referring to their spiritual temperature. A personal question, and we add perhaps, a personal appeal; bringing up an entirely new line of thought to us from the theme. The sermon was deeply spiritual, the personality of the speaker, his mellow voice and intense earnestness appealing to all. The mature worshiper and gay lass were touched by its pathos. We are glad he has taken up this work.

Newel Dwight Hillis says, "There is no force for good like personal force."

As Bryant, writing on faith:

"He who from zone to zone
Guides through the boundless sky the sea gull's flight,
In the long way that he must tread alone
Will guide his steps aright,
Till he shall have reached the statelier Eden."

The epidemic of measles passed with the winter's pall, and spring opening so auspiciously, we believe there yet awaits this old historic church the remaining year of usefulness.

We wish to note this occurrence. In the early new year Miss Lanie Parrish, eldest daughter of Mr. Sidney Parrish, was married to a Mr. Adkins, moving to Lexington, N. C. She was a sweet, gentle girl, her tread among us as soft and unobtrusive as the bird's soft flight.

We regret the illness of our pastor, and with sadness note the extreme illness of others and the protracted sickness of Mr. and Mrs. Crawford. Reporter.

Liberty.

You have been quite a while hearing from me, but I hope to be more prompt in the future.

Our pastor, Mr. Millaway, was with us last Sunday and gave us an earnest and helpful sermon. His subject was The Faithful Man. He spoke of how much more our lives would be worth to us and others and what a reformation of good we would cause by our influence, if we were only faithful according to the principles of the Bible.

We, like so many other places, are having measles and whooping cough. This, of course, lessens our Sunday school attendance. We hope soon to all be well once more and to be able to go forward in our work this spring with renewed courage. Reporter.

Liberty, N. C., March 11.

Mt. Pleasant, Uwharrie Circuit.

We were glad to have Bro. Cecil with us last Saturday; he delivered a helpful sermon to a small but attentive congregation. We extend to him a hearty welcome to come again. There were 48 at our Sunday school yesterday. We have teachers from the M. E. for the little children, Mrs. Mamie and Nanne Welborn. They have missed but few Sundays for four years. I hope the Lord will reward them for their faithfulness.

It makes our hearts sad when we look on Bro. Trogdon's pale face and think of the suffering he has to endure from the operation he had last year. Brother Trogdon is a model Christian man. Brethren, we should help bear his burdens. He

has a large family to support. We can help him by paying monthly. We find in 1 John 3:17, But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Let us love in deed as well as in word. I believe we Mt. Pleasant people are about as poor as any of you. We gave Bro. Trogdon a right nice pounding. Why cannot the other churches do likewise? Our opportunity to do for our pastor may not last long.

G. F. Cashatt.

UNION CHAPEL, MOCKSVILLE CT.

Our pastor, Bro. Self, filled his appointment last Sabath and preached an interesting sermon which I think will do the church much good, if every one will practice it. His plans for collecting the assessments of the church are fine and I think are meeting the approval of the people. I hope that our church will be able to meet every claim this year. I think our conference did a good thing when it decided that the pastor's salary was to be paid quarterly. Our president, Bro. Cecil, was with us on the second Sabbath in February and gave us a most excellent sermon, and I think it revived the interest of all that heard him.

So far this year we have had no prayer meetings. Our class leader, Bro. T. H. Boger, has been sick for some time; he has been in a critical condition, but at present is somewhat improved. We are hoping to have him with us again. He is one of our best religious men and a good class leader. Yes, we are missing him.

Our Sabbath school has improved but very little. There is so much indifference. Wake up, Christian friends, and shake off the lethargy and get to work.

We are going to have a little Easter service. We have given out the recitations and songs and are practicing the children right along. Success is the child of confidence and perseverance. Success is our aim. We are more than sorry that we can't have our pastor with us on that day. One of our lady members is right sick, Mrs. B. F. Holton. She has been in Long's Sanitarium at Statesville until a few days ago. We are hoping for her a speedy recovery. She is a good Christian wife and mother. We ask the prayers and co-operation of all who feel interested in our church and its work.

Mrs. J. B. Robertson, Reporter.

CID, UWHARRIE CIRCUIT.

We were very much pleased to have our president with us Sunday at 3 P. M., accompanied by our pastor, Rev. J. B. Trogdon. He delivered a most excellent sermon telling us how to improve our talent that God has given to us, and that the people were letting these golden opportunities pass by. We trust that every one that heard Bro. Cecil will resolve to do more for the spiritual cause. Our congregation was not as large as usual, but it was due to the prevalence of measles in this community.

Our hearts were made sad when our pastor told us he expected he would have to go to the hospital soon. But let every Christian pray for him that the Lord will spare his life to return to us again and to his dear family. May the Lord sustain him in this trying hour.

Mr. James Tysinger, one of our faithful members at Jerusalem, passed away on the 27th. He professed faith in Christ about two years ago, and he always had testified that he was living the best that he knew how. He leaves a wife and eleven children. He was 47 years old. Pneumonia was the cause of his death. He was a school mate of the writer and I hope to meet him above where there will be no more parting.

Mr. and Mrs. T. C. Crutchfield, who have been visiting in the country for the benefit of Mr. Crutchfield's health, expect to return to their home in Greensboro this week, right much improved.

Mr. Joshua Morgan and little son, of Jackson's Creek, were pleasant visitors at our home last week.

We hope to start up our Sunday school soon. (Mrs) N. W. Lanier.

MT. ZION, UWHARRIE CIRCUIT.

Our pastor, Rev. J. B. Trogdon, filled his regular apointment the first Sunday in this month. I am sorry to say that he was not able to be there, but God being his helper he was there, and as usual preached one of his most helpful and instructive sermons to a good congregation. We were glad to have Mr. Trogdon and little J. B. with us too. We are always glad to see Mrs. Trogdon. She always comes with a smile on her face and a kind word for every one.

Our Sunday school is progressing nicely under the leadership of Mr. L. E. Hoover, but we ask your prayers for it.

Our president, Rev. C. A. Cecil, preached for us Saturday afternoon, March 8th. We were glad to have Bro. Cecil with us. He did some good preaching, besides the information he gave us on how to do and how to treat our pastor.

I heard several say that they would not have missed hearing Bro. Cecil for anything. We wish he could come oftener. May God's blessings go with him wherever he goes.

I ask the Christian people to pray for Bro. Trogdon that he may soon be restored to health. We were glad he was able to be with the president.

At the close of the president's sermon we held communion service.

Ethel Gaddis.

BURLINGTON M. P. BARACA CLASS.

Sunday, March 9, 1913, attendance 43, offering $2.10.

It is good news to the class to learn that its president, Dr. Hornaday, who has been in the hospital for some time, is expected to return this week.

C. B. Way, Press Reporter.

BURLINGTON.

We all enjoyed exceedingly the program rendered Sunday night by the ladies of the Foreign Missionary Society of our church. The house was well filled, and it looked very encouraging to see the ladies take an active part along this line.

The attendance of the Sunady school last Sunday was 216 and the collection $4.91. This is a goodly number for the weather has been rather chilly lately. Our school has been doing splendid work all during the new year, our aim is high and at the present time is not missing the mark very far.

A series of meetings will start in our church next Sunday night, with the aid of Rev. G. F. Millaway of Greensboro. We hope all our friends will pray that this meeting will be the means of reaping a large harvest for the Master.

The Junior Philathea Class have arranged to give a Waffle Supper in the old grotto building next Saturday night. This is one of the best working classes in the school and we are sure they will make a success of this. T. P. D.

LINCOLNTON.

Our average attendance in Sunday school for the winter months has been about 90. Our collection has been from $2.50 to $3.50. For the last few Sundays we have had an increase in our attendance which went to 108. We have a fine Sunday school, with faithful teachers and officers. Miss Lucy Gales is teacher of the Adult Bible Class, which reaches about 55 in number. Mrs. Maggie Hoke teaches an Intermediate class of girls and boys, from fifteen to twenty years in age. Miss Mattie Wright teaches of class of Junior boys and girls. Miss Lovella Ramsey teaches a little crowd of boys and girls, about 25 in all. Mrs. D. B. Johnson teaches a Junior class of boys and girls. Miss Lillie Buff teaches a class of Junior girls. The

teacher are always present and on time. Our officers are also splendid workers and faithful to all their duties.

We are working hard on our Easter service, and hope to make a good impression on the Children's minds.

We have organized a Junior C. E. Society with about 23 members, which meets on Sunday afternoons at 4 o'clock. Our Senior Society has grown until it numbers about 25 members.

But with all this successful church work we have our sorrows and sadness. Tuesday, March 4th, one of our members, Mrs. Francis Wright, dropped dead in the yard. She was taken to Friendship cemetery Wednesday for burial. The pastor of Friendship conducted the funeral service, our pastor being absent, attending the inauguration at Washington. Sister Wright was a good woman, a devoted mother and a faithful wife. She leaves a husband, Bro. Frank Wright, ten children and a host of friends to mourn her loss, but our loss is her eternal gain. Oh, may we all so live as to be ready when God calls us, that we can meet Sister Wright in the land beyond the blue. About the saddest part of the death of Sister Wright was that she left a sweet little girl baby ten months old. It looks so sweet, yet it has no mother.

D. B. Johnson.

MECKLENBURG CT.

Yesterday was a good day. We held two good services and a prayer meeting at night. Paid on pastor's salary $9.50. Our monthly payment plan is going to work well. This circuit has been waiting until the close of the year and then failing to pay up, and when the salary is not paid when the year closes some churches consider it settled, which is not true in any other business. May everybody pray for us on this work that we may awake to a sense of duty and privilege.

W. P. Martin.

Granville Medley.

We are now settled down to work again and are enjoying it too. Our vacation was fine but there is nothing that interests a smart man (?) like work and there is plenty of that here to do.

Perhaps Bro. Peter Slewfoot may not be interested in all that I may write and I shall not blame him if he is not, but to those who are interested there are some points of interest to report, though it may take a smart man to see the points or to find them rather. I am not finding fault with what Peter said for he made some good points or hard hitters one or the other, I hardly know which to call them. But really I believe the majority of our church people like to read the local happenings of the different churches; especially if they happen to know the pastor. We would be surprised if we knew how many of our former parishioners read about our work and are interested in what we are doing. So many I have heard say that letters from former pastors were like letters from home. If one is doing anything the people that know him are glad to know it and look out for these things.

I really wish some one would stir up something out of the usual order. That is why I am tackling Bro. Slewfoot; for he is getting after us in good style and to be sure we will be reporting more or rather will try to have more of the real article to report. I want to say to Peter that it would not do to say it any other way than the way to which he referred the old stereotyped way; or some of the good honest fellows will accuse you of self or something of that kind. Why a way back in the years gone by two pastors happened to get a bigger pounding than another brother and they were so jubilant over it that it called forth the strains of the Spring poet to tell about it; whereupon some of those that stay in sackcloth and ashes, I suppose praying for a pounding got so bold as to accuse as big a man as one of the biggest in mind, body and soul as we have, and also one as small in all three of these as the other was big; yes, got big enough and little enough to accuse them of being interested in the sordid things of this earth more than in the good things of the kingdom.

From that day till this these brethren have surrendered their poetical talent to the honest man that did not want things done out of order and have simply said: "Soda, salt and pepper and other things too numerous to mention."

That Fish Story.

Bro. Editor, I am enclosing you a description of a great fish that was in Miami and if you believe it enough to give it in your paper perhaps it would be interesting to some of our readers to read a full account of it. I thought at one time that the news of more importance crowded my letter from the South; but since every body from the President down to my neighbor over here on another circuit has taken up the matter, I am beginning to think that he thought he would better cut me out before I would get in "a worse one."

A great many people said they enjoyed my letters but that was a great big fish story. As much as to say you ought to have left that out.

But I started out to tell you that we raised an old debt at Mt. Carmel Sunday that had been standing ever since before I came to this charge.

Union Chapel and Rehobeth have put a nice fence around the parsonage which improves the appearance a great deal and gives us protection too.

Our outlook is hopeful and we are planning and praying for a good year. We thank Bros. L. W. Huff and H. A. Finch for the active part they took in the improvements that have been made at the parsonage.

Glad that our children have recovered from their sickness and are in school again. We thank our heavenly Father for his goodness in permitting us to come back safe and sound and for the privilege of entering again into his vineyard to work.

N. G. Bethea.

Henderson, March 10.

(We thank Bro. Bethea for more about the "Fish." We expect to print that next week.—Editor.)

Randolph Circuit.

President Cecil's appointments:

March 22, Shiloh, at 11 A. M. Quarterly conference in the evening.

Gray's Chapel, Sun. 23rd, at 11 A. M. At Bethel, 3 P. M.

Julian, on Tabernacle Ct., at night.

The presence of every official member on Randolph Ct. is especially desired at the quarterly conference.

W. C. Lassiter.

Bro. Martin preached for us the second Sunday at 11 o'clock. I think Bro. Martin is one of the best we have ever had at this place. He preaches God's word; hit or miss, he lets it come.

J. M. Phifer, Rep.

[Our brother fails to give the name of his church.—Editor.]

—Rev. T. M. Johnson has bought a new Ford automobile. The next thing you may hear of him is that he has been up before Judge Eure or some other justice for over-speeding. We are warning him in time, and he cannot blame us for the consequences.

—Bro. E. M. Holt writes his views on question of enlargement. He thinks the price should remain the same and that there should be greater activity in the effort to extend the circulaion. We thank him.

—Bro. Abernethy has been down on Albemarle again on a preaching tour. Our people there want him to come again and help hold the fort till Bro. Gerringer gets through school.

ANOTHER APPEAL TO THE PULPIT.

In order to be a popular leader, a man must personify the master thought and passion of the people, which is usually wrong. Step high enough not to stumble at a straw, and have momentum enough not to be veered about by every idle breath of criticism. An idle, lazy dog wants to be noticed and petted, but a dog that is after a fox cares nothing about it. Saints shine brightest in the midst of trials. Keep out of the pink miasma of sloth and stagnation, and be a preacher militant. Opprobrious modern epithets, like fault-finder, old fogy, pessimist, long faced religion, or relic left over, are eternal mildness beside those hurled at John the Baptist, Paul and Christ. An unconverted person, with his religious fustian, may be the most acceptable and successful now in some churches. Deluded ecclesiastics may make a devil a Christian and a Christian a devil. They said that Paul was mad and that Christ had a devil. They called the Blue Beard, Henry the Eighth, a saint, and John Wesley in his Holy Club a heavenly minded little devil. If, like some of the old prophets, you receive a solemn burden from God to find fault and denounce as well as renounce, you must have their invincible courage; utter self-sacrifice and mountain strength. Any coward can admire and praise Jesus Christ, but it takes a loyal hero to follow him. Do not look around to catch the smiles, or shun the frowns, of the world. If you stand between the devil and the deep sea, your way out is perpendicular. If the world is against you you must be against the world, and if no friendly faces shine upon you, look heavenward and forward. It is not necessary for a Christian to defend his reputation, or keep his head on his shoulders. Paul lost his head, but God will ere long give it back to him with a crown on it. A setting star may rise again, but a falling star, never. Already has this Gospel Age continued longer than any preceding age. Keep a sacred bridal heart and spotless robes through this little while. We need not shout, wear plumes or flaunt banners yet, but it is supreme honor to live and be faithful amid these closing scenes. War makes heroes, and the combat deepens. Crowns are won in battle, and the last great battle is on. It is better now to be a faithful son of God than to be the son of a hundred kings. Point every eye to that great impending event on which the age hinges, and which dazzles contemplation. Heaven will not hold back our glorious Redeemer much longer. Put on a shining morning face and keep on the watch, as men of the girdle, the staff and the lamp, fired with the sacred passion of the second life and the age to come.—E. P. Marvin in the Dispensational Sketch of Redemption.

NARRATIVE OF A FOUR-HUNDRED-DOLLAR PREACHER.

By "Itinerant."

When Jo Smizer joined the Conference nearly sixty years ago, his preparation for the work before him and his equipment were about the average for the young preacher of that day. That is to say, he had a fair smattering of an English education, but knew but little of divinity. He had a good horse and a large pair of saddlebags in which he carried his clothes and books and some other things of necessity. He was from a back country district where he had been reared with none of the advantages, so common to young men of today. Of his early ministry there is little to say, as it was about like that of other young preachers. There was nothing conspicuous in what he did or of what he experienced. We begin the narrative of his life and experience at the time of mature manhood. He had just been transferred to the Conference where we find him at the time indicated. The Conference had appointed him to a two-point pastorate charge, whih his elder had told him would pay one thousand dollars, but which, in fact, promised only about half that amount. Out of this he was expected to pay house rent and support a family of six, for at that time he had four small children. The following spring his health began to fail, and for a year or more he continued to decline. He was reappointed to the same work for the nert year, but his health had so far failed by the middle of the year as to compel him to give up one of his appointments, the stronger one. This left him dependent on one weak society and his own resources for support. His strength during the year was so far reduced that he was barely able to walk about his premises, and he could only stand long enough to deliver a sermon by resting on the pulpit and by the use of a cane. His condition greatly distressed him. How he was to provide the absolute necessities of his family was a question that would not down. In some way he had been able up to this time to supplement his quarterage receipts so as to meet his wants, but how to meet the demands of his family when in such feeble health, he could not imagine. Often and often did he take his case to his God; but the burden grew no lighter, and when it is known that he was suffering from nervous prostration, his mental condition, or, properly, mental agony, can be the better understood. It was at this time the crisis came.

We shall let Bro. Smizer tell the story in his own way: "One day I was walking up and down the porch praying and thinking and in great distress of mind and soul for my loved ones, as I could see no way to care for them longer. That I was soon to be taken from them seemed almost certain, and what could I do? Nothing. Finally, this thought came into mind: God who made the universe can surely care for his children. But will he? I felt so unworthy that I feared to trust him, but I finally reached the point where I could say from my heart: 'I have food and raiment for today and will trust him for the morrow.' Instantly light came and I rejoiced, for at last I was at peace."

Brother Smizer has never doubted for a moment God's presence at that time, not only because of his soul experience, but because of his experience through all the years which have followed. Though his little charge paid him less than four hundred dollars, somehow the family did not want. His next appointment, though containing many really wealthy members, paid little more than his last one. One year it did not pay over four hundred dollars, yet our brother was cheeful and uncomplaining. What was lacking in quarterage, and that was not a little, he in some way managed to supply, as he believed, through the providence of his Heavenly Father. When he reached his next appointment, his faith was to be tested again. His reception was as cold as a blast from the north pole. At the close of the first Sunday's service not a person spoke to him, but simply turned their backs on him and marched out. On Monday night following he met the stewards. Their spokesman announced that they would not be able to pay over four hundred and fifty dollars, and that if he did not wish to remain and serve them for that amount he could leave. He replied that he could not live on that amount, and that, as the Conference had sent him there, he could not leave and, God helping him, he would not. They then fixed his salary at five hundred and fifty dollars, but failed to pay all of that. Here he was, his children requiring more each year and needing schooling, and every department of the Church in a discouraging condition, and church and parsonage in a dilapidated state. But with that promise received on the old porch of his hired house, he took up his work, God, as he still believes, supplying his wants and raising up friends and blessing his labors.

But his trials were not yet over. His last appointment came with a terrible shock, a shock from which he rallied with great difficulty. He had expected to return to his former charge, and had no hint that there would be a change till the appointments were read out. The appointment he receved this year was a weak mission in an important town of considerable size. Our church was a small frame in an out-of-the-way place, and it was agreed that our future depended on the building of a new house in an eligible locality, but the leading members said this could not be done. There was no parsonage. The mission was able to pay about four hundred dollars. To this was added not a very large appropriation for the first year, and even this was reduced in subsequent years. The members were distressed lest their preacher and family should suffer. Brother Smizer, learning this, said to them: "Lose no sleep on my account. Pay what you can and do not worry. If my Father has a work for me to do here, he will take care of me." Still the outlook was a dark one. Could he build? Did God need him? These to our brother were live questions. He went to God in prayer as he had seldom done, and again obtained the victory and came from the place of prayer with the assurance that his family should not want and that the house of God should be built and these things came to pass.

In this, the most difficult work to which he had ever been assigned, Brother Smizer met with wonderful success. The outside work which he had to do to meet the wants of his growing family was very heavy and finally proved to be more than his frail body could endure. He was at last forced to ask for a place among the worn-out men. Could he have had a short rest occasionally, there is no reason to suppose that he could not have served the Church for many years more. Notwithstanding his uniformly poor appointments, he never complained nor asked for better work. His family was a great help to him. His wife was an earnest Christian, and his children came into the Church early in life and took up the work of the Church as opportunity offered.

Brother Smizer is getting to be an old man now, and has not been able for years to contribute much to his own support, but he lives in a comfortable home and is not in want. Sometimes, when the clouds are dark and billows roar, he has to go back to his victory on the old porch.—Christian Advocate.

—President C. A. Cecil will preach at the morning hour for service at Grace church, Greensboro, next Sunday.

A MOVEMENT FOR THE COUNTRY CHURCH.

Possibly never before in the history of this country has there been such a series of meetings as will be held in Richmond, Va., April 16-18, 1913.

Thoughtful men everywhere are awakening to the urgency of developing a country life that will be satisfying as well as wholesome. Intent upon this the farmers of the South are coming together to work out marketing plans, aiming to provide an ample economic basis. Business men, realizing that the best asset of the usual town is the country around it, will meet at the same time in Richmond to take steps for aiding in this farm life development.

With increased income will come comforts for farm households; but country life must have deeper satisfactions. In undertaking to increase the productive power of the farm, both school and church can aid effectively. However, their special opportunity lies in creating social conditions that will make the country a delightful and satisfying place in which to live.

The school workers have their part well planned and under way. Therefore there has arisen a spontaneous call for a Conference of Country Preachers dealing with the problems of the country church. The following programs have resulted. An earnest invitation is extended to all interested to come to Richmond and to take part in these and in other meetings. The plan is to have real conferences. The leaders are to take out a few minutes in putting facts and propositions before the different bodies, giving abundant time for everybody to take part. The purpose is to work out definite plans and get the means of carrying these out.

CONFERENCE OF VIRGINIA PREACHERS RICHMOND, VA., APRIL 16, 1913.

Dr. D. C. Lilly, President of Richmond Ministerial Union Chairman.

I. The Social Service Ideal for the Country Church in Virginia,—Dr. Robert Frazer, Lahore, Va.

II. Co-operation Among Country Churches in Social service,—Rev. B. M. Beckham, Danville, Va.

III. The Country Church and the Country School,—Mr. T. S. Settle, Richmond, Va.

IV. The Country Church and Health,—Dr. Ennion Williams, State Health Commissioner, Richmond, Va.

V. The Country Church and Recreation,—Rev. J. J. Gravatt, Rapidan, Va.

VI. The Country Church and Community Morals,—Rev. W. S. Noye, Louisa, Va.

CONFERENCE ON THE COUNTRY CHURCH.

April 17-18, 2:30 P. M.

E. C. Branson, Professor of Rural Economics, State Normal College, Athens, Ga., Chairman.

I. How can the country church aid in developing a stable and productive farm-life? Three minute answers led by S. C. Mitchell, President of the University of South Carolina, Columbia.

II. What part has the Church in Movements for the Betterment of Community Conditions? Rev. George P. Mayo, Founder and Superintendent of the Blue Ridge Industrial School for Mountain Boys and Girls, Dyke, Green Co., Va.

III. Is it possible for the country church to promote home and neighborhood industries? D. H. Hill, President, A. & M. College, Raleigh, N. C.

IV. How can the country church promote cooperative enterprises among farmers and what will the social and ethical results be? E. M. Tousley, of the Right-Relationship League, Minneapolis, Minn.; the Apostle of Cooperation "The Story of Clark's Grove," T. L. Haecker, Head of the Dairy School, College of Agriculture, Minn.

V. What can the country church do to promote the intellectual and social life of the community?

1. What can it do to stimulate reading and the intellectual life in general? Dr. R. H. Pitt, Editor of the Religious Herald, Richmond, Va.

2. What can it do to develop an interesting and elevating social life? Rev. J. J. Gravatt, Rapidan, Va.

VI. The Relation of the Village Church to the Open Country, Miss Anna B. Taft, Assistant Superintendent, Department of Church and Country Life, Board of Home Missions, Presbyterian Church, New York.

VII. Is it possible for the country church to work for more wholesome and attractive homes?

1. What can it do for sanitation? J. A. Ferrell, Assistant Secretary, State Board of Health, Raleigh, N. C.

2. How may it make the homes more artistic and attractive? Everybody.

"Little drops of water,
Little strokes of hoe,
Make the cane-stalks fatten
And the coupons grow."

—Kohata Midget.

—Wilson prehaps does not expect to be President again, but he expects to be President this time.

REMEMBER IT IS MARCH 16TH, 1913.

The celebration of the hundredth anniversary of the birth of David Livingstone, the great missionary to Africa, is now engaging the thought of Protestants of all denominations on both sides of the Atlantic.

It is unifying them in a service in which will be presented his splendid character, his masterful faith, his indominatable energy, his quenchless devotion, his persistent labors, his phenomenal achievements, and also his hardships, dangers, sufferings and death by his couch in the straw hut in the African wilds.

We do well to honor the memory of that great man, missionary to the heathen, benefactor of a continent; and to hold him up as an example to the young today that poor parentage is no bar to highest development, to noblest life, to world-influencing service.

From his life, labors, successes as a "Missionary, Traveler and Philanthropist" to the general theme of the church's world-wide mission, and to our own denomination's foreign missionary enterprises are easy and natural steps in a discourse.

Pastors are asked to preach a foreign missionary sermon on Sunday, March 16th, and include references to our own work in Japan where we now have a Mission Conference of 32 workers, fifty churches and missions, for the blind, and other features of work.

To maintain and develop that constantly growing work requires an increase in our Board's receipts, but the church is not responding quickly enough nor adequately.

Pastors are earnestly urged to raise the assessment for foreign missions on that day, and the C. E. Societies are urged to make their offering for the support of their missionary, Rev. E. I. Obee, in Maryland Conference, Rev. L. Layman.

Rev. E. I. Obee and family are on the Pacific bound for Japan for another term of service at Nagoya. The Societies are requested to offer prayer in their behalf.

The Sunday schools are not asked to have a service, nor to make an offering, as the Board of Home Missions has the right of way with its Easter service and offering from the schools.

What About That Epuipment.

The church ought to provide for the greatest possible extension of its work, and to have it done in the best way to secure the largest results.

The last General Conference created this Board and elected its corresponding secretary-treasurer, but also took action which curtailed its operations, restricted it to unbusiness like methods, and made impossible what the church has a right to expect by requiring the corresponding secretary-treasurer to do everything in and out of the office without any assistant whatever which is the only case among forty Boards in America.

That receipts may be applied to the work, I have appealed to our friends to give to the Board a typewriter, addressograph, etc., but have had no response.

If through the present short-sighted policy the church is not more largely enlisted in the enterprise, to use Dr. Tagg's words, "If you force the secretary to fail, then in the name of justice and religion, do not charge him with the falure."

Fred C. Klein, Cor. sec.-Treas.
316 N. Charles Street, Baltimore, Md.

Westminster Seminary Notes.

A number of the students attended the suffrage parade in Washington March 3, as well as the inauguration of President Wilson the day following. All report a delightful time.

The new officers of Stockton Literary Society of the last term are as follows: Pres., F. W. Stephenson; Vice-Pres., C. C. Day; Sec., G. C. Foltz; Treas., R. A. Swaringen, Chaplain, A. Parsells; Marshal, G. Enfield.

The usual winter course of lectures has been pursued without a break and has included such able and representative men as Dr. T. H. Lewis, Dr. Frank Foster, of Pittsburgh, Pres. Holt of W. Va., Dr. C. H. Hubbel, Rev. E. T. Reed, and Rev. E. D. Stone of Washington.

The senior class has been pursuing a course in the practical department relating Sunday school work that has proved very interesting and helpful.

A READER WRITES.

Dear Editor: I have just received our paper. After reading your piece I was sorry we did not send in our request, as we forgot all about it; but I am sure we would not have kicked on anything you would have decided on, as we have always taken it ever since it has been published, and of course we want it still if we have to stop some of our other papers. I think all Christians ought to take this good paper. I am always glad when the new paper it comes; it passes off many lonely hours. After reading the "Broken Clouds" it brought many thoughts to my mind. I think of the clouds of discouragement. Then my mind ran back to a real storm once. I was all alone (5 years ago this June). Such a hail came, beat out nearly all the wheat in the fields. The hail began as large as birds' eggs; in a short while it was as large as hen eggs. The strong oaks had their tops almost touching the ground. I never saw such a time. It was so dark the chickens went to roost. I did not think I would be left. I had only one little girl. I took her in my arms and walked the floor and sang, Jesus Lover of My Soul. I thought of the time when Wesley wrote that song, while sheltered in an old spring house from a storm. That song has always been sweet to me. My little girl often speaks of that time.

One other thought: I began to save all my Sunday eggs to give to the Lord this year. I thought I would be glad if all others would do so if they can. I think we will be surprised at the end of the year at what we have given so easily.

With love and best wishes to Editor and all readers, Mrs. J. B. T.

—The Michigan house voted to resubmit to the popular vote the women suffrage amendment defeated last fall and the Iowa house voted to submit a similar amendment. The Minnesota senate killed the suffrage bill passed by the house.

—Matrimony is not for those over a century old. Happiness and excitement killed Marcellina Leon, said to be 105 years old, after she had shown stamina sufficient to win her way and obtain the consent of the courts to marry the man who for 50 years had been her sweetheart. She is dead after being a bride but five days. Relatives opposed her marriage to Pleasantino Leor, 82 years old. She fought them in the courts, obtained the dismissal of her niece as guardian and established her competency to do as she chose, but shortly after her marriage she collapsed.—Pathfinder.

—A fellow senator once asked Daniel Webster why he went to church twice on Sunday in the country and not twice in Washington. He replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him. When a man preaches to me I want him to make it a personal matter, a personal matter."

—The Stewart brothers, of Los Angeles, who are the "Two Christian Laymen" who published the widely distributed series of pamphlets entitled "The Fundamentals," have put more than $125,000 into the work and circulated well over 10,000,000 copies of the nine volumes in the series which have thus far appeared.

CHANGING WHITE HOUSE TENANTS.

W. H. Taft, who has been occupying the White House for the last four years, moved out March 4. Our effable fellow-townsman, we understand, has accepted a lucrative position as a lecturer at Yale university. His many friends wish him success in his new field.

The new tenant is a man named Woodrow Wilson. He comes from New Jersey and brings with him flattering testimonials, having served there in the capacity of governor. His advancement to the post of pilot of the ship of state is a promotion which he received in competition with a number of other candidates, all very good men, it is said. He says that he expects to go slow for a while as he is green at this job but that after he gets the hang of the thing he expects to try for some new records.

Our reporter happened to call at the White House just as the old tenant was preparing to leave and the new one was coming in and the reporter was asked to join in an inspection of the premises, which have been repaired, treated to a nice coat of paint and papered throughout, and which now look as slick as a new dollar.

"Is the furnace in good shape?" asked Mr. Wilson.

"First class," responded Mr. Taft. "I put in a new grate only last week and I have left enough coal and kindling in the cellar to get you started. The ax is a little dull but I just paid 25 cents to get the buck-saw sharpened and you will find that all right."

"Are you troubled with mice or rats?"

"No; they did knock over several glasses of jelly last fall, and eat it, but we got a new cat and she has kept them down ever since. We will leave her here, but please be kind to her as we consider her almost as a member of the family."

"How about the refrigerator and lawn mower; are they in good condition?"

"Yes. The refrigerator cost me $5.95 only last summer and is good as new. The lawn-mower is all right except it slips a cog now and then and you have to poke it with a wire or something. The lawn here is pretty big, you see, but by putting in an hour or so before breakfast on it you can keep the grass down. It is very good exercise. Speaking of exercise, do you play golf?"

"Those who have seen me say not. The bicycle is my favorite diversion. I expect to take a ride every day the weather is good. I notice your streets in Washington are all paved with asphalt, and I'm dying to try my wheel on them."

"You'll find a good place to keep it under the back stairs."

"Oh, my wife would not allow me to keep my wheel in the house. She is expecting to have a good deal of company and people would be always falling over it, and anyway she says a bicycle is as much out of place in the house as a horse or automobile would be. I notice a number of the chairs seem to be more or less rickety, while others have been broken and mended."

"Yes, I am a little hard on chairs and I have been kept busy gluing and nailing them up. I would advise you to get a few more at the next bargain sale."

"The cow, does she milk easy?"

"You mean 'Pauline'? I gave her back to Senator Stephenson of Wisconsin. She would kick the milk over about every third day and I thought she would only make you trouble. I don't know as it pays to keep a cow anyway, as she is always getting into the garden or running away and it is embarrassing in the middle of a state dinner or diplomatic reception to have someone coming running in to tell you that 'the cow's got out again.' Pauline ate up my best summer suit while it was hanging on the line, and I have never forgiven her."

"I don't see but what everything is in pretty good shape. Have you any further suggestions to make about the place, or is there anything that needs tending to?"

"Well, I would recommend you to spade up the garden and spray the fruit-trees as soon as you can get around to it. I might warn you about some of the callers you will have. People seem to think they have a right to come in here whenever they like and stay as long as they like, and sometimes you have to be pretty sharp with them. I notice you have announced that you expect to have the door always open, and I'm afraid this will make trouble for you."

"Oh, if I leave the door open, that will make it all the easier to fire undesirable visitors out; don't you see?"

"Ha! ha! I see your point. Well, good-by, Mr. Wilson. I hope you will like your new job. The work isn't exactly a snap, but the pay is pretty good."

"Good-by, Mr. Taft. Drop in when you're down this way. Good-by!"—*The Pathfinder.*

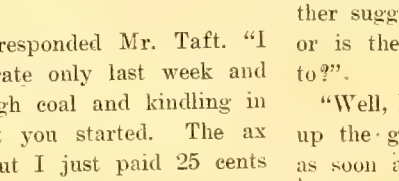
THOSE TERRIBLE GERMAN WORDS.

We have some pretty hard words in English, but they are only A. B. C.'s to some of the words that are frequently found in German technical papers and text-books. For example how do you like this: "Ziegelstrangpressenstahlabschneidenrathbefestigungswickelstuckeinsatz"; or this: "Kohlenstaubselbstentzuendungstemperaturherabminderungsmoeglichkeit"?

These words seem ridiculous, but as a matter of fact they are logically formed and there is not a superfluous letter in them. The German language is far superior to English in this respect, for it allows an unlimited stringing-together of root words to express any desired idea. In English we can only reach the same end by means of the separate words and by using a large number of other words to connect them into sentences. The German words are what Lewis Carroll calls "portmanteau" words on account of the large amount of meaning that can be packed in them.—*The Pathfinder.*

ANOTHER PROBLEM

Two factories are 5 miles apart. One is 3 miles from a straight railroad and the other is 6 miles from the same railroad and on the same side of it. Call the factories A and B, and let C and D be the nearest points of the railroad to A and B respectively. It is desired to locate a depot between C and D at the point F so that the sum of the distances AF and BF will be the smallest possible. Find the position of F.



NOT A RECEPTIVE WIDOW.

"De Widdah Smoot am awful rich, ain't she sah?"

"Yas, sah! Her husban' left her 'most two hundred dollahs. Think ob dat, sah!"

"Do she want to marry ag'in?"

"Uh-well, no, sah; muh 'pinion, she don't, presizely. She's got a couple o' big-moufed, surgical-lookin' bulldogs runnin' loose in de yard, a club behind de do', a basket o' rocks in de middle o' de flo', and a wash-b'iler o' scalding water on de stove dat she sw'ars she's gwine to fling all over de next nigger dat comes irritatin' 'round, 'scussin' 'bout how much cheaper two kin live dan one. No, sah, muh 'cision am dat de lady ain't noways inquisitive 'bout marryn' ag'in."—Woman's Home Companion.

"Statesmen all agree that the tariff could be revised to advantage."

"Yes," replied Senator Sorgham; "but the question is whose advantage?"—Washington Star.

AY, THERE'S THE RUB.

Senator Olive James of Kentucky is bald.

"Does being bald bother you much?" a candid friend asked him once.

"Yes, a little," answered the truthful James.

"I suppose you feel the cold severely in winter," went on the friend.

"No; it's not that so much," said the senator. "The main bother is when I'm washing myself—unless I keep my hat on I don't know where my face stops."—Montgomery Journal.

Mrs. Beck—What party does your husband belong to?

Mrs. Peck—I'm the party.—Boston Transcript.

"And so you are married?"

"I told you I was going to be."

"But I thought it was a joke."

"It isn't."—Houston Post.

"He's a deep thinker."

"I guess so. None of his ideas ever get to the surface."—Detroit Free Press.

Crawford—I hear he was operated on. What did he have?

Crabshaw—Money.

Patient—But, doctor, you are not askink $5 for merely taking a cinder out of my eye?

Specialist—Er-no. My charge is for removing a foreign substance from the superfices of the cornea.

OUR WORK.

An angel passed over the earth one morning and met a little child in a sunny field. "Little one," said he, "do you love the Master?"

The child looked up with bright eyes, and said: "Yes, I am one of his little lambs."

"Then," said the angel, "there is work for you to do. Go do it."

"Yes; I will do it after a while," said the child. "It's only morning now; the day will be long, and I do love to play."

And the child ran away after the butterflies and flowers. The angel, on his way, murmured: "The day will end, the night comes, and it will be too late."

In a few years the child had grown into a schoolboy. The angel visited the earth again one morning, and passed near the school, found the boy locked out, too late for school.

"My boy," said he, "the day is passing, night will come, and your work is not yet begun."

"O," laughed the boy, "there is plenty of time. The sun was shining so brightly that I could not stay shut up in the schoolroom."

In a few more years the angel visited the earth for the last time. He was passing down a hill one evening, when he overtook an old man leaning on his staff. Slowly he plodded down the hill toward an open grave.

"My friend," said the angel, "have you completed the life work which was yours to do?"

"The night is come," said the old man, "and my work is not yet begun. The day seemed so long, but now it is too late."—Selected.

"THE LORD IS MY SHEPHERD, I SHALL NOT WANT."

This working analysis of the twenty-third psalm was sent in by Mrs. S. E. Collier, Braceville, Ohio, who based it upon something which she heard at a devotional service.

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want pardon. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the path of righteousness."

I shall not want companionship. "Thou art with me."

I shall not want comfort. "Thy rod and thy staff, they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want satisfaction. "My cup runneth over."

I shall not want anything in this life. "Goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."

Jesus says concerning all of these things:

Rest. "Come unto me, all ye that are weary and heavy laden, and I will give you rest."

Drink. "If any man thirst, let him come unto me and drink."

Pardon. "The Son of Man hath power on earth to forgive sins."

Guidance. "I am the way, the truth and the life."

Companionship. "Lo, I am with you always."

Comfort. "I will not leave you comfortless; I will come to you."

Food. "I am the bread of life."

Joy. "That my joy might remain in you."

Satisfaction. "That your joy might be full."

Anything in this life. "Seek we first the kingdom of God and his righteousness, and all these things shall be added unto you."

Anything in eternity. "In my Father's house are many mansions. I go to prepare a place for you."—New York Christian Advocate.

THERE ARE SOME LOST METHODISTS.

A New York daily, under the headline, "Lost! Twenty-five Thousand Presbyterians," tells of a movement to find that many members of the Presbyterian Church in the city of New York not identified with any of the churches of that city. We wonder how many thousands of lost Methodists there are in this good State of Georgia—that is, Methodists who have moved away from the Church where they have held their membership into other communities, and have not yet identified themselves with the local Church neaerst them. A considerable number of these lost Methodists have their "letters" in their trunks. Some of them claim membership back where they came from, but never go to the public worship there. A search for "lost" Methodists in our cities would be worth while for our pastors and laymen. To find them would be a blessing to the "lost" ones.—Wesleyan Christian Advocate.

OUR COUNTRY'S DEBT TO CHRIST.

Everything of permanent value in our national life has upon it the mark of the Lord Jesus. Our debt to the Son of God is beyond the range of human calculation. Consider certain outstanding facts which are manifest even to those who claim not the gift of philosophic observation.

Christianity has profoundly influenced the economics of the nation. Indeed, wherever the religion of Jesus has become a strong, controlling motive in the hearts of a considerable proportion of the citizens of a country, the economic conditions have undergone healthful change and development. Men become better farmers, mechanics, merchants, and manufacturers when they become Christians. To be sure, our economic life is capable of vast improvement. But let us not forget that its best elements are Christian, and that its possibility of future development along artistic lines is dependent upon the acceptance and practice of Christian principles by our citizens.—United Presbyterian.

At best life is not a play spell or a song; it must have its episodes of sorrow. At worst it may be borne by the brave and steadfast, in the hope of brightness further on.—*Margaret E. Sangster.*

DIED.

Wright.

Mary F. Hoyle was born Sept. 3, 1872, and died March 4, 1913, aged 40 years, six months and one day. About 20 years ago she married Frank Wright, son of George Wright, of Fallston, N. C. She leaves a husband and ten children to mourn their loss. In early life she joined the Methodist Protestant church at Laurel Hill and was a faithful member there until she moved to Lincolnton, to which place she moved her membership, and remained in our church there till yesterday morning when she suddenly departed for her heavenly home. Funeral services held today in our church at Fallston, N. C., by the writer, assisted by Bro. Reid, pastor of Cleveland circuit. Another Methodist Protestant has gone to join the ranks of the redeemed in glory.

D. A. Highfill.

March 5, 1913.

Dixon.

Cleveland Hendrix Dixon was born Nov. 15, 1884, and died March 2, 1913. He was the youngest son of Brother J. F. Dixon of Reidsville, his mother having preceded him to the glory world by several years. The brothers are: J. M. Dixon, now of Atlanta, Ga., Rev. A. G. Dixon, pastor of Main St. M. P. Church, High Point; J. W. Dixon, Summerfield; J. A. Dixon, Reidsville; T. Dixon, Winston-Salem, and Robert Dixon, near Greensboro. He had but one sister, Mrs. A. O. McCollom of Reidsville. Cleveland was converted at Fair Grove M. P. Church in August, 1894, and joined Midway Church before he was quite eleven years of age. He was of a most kind and companionable disposition, which made him generally well liked by those who knew him, and as he easily made acquaintances he had a large number of friends.

Several years ago he accepted a position with Henderson Loan and Real Estate Company, which position he held with increasing credit to himself until he was offered a position with the Southern Life and Trust Co. of Greensboro something like three years ago. And so well did he succeed with them that he was promoted the first of this year to the head of the Fire Insurance Deparment of this Company for Greensboro and vicinity, which position he was holding at the time of his death.

His death was quite a shock to all his friends, for but few of them knew of his sickness; even they were hopeful of recovery until a few hours before the end came. Although the end came suddenly, he knew of the approach of death and expresed his readiness to go. His brother, Rev. A. G. Dixon, was with him during hs most serious sickness until the end came, as was Sister Dixon, and to them he gave assurance of his readiness.

Cleveland was a member of Grace church, Greensboro, bringing his letter from Henderson. He was a member of the Board of Stewards of Grace and was held in high esteem by a large circle of friends here. He was buried in the church burying ground at Midway church in Rockingham, beside his mother. It was there resting beneath boquets and wreaths of the most beautiful and fragrant flowers we left him to await the resurrection morn. We pray that the God of all grace may bless and keep and finally bring to Himself the bereaved loved ones. Funeral services were conducted in the church by the writer assisted by Rev. C. E. M. Raper.

R. M. Andrews.

Wright.

In loving memory of Mary Francis Wright, who departed this life March 4, 1913, but to take up a life of peace and happiness with God. She has gone to reap what she has sown.

She has endeavored to live a Christian life for 30 years and we know that a sweeter home than ours in heaven is now her own.

Oh, mother, thy sweet presence is gone,
A voice we love is still,
A place made vacant in our home
Which can never more be filled.

We miss our darling mother, but God in his great love saw fit to take her from us and I hope to meet her some day. So let us so live that we can meet her.

We took her to Friendship Wednesday and laid her to rest near where she has two little lambs. Then bidding good bye to the spot where our loved ones are at rest we left them to sleep, for we know this side of heaven we will never see them more.

Martha Francis Wright,
Monroe Cornelius Wright.

Prov. 31:28—"Her children rise up, and call her blessed." On Thursday, March the 4th, I was called to Pinnacle to preach the funeral of Mrs. Martha J. Crouse. The services were held in the M. P. church in the presence of a large congregation. Rev. A. L. Hunter assisted in the service. Since my return I have been requested to write an obituary of Mrs Crouse. The following tribute was prepared by her son and was endorsed by all the children as an estimate of the character and worth of their mother. The tribute was read at the funeral and I was so impressed with its beauty and fitness that I submit it for publication in lieu of an obituary.

W. F. Kennett.

Mrs. Marth J. Crouse (nee Scott) died March 1st, 1913 aged 57 years, 3 days.

She was united in marriage to Isaac Wesley Crouse Dec. 24th, 1874. Their union was blessed with 11 children, 6 boys and 5 girls. Her husband and 4 children preceded her to the great beyond.

She professed faith in Christ at the age of 12 years and was united with the Methodist Protestant church at Mt. Zion. Her remaining years were spent in living an upright and consistent Christian life.

About 16 years ago her husband and companion was called from this life, and she was left with an aged mother and several small children to care for and support. Instead of becoming discouraged, she seemed to be perfectly content and resigned to the will of God, and never once seemed to tire in her efforts to provide for her children and aged mother. Not only did she provide for the temporal needs of her children but more especially did she try at all times and under all conditions to provide for their spiritual wants. The Bibles, worn by daily and constant usage, will ever serve as a reminder to her hildren of the loving, trusting and constant faith she had in God and his word. Many times we remember when others were sad and discouraged, almost ready to give up the battle for God and the right, she would be shouting praises to the Lord and thanking Him for His goodness. These hours of thanksgiving and praise to God will never be forgotten by her children; but prompted by a great, divine and lasting desire that our family should be one unbroken around the throne of God in Heaven, and realizing the fact that some of her children for whom she had prayed so much would not be able to reach her bed-side in time to talk with her again in this life, she sat up in bed only a short time before she became unconscious to the things of this world and repeated the following verse, which she bid them to ever remember as her last token of advice:

1. Have you not heard what dreadful plagues
Are threatened by the Lord
To him who breaks his father's law
And mocks his mother's word.
2. When children their Redeemer fear
Instructed by his word,
Their, life, their joy, their love, their fear,
Will center in the Lord.
3. Religion will be their chief delight
And Christ will be their friend,
To guide their youthful steps aright
And lead them to the end.

SOUTHERN RAILWAY SCHEDULE.
Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

[illegible] a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

[illegible] m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for [illegible]

[illegible] .o. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.10 p m.—No. 35 daily U. S. Fast Mail for Atlanta and points scuth Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. During car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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Many times during life she expressed a readiness to go home to Heaven at any time the Master called. Only a few hours before she departed from this life, while some of the children were trying to relieve her intense suffering, she said, "Let me go, children. I want to go where storms never come and summer never ends." Her suffering during the last hours was very great and at times the intense pain erased from that loving face the smile it always wore, but as the soul took its flight back to the God who gave it, that smile returned and still rests on the face, showing that while death has destroyed the body of clay, it was not able to mar the beauty of that pure soul.

We, her children, feel and know that mother is now in Heaven awaiting our coming, and we sincerely ask the prayers of all Christian people that we may meet her there without the loss of one.

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IMPORTANT FORESTRY MEETING IN ASHEVILE.

Nation-wide Association comes to our mountains! Board of Directors of American Forestry Association to hold spring meeting in Asheville. Convenes the last week in March. Examples of applied forestry at Biltmore the principal attraction. The North Carolina Forestry Association has been invited to be well represented at this meeting. One day will be spent in listening to addresses on forestry matters and on the second day a trip will be made through the Biltmore forest to study the results of twelve years of forestry practice. The North Carolina Forestry Association is in close affiliation with the American Forestry Association, which is the only national organization devoted exclusively to the promotion of forestry, and it is hoped that many members of our State Association will take this opportunity of getting into closer touch with the nation-wide movement.

Little Theodore—Ma, what did moths eat before Adam and Eve wore clothes?—*The Snark.*

Little Marie almost choked one day at the dinner table, and after being duly pounded on the back recovered and said:

"A piece of meat went down my drink pipe instead of my eat pipe."

Mrs. Casey.—Yisterday was Mrs. Maloney's birthday, and her husband give her a silver taypot.

Mrs. Murphy—Solid?

Mrs. Casey—Sure, you're joking. How could she put tay in it if it was solid?

—President Wilson caused quite astir by politely but firmly rejecting the offer of the Chevy Chase Club, a Washington country club, to extend him an honorary membership. President Roosevelt, President Taft, Vice-President Marshall and other leading Americans have accepted this courtesy, but Dr. Wilson, it is understood, does not wish to be under obligations to anybody—and besides, he says, the public business will absorb all his time.—Pathfinder.

—William Huggins, 104 years old, has enrolled as one of the students at the North Dakota corn and clover convention. Mr. Huggins is a pioneer, having gone to Dakota from Canada many years ago. He is interested in diversified farming, and says that "a young man should always keep up with the times."

—A big general store in Paris has recently opened a department where, in exchange for a number, a wife may leave her husband while she does her shopping, says *Pele Mele,* of that city.

—The "mother-in-law joke" is at least 5,000 years old. So says President Judson of Chicago University. The examination of ancient Egyptian tablets has disclosed that one of the early kings of Egypt got off a joke poking fun at his mother-in-law and that the joke was even then referred to as being centuries old.

A RARE BOOK.—There have been sent to this office some copies of the "Life of Caldwell," by Rev. E. W. Caruthers. This is a historical work of value, besides containing two of Caldwell's sermons. While they last, they will be sold for 62 cents in cloth binding, and 87 cents in sheep. As the book is out of print, we consider this quite a bargain.

—The Oxford Orphanage Singing Class started out on Monday for another tour which will cover almost the entire state before it is completed, with two rest spells of two weeks each to break the tedium of the tour.

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—Morehead Township S. S. Convention was held in Greensboro last Sunday afternoon. An interesting session. Reports of schools show progress. Among the new officers is our Brother Baynes, of Grace Church.

—Mrs. Bean, of Randleman, was received into Grace Church last Sunday.

—Don't put off till to-morrow what should have been done yesterday.

—Pleasant Garden High School is receiving congratulations. Its representatives came out first in the State High School debating contest at Chapel Hill last week. There were sixteen schools entering. Finally the contest narrowed down to a struggle between Durham and Pleasant Garden, and the latter won. The debaters from Pleasant Garden were Grady Bowman (Methodist Protestant), and S. C. Hodgin (Quaker, we believe). Mr. Bowman is a son of Bro. W. A. Bowman and a nephew of Rev. J. H. Bowman.

—Complaint is made that our State Legislature appropriated large sums of money without knowing where it is to come from. State legislatures sometimes exhibit an amazing amount of folly.

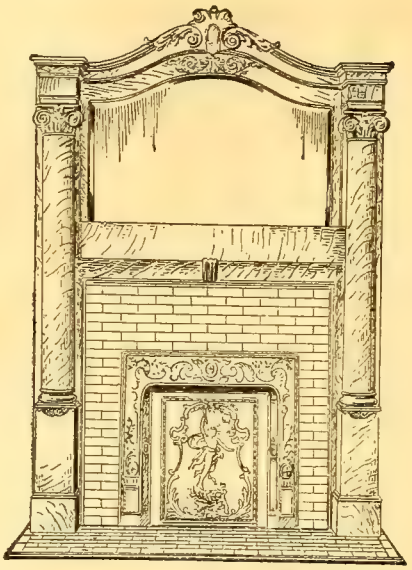
—A few years ago the Democratic Party was declared to be dead. Now it is triumphant. A Greensboro Democrat, referring to this fact, said: "The Republican Party is now said to be dead, but it wouldn't surprise me if it goes back into power four years from now." Such are the vicissitudes of politics.

—Our legislature began to do a good thing when it passed a law against smoking by minors in Guilford County. It ought to have made the application statewide.

—Printers have been exempted from jury duty by the legislature. This is a tribute to the worth of their vocation.

—Willie Jenkins, of Huntington, W. Va., at the tender age of 17 finds himself at the head of a family consisting of a wife and four children. He married a widow over twice his age and the children were thrown in.

—Bro. E. M. Holt, of Mt. Pleasant, referring to his pastor, Bro. Robt. Troxler, says: "I think we have as good a preacher as there is in the Conference. He is doing a fine work in our church."



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Entered as second-class matter at the post-office at Greensboro, N. C.

THE PRECIOUSNESS OF OUR FAITH.

Believers in Christ, do you ever pause to think of and to realize the worth of the Christian's faith? Peter spoke of it, and spoke of it in view of the righteousness of God and our Savior, Jesus Christ. But our faith sees also the mercy of God, and it is this that brings to us our great relief when we are distressed with a sense of our sinfulness. What a great joy it is to feel that God is merciful enough to forgive our sins for Jesus' sake.

Then in time of trouble and in circumstances which would otherwise fill us with painful anxiety, how precious is the faith that God is overruling and will overrule in such a way as to bring good out of evil. In this time when our literature is so full of atheistic unbelief, the literature of the world, I mean; when men are writing and speaking as though human greed were about to devour everything; what a privilege it is to exercise the Christian's faith in God and to feel that God will never permit His people to be wronged beyond what is really for their own spiritual good. The Christian does not fear the oppressor, he does not expect to be ground into the dust by the monopolist. He is fully aware of the wickedness of wicked men, but he knows that God suffers the wicked to go only so far with their devices.

And how exceedingly precious is the faith of the Christian when fatal disease or old age comes upon him and he knows that he is approaching the end of life. He still loves life. He is not satisfied to close his eyes in a sleep that shall never end, but Christ has brought life and immortality to light, and with what satisfaction does he contemplate the joyous existence of the saint in glory.

The Christian has a hope which the world cannot give and cannot take away.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ."

Let Christians prize their faith and pity those who have it not.

FALSE MODESTY IN THE MINISTRY.

We have heard ministers say that they make it a rule to wait for an invitation before going into people's homes.

The feeling that this is the proper course to pursue is a natural and proper one in making social visits, but in the case of the minister of the Gospel of Christ another feeling should have place or rather a group of feelings which will dictate a different course.

The minister should have such a regard for the spiritual needs of men that he will not wait for an invitation when he has a chance to do men good. There come times when even the doctor is guilty of criminal neglect if he waits for an invitation before ministering to a man in need. The ministerial call is not subject to the ordinary rules of social intercourse. The minister who has only the ordinary social feelings to guide him is not qualified for his work. He needs a baptism from above.

The minister's commission is a commission to go. He is sent, and he must not wait to be sent for. If the door is shut against him, then of course he must go elsewhere. But this will not often occur. It is more frequently the case that the minister's call will be welcomed. It is better to call and be rebuffed than not to call at all. It will do more good. It will set the people of the home to thinking about religious things and very likely the man rebuffed will be sent for later to talk with and pray for some one of the family. The minister must not think too much of his own feelings. He must expect to have his feelings hurt. He must be willing to have his feelings hurt.

We were glad to read in President Cecil's notes this week a reference to this matter. It is easy for a minister to fail at this point from a false modesty. It is not given to ministers to indulge in such luxuries as that of false modesty. The high commission of Heaven is surely authority enough to warrant the effort to help spiritually every one you may.

But let no minister take advantage of his license to approach men for spiritual service to promote his own social enjoyment. The minister must not forget his high calling.

SO MUCH TO DO.

We know people whose lives are filled with hard work, and yet they cannot accomplish near all they would like. They say, "There is so much to do." We see others who do not seem to realize that there is anything to do. Why the difference? We believe there is work for everyone. If all would do their part, it would not be necessary for some to do more than their part. This applies to each home as well as to the world as a whole. Parents sometimes wear themselves out before the time while their children are allowed to grow up in comparative idleness. The parents are to blame for this. They should require their children to do their part. Other parents go to the opposite extreme and impose on their young children burdens they ought to carry themselves. To do just right in the matter of work is a fine art. The matter should be studied.

—Please give attention to what Bro. Burgess writes concerning the Brotherhood. The communication was delayed in reaching us, but it is not too late now to do what he asks.

BRO. FOGLEMAN ILL.—Rev. W. D. Fogleman was in our office on Tuesday on his way to consult Dr. Long. He was accompanied by Dr. York, of Mebane. He asked that his appointments on Haw River circuit be called for, as he does not hope to be able to meet them next Sunday. He is suffering from diabetes, and has lost weight and strength. Let his parishioners and others pray earnestly for his recovery.

FROM JAPAN.

Ishinowaki,
Oct. 27, 1912.

My days are all Sundays and events crowd into one another so fast I find it difficult to keep track of myself.

For two nights Bro. Isokawa and I went 7½ miles to Iinoqawa. There were seven young men waiting to be baptized, nearly all of them having some official position in the towns and all of them drawing salaries. As all wanted to be immersed, we went to the river and as the young men were particular about the place we got into a big boat and were polled out about a couple of hundred yards to a shallow place and in the beautiful moonlight they were baptized by Isakawa. They now have a working church of eleven of whom two are women and teachers in the school. One of the two is a graduate of the Ulsenonaga Girl's school and she presides at the organ beautifully. The young converts have ideas of their own, they call their church "the church of Love." Each member has pledged himself to win some one else to Christ. They also contribute a penny a month each for buying books for a circulating library. They meet once a week for Mutual Bible study. They bought out all the Testaments we had to sell and wanted more. It was an uplift to be with them. They have material there of which good preachers are made.

While there I addressed the advanced students on "The Higher Patriotisms" which consists of a developed mind and heart adapted to making men live good lives for the sake of their country, and avoid all practice and business which tends to break down society and destroy manhood. After our last meeting in which the communion was celebrated with joy, we went to bed late, but started back to Ishinimaki as soon as we could and reached there at noon.

How would you like to have a pair of dog boots? Sleeping in Japanese beds with covers too short and yourself sticking out at both ends is no picnic in the winter time. Even when the bed is lengthened, I begin to freeze up at the feet and it is not a pleasant experience to pass the nights that way. When I sleep with all my clothes on, the rest of my body keeps fairly warm, but for my feet I finally conceived the idea of dog boots. What are they like? They are made out of the hide of a *yellow* dog tanned with the hair on and the boots which are six inches high are made with the hair inside. As the weather gets colder, I shall appreciate them more not only when I sleep, but also when I sit in the Japanese cold homes, trying to keep comfortable while we have conversation about the great things of God. The only objection to the boots is that you are likely to leave yellow dog hairs around where you do not want them. Still *they* are not so disconcerting as fleas.

Now for a day in Isinowaki and I will bring this letter to a close. Yesterday the 27th of October was the day for opening the new railway line from Ishinowaki to Kogota about 20 miles and the day was a gala day for the whole country round about. But we went at our morning service at the church as usual and were joined in our worship by delegations of young men and women from Iinogawa and Hisobuchi who had walked, some of them three hours to come to church and some of them four, the latter walking ten miles. I preached them a sermon on "The blood of Jesus," emphasizing the need of obedience to and devotion to Jesus in all things as a small return for His great love and sacrifice for us. After the sermon five women received baptism, three of them being kindergarten teachers. After this we had the Lord's supper together.

While Bro. Isokawa was busy with the candidates for baptism, I stood up and went closer to the baptistry to see and then a strange thing happened. An old man eighty one years of age (I spoke of him in a former letter), came forward, seized one of my hands, bent his head before me and put the hand he had seized upon it as if expecting that I had some miraculous power to bestow upon him. What is to come of his efforts to be saved in some other way than that which Jesus appointed remains to be seen. We are insisting with him on an absolute surrender to Jesus as the only way.

In the afternoon assisted by three young men, we opened a street meeting, sold all the Bibles Miss True had, and some Gospels. This meeting by taking turns in the speaking we kept up for two hours when weary throats and the lateness of the afternoon caused us to desist. But while the rest of us conducted the meeting Miss True distributed all the tracts she had. We regarded the meeting as in view of the crowds listened and the Testaments they bought as very successful. One of the boys wants to be a Bible student. (Not specially a theological student.) It would be very easy to gather up a company of students for Bible study and from the promising young men whom I have learned to love as I have met with them and prayed with them on this trip.

In the evening Bro. Isokawa and the young men opened a second street meeting while I preached again at the church. Later Bro. Isokawa came and preached a second sermon. The subject I discussed was that of the danger which so many people fall into of trying to see how little they can do for Jesus and still be saved. I tried to urge the importance of giving to Jesus such a whole hearted, loving service so that no question can come up either from the standpoint of one's own conscience or the criticism of others as to whether one is trying to do the will of Jesus. There is a path which is entirely safe and it certainly is a danger when one acts on the principle of trying to see how far he can wander away from it and not get lost.

For next Sunday other candidates have reported themselves as ready for baptism. On the whole it seems like the Lord gave special blessing to the church for that day and made it a banner day to His glory.

Sincerely yours in Christ,
A. D. Woodworth.

FAITHFULNESS.

The great virtue!

It is the virtue to which Jesus promises the crown of life: "Be thou faithful unto death, and I will give thee the crown of life." Serving leads to ruling.

Did you ever notice that "being faithful unto death" at first covers a long period, but that it constantly changes its im pression of the mind? At first, affliction seems heavy, and as if to continue a long time. Later, the affliction becomes "light" and but for a moment, as Paul says: "Our light affliction, which is but for a moment."

The whole of time, as compared with eternity, is but for a moment. And faithfulness results in a "for more exceeding and *eternal* weight of glory." And the weight, then, is not in the affliction, but in the glory; and it is eternal.

Time is a "moment." When the son is one year old, and the father is forty, the father is forty times as old as the son. But when the son is forty, the father is only twice as old. When Moses had spent forty years of his life in exile it seemed to him that half of his lif had been so passed. But when he stood on Mount Pisgah, looking over the land of promise, it was only a third of his life that had been passed in exile. And when, thousands of years later, he met Jesus and Elijah on the mount of transfiguration, his previous exile of forty years must have seemed but "for a moment". What a joy then to him that he had been "faithful unto death"!

Every moment of a faithful life makes the period shorter. It is only one moment at a time that is required. And at any given moment, one may be nearly through; and on looking back it will all seem like a moment. What did Moses' faithfulness for 120 years seem like, when he appeared to Jesus on the mount, having been in glory for thousands of years? Earthly life is a "moment".

Faitfhulness is the great virtue: for on it depends the victory of the general, the reward of the soldier, and the success of every good cause.

Faithfulness tests the reality of every other virtue.

J. J. Summerbell.

Dayton, Ohio.

DIGNITY AND VALUE OF LABOR

Thank God for work.

Any sort, so it's honest.

Better still, if it's a job you love.

If it isn't, you had better keep on looking until you have found one that you can love. Otherwise, it's flat failure, or at best, mediocrity for yours.

Half-hearted effort never yet made a whole-soul man. No one was ever nerved to nobler achievement by the sight of duty perfunctorily done. Shoddy work is a shame.

One has traveled far along the road to Victory when he has become obsessed by the idea that he has simply "got to make good" after a clean, straight-up fashion; and that he has no alternative but to mix in the fight and add his quota to the day's battle for humanity. Such an one would be scandalized at the thought of putting less than his "dead level best" into his Task.

Don't worry about the Reward;only do the work and the reward will follow as the day and night. I have a sort of gnarled, knotty kink in my mental machine which makes me think that he who labors primarily for the Reward, will both miss the reward and botch the job. But, contrariwise, the reward has a habit of sneaking along after the fellow who is chiefly intent upon "delivering the goods."

I meet a man every day who, in the world's great mart may be classed as "unavailable" who, either through insufficient preparation, or want of earnest purpose, or both, have nothing to offer their fellows in exchange for place and preferment. These are the incompetents, the inefficients, the ne'er-do-wells, who complain that "luck" is against them. Their lives are passed in an effort to put as little as possible into existence while they seek to get as much as possible out of it.

We must give men something genuinely and solidly worth while before we may hope that they will give us much that is worth while. Certainly, this is fair. We must try to make them glad that such as we came into their midst, that we bore their sorrows and shared their joys. If for them we set examples of endurance, of fortitude, of patience and courage. thus the better nerving them for the batle they will hold out hands of gratitude to us.

Again, shoddy work is a shame.

Especially, if that work be religious work.

Slovenly methods and half-hearted effort have no more assurance of success in the church than in secular occupations, and are far more repugnant and reprehensible.

I have heard of churches that have made mighty and swift strides in growth by some strange, mysterious "short-cut" of human devising which seemed to exclude the need of much prayer, spiritual preparation and godly application of toil and prudence, but I have never seen, or been in any such churches.

It is better to be mistrustful of such reputed success. The Apostles had to work for their success. So did the Reformers. So did Wesley. And Moody. And Torrey. And so must we, if our success is to be solid and lasting. There are "wild-cat" methods in ecclesiastical, as in other realms, but these we should avoid as the pestilence.

Here's to a year of hard and sincere toil, may we be spared for its doing.

Henry Spencer Booth.

THE CALL OF THE WORLD.

Deeember the third, at night, West Market Street Methodist church, listening to mission lectures by Mr. Doughty. The same subject is before us, "The Call of the World;" it is fine. This is the most charming privilege of my life. If every church and Sunday school worker would attend these discussions and think over them, we all wouud be enthusiastic. I am waking up, I think. If not, I am having wonderful dreams.

To-night we are considering the factors that determine a nation's place among the nations. Sunday night we considered the "Wilderness" of the field, last night we considered the "Unfinished Task," and to-night "A nation's Place in the Task." Our prayer is that some glimpse of larger truth be given us to-day. As the prayer, we all unite in one petition that the Lord God may lay hold of the city of Salsbury where the Laymen's Missionary Movement is now in annual session.

In determining a nation's place among the nations of the following principles apply: accessibility, character of the people, character of religion, climate, natural resources, acquired resources, education, size, number of people, government, location and geographical features. Looking at the list and then at the map we

SIN AND SERVITUDE.

Every one that committeth sin is the bondservant of sin. .John 8:34. Golden-text for Sunday, Jan. 19.

It has been pithily pointed out that the two first chapters of the Bible deal with generation; the third with degeneration, and all the rest of the Bible with regeneration. At any rate the whole Bible is a monumental treatise whose central theme is Sin; of how man got into sin: and of how men may get out of the bondage of sin.

Be it said that many of the world's masterpieces of literature have been produced with Sin as their central theme: but nowhere in the realm of letters is there a more powerful and succinct setting forth of the origin of sin than in the third chapter of Genesis. Here we have a vivid picture of the beginning of sin in the world.

Satan, using the mosst subtle of all God's creatures, beguiles the woman by appealing first to her bodily sense. The tree had that which was good to eat, and then was beautiful to look upon. The aesthetic sense was appealed to. Added to this was the promise that she should be wise. Body, mind, and soul were to be soothed, appeased, pacified, elevated, edified.

And this is ever the persuasion and promise of sin. It makes one believe that body, mind, and soul will be benefited. It leads one to think that it will and can satisfy. Sin first persuades a person that, it is sweet, wholesome, elevating, gives liberty and sets free. And it persuades and promises the very opposite of what it is and does.

Adam and Eve were happy and were free, until they sinned. They then were neither happy nor free. The one iron-handed, cruel, heartless master in this world is sin. It puts its victims in bonds, and welds the chains of servitude mercilessly about the arms of its bending and bleeding slaves. It lays on the lash day and night and drives its suffering subjects to a more desperate and more deadly drudgery day by day. A sin stained life makes cowards and slaves of all whom it reaches and affects.

This is why we should dread and should hate sin so. It has no regard whatsoever

for the high and pure and holy things, and evermore does the very opposite of what it persuades and promises. It would invade your home, and mind, and pluck the fairest flower therefrom and crush and trample it beneath unhallowed feet. It would sever every sweet and sacred tie on earth, and make of every happy home a veritable hell if it could. It would lead your son to a drunkard's grave, and your daughter to a prostitute's hell if such comes within the reach of its subtle influence, its heartless reach.

Sin is the sole cause of man's bondage, of the world's suffering, of earth's agonies, of hell's groanings.

And the only escape therefrom is in Him who conquered sin and gave Himself a ransom for many.

—*From The Christian Sun*

ANNUAL CONFERENCE OFFICERS.

President—Rev. C. A. Cecil, 117 Thurston St., High Point, N. C.

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PRESIDENT'S APPOINTMENTS.

Yadkin College, ...Jan. 4, 5.
Thomasville,....Wednesday night Jan. 8.
Reidsville, ...Friday, Jan. 10.
Guilford Ct.....Jan. 11 to 13.
Richland, ...Jan. 18, 19.
Randleman, ... Jan. 25, 26.
Pinnacle, ...February 1, 2.
Forsyth, ...February 3, 4.
West Forsyth, ...February 5, 7.
Mocksville, ...February 8, 11.
Winston Station .....February 12, 13.
Winston Mission .....February 12, 13.
Oak Ridge .....February 14, 16.

Pastors will please notice from my notes from the various fields, I state my claims met or not met and this will be continued during the year.

C. A. Cecil.

NOTES FROM THE FIELD.

Thomasville.

According to my plan of appointments on the evening of the 10th I reached the parsonage in Thomasville, and found the pastor and his new house keeper and his little daughter snugly housed by a good fire in a nicely furnished room, and it was neatly arranged and one could not help feeling perfectly at ease, and I sat there for a few minutes and then Mrs. Williams invited us to her good supper, and I certainly enjoyed the good things she had prepared.

At 7.30 we were in the church ready for our business meeting; but this being the week of prayer in Thomasville our meeting was deferred for 30 or 40 minutes and Bro. Wood and the Presbyterian minister of that city gave us some good talks on the "indwelling Christ," after which the conference was called to order, and we proceeded with the business. I want to say Thomasville charge has the banner as to conference attendance up to this writing; out of 16 officers 13 were present and quite a number were present who were not members of the conference, and this is as it should be; our quarterly conferences ought to be our big meetings, and some of those present said to me, "I really enjoyed it." Some advanced steps were taken as to class meetings and paying pastor's salary and all the members seemed to be enthused and determined to do a better year's work than they did last, so may it be.

The pastor of this charge, Bro. Suits, and the membership have done well. They have built the church and parsonage within the past five or six years, and they now have 142 members on roll and have promised to pay their pastor $500. with $85.00 general interests, and not one of their members is considered wealthy. I want the strong fields in the N. C. Dist. to see this; and their church has a debt on it. The membership expect to pay liberally to reduce the indebtedness this year. Bro. Williams is determined to try to do his full duty along all lines of work, especially on the line of pastoral work. Brethren, pastors of other denominations do much of this kind of work and if we hope to do well on our fields let us go into the homes of our people and they will attend church better and they will pay pastor's salary, and general interests better. I do not mean by this to insist upon pastors to gaddy around to get their salary or conference claims; but let your members know you are interested in their welfare sufficiently to go to see them, and have prayer with them when it is convenient for the family to do so.

Men in other professions work at their business in order to succeed.

My only motive in writing on this phase of the pastor's work is;I realize it is being woefully neglected on many fields of labor. I have no special reference to any pastor or field of labor.

I had a man say to me one time: "There hasn't been an M. P. preacher in my house for thirty years" and he did not live over 1½ miles from an M. P. church and several have made like expressions; but not in point of time.

Bro. Williams and wife are well served. Several said, "We like them." May this continue to be so. My claim over paid.

Reidsville.

On the 10th of Jan. I went to Reidsville charge, preached at 11 A. M. to a good congregation considering the recent organization of the church in Reidsville. At 1:30 the first quarterly conference was held, a good attendance of the officers and the business transacted very pleasantly. Pastor's salary was fixed at $350 and to be paid quarterly by the officials, and the writer advised that the general interest also be paid in the same way.

The parsonage matter between the two circuits was settled to the perfect satisfaction of both charges, I am glad to say. Several representatives from Haw River Ct. were present to assist in coming to an agreement as to the parsonage property and I was glad they were present, and to see the brotherly feeling prevail as it did.

We have a splendid church in Reidsville almost complete, and when it is, it will be a credit to our denomination and to the pastor and to all who have had anything to do in its erection.

I feel to say; but for the untiring untiring energy of the pastor, Bro. G. S. Kernodle and Sister Kernodle it is very doubtful if we would have had a church in Reidsville in several years to come. Several others deserve mention in connection with the enterprise, namely; Bro. Geo. Williams, McCollum J. D., Rube Mccollum, Mrs. Preddy, Mrs. Bertha McCollum, Mrs. Elmore, Mrs. Carroll and others I can't recall.

The pastor and his family are beloved by the people on this charge , and I am sure Bro. Raper will do well this year; only having three appointments he can visit the members and keep the min line both in church and Sunday school.

Glad to have Rev. W. D. Fogleman with us for preaching, and a part of the time in our conference.

Sorry to hear Bro. J. M. Jones was not regaining his health very fast.

My claim over paid.

Guilford.

On Saturday morning, the 11th of Jan. I left High Point for Hickory Grove charge, eight miles away, in my buggy and at fifteen minutes to eleven o'clock I was on the church ground ready for services. A very good attendance considering the inclemency of the weather.

The people heard the Word, and appeared to enjoy it thoroughly it was very plain and practical.—Services closed by prayer by Bro. J. A. Gray, son of Uncle Alson Gray.

Then came the good dinner and it is useless to say there was plenty of it, for all who have been in the Hickory Grove community know they are blessed with plenty.

After three-quarters of an hour we

reassembled and conference was opened and we proceeded with the business.

There was a fair representation present, Shady Grove not represented.

The reports were very good this early in the year. Most all the churches had paid some on pastor's salary. One Sunday school gone into winter quarters. They have class meetings on this Ct. Good. The members of the quarterly conference obligated to pay quarterly and think all the conferences I have held have promised to do so, and if done there will be no deficit on pastor's salary on these charges.

Bro. McCulloch and I spent Saturday night with Bro. Erastus Jones; on Sunday morning we called by to see Bro. Manasseh Bowman and found him real sick.

We reached Red Hill in due time and preached to a small number. Took dinner with Bro. C. A. Ward. I went to Shady Grove, and Bro. McCulloch to Mitchells Grove and both had only a very few to preach to.

We went to Bro. W. M. Kirkman's and spent the night.

We left for Fairfield and found only a few present at the church; the services were very good.

Here Uncle Alson Gray the first M. P. preacher I ever knew rests in the Cemetery. He was a minister for 60 years and established many M. P. churches in North Carolina.

We took dinner with Bro. John Suits and left for our last appointment on this charge and had the more people to preach to than any appointment on the field.

Bro. McCulloch is one of our best men and pastors, and his people appreciate him and love him and he is well received. Claim paid.

Jan 14, 1913.

C. A. Cecil.

HALIFAX CIRCUIT.

The first quarterly conference for Halifax circuit met in Union Church on Friday, January 10th. Bro. N. W. Harrison was reelected secretary. He has served faithfully for several years already. The business of the quarterly conference was transacted in a manner that indicated perfect harmony. Stewards' report was fairly good.

It has been a great pleasure to have so many of our young people, who are off teaching and attending college, spend the holidays at home. They all have returned to their work now. Miss Annie Louise Wills has returned to Graham where she is teaching, Miss Lila Wills to Sanford and Miss Agnes Wills to Sted man where she goes to teach music. Bro. N. W. Harrison, Jr., "Nat," as he is familiarly known, and Miss Frances have returned to Western Maryland College. Nat preached here in Brinkleyville the 5th Sunday in December. I was away filling an extra appointment at Lee's Chapel, however I have heard his sermon favorably spoken of.

Mr. and Mrs. W. J. Boyd and family have moved from this place to Warrenton, N. C. We regret to lose them from our congregation.

We all feel deeply the loss of Miss Margaret Whitaker, "Aunt Margaret," as she was better known, who died at the home of her nephew, Rev. C. L. Whitaker, on January 9th. She had made her home here with Misses Mary and Harriet Wills for several years and we all loved her. She had gone away on a visit when she was taken ill and never recovered. A fuller notice will appear later.

Mrs. Pritchard united with Bethesda church last Sunday, coming from the Missionary Baptist church at Siler City.

J. E. Pritchard.

UWHARRIE CIRCUIT.

Dear President:

We held our first quarterly conference on Saturday before the first Sunday in January, with fairly good turnout, but not all of the churches represented. The business was transacted in the usual way. It seems that they did not make any definite plans as to raising the general interests nor the pastor's salary, but the most of the members that were there from the different churches said they were going to try to pay the pastor quarterly, but no steps were taken as to raising general interestts. I would like to have some plan from you. I would like to try the envelope plan, I believe it would work better than to just have collectors or to take up collections. I would like to know where to get them. Everybody seems hopeful of a successful year.

Yours for Christ,

Joel Trogdon.

CID, UWHARRIE CIRCUIT.

Rev. J. B. Trogdon filled his regular appointment the 12th inst and delivered a very touching sermon. It seemed to sink deep in several hearts as there were two that came forward for prayers to be saved before the close of this year. May there be many others that will be saved in this year of 1913 as we pray that this may be one year that will break the record of soul-saving. We see and feel the need of it as years pass.

I notice in the Herald about so many places that the people are pounding their ministers and why not the Uwharrie people get a move on them and give Bro. Trogdon one? for I do think if any one deserves it he does; for he has been so faithful to us.

Mrs. N. W. Lanier returned home last Saturday from Greensboro.

Mr. and Mrs. T. C. Crutchfield are all smiles. It's a boy.

Mr. Robert Helper has been visiting relatives in Greensboro for the past two weeks.

The farmers are busy plowing and prepreparing for another crop. But how many are preparing for their spiritual welfare?

We are sorry to say that our Sunday school had to go in winter quarters, but we hope to start up again in the spring.

Yours for Christ,

(Mrs.) N. W. Lanier.

P. S. Mr. B. W. Nance of near Piney Grove church got his barn and all its contents destroyed by fire on last Saturday night, the 11th. Loss about $700.00, with no insurance. Its contents were a good pair mules, wagon, feed stuff, dry feed, machinery etc. He is a good man and deserves the help of the people as well as the sympathy. Origin of fire unknown.

RANDLEMAN CIRCUIT.

Our first quarterly conference will meet at Mt. Lebanon church, January 25th, 3 P. M. Important business to attend to and the attendance of the entire official board is desired. President will be with us and will preach for us as follows: Saturday, January 25th, at New Salem, 7:30 P. M.; Sunday at Worthville, 11 A. M.; Bethany, 3 P. M. and Mt. Lebanon, 7 P. M.

J. B. O'Briant.

REIDSVILLE.

First, I want to say we have been so busy trying to get our church ready a few very important and appreciated things have been neglected. We have been very kindly remembered by several of our members and friends. Bro. John Pritchett gave us two turkeys, some sweet potatoes, holly and evergreen before Christmas. Mrs. T. E. Wray in a thoughtful way went about doing good, and a few helped her to present us with a purse of $10.00; besides we have received several smaller gifts. Sister J. A. Gunn came to the parsonage the morning of our first quarterly conference and left us butter, butter milk and a nice hen. This was so kind, thoughtful and God-like. We want to give them our best service.

On the morning of January 10th I was

at the depot when No. 8 came in to meet our president, Rev. C. A. Cecil. We came on to our home and spent a little while. We are always glad to have him in our home. We were young men together, we use to work a good deal together in special meetings, and he licensed me to preach. We are friends of long acquaintance. We met in our new church in Reidsville for preaching service. He preached us a splendid sermon and many were the compliments. It was some what like a reunion, as he had served Haw River Circuit and several he had preached to were there and heartily took him by the hand. The good sisters gave us a dinner a king and queen would have enjoyed, if they had been any kin to an American, for we like to eat. Then the quarterly conference, Bro. Cecil chairman. As we were a new charge, we elected Bro. J. A. Gunn Secretary, and after a few searching questions from the chairman on the discipline we entered into the business of the conference. We have 18 official members and 12 present. The business was transacted in a business like manner. We endeavored to keep the unity of the Spirit of our Master. The parsonage matter came up and was settled so far as Bethany and Sandy Cross were concerned. The trustees of Haw River Circuit, three or four of their members were presest, also their pastor. They paid these two points $225.00 and asked for the house at once. I have been in a precarious situation ever since Annual Conference, one end saying "do not move or rent"—the other offering to rent till March or April. I simply did not know what to do, and I simply waited till our quarterly conference was held. I went all over town next day, but could not find a house. Some have been kind enough to offer us rooms till we can get a house.

I am glad to say the conference closed in harmony. Every one seemed determined to do his or her part. The salary was fixed at $350.00. Bro. Cecil advised us along several lines and asked for a hearty cooperation. He, in short, pointed out the duties of pastor and officials. We are truly glad he came and hope if possible he can be with us when we dedicate our church.

We had several new scholars today and am glad to say the children remained for preaching. I do not think I ever saw more interest manifested than there is now on this new charge. The Superintendent, J. D. McCollum, is a wide awake man; in fact, all our officers are. The choir already sings well. Sister Kernodle has consented to teach a class. She is a teacher of long standing and it will be fortunate to fall to her class. We elected Miss Nellie Hutcherson as teacher, so if any of the other teachers can't be there, she is to take that class. We are so glad to see Bro. Geo. D. Williams so much interested. He is there on time every time and his timely advice and suggestions are very much appreciated by pastor and all the rest. We began on time both at Sunday school and preaching service, and we expect to carry this out. We are using the "Little Cross and Crown system," hoping to gather in those who are out of school, and encourage regular attendance. All wore off the M. P. badge today, and took cards to give out to new scholars.

Bethany has an evergreen S. S. and Bro. John D. Baynes is working his school well. We hope to organize a school at Sandy Cross this spring.

I have had a number of calls to preach on the east of Reidsville, and have accepted one to preach on Thursday night after the 4th Sunday in South Reidsville each month. O, may this be a good year, and let us pray for each other and our president for his task is an arduous one.

Fraternally,
C. E. M. Raper.

HICKORY RIDGE, FORSYTH CT.

Since our last report to the Herald conference has been held and many changes have been made. We welcome our new pastor, Bro. A. O. Lindley, a successor to our former pastor, Bro. T. A. Williams, who served us faithfully for two years.

Bro. Lindley preached for us the second Sunday in December for the first time. He has made a good beginning for the New Year. We as a church realize that we have a great work to do. We believe that by giving our pastor our hearty support we can make this the best year our church has ever experienced. May God help us to begin now to work for the upbuilding of the cause. Bro. Lindley was with us again today and preached one of his good sermons. Since our circuit has been divided we are glad to have our pastor so near us. We know that greater good can be accomplished where the pastor has not so many churches as our former pastors have had. We as a circuit hope to build a new home for our pastor and family to move into before a great while. The lot has already been selected and some work has been done toward getting material for building.

We are expecting our president, Bro. Cecil, to be with us Tuesday, February 4, at 11 A. M. We are always anxious to have our president, as he always has in store for us something that is good and helpful.

Best wishes to the Herald.

Annie Sullivan, Reporter.

January 12, 1913.

CORINTH, LITTLETON CT.

Yesterday was our usual preaching Sunlay at Corinth and we had the pleasure of having our new preacher with us, Bro. Edwards. He gave us an excellent sermon, I think his sermon was enjoyed by all who heard him.

The congregation wasn't very large, but attentive, I believe we all learned to love our pastor on first sight.

On Thursday P. M., the 26th of December at 7:30 the S. S. children were made glad when a letter came saying that Santa was coming and was going to bring goodies for all the S. S. boys and girls. After some jolly Christmas songs and dialogue, snowballing, etc., the children were singing dear Santa Claus is coming and sure they weren't singing a mistake, for he was coming. Pretty soon sleigh bells were heard and Santa came in and no children there, Santa got in a hurry then to find the children; he soon found them. The Christmas tree was loaded with goodies, a few special presents were presented.

The goodies were distributed among the S. S. after a jolly good time, then the good night song was sung and Santa left.

I feel like I ought to say a few words thanking Miss Marie Moss for her kindness, she trained the children and worked faithfully until the Christmas tree was over with. Thank you, Miss Marie.

With best wishes to the Herald.

Nora L. Morris.

January 6, 1913.

MONROE CIRCUIT.

I went to Pageland December 14th and met with the good brethren, Sunday, 15th at Rose Hill. I love the people very much and trust they will like their pastor. Our 1st quarterly conference was held with New Hope church January 4th. Not many present owing to rough weather, but good congregation Sunday and Sunday night.

O. D. Stacy.

NOTES FROM GASTON CIRCUIT.

Back on the Gaston Circuit for the third year. I arrived in Gastonia on the twenty-ninth day of November and was received by the members of the Gaston Circuit and the people of Gastonia and

Bessemer City, with a welcome that would make the president of the United States feel good! We have not received a regular "pounding" since the last annual conference, but we have been kindly remembered by our friends, as follows: by Bro. C. E. Deal and Mrs. Cornell a large basket full of fresh meats; Bro. J. F. Spencer, a large basket full of fresh meats; and by the members at Bessemer City, a large box full of fruit, candies, etc; a large fruit cake by Sister Ralde, and other nice cakes by Sister Hudson, Mr. and Mrs. Fralley, a large box full of cakes. Bro. and sister Brown, oranges, Bro. Pat Black, oranges, Sister Wm. Miller, fruits; and writing paper and envelopes for Mrs. Loy, by Miss Gertrude Hudson; Mr. Brown, pickles, and Mrs. Brown, tomato catsup. We wish to thank you all for the many good things that we have received at your hand. May the Lord bless you all.

The first quarterly conference will convene in Bessemer City on Saturday night before the third Sunday in this month at 7:30. All the officials are requested to be present. With best wishes to the Herald and its readers.

Fraternally,
D. M. Loy.

January 6, 1913.

MEBANE CHARGE.

Well, Christmas has come and gone. The young people who spent Christmas at home were happy. Many of them have returned to college and are again pursuing their text books. Our children were at home and were glad. Miss Roselle Ditmore, a student at the State Normal, spent Christmas with us. She helped to make the Christmas season happy.

We arrived at Mebane December 12, 1912. Our household goods came same day. Bro. Jno. W. Nicholson went to work looking up help, and although it was 2:30 P. M. before the first load was brought from the train, by night everything was in the house. Bro. Thompson and Bro. J. L. Amick were busy in the work. We wish to thank Bros. Nicholson, Thompson and Amick for their kindness. Well, since we have been in the parsonage the people have been very kind. There has been no stormy pounding, but the good things have been coming about as we could use them. It is better for a small family to receive a half gallon milk a day than to get a half barrel and then no more for a month.

Congregations have been fairly good, but I am hoping these may improve.

The prayer meeting attendance is unusually good. The Sunday school is doing fine work. The Christmas entertainment at Mebane church was above the average. The pastor and family were not forgotten. We greatly appreciate the thoughtful kindness of these good people. Bro. Jno. W. Nicholson hauled two loads of fine wood. It was so dry and hard and the axe so dull I was in despair. Relief came when Bro. Jno. L. Amick came over and hitched the hind wheel of his auto buggy to a circular wood saw and sawed the whole pile of wood. Bro. Amick is an R. F. D. man and some times carries the mail in his auto-buggy. I told him it looked like an imposition to drive the machine on the road in carrying the mail and then come home in the evening and make the thing saw wood. It looks almost like a man plowing a cow all day, milking her in the evening and then hitch her hind foot to a cord attached to the churn and then make her kick to churn the butter.

These are busy people. This leads me to hope that if they do not do all the good they ought to do along some lines they will not have much time to do much harm. They work six days in the week and rest the seventh. Thus far they are scriptural.

We are planning to inclose the back yard of the parsonage with a solid plank wall six feet high. It is hoped that the church and parsonage will both be painted this year.

We enjoyed having brother Cecil, the president with us. His words of encouragement and admonition in the quarterly conference and his sermons were very helpful.

With the compliments of the season to all my friends both of the ministry and laity, throughout the entire district and with a prayer for the success of all, I am,

Fraternally,
W. E. Swain.

HEBRON, LINCOLN CT.

We had Bro. Waldrop with us last Sunday. We are very proud of our new preacher. I think we will all like him and I hope he will like us. We have class meeting every 4th Sunday, have Bible reading Sunday evenings; also give the little folks a bible story which I think is very nice. We expect to order literature when spring opens. Pray for our young preacher that he may be a great blessing for the cause of Christ.

As we have had sickness and death in the family we neglected to report last month so I make this report till a new reporter is appointed.

Mrs. Lee Boyles, Reporter.

WOODLAND AVE. M. P. CHURCH.

We haven't sent a report to the Herald since we named our E. Winston Church. We had a very good Christmas entertainment this year. Mrs. Henry Martin trained the children before she left for her home to spend Christmas at Asheboro. A feature of the entertainment was an old time Christmas tree. Every child in the school took a great deal of interest in decorating the tree and putting presents on for their parents and friends. Each teacher gave their scholars a present and every member of the school received a gift off the tree besides their treat. We had 119 members that had been since the 1st Sunday in October. We were very glad to have Rev. Mr. Atkinson the new pastor of Grace M. E. Church, he made a splendid talk. Talks were made by Rev. S. W. Taylor, of the 1st M. P. Church and Mayor O. B. Eaton, which were enjoyed very much.

Last Sunday night a week Rev. T. H. Stimpson preached a very strong sermon. This is his first visit, we were very glad to have him, and hope he will visit us again soon.

Last Sunday Rev. S. M. Needham, the pastor, was back with us for the first time this year. We will have preaching every first and third Sunday nights, till they move here the last of March or first of April.

Mrs. Henry Martin has returned from her home in Asheboro. Mr. Martin sang a beautiful solo at the service Sunday night.

Mrs. R. L. Jordan who has been very sick for some time is slowly improving. Miss Maud, her daughter, is out again.

We are very sorry one of our teachers, Miss Nannie Carter, is very ill at her home with meningitis.

Our Supt., W. A. Speer, gave the school a surprise by presenting them a new piano for a Christmas present.

The attendance in S. S. is splendid now. We had but 51 today; the collection was $1.24. A great many of our scholars have measles.

Reporter.

HICKORY GROVE, GUILFORD CT.

Our pastor, Rev. T. F. McCulloch, preached for us the third Sunday in December. His sermon was plain, but impressive. I think Bro. McCulloch will make us one of as good pastors as we have ever had, and, brethren, let us hold him up with our prayers and means and we will have a glorious year on Guilford Circuit.

I know that the people will learn to love him especially when he visits their homes.

Our first quarterly conference convened at this church Saturday, January 11. Our president being present, he preached the eleven o'clock sermon which was grand. He told us something we needed in regard to our duty to God and the church. After a short intermission for dinner the conference was called to order, President Cecil in the chair. A portion of the scripture was read and had prayer, then Bro. Cecil asked the Conference some questions on the Discipline which we could not answer. I believe that some of us quarterly conference members will have to study the Discipline before we can do the business of the Conference as it should be done. All the churches represented but one. The business transacted in perfect harmony.

Pastor's salary fixed at $400.00 to be paid quarterly.

Some changes in the appointments:
First Sunday, Fairfield, 11 A. M. Mitchell's Grove, 3 P. M.

Second and fourth, Hickory Grove, 11 A. M.

Third, Red Hill, 11 A. M. Shady Grove, 3. P. M.

Best conference we have had on Guilford Circuit in years.

E. S. Jones.

CORINTH, LITTLETON CT.

Bro. Edwards moved in before Christmas. Has made a "round" on this work.

Gave us a "striking" sermon 1st Sunday. A few more and we will behave better, and get to work with more enthusiasm. But could you have attended our Christmas entertainment surely you could have seen signs of enthusiasm. A Christmas tree for the Sunday school and a play Thursday night of Christmas. The name of our play or cantata: "Santa Claus Having a Good Time." This was gotten up by Miss Marie Moss, and was carried out well. The children enjoyed it thoroughly, had a jolly old Santa Claus. In the midst of the play, he accidentally sat on or near a candle and singed his suit which added more laughter to the occasion. We want our Supt. to order Easter exercises right away so that we may be ready for Easter.

Church was requested to meet last Wednesday to revise class-books and to make out assessment plans for ensuing year. W. J. Morris and G. L. Barnes met, made out assessment best they could. Pastor and one or two others did not attend because of sickness in the home that day, the remainder had no excuse.

December 25 G. Emmitt Carter and Miss Margaret Addie Speight of Rosemary, N. C., were united in marriage by her pastor in the M. E. church. Emmitt belongs here, joined when a boy, was always loyal.

Mrs. Almon Pittman and husband visited her father Christmas.

Mr. Emmitt Carter and bride visited his father, Mr. A. E. Carter, a day or two ago.

Miss Nora Morris visited her aunt, Mrs. Warren, near Heathsville, Christmas.

G. S. Barnes and wife of Newport News, have returned home after a stay of five weeks here with his parents, Mr. and Mrs. G. L. Barnes.

Miss Lillie Glasgow of Louisburg visited the writer during the holidays.

Arthur McDaniel of Enfield, visited his cousin, Alvin Willey, Christmas.

Fannie Barnes.

January 13, 1913.

P. S. First Quarterly Conference meets at Corinth Saturday before 1st Sunday of February 11 o'clock.

F. B.

EDEN, HALIFAX CIRCUIT.

Chritsmas has come and gone and how we all enjoyed giving to our friends and being remembered by them. The holidays were pleasantly spent, the Christmas entertainment, the visit from friends, and best of all the memory of the birth of Christ.

Our pastor filled his regular appointment at this church first Sunday; preached a "new year" sermon which was enjoyed by all present.

The year 1912 is numbered with the past. How short the year seems to have been. The time for the new year's resolutions is upon us. Let each be resolved to keep the resolutions made.

New responsibilities, new duties, and new opportunities are upon us. Let's make our lives more useful and helpful to each other than we have ever done before.

Guess you all heard about our preacher, Rev. J. E. Pritchard's marriage to Miss Laura Kate Vestal. We were glad to welcome him and his wife last Sunday. May God's choicest blessing surround them forever. We wish for them a long and peaceful journey through life.

Mr. Dausy Hardee after spending Christmas at home has returned to Buie's Creek to school.

Mr. Exum Hardee from Pinehurst spent Christmas at home.

Mrs. Lonnie Williams spent the Christmas holidays with his relatives at Spring Hope.

Success to the Herald and a prosperous new year to all of its readers.

Irene Hawkins, Reporter.

January 6, 1913.

MT. PLEASANT, MT. PLEASANT CT.

I think Bro. Troxler has been pleasantly received by all. His last year's experience enables him to adapt himself at once to the work. He has been preaching some practical sermons. We are hoping for a good year in the Lord.

Mrs. Turby Coble was buried January 8th. Dr. W. A. Coble the 13th. Only two other members now living that were members in 1857 and 1858, both are Cobles. The Amicks and Cobles were most numerous in the early history of our church. The Cobles still number 20. The Smiths now outnumber the Amicks, being 43.

We are expecting Bro. J. E. Stafford at his post in S. S. soon; he has been greatly missed, as he was nearly always present. If we could get as faithful teachers and pupils as we have Superintendent we believe our S. S. would be a greater power for God.

S. A. A.

BURLINGTON.

The Sunday school attendance dropped considerably last Sunday, due to the rainy weather in a large measure. 136 were present, who did not regard the weather condition.

Our church and Sunday school deeply sympathize with Bro. C. M. Coble, whose father died last Saturday.

The Philathea class held a very interesting business meeting Monday night at which plans for raising funds for the class were discussed.

We hope to give a more complete report next week.

Reporter.

January 14, 1913.

BURLINGTON BARACA CLASS.

Sunday, January 12th, attendance 29, offering, $1.56.

C. B. Way, Press Reporter.

TABERNACLE, TABERNACLE CT.

Dear Herald:

Since our reporter for this year has not yet been named, and no recent report from our church has been given, I venture to write unbidden.

Our first quarterly conference was held on Saturday before the first Sunday in January. Preaching by our new pastor at 11 o'clock. Business transacted harmoniously all the way through.

We were loath to give up our former pastor, Rev. C. A. Cecil, who has served us with such untiring faithfulness the past three years. But since the conference elected him to the honored position of president we willingly let go our hold,

realizing that he was entering a field of even broader usefulness. And our prayers go witth him, that in this very responsible position, he may indeed be guided by the Holy Sprit, and be given physical strength to meet his obligations. Especially in this hour of bereavement does he have our deepest sympathy. Since he could not come back to us, however, we think the conference could not have come nearer pleasing every body on the entire circuit than it did by sending us Rev. T. M. Johnson.

We think Tabernacle circuit has been fortunate in having good pastors any way, not only this year but in years agone as well.

Our S. S. is doing fairly well, but vast room for improvement. During this year we hope to make a better record than last. We already feel that a new strength has been added in the persons of Mr. and Mrs. Johnson, both of whom are specially interested in this line of work. We are glad to welcome them not only to our church but to the community as well and as we work shoulder to shoulder we hope to be mutually helpful to each other.

We are sorry to note that Miss Lelia Kirkman has for more than two weeks been confined to her room witth grip. Miss Lelia is among our best teachers in the S. S., but has, for more than a year, been unable to attend regularly on account of the continued illness of her brother, Stacy, who was also faithful in attendance until thus prevented. His condition does not seem to permanently improve. The family have our sympathy.

We were saddened last week by the death of Mrs. James Hackett, much known as "Aunt Lou," who for years has been a member of Tabernacle church. For more than a year she has been in declining health, but the end was not expected so soon. The large concourse of people attending the funeral and the uncontrolled grief of the bereaved ones showed with what esteem she was held. She told her husband and son before starting to the hospital that if she did not get back alive all was well with her soul, which testimony, of course is a great consolation to them in these hours of loneliness.

Rev. John Heath is very, very feeble, confined to his bed most of the time.

Lucilla Hardin.

January 12, 1913.

MT. CARMEL, PIEDMONT CT.

Our new preacher, Bro. Shelton, preached for us last first Sunday. He preached us a good sermon. We think we will like him fine. Mt. Carmel has been on the decline for a few years, but we feel encouraged now and expect to have a larger congregation by next preaching day. I know we have only a few members but if he continues to preach as he commenced the people will come out. We want to start up Sunday school in a few weeks and will hope to get a new organ or have the old one repaired.

I must say a few words for the Herald. I have not been taking it quite a year. I am liking it fine. I don't think I can get along without it. I life to read the brothers' and sisters' letters and hope they will continue to write. I feel that I ought to say some thing for Brother Suits as he gave us lots of good preaching and we found him to be a fine man and also he had a nice family and was loved by all that met them. I hope they will like their new home and have the richest blessings of our Heavenly Father.

This is my first letter to the Herald and I will not make it too long for fear it will find its way to the waste basket Will close with best wishes to all.

Mrs. S. J. Kennedy.

Tabernacle Circuit.

Our quarterly conference was held Jan. 4th with a fairly good attendance. The reports showed the forces to be well organized and in fine shape to begin the year's work. All church officials had been elected at the closing up of last year. They have a uniform plan all over the circuit for handling the finances—one set of stewards to collect pastor's salary and another set to collect all other interests. These advise together but work separately. However, Moriah has in addition to the board of stewards who collect a treasurer whose business it is to handle the funds and pay the bills. If every pastor would organize his work as well for each succeeding year, it would start easy. Of course, it will take work to carry it on, no plan will work itself, somebody must work it. The advantage here is the workers have been selected in advance. The plan is to pay pastor quarterly, so far as they have paid in about that proportion taking the circuit over, though some churches have not. I am urging that the stewards for general interests collect in the same systematic way.

The Trustees are planning to make some needed improvements and repairs on the parsonage. There is an all-the-year-round Sunday school at each church. The activity in the Moriah and the Julian schools seems marked. The Tabernacle superintendent is planning for a Home Department campaign, and is endeavoring to arrange to start a Teacher Training Class. The Ladies' Aid Society of the Julian church is a live and interesting organization.

Death has made some inroads thus early in the year. Mrs. Hannah Jane McCulloch, aged 83, was buried at Tabernacle Jan. 7th; Mrs. Charlotte Louise Hackett, aged 61, was buried at the same place on the 10th; and Mrs. Leola Bell, aged 44, was buried at Moriah the 13th.

I should have mentioned above the splendid Christmas tree at Moriah and exercises by the children on Christmas day. The pastor wishes to express his heartfelt thanks for a kindly remembrance by the Moriah church membership in the form of a pair of splendid driving gloves from the tree. The pastor and family wish also to express hearty thanks to the Julian people for liberal and useful additions to the larder sent by the delegation to the quarterly conference. The kindness of the people around us here at the parsonage continues unabated, in so many ways. For all these things we are thankful and shall strive to make ourselves helpful to the people.

T. M. Johnson.

Forsyth Ct.

The good people of this circuit have shown many kindnesses to their pastor and his family, since their arrival on this field. On Friday of Christmas week, tho' a cold day, a number of them gathered at their pastor's home, bringing many good things with them, to leave for our use—such as apples, beans and corn, butter, cake, candy, chicken, flour, dried fruit, lard, meats, molasses, potatoes etc. Some who could not come sent us their donations; and others gave theirs later.

Brother Robert Cox is largely responsible for this pounding. He had informed us that his father was coming up to see us that afternoon; but did not intimate any one else was coming with him. But they did.

We are indebted to the Coxes, Hines, Shouses, Stultzes, Sullivans, Longs, and others for their kindness to us. They have our heart felt thanks. May God in some way enable us to repay them; and bless them abundantly.

But we have been accustomed to such acts. The people whom we had served before had treated us in the same manner more than once. In fact we have never served a people where they did not in some way similarly treat us.

It is pleasant to serve a people so kind, and we are hoping not only to have a

Continued on page 12.

Some of the Strange Sights.

Motoring in Miami is one of the chief means of amusement and fortunately for me my big brother has a car which he does not mind using for my comfort and pleasure, for I have already traveled over a great many miles of this beautiful country. I had planned some side trips before coming here but he keeps me so busy going with what time I am giving to the study of my sermons for my summer campaign, that if new things keep coming up I do not know when I am going to get very far from this place.

Some time ago a Mr. Thompson, a fisherman of this place caught, a fish that measured 45 feet in length, 23 feet in circumference and weighs 25,000 pounds. My brother wrote me about this fish when it was caught and I thought my! that sounds like a fish tale to me. But I saw the sight for myself the other day as they were hauling it on a wagon to the place on Twelfth street where they now have it where you can see it by paying a quarter. But I saw it on the road and still have my quarter. I do not think fish would have any trouble swallowing a man like Jonah while he was running from duty; but the fish do not get big enough to take in a man who is on the job God gives to him. I want to keep busy while down here, for you see I am close to where the big fish stay. I see a great many things in this town to take folks in not near as large as that fish in size, yet just as large so far as danger is concerned. The evils of the present day to envelope the one who neglects his duty are after us without taking ship to some other port.

I was down at the wharf the other day and saw three hammer headed shark some eight to ten feet long. They had just been captured and brought in, and I was told that the shark was to the water what the buzzard is to the land. They were not very attractive creatures.

This is a great place for fish. They catch the Spanish mackerel in abundance. And the king mackerel are so large that the people buy them by the pound as you do steak at home, only the fish are much cheaper and they are fine. I have enjoyed the King fish as they generally call them here as much as any food I have ever eaten.

They tell me here that some of the bones in my face are beginning to disappear already; I do not know about that as it will take a great deal to get me away from my lean condition. But this bracing salt breeze and delightful sunshine is certainly helping me to get rested and refreshed as I have not been for some time.

We visited the Natural Bridge over Arch Creek one day since coming here and it is as great a curiosity as the Natural Bridge in Virginia. We got out of the car and walked down the water and it was a beauty to behold. The water was clear as crystal and we could see the bottom though it was deep at the bridge. Mrs. Bethea discovered a fish, a white slipper, and a bucket lid in the bottom of the creek and I understand that it is a good place for fishing and bathing.

One does not have to go to art to find the most interesting thinge in the world, for God has placed so many things here to cause us to have a greater reverence and admiration for Him as we find something to cause us to realize that He is the greatest of all artists and designers.

Yesterday we went in company with Mr. Blackburn, the Presiding Elder of the Miami District, and Mr. Davis, the pastor of the M. E. Church, South, here to see what is called the "Devil's Punch Bowl." This is a place in south Miami overlooking the open Atlantic where it is supposed that sea pirates once went in to hiding, and drilled a hole into the rock to get fresh water for their boats. There are a set of steps leading down to the water and right near the steps is the Bowl with water in it. The swamp is dense right above the sea wall and I shuddered as I thought of what may have happened back in the days when sea pirates were so plentiful.

Dr. Davis said; "Wouldn't this be a fine place to sit on your front porch and make a sermon here looking out into the mighty deep?" But my, no one of the preachers I know could afford a place there, as land is high here owing to the fact that there are so many people buying lots here for winter homes.

Here at this remarkable place Hon. W. J. Bryan has bought a large tract for a winter home and I guess there will be thoughts brought to the world from this place of inspiration that the ordinary man would not bring forth if the place was in his hands. Mr. Bryan calls this home now and I am hoping to hear him before leaving as he offers to talk to Miamians free of charge when here after this. My wife had the privilege of hearing him since coming here before I came.

I was glad to see a familiar face the other day as I came in with my mail. A Methodist Protestant too. I noticed in the paper the day before that a Tar Heel had come in and I had decided to hunt them up, but they got the go on me. So when I walked in who should I find talking to wife but Mrs. Kime from Burlington. It is always refreshing when you are among strangers to find an old acquaintance. She is not a stranger here, having spent some time here last year. Well, we see all kinds of people here from every quarter of the globe. The boats that ply from here to the Bahama Islands carry a great many people that are out sight seeing. This Extension that goes out to Key West is one of the wonders of modern railroad building. Hope to give you something from my own observation soon. The tourists are beginnign to fill up the town now and that gives the eople here something to do as that is their principal dependence for a livelihood. Last winter they had over one hundred thousand visitors here. Just think of it. That means that there is a great deal of money turned loose here. The preachers say that they can't do much revival work here in winter as the people who reside here are so busy with those who are here to have a good time. You know it is not customary for church folks to take their religion with them when they go on a pleasure trip and it seems to me from what little experience I have had that is the time it is needed more than any other time. I want to tell you in my next paper something of the fruits and flowers of this delightful clime.

N. G. Bethea.

Miami, Fla.

FROM BRO. PICKENS.

Editor Herald:

Ever since the last annual conference I have thought that I would write a letter expressing my regrets that I could not attend at least one day of the session. It is always a real pleasure to be there for I meet many friends of my boyhood days when life and love and friendship and hope and faith are fresh and strong and unsordid. That is the period in which the lives of others are knitted and webbed into ours, and are drawn to us "with hooks of steel". Extra work and unexpected engagements delayed my leaving South Georgia a few days so that I got home too late to permit my reaching Burlington for a single session of conference except on Monday. Early Monday morning I was at the station and bought my ticket for Elon, the place of meeting that day, but the extra work and travel had overtaxed my strength, and at the last moment I decided that I was unfit to go so gave my ticket to Capt. Rankin. Another year must pass before the privilege will serve again. I trust that a kind providence

will spare all my friends—they are all my friends—till then.

The three heroes of the cross who passed to their rewards for faithfulness last year I have known and loved so long that my mind runneth not to the contrary, and with my tears I would gladly drop flowers upon their graves, and record here the cherished links of my fond memory of them. Most intimately of the three I knew Bro. Garrett. His influence came into my life when I was a mere lad and he with others kept house, boarded themselves, in a room on College Hill at Yadkin. His cheerful, social, genial nature was sunlight on the darkest day. His language was always chaste and pure, and his demeanor was at all times exemplary. I recall many occasions on which these splendid characteristics manifested the true conception of gentility and unswerving loyalty to his high ideals. The inner force of his life was so hampered and fettered by physical defect that it did not become effective and useful as it otherwise would have been. With the prison house unlocked, and the schackles unloosed we will know and enjoy his full stature of manhood when we meet again.

Imprisoned behind only two avenues of communication which are easily restricted, and with only five external senses, any one or more of which may be defective, we do not know of the hosts of intellectual and moral giants about us who are effectually covered from our recognition as are the diamonds of the unturned earth.

In the contemplation of the influences of such impenetrable barriers as are possible in physical defects, so often not conspicious, how potent is the injunction, "Judge not," and how more greatly are we impressed with the duty to be charitable towards others.

Our new president, Rev. C. A. Cecil, my neighbor and friend, assumes the burdens and responsibilities of the office with a dignity, determination and hopefulness that gives promise of best results. He is progressive, capable and thoroughly in earnest. His letter of suggestions in a recent issue of the Herald was timely and indicative of his thoughtful cossideration for both pastor and people, and if followed would be productive of a heartier cooperation and great development in the church work. Strength to his arm.

With New Year greetings to all readers of the ever welcome Herald, and with cheers for the Editor I am, with all good wishes,

R. T. P.

Concerning the Brotherhood.

At the last session of the Brotherhood it was decided to so amend the constitution as to admit non-beneficiency members. An amendment providing for this, and, possibly, a more rapid increase in the permanent fund, will be presented to the Brotherhood at its next regular session. I suppose his amendment will be adopted. In view of this it is the purpose of the Sec. to correspond with those who were once non-beneficiary members and see if they are willing to have their names enrolled again. The Sec. also suggests to each member that he make a canvass of his field for a list of non-beneficiary members to be presented to the next regular meeting of the Brotherhood. This may seem premature but the exigency of the case demands it.

It was also decided that those who would pay up back dues within one month should be reinstated. As this article is at least one month late I suppose it is still in order for those who wish to renew in this way to send their money to the Sec.

The President ruled that a member cannot get in arrears more than three dollars, unless more than one member dies within six days. Or, in other words, when a member does not meet his dues inside of sixty days from the date of notification he ceases to be a member: and, of course, receiving no protection from the Brotherhood, he cannot be due anything. But if more than one member should die within sixty days, and a member should fail to meet the first call, he would be due to pay on all succeeding calls in the sixty day limit just as on the first call for the reason that he receives protection during that time. The ruling further provides that those who come back in this way shall pay fifty cents additional as an initiation fee. This is because of the fact that really come in as new members.

This article should have appeared appeared several weeks back, and was written and sent, but from some cause or other it failed to reach the editor, or if it reached him it was lost or overlooked.

J. A. Burgess, Sec.—Treas.

THANKS.

To J. W. Jenkins, Millard Martin and Mr. Stubbs for ½ ton of coal.

J. F. Dosier.

The Duty of Children.

A child should always say what's true,
And speak when he is spoken to,
And behave mannerly at table—
At least so far as he is able.

—Robert Louis Stevenson.

WE SHOULD PARTICIPATE.

The celebration of the hundredth anniversary of the birth of David Livingstone, the great missionary to Africa, is now engaging the attention of the churches, especially those of England and North America.

He represents the noblest type of Christian missionary both in his life and in his heroic, self-sacrificing labors.

He opened the door of Africa to the world, and opened the door of the world to Africa with the result that slavery was given its deathblow, and the Gospel began to diffuse its light and power for the moral transformation of the people and the development of their life in all its relations.

The prominent features of his character and life need to be deeply impressed upon young and old in our churches today, and his masterful faith, indomitable courage and persistent efforts to discharge his duty in the midst of multiplying difficulties and sufferings in African wilds ought to be held up to our people as an inspiration and incentive to more devotion and unselfish service for the good of men through the activities of the church.

Our board is preparing to have the celebration observed by our people generally, except the special service of songs, recitations, etc. provided by the Missionarl Education Movement for use by Sunday schools.

We will not antagonize the Easter Service of our Board of Home Missions, nor change our long established plan of holding Children's Day service.

We do propose, however, to enlist our pastors by supplying them with suitable material, free, with which to do certain things.

PRELIMINARY WORK.

1. Announce the celebration, insert items in your local church paper, etc. See that "Livingstone the Pathfinder" (Price 50 cts at our book concern) is in your Sunday school library, and call attention to it. This much can and ought to be done.

2. In several prayer meetings before March 19th, Livingstone and foreign missions should have some place, and special prayer offered on behalf of foreign missionaries, native workers and heathen peoples.

3. Five minutes should be given to missionary exercises in the Sunday school for four Sundays. This will give glimpses of Livingstone, etc.

4. Programs will be given for Young People's Societies. Not difficult, and are uplifting. Missionary or other committee can arrange this.

5. Several Mission Study Classes on

Africa or any other country should be started. Call for volunteer leaders. Pamphlet "How to Organize" free.

THE CELEBRATION.

Sunday, March 16th preferred, March 23rd if more suitable. Pastor to preach on Livingstone, his work and foreign missions, including our own work. Secure the full amount of your assessment for foreign missions that day, if you have had to delay that long, and send it immediately to me. More anon.

FOR YOUR IMMEDIATE ATTENTION.

Do not fail to send me your assessment at once. Do not fail to have your school make an offering for storm damages, etc. in Japan. Do not fail to send me your last year's Children's Day offering. Two came last week.

Fred C. Klein,
Cor. Sec.-Treas.

316 N. Charles St., Baltimore, Md.

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pleasant year; but a successful one.

A lot has been purchased at Rural Hall, upon which we hope to see a parsonage built this year. Brick have already been placed on it for the foundation.

Pastor.

President's appointments for Forsyth.

Dalton's Chapel, Feb. 3rd, 11 A. M.
Tabernacle, Feb. 3rd, 3 P. M.
Hickory Ridge, Feb. 4th, 11 A. M.
Oak Grove, Feb. 3rd at night.
Maple Springs, Feb. 4th, 3 P. M.

UNION CHAPEL SUNDAY SCHOOL.

We have recently purchased screens for all of our classes, which proves to be a great help to both teachers and scholars. Sunday was the day for the election of officers and teachers. Mr. J. W. Davis was elected as Superintendent, Mr. J. L. Stone as Assistant Superintendent, Mr. Melville Edwards as Secretary and Treasurer, Miss Lillian Huff as organist. The same teachers were re-elected.

Our pastor gave us an excellent sermon on "Seed Sowing," showing us the importance of sowing good seed while a youth. We also had some special Christmas music prepared. A solo, "A Dream of Home," was very efficiently sung by our pastor.

Our pastor, Rev. N. G. Bethea, left Sunday afternoon to join his family in Miami, Florida, where they will spend the winter with his brother.

On last Friday night Miss Gussie Finch entertained her Sunday school class at her home; it was an enjoyable occasion and all went away feeling they were better by having met in this pleasant and hospitable home.

Reporter.

BRO. T. T. HICKS AT MT CARMEL CHURCH, GRANVILLE CT.

Our pastor, Rev. N. G. Bethea, being away, Bro. Hicks interested us Sunday last. For me to introduce Bro. Hicks to you (that is, the North Carolina Conference) is useless, as Bro. Hicks, his ability and his importance, is so very well known to the above mentioned. Taking up the law-breaker, he carried him from "shooting the rabbit out-of-season" to the unreasonable case of murder. This of course was a great illustration of the stepping stones to ruin. A minimum, then easier a medium and then a maximum deed of violation. Bro. Hicks so beautifully pictured this that even the children seemed greatly interested. Of course the law and the Bible being so closely related this could be more readily appreciated. Truly it was great to be there. Will be glad to have Bro. Hicks with us again.

W. Polk Garrett.

GREENVILLL CT.

Our new pastor, Bro. J. A. Ledbetter, filled both of his appointments here last Sunday. He preached at Philadelphia at 11 o'clock. Preaching from the first chapter of Genesis. Subject, the creation of the world. Am sure it was enjoyed by all. The writer was glad to worship with these people.

Sunday afternoon at 3 o'clock he preached for us at Hobb's Chapel, using for his text John 20:25. Subject the unreasonableness of unbelief. The sermon was largely for the church. It was enjoyed and we may profit by it.

We all like Bro. Ledbetter very much and we feel he is the right man in the right place. We enjoyed having him in our home.

Dora Pair, Reporter.

January 6, 1913.

REHOBOTH, ALBEMARLE CT.

As the reporting of various S. S. Christmas entertainments is now in vogue, we're glad to say that we can do like wise.

For weeks we had been anxious about the funds to meet the expenses we were planning, and just how and where it would come from, when the nickels, dimes and dollars came in with such a rapid pace not only from the members of our little S. S., but outside friends, from the pack peddler to the book agent, who felt the spirit of Christmas giving, and on these unexpected sources helped to respond, until we knew that there was no doubt about a real success.

When Christmas morning dawned, many were hurrying to be at Rehoboth on time, for not only two Christmas trees filled so tempting and pretty, but "dear old Santa Claus" was said to be coming too, and so many never had seen this dear old fellow. So with the assurance of meeting him, muddy roads were not a bit of a hindrance then.

The children's march and exercises most over, a big noise of ringing bells and a whoa! to the reindeers and behold! the old Santa came up the aisle limping as though it might be his last trip; then he spoke of the need of an automobile, or better still an airship, to carry him on his endless journeys to and fro. But he made the children and the entire congregation happy as he distributed candy in abundance to all, even the negroes in the gallery. And when he continued so helpful with distribution of presents galore, it was plain to be seen he was not so old, certainly not, when it was learned that he was an old time friend of church ect., the same Willie Blount who always loved to cooperate at Rehoboth.

But to our minds the best part of all was the beautiful spirit of harmony expressed, and the splendid appeal our dear Superintendent, W. J. Cahoon, made for the repairs of the church resulting in $8.00, very good for an unexpected call, and not large audience. This means something for the coming preacher to continue on.

The 1st Sunday being an ideal day, our S. S. of only 19 was well represented and our wide awake Superintendent couldn't let the opportunity pass for the election of S. S. officers etc. This resulted with the following officials and teachers for the year: Sup., W. J. Cahoon; Assistant Supt., Cornelius Tarkington; Secretary, Neal Tarkington; Assistant Secretary, W. E. Blount; Treasurer E. T. Sexton; Teacher Quarterly class, W. E. Blount; teacher Intermediate class, Callie W. Tarkington; teacher card class, Mrs. W. E. Blount. These are not all members of this church, but dear co-workers who love to help strengthen the cause of Christ, and how much we love them, we cannot tell. With sensible men and women to help us, we take fresh courage. The presence of Bro. C. Tarkington in our midst is more than helpful. He is known as the strong supporter of Edenton church, and has represented our Eastern work at several conferences. To any friend who may feel sufficient inter-

est, we will be very grateful for any amount of help to remodel this dear old mother church of the Albemarle Circuit. Changes have made a serious effect here, and it is quite a struggle with us, but to beautify this sacred structure, means new life and all that is good.

May this be a year of many blessings for Editor and the many readers.

Sincerely,
Callie W. Tarkington.

Gladys Satterwhite.

On the night of the 14th of December 1912 Miss Gladys Satterwhite, daughter of Bro. and Sister Hunter Satterwhite, passed into eternity. She had been sick for about twelve months. Part of the time her suffering was very great, but it was borne with great patience. Her death was triumphant and glorious. She had lived for Christ here and because of this had no fear in going out to meet him and live with him in eternity. In her days of health she displayed the spirit of obedience, and in the hour of death she was interested in those left behind. This was the very spirit of our Master; and shows that she was one of his disciples: for to have the spirit of Christ is to be of Christ. The sad thing about this death is the life did not seem to be finished. Gladys was young. Her life was just beginning to unfold into usefulness. Viewed from the human side it has been lost not only to the home, but the church and community. But in the great plan of our Father it is not lost. It cannot be lost. We wish she could have stayed with us: but who knows but that the great purpose of God is better served in her death that if she had lived?

We believe her triumphant death will be an inspiration to her friends traveling on the "King's high way," and we trust that her pleadings for her loved ones away from Christ may prove the power of God unto their salvation.

The deep sympathy of all who are familiar with the circumstances goes out to the stricken family. We believe, and know that God will bind up these broken hearts and in his own good way make good the loss.

J. A. Burgess.

BRO. McSWAIN ASKS PRAYER.

I am now in Richmond county for a few days nursing my little six-year old boy who has a broken arm. Will you all (Herald readers) pray that it may result in nothing more serious.

J. E. McSwain.

—Don't send us articles without sending us your name.

—Forsyth Circuit has bought a lot and is getting material to build a parsonage.

—Mizpah and Friendship congregations will note what is said elsewhere of Bro. Fogleman's sickness.

—Bro. W. A. Spear, of Winston, made his Sunday school in Woodland Ave. M. P. church a Christmas present of a new piano. Wasn't that fine?

—Bro. F. C. Klein is chairman of the credentials committee of the Annual Conference of the Foreign Mission Boards now in session in New York City.

—James Sinclair, a prominent Boston man, is dead from blood poisoning as the result of a scratch on the cheek dealt him by a woman who was wearing a long hatpin.

—That was an interesting find Bro. Dosier reported last week—tin in coal. We wonder if it was not done by some of the upheavals of nature, molten metal being forced into a fissure in the coal.

—Dr. W. A. Coble's death removes perhaps the oldest physician in Guilford County. He was over eighty years of age. He was an uncommon man, a man of many interests, besides being a skilled physician.

—Last Monday the N. C. Electoral College met in Raleigh and cast their votes for Wilson and Marshall for President and vice president of the United States. H. M. London, of Pittsboro, was chosen to carry the vote to Washington.

—The new publishing house of the Christian Church at Elon College is approaching completion, and Mr. Montgomery, of Troy, Ohio, who is to superintend the mechanical work, has arrived and entered upon the work of selecting supplies and arranging for the work. They hope to begin the printing of The Christian Sun in a few weeks.

—The impeachment trial of Judge Archbold ended on Monday in his conviction. The penalty is his removal from office and his disqualification for ever holding any office of honor, trust or profit under the United States. It is a great disgrace, but he was adjudged guilty of using his position as federal judge to further his private interests and those of his friends at the expense of justice.

—We have read with intense interest a book recently sent us by the author, Mr. Sidney Tapp, of Kansas City, Mo. It is entitled "The Struggle" and portrays the conflict going on between the people and the men of great wealth who are guilty of overreaching the people. It was written seven years ago and may be taken as a sort of prophecy of the manner in which the conflict will end. The prediction is that the people will win a complete victory without shedding a drop of blood. The author has such confidence in the Anglo-Saxon race that he expects this outcome. He describes the rich malefactors in such a way that one recognizes and identifies them. In the closing chapters they are brought to justice and sentenced to the penitentiary by state courts for terms varying from ten to twenty years. One of the heroes of the book is "Mr. William Fitchen, of Personel county, N. C.," in whom North Carolina readers will recognize our late governor.

—Representative Roberts, of Buncombe County, has introduced a bill in the legislature providing for the establishment of a training school for teachers in the western part of the state. He asks the appropriation of $25,000. It is expected that the town to which the school goes will donate an amount equal to that offered by the state, if the bill passes.

—Senator Stubbs, of Martin county, has proposed that the question of holding a constitutional convention be submitted to the people of our state at the next general election. In case the measure carries it is provided that the prohibition law be not amended or considered. This provision was thought necessary we presume to allay suspicion that the object might be to overthrow prohibition.

—Peace negotiations between the Turks and the Balkan allies do not end in agreement so far, and there is prospect of a resumption of the war.

—Bro. J. H. Redding is involved in litigation with the Cape Fear Manufacturing Co., each claiming that the other is debtor.

—The Ohio River is in flood and people are being driven from their homes.

QUARTERLY REPORT BLANKS.

The matter of having printed the quarterly rpeort blanks adopted by last conference was left in my hands by the conference secretary. It was hoped that these blanks would be in the hands of the pastors soon enough for each to use them for the first quartterly conference. I will not attenmpt to explain in detail but one circumstance after another has delayed the work until now. In a few days, however, these blanks will be sent to each pastor.

Geo. L. Curry.

Minutes Wanted.—If you have more than you need, report to the Herald office, as some calls have come since the supply was exhausted.

—Bro. Matthews and wife, of Siler City, made a visit to friends in the east after Christmas.

BETTER C. E. MEETINGS.

By Charles A. Hines.

Notes on Topic for Jan. 19—Matt. 18: 18-20.

This meeting is to be led by the prayer-meeting committee—you will sit at the front—and each one have a definite well prepared part. You are to show the others how to do. Make it an ideal meeting—no part long, singing, interesting, entertaining.

All Christian Endeavor meetings should include periods of sentence prayers. Nothing better trains the members to Christian activity, and nothing furnishes a higher spiritual tone for the meetings. If the leader does not call for them, let the president or some other member.

A meeting that begins in a rut is likely to continue in a rut, and through novelty is not to be sought for its own sake, yet a novel mode of beginning the meeting contributes much of its freshness and interest. Do not always start with singing; begin sometimes with prayer or with Bible-reading; and do not always have the Bible read in the same way.

When the meeting is advanced to some high or spiritual thing, and the leader wishes to quicken conscience and lead the members to heart decisions, then is the time for silent prayer. The theme for this prayer should always be indicated by the leader—sometimes several themes, one after another.

The leader should never read what he has to say about the topic. Better three sentences spoken face to face, though stammeringly, than five minutes of eloquent oration directed at a piece of paper. Do not try to commit to memory what you wish to say. Get ideas that fit into one another so that each is suggested by the preceding, and you will have no difficulty in remembering them.

An always valuable method of prayer meeting is the distribution of questions bearing on the topic. These questions should be handed preferably to the less efficient members, and always long enough in advance to permit of careful preparation.

Bible Hints.

Read 1 Tim. 3:15. The aim of anybody of true Christians is to witness to the truth. Christian Endeavor stands for certain truth that it has emphasized; and each ought to strive to set forth all truths in their right proportions.

Read 1 Tim. 3:16. All truth is stamped up in Christ's person and work. The work of any society of the church is to see that He is preached to all people. This missionary work of any society is one of the all important and essential feature.

Read 1 Pet. 2:9, last part. We may rejoice in what our society has been able to do, in the noble men it has had, in the money it has given, in the schools it has established, in its growth, in its many activities. But the object of it all must be to glorify God; if, through it all, men are not led to His glory, the whole is a failure.

WHEN HAROLD WAS A FARMER.

Ida Blaisdell Tibbetts.

Harold Brooks had been ill all winter. He began by having a severe attack of the measles; then he had a long siege of the whooping cough. His cheeks had lost their rosy color, and he had no ambition for either study or play. "What the boy needs is a year in the country," declared Dr. Bain. Father and Mother Brooks gazed at each other thoughtfully. Then mother's face lighted. "Uncle Ed's farm!" she exclaimed. "Just the place!" agreed Father. So it came about that Harold went to live with his uncle Ed and Aunt Anna on their farm in Mapleville.

At first Harold was lonely. It was early spring. The frost was coming out of the ground, making it very muddy, and the air was damp and chilly. Harold wanted only to lie on the couch in the sitting-room, or cuddle into the depths of the big easy chair by the fire. But Aunt Anna's delicious toast, with sweet, creamy milk and plenty of fresh eggs, soon made him feel stronger. Then there came a warm, sunshiny morning when a robin chirruped, and a bluebird sang on a twig of the apple tree outside Harold's bedroom window. "Come, Harold," called Uncle Ed's cheery voice up the stairway, "we'll plan our gardens today."

"Our gardens!" Harold was out of bed in a hurry. He didn't know anything about gardening, but anything to do in partnership with Uncle Ed was sure to be jolly.

"We'll look over the land today," said Uncle Ed after breakfast, "then we'll decide what to plant. You are to have a quarter of an acre all your own. You may plant what you wish, and have the profits. If you get only a rich coat of tan and a rugged, healthy body, your time will be well spent."

After they had been around the farm, and Uncle Ed had explained about the ploughing and harrowing and furrowing that must be done, he gave Harold several seed catalogues to look at. "Choose what you like, only not too many kinds," he advised. It was not easy to decide, there were so many gay-colored pictures of fine vegetables; but Harold talked it over with Aunt Anna, and when evening came he had made up his mind. "Popcorn!" he announced. "A small bed of lettuce and radishes; but most of my garden is to be popcorn, with a few yellow pumpkins for pies and Jack-o-lanterns!"

Uncle Ed laughed at his nephew's eagerness. "Well done!" he exclaimed. "You'll make a first-rate farmer, I know!" and he gave Harold a slap on the shoulder that made him feel that he and Uncle Ed were the best of chums.

All the spring and summer Harold's letters to Father and Mother Brooks were full of his garden: How the ploughing and planting were done; how he watched for the first blade of green to appear; how he made a horrible man out of straw and old clothes to frighten the crows; how fast the lettuce and radishes grew, and how he sold them to Mr. Lake, who kepe summer boarders; how he hoed the corn and kept out the weeds; how long the pumpkin vines were growing and what large, yellow blossoms they had; how the tassels were appearing on the corn and little silky ears were growing on the stalks; how round and shiny the tiny green pumpkins were; and how Uncle Ed and Aunt Anna called him their "little farmer!" And Aunt Anna's postscripts told how brown and plump Harold's face was getting, and what a fine appetite he had.

When autumn came, there was harvesting to be done. By this time Harold had learned to harness and drive old Ben, so he was able to get his corn and pumpkins into the barn without Uncle Ed's help; and Aunt Anna celebrated the event by making him a most luscious pumpkin pie. Then he and Uncle Ed had jollytimes husking their corn. Uncle Ed worked on his big golden ears of field corn while Harold husked his smaller ears with their pointed kernels. They took turns telling stories, and sometimes they sang together as they worked.

At dinner one day in November Uncle Ed said, "I saw Mr. Bradford, the grocer, at the village, this forenoon, Harold, and he said he would buy your corn. He would like it this afternoon. I have promised to help Neighbor Brown get in his winter's wood, so I can't go with you; but you can harness old Ben and take the corn to the village yourself, can't you? Marketing is part of a farmer's work, you know."

"Oh, yes!" answered Harold, delightedly.

"It looks like a storm," objected Aunt Anna.

"O Aunt Anna, no matter if it does

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday. for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem. and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington. New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta Pullman sleeping car and coaches to Atlanta

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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storm! It won't hurt me," pleaded Harold.

"He's neither sugar nor salt," laughed Uncle Ed. "He can go in the covered wagon, then he will be protected if it should snow. He ought to get home in good season."

It took Harold so long to select the corn and to tie up in bags it was rather late when he started. "Hadn't I better go with you?" asked Aunt Anna. "Old Ben is so slow that I am afraid you won't get home till after dark."

"Oh, no, Aunt Anna! Don't you worry about me! I shall be all right!" replied Harold, confidently.

Old Ben jogged along at a gait that was little faster than a walk, but Harold was so warm under the thick fur robes, and so sheltered from the wind, and so proud because he was allowed to go to the village alone, that he thoroughly enjoyed the ride, and did not care if it was almost dark when he reached Mr. Bradford's store. Mr Bradford was a kindly man who liked boys, so he paid Harold a good price for his corn, and gave him some candy to eat on his way back home.

When Harold left the store it had begun to snow; but he snuggled happily down under the warm robes. Old Ben was willing to trot a litle faster towards home, and he knew the way too well to need much guiding.

When the snow commenced to fall, Aunt Anna looked anxiously out into the gathering darkness. An hour passed. Then Uncle Ed got uneasy, too. "The boy must be all right," he said, assuringly. "Perhaps he was delayed at the store. Guess I'll light the lantern and go to meet him."

The snow was coming fast now, and Uncle Ed's tracks were soon covered. On he plodded for half a mile. Then he called at a house to make inquiries. The family had neither seen nor heard anybody drive by since dark. "I am afraid he has met with an accident," said Uncle Ed, anxiously.

"I'll harness my horse and go with you to meet him," said the man of the house obligingly. So the two men started out together. They went the entire distance to the village, but no sign of Harold. The store was in darkness. Much perplexed, they hastened to the store-keeper's house, where they found that Harold had started for home at five o'clock. "I don't know where to look for the little chap now," said Uncle Ed, hoarsely.

"The best thing to do is to ring the church bell and get people out to hunt," said his companion.

It was the custom in Mapleville to ring the church bell to call the men of the village together whenever there was a fire or a serious trouble of any kind. The church stood on the road towards home about three-quarters of a mile from the store.

"Kling! Klang! Kling!" pealed out the bell on the snow-laden air. "Kling! Klang! Kling! Trouble! Trouble Trouble! Kling! Klang! Kling!" Presently flickering lights glimmered in the darkness, and men and boys came running through the snow.

Harold started up from his cozy nest undr the warm robes. "Where am I?" he thought. "Oh, driving home from the village, of course! I am passing the church now. But why is the bell ringing tonight?" He could hear the shouts of the men, but could see nothing. "How dark it is!" he said to himself. Then he found that old Ben was standing still. He slapped the sorse with the reins, but the animal simply backed a little. "Guess

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I'd better get out and see what's the matter!" exclaimed Harold, beginning to feel frightened. He felt his way out over the wheels, then jumped. Much to his surprise, instead of landing in the soft snow, he jumped hard against something that seemed like the side of a building. Much dazed, he scrambled to his feet. He could hear the snow blowing and beating upon a roof over his head.

"Boy lost! Boy lost!" sounded the cries of the men. "Ed Shaw's boy's lost!"

In great bewilderment, Harold crept between the wagon and the side of the building out into the open air. "Here! Here!" he shouted, at top of his lungs.

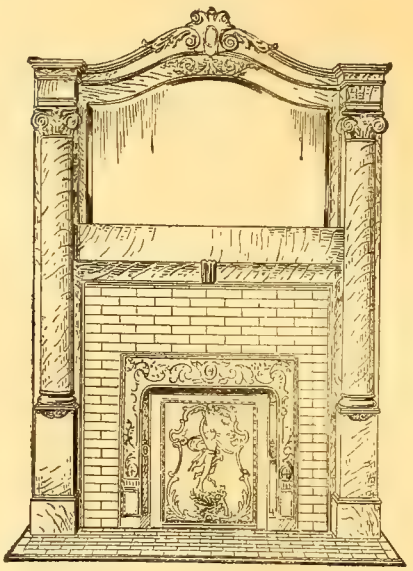
In a moment a lantern was thrust into his face, and he was surrounded by a crowd of men and boys. "Well, I declare!" laughed one of the group. "Didn't have to hunt long, did we? Here's your boy, Ed, safe and sound, and your horse and wagon are under cover in the horse-shed!"

"How came you here, Harold?" asked Uncle Ed, his voice husky from the anxiety through which he had passed.

Harold hung his hear. "I must have gone to sleep," he answered, sheepishly. "That's all I know about it."

Aunt Anna, sensible woman that she was, had a good fire and a pot of steaming-hot cocoa on the stove when Uncle Ed returned with Harold; but her white, drawn face showed how she had worried. "I think our little farmer would better do his marketing by daylight until he gets old enough not to go to sleep on the way home," she said, softly, as she folded a crestfallen boy in her arms.

When Father and Mother Brooks came to the farm for a visit, a few days later, they found Harold so strong and well that they decided it was time for him to returned to the city to go to school. But Harold decided that he will be a farmer again when he is a man.—Zion's Herald.



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To all Whom it May Concern.

I take this method of expressing my appreciation to all my brethren and friends for their expressions of sympathy by letter and otherwise in my recent bereavement in the loss of my daughter.

High Point, N. C. Jan 14, 1913.

C. A. Cecil.

—Married by Rev. J. T. Taylor on January 8th at 6:30 o'clock P. M. at the residence of Mr. G. B. Taylor, Mr. J. C. Cluck of Mountville, S. C., and Mrs. Lillie Cluck, of Parrotsville, Tenn.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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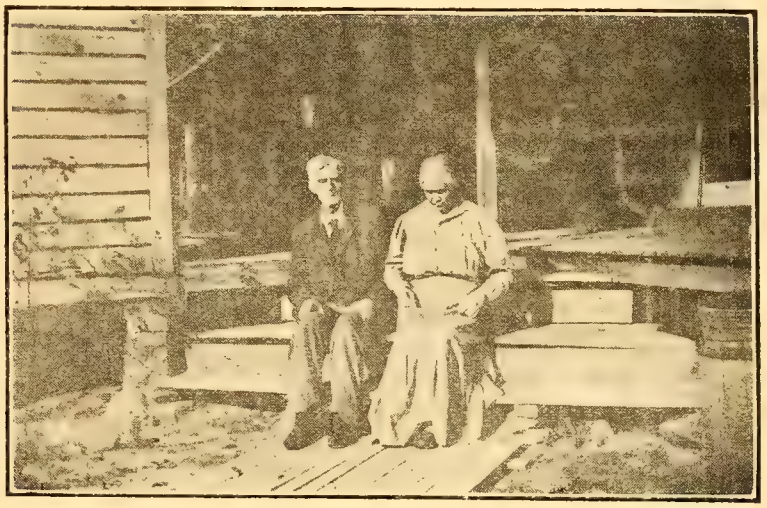

A MISTAKE OF RELIGIOUS BUSINESS MEN.

So many business men show no interest in the church or the cause of religion that it is matter of gratulation when one is found that does manifest an interest in these things. And when hundreds and thousands, as in recent years, become active in support of the work of the church in any of its departments, it is an occasion of great rejoicing.

The wide spread interest of men in foreign missions which has developed in recent years is fresh in mind, and the good results of it in enlarged contributions are well known. The Men and Religion Forward Movement came next in the effort to enlist men generally in all departments of the lay work of the church.

It is very encouraging to see the men of a community putting themselves personally and zealously into the work of the church. But it would be much more encouraging to see them continue in the work year after year. Doubtless some will do so, but there is great danger that many business men will decide that it is easier for them to have the work done by proxy, and proceed to substitute for their own personal work the hired labor of somebody else. This danger is peculiarly great in the case of business men because they find it more economical in their material affairs to hire many things done than to do them themselves. By very force of habit they are tempted to pursue the same course with respect to the work before them in the realm of morality and religion.

Those who hire somebody to do their religious work for them do not seem to see the main point. They do not see that the blessing of such work is largely the spiritual development of those who do the work freely and voluntarily. The man who does the work because he is hired does not get this blessing in its fullness, neither does the man who hires him. And those for whom personal work is done, knowing that those who come to them are hired to do so, are not impressed as they would be if it were known to be an act of pure charity.

The layman makes a great mistake when he hires somebody to do what he ought to do himself in the work of the church. It is right and necessory to hire pastors and other workers, but it is a great wrong to depend exclusively upon them.

REV. J. E. HARTSELL.

In the death of Bro. Hartsell, the editor feels that he lost a friend, tried and true. We join with the bereaved of his own family in the sense of personal loss and in doing honor to his memory.

The President of the Annual Conference has named persons to prepare an obituary, and we will not anticipate what they will say.

In the picture on this page, we see Bro. Hartsell and his wife at their home where their son, Rev. H. J. Hartsell, took a snap-shot of them. This is Bro. Hartsell's last picture, and shows him, a superannuated minister, waiting quietly for the end he believed was soon to come. He died on Sunday, December 22, 1912.

—President Taft recently visited Panama.

—Senator Overman was operated on for appendicitis in December.

—Charles Ross has begun the practice of law in Lillington, the county seat of Harnett Co., N. C.

—Dr. C. E. Moore, associated with Drs. Hyatt and Jarboe, has opened a sanitarium in the Yates and Hobbs building in the business portion of Greensboro.

—A counterfeit five-dollar silver cirtificate is said to be in circulation which is so good an imitaton of the genuine that it is exceedingly difficult to detect the difference.

—Thirty-three of the forty men tried for conspiracy to dynamite have been sentenced to prison. The longest term is seven years. Other terms vary from one year to six years. All say they will appeal from the decision of the court.

—President-elect Woodrow Wilson last Saturday, December 28, celebrated the 56th anniversary of his birth at the place of his nativity, Staunton, Va. Immense throngs of people gathered to do honor to the eighth son of the Old Dominion to be made president of the United States.

IN THE BEGINNING.

In the beginning God created the heaven and the earth. Gen. 1:1. (Golden text for Sunday, January 5.)

It is vain to spectulate about this beginning; you cannot concieve of how it took place. Neither science, philosophy nor revelation can carry you beyond it, nor explain the mode and manner of it. Like many other truths we meet in life; it is fundamental and neither has nor needs explanation. The only possible or needful explanation about it is found in the next word, "God." In the beginning God. That is sufficient, God was there. He ordered it; He looked after it; He arranged and directed it, and that is sufficient.

What was before this beginning? How did it go about beginning? How did beginning begin? How silly and senseless the questions, unless is added the one word, God. Just that and nothing more. This is the lesson of today, and of this text: to put God first. Just place Him at the beginning.

This is now a new year. Place God at the beginning of it. This is a new day. Place God at the beginning of it. This is a new plan you are making. Place God at the beginning of it. This is a new experience you are having. Place God at the beginning of it. Every beginning is a bad beginning unless God is placed there. We should begin nothing without having God in it.

The Bible order is the only right order —"In the beginning God." And no one of us orders any thing right unless we follow that order. We must place God first, just like the Book does. That is why the Bible is the Book of all books,— it places God at the beginning and then keeps Him there all through. "Seek first the kingdom of God and His righteousness and all these things shall be added unto you." The Bible carries out its own thrilling command, and is an illustration of how mighty is the meaning of it.

How long was the world in creation? Over what period of time did the creation extend? That time still abides and creation goes on. In the beginning was God, and God created then and He has been creatng ever since. He alone is the Creator. Man makes nothing; man cannot create. God alone is capable of the creative act. Man brings together, in new and varied forms and shapes, parts and parcels of God's creation; but from the beginning until now man never has created anything. Man's efforts are all confined to the moving act. Man moves things together or takes them apart; but he never has created anything. Man may plant and cultivate and bring in the harvest; but God alone creates, gives the increase. How helpless and hopeless is man without God. We are the creatures of His handiwork and are absolutely dependent upon Him. In our beginnig, in the world's beginning, He was. How important it is that we have and keep Him in all our beginnings.

Let us strive this new year to have Him in all our undertakings, in all our plans, in all our purposes, in all our hopes, ambitions, aspirations. "In the beginning God." No day is a right day and no plan is a right plan until man has placed God in the beginning of it. "O Lord undertake for us."

—*From The Christian Sun.*

CHRISTMAS.

Christmas commemorates an event rather than a time. The date is not so important as the fact. Let critics war over dates and theologians over the celebration of the day; the spirit of the event will still remain. Jew and Gentile share alike in the revenue from its observance, and the significance of the manger story gathers strength from age to age. It is not kept alive by law or gospel: it is the inherent expression of the gospel itself. Never while baby cries or mother prays will Christmas vanish from the thought and observance of man. It is the spirit of Bethlehem filling every place and every home with thought of the Son of God. The angel song no more dies than sunlight dies because the sun seems to set. The sun follows its own shadows around the globe. Angels sing and toilers hear their praises around the world. The joy of that Judean night has multiplied itself on a thousand hills, and glad as those shepherds were, when they told what they had seen and heard, are the uncounted children who run to and fro to show and tell what Santa Claus has brought. Every Christmas present comes on angelic wings of love.

Christmas wakes up a sleeping world. It hushes the grinding wheels of toil. It lightens the load of millions of hearts. Care hides herself when Christmas comes. Age feels young, and children are as rich as men. The air trembles with laughter and night shines without the stars. Christians measure the gifts of God, and wicked men immerse themselves in self-indulgence forgetful of His care. But the idea the spirit, the fact, the tremendous impulse of Christmas, moves on toward a more intelligent, more spiritual observance of the day. Revelry desecrates the event, degrades the revelers, and mars the significance of the advent of the world's Redeemer. But it will not always be so. Bethlehem's star will some day shine in an unclouded sky and angels or men will sing praises in an undefiled air. Then earth's toilers will rejoice and have glad news to tell their fellows, and the reign of peace will begin on earth. Capital and Labor are Siamese twins and the pain of one is the pain of the other, and the death of one is the death of the other. They cannot separate without the death of both; and mutual affection only can make either happy. Jesus came to bring peace among men and joy among angels. Babies bring angels to earth though the cradle is a manger. Gold, frankincense, and myrrh, wisdom and homage are all laid at the feet of the child. "Despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The greatest night in time up to the night when Jesus was born was that night when the Judean hills echoed the song of angels and the hurried tramp of shepherd feet to the stall in Bethlehem, where they found the newborn King; but millions will be happy on this Christmas of 1912 where one was happy on that first Christmas day. That child has filled the childhood of the world with multitudinous joy. Peeping out from silken covers of down, or quilts patched out of worn garments by horny fingers, little eyes in millions of homes gleam with delight as they look for the plump silk hose or darned stockings on the wall. The pencils of light that fall acorss rosy faces on Christmas morn reveal happier hearts than the lights on Belshazzar's banquet hall. Hush! I hear the heart beats of millions of children dreaming of Christmas morn. The lights are all out. The house is still, save the beating of anxious hearts. Hark! the grey dawn mantles the world with the slow but sure light of the rising sun. The stars fade away into the white light of the new day. A million eyes open and a million bare feet press the carpet or the bare floor. It is Christmas morning. The shout of infant voices fills the world. Parents look out with tear-filled eyes of joy and hear the story of Santa Claus again. The armies of Alexander, of Xerxes, of Marius, of Napoleon, pale in numbers and power before this army of grateful childhood. Gladness fills the world. The tin horn leads the procession of triumph through the streets of a conquered world. "Joy to the world, the Lord is come." Would you believe it? the Prince of Peace already reigns. To be sure, some men will turn this glad week into debauchery and reel to their homes or to the prison house with no sesne of gratitude or word of praise; but humanity moves on toward the time when every knee shall bow and every tongue shall confess the name of Je-

sus Christ. W. W. Staley.

A PORTABLE CHURCH.

Through the kindness and promptness of the Home Mission Department of the Southern Christian Convention, the Delmarvia Christian Conference is now in possession of the only Portable Church building in the world. This is not a tent the construction of its splendid new steel built of the same material that the Pennsylvania Railroad Company is using in the construction of its splesdid new steel passenger coaches. It is absolutely fireproof. It is as comfortable in winter as in summer, and as cool in summer as it is warm and weather-proof in winter. It will accommodate 300 without crowding, and by using chairs affords a fine floor space for social gatherings, and makes possible any sort of class formation in graded Sunday school work.

We expect to open our portable church to the public at Magnolia, Del., next Sunday afternoon. This will be a Christmas service, with a sermon by the writer and music by my Dover choir and male quartette, rendering the same music given in the People's Church in the morning. I will endeavor to send you a report of this notable occasion. This is the realization of one of my fondest dreams. The taking of the message of God to the people. Christianity in motion. The Gospel on wheels. The making available to neglected localities all that is needed to regenerate, educate, and elevate the masses. The bringing to the people of all classes the pleasing and refining influences of social relations and intercourse under the directions and guardianship of the church. The making our young people content with life in the country and small town, and saving them from the baleful lures of the city, by furnishing them with wholesome diversion and opportunities for proper and necessary emotional expression through the social functions of the church. These are a few of the features constituting the mission of the Portable Church.

There is every indication that a number of these portable steel church buildings will be sent out in the very near future. My heart is made to rejoice over this cheering omen of the hastening day when the knowledge of our Lord shall cover the earth as the waters cover the deep.

A. W. Lightbourne.

GOD ANSWERS PRAYER.

It is an old, old story that all know who have put it to the test that God hears and answers prayer. But every personal experience of the kind is both new and interesting.

In the Monday papers this week is related an incident which though it is from the son of the richest man in the world, John D. Rockefeller, Jr., is as true and interesting as if it had been the testimony of the poorest man in all the world. It was at Tarrytown, New York, before a large audience at the Y. M. C. A. last Sunday that young Rockefeller related his experience about the answer to prayer in the following manner: "when he faced the crisis of his life and happiness and usefulness to the world depended upon decision, he prayed to God for four years, night and morning to guide him on the right path.

"Suddenly one morning before dawn had broken he arose from his bed and lighted a lamp. He said the path of his life had been then and there made as clear to him as though a sign was before him pointing out the right road for him to follow. He took his pen and there in the early morning committed himself to the life he should lead. What the crisis was or how he committed himself he did not say.

"No man can prove to me that there is nothing in prayer after my experience," he said. "God answered me."

"IF ANY MAN OPEN THE DOOR."

By Ruth G. Wiant.

A friend was telling me some of her experiences in the Dufferin Hospital in India. One impressed me as particularly significant. She was seated on the veranda of the hospital one afternoon reading, when a high-class Hindu woman came up steps and asked for an interview with Miss Henderson. My friend arose to speak to her, and as she did so a copy of Holman-Hunt's picture of Christ standing outside the closed door, fell out of her book to the ground. The woman quickly picked it up and looked at it.

"Tell me about this," she said, her errand forgotten, as a woman long ago forgot her "water pot." "What does it mean?"

Miss Henderson told her, and the woman went away.

Summer passed into autumn, and autumn into winter, and there was snow on the mountains, and the air was chill when Miss Henderson went to call upon this woman.

As she came near the house she saw the door standing wide open. She entered and—the physical need of the woman foremost in her mind, for she was a trained nurse— at once said: "You should not have your front door open so. The mountains are covered with snow, and it is cold."

Then the woman with half shy reverence, said:

"I knew it. I have seen the snow, and I have felt the cold, but thought that perhaps your Jesus might pass by, and I wanted him to find the dor wide open."—Dea. Advocate.

THE CHANCE OF THE MISSION SCHOOLS.

A writer in the Chinese Recorder gives the total number of missionary schools in China as 3,728, with over 100,000 pupils. Of these schools more than two-thirds are of primary grade, the rest including academies, industrial, medical, normal, and Bible training schools, and colleges. The Chinese government reports 42,000 schools under its control; it has now primary and intermediate grades in every province of the empire, besides many professional schools, with a total enrollment of 1,500,000 students.

While the government schools altogether outstrip those under missionary control in numbers, in quality of teaching and management the mission schools far surpass the others. It is believed that it will take a generation at least for the government schools to reach the standard of the others, which, beyond question, furnish the model for China's educational development. Perhaps seventy-five per cent of the textbooks used in the government schools have been prepared by Christians or under Christian supervision. In the matter of teachers in these 42,000 schools, one-third, who have been held over from the old style teachers, are still giving instruction in the classics after the old way, for the lack of better qualified instructors less than one third of the returned students from Japan. There are perhaps 200 Europeans and American teachers; the rest, more than one-third, are largely those who have studied for longer or shorter time in the mission schools.

Thus it appears that the educational work of the missions has furnished to new China a model of its schools, most of its text-books, and a considerable portion of its teachers. When the government system of schools covers the whole country, as it now does a part of it, it is estimated there will be 100,000 schools instead of 42,000. If the present policy continues, there is no reason why mission schools cannot furnish teachers for government institutions up to the measure of their ability to produce them. In this way mission schools, if properly supported, though fewer in number, may be able indirectly to spare the policy of the government in the education of the youth of China's four hundred millions. This fact Dr. Proctor, the writer of the article, deems the greatest challenge made to the American people in this generation

NOTES FROM THE FIELD.

Mebane.

On Saturday morning, Dec. 21, I left High Point for Mebane Charge. I found Bro. Swain in waiting for me at the station. Soon we were in the parsonage and found Mrs. Swain and her children all at home, and she was not long in preparing a good meal.

After dinner Bro. Swain and I were on our way to Hebron, three miles in the country, where the first quarterly conference was to meet.

The conference assembled and after some preliminary service the business was transacted in a very pleasant manner. There was not a large attendance of the officials which I regretted, for I believe I can help the pastor and charge more by coming in contact with the leaders of the church than I can by preaching to the masses. The conference decided, and so ordered, they would pay pastor's salary quarterly and make an effort to raise half of the general interest assessment by May, and I trust they will succeed.

All our pastors should begin on their general interests early in the year, and have a plan, and work the plan, for no plan will work itself. I have heard of some just taking what we call a "hat collection" and trying to raise the various collections in that way; but that will not do if one expects to get all the assessments in full, on his charge.

I had the pleasure of spending Saturday night with Bro. and Sister Henry Nicholson, and found in their home two bright little girls who could sing like larks, and I also found Sister W. D. Fogleman stopping with her daughter and it was very pleasant to be there.

On Sunday A. M. I went to the Church at Mebane, and found a goodly number of S. S. pupils present, and Bro. J. L. Amick the Supt. in charge, and have heard no better singing in some time than they did both in Sunday school and preaching service at 11 o'clock. Dr. Swain conducted the preliminaries and I endeavored to preach and the people were good listeners, and some enjoyed the discourse well enough to tell me so, and I trust the service will be productive of good.

Bro. Swain and I took dinner with Bro. John Nicholson and wife, and through the kindness of Bro. John I had a pleasant ride out to Hebron where I preached to a small but attentive congregation.

Mebane is one of our best fields, and is made up of some of the best people in our Conference; for I have known some of them for thirty-five years; they were good when I first knew them, and they retain the same spirit of helpfulness.

The pastor has a good opportunity to develop, and increase the membership by doing the much needed pastoral work of both churches, and I am persuaded Bro. S. will see his duty in this phase of the work. He and his family are well received.

Piedmont.

According to appointment on the morning of the 24th I left High Point for Mt. Pleasant, eleven miles west, where the quarterly conference was to meet. Preaching at 11 o'clock A. M. not a large audience but interested as I pointed out Pastors', official's and private members' duties to them.

At 1 o'clock the conference was called together by singing, Scripture reading and prayer. Chairman announced conference ready for business. The first business was to elect a Sect., this is a new field; we had no official roll, minutes, or minute book; but we soon got in shape, and found two of the churches not represented; the other four churches were fairly well represented considering the newness of the field. Fixing the plan of appointments and pastor's salary gave us the most trouble; but finally we reached a satisfactory adjustment of both. Salary fixed at $325. it ought to have been $400. It's wonderful how cheap some people want a preacher to work, and some preachers are like men in other vocations, they do some very cheap work. I find in my short experience brethren have failed to raise class books, elect officers for the ensuing year, and fail to administer the Lord's Supper as per Discipline and have no definite plan as to now and when the pastor's salary and general interests are to be raised and paid. Brethren, let us inject into our work in the church more business, and we will succeed better; our people want to know what we want them to do and many of them will do if they can.

The people seem to be well pleased with their new pastor, and the members of the quarterly conference promised to pay him quarterly, and to try to influence the entire membership to do the same. Let the entire membership assist Bro. Shelton in his work. This being his first charge he will need encouragement, for preachers do not have smooth sailing all of the time: there come times in their work when they do not know what to do or say for the best. Then is when they should have help and advice from their helpers, and too they should not forget to call upon the great Leader to direct them at all times.

My claim not met in full, for the reason I did not visit all the churches on the charge. I deem this statement necessary.

Lebanon.

On the evening of the 28th I drove out to Mechanicsville to one of Rev. J. H. Moton's churches to hold his first quarterly conference by request, and found both the churches represented by three from one, and six from the other, which was a very small representation; but with no one to blame but the absentees, so far as I know.

It's a great pity when men are elected to attend to the Lord's cause they are so dilatory; but such is life; but is not such conduct or life tending to death in some instances? Oh: may the officials see their duty to the church, people, pastor, and to God.

The business was transacted pleasantly and to the satisfaction of the pastor and brethren present. This conference also agreed to pay pastor quarterly, and raise as much of the general interests quarterly as they could, and if they pay the pastor quarterly they will pay the other interests, for a certain per cent. of each dollar paid to pastor goes to the general interests. This is an ideal charge in many respects, for nine years in succession they have paid every cent of every collection; last year Lebanon failed just a little in paying out.

There have been two new churches built on this field since Bro. Moton has been the pastor, and the people have been on a strain to keep things going. There is some indebtedness on both churches; but the brethren hope this year to pay largely, and decrease the indebtedness, and when out of debt they can pay a much larger salary, and more general interests.

I preached at 11 A. M. on Sunady at Lebanon church, to what was said to be a very good attendance, and I trust the advice given was accepted and will be practiced by those who heard it.

From Lebanon I went to Pleasant Grove, 3½ miles south west of High Point for the second service, here I found a few people at the church; but by half past 3 o'clock there was a very good congregation present.

Here I again delivered my message to a very attentive people, and Bro. Moton says about the best people he ever served, for they give him no trouble about anything, church building or entertainments or any thing else, and I might say the same thing if so many of them were not related to me.

From what I could learn the pastor needs to do some pastoral work among the people of both churches, and I am sure Bro. Moton will do so to the extent of his physical ability. He is one of our most earnest, energetic ministers.

My claim over paid. C. A Cecil.

OUR MISSIONARY WORK.

The Board Meeting.

Besides the usual routine business, at the Board meeting held December 12th, in the Baltimore Book Concern Building, it was decided that Rev. E. I. Obee, home on well earned furlough and now visiting the churches of the Ohio Conference, be requested to arrange to return to Japan during the month of February, 1913.

Summary of Quarter Ending Oct. 1, 1912.

Twelve were baptized, and twenty-four applied for baptism.

There were 1061 members, 211 probationers, 383 absent members, 208 enquirers enrolled, total 1863. Forty-seven Sunday schools were conducted with 2648 scholars, increase over former qarter 501, and 120 teachers, total 2804. 3960 tracts were distributed, and 3213 visits were made.

It Is Not Too Late.

If your Sunday school did not make a Christmas offering for our foreign missionary work last Sunday, earnestly appeal to you in the name of our Lord and His work that you present the case to your school and urge them to make an offering, if only the regular Sunday collection, and send it to me without delay. An offering from every school is greatly needed. Please do not disappoint us.

Why This Continued Silence?

Our appeal for special gifts to repair our mission properties in Nagoya damaged by the greatest storm known there for over fifty years have brought to this date—Dec. 18th—only twenty-four responses from the entire denomination: one Conference collection, two C. E. offerings, 10 contributions from charges, and eleven personal gifts from individuals, and of the $1,000.00 which we urgently need, only $153.52 has been received.

It is with humiliation I publish these facts, but our pastors and people ought to know them that they may appreciate the gravity of the situation, and send speedy relief so as to avert further financial embarrassment.

Every individual and church that can possibly help ought to contribute something at once so that we may maintain our financial credit in Japan.

This money can be obtained from our churches through the efforts of our pastors in presenting the matter to our people and asking for a free will offering, and for this I plead.

Fred C. Klein, Cor. Sec.-Treeas.
316 N. Charles St., Baltimore, Md.

Don't permit your plate to get your stomach into trouble. Taking a pill does not solve the diet poblem.

WOMAN'S HOME MISSIONARY SOCIETY.

To the Auxiliaries of our W. H. M. S. Greeting.

To me has fallen the pleasant duty of writing the first letter for our New Year. And first I want to wish you all a happy, prosperous 1913. May our God bless each member of every auxiliary and each household represented. May He richly bless you in all spiritual blessings, and make you to abound in all the Christian graces. May he bless and prosper you in the material things of this life so that you may be able to glorify Him more than ever before by your gifts and offerings.

The past year has been one of great blessing and prosperity to the Woman's Home Missionary Society. God has wonderfully blessed and lifted us to higher planes of service.

Two great institutions, The Children's Home in North Carolina, and the Industrial School in Kentucky, now stand as monuments to the faith, zeal and earnest cooperative work of this Society. Neither of these buildings is complete yet, but ere May shall come and one year be complete, we believe that both will be finished and occupied—one by the little orphan children of the M. P. Church—the other by the dear boys and girls, of one of our mountain districts, who are longing for just the learning and the opportunities that our Kentucky school will give them. For more than a year women who knew the needs and saw a vision of what would meet these needs, prayed and worked for the fund to erect this industrial school. At last the General Board thought we had funds enough in hand to justify our going ahead, so in September the building was begun. The material was contracted for and the excavating for basement begun. Weeks of almost perfect weather has made it possible to carry the work forward continuously until the building is almost completed. Mrs. Everett celebrated Christmas by having a Christmas tree in the basement.

Now we need a furnace for heating, lights, and seats for four large school rooms, and one splendid chapel on the second floor. We need all sorts of machinery for our industrial work in the basement. No more needed work, and no more Home Missionary work can be done by the church than the women are doing right there in Kentucky. I visited the community last summer, and as I went into the homes there I could but thank God that I was,—in a small way at least—connected with so noble a work and one that appealed so much to those for whom we were doing the work. When I asked the boys and girls if they would come to school if we put up a building, I wish you could have looked into their faces and have seen them light up and their eyes sparkled as they would answer, "yes, we are coming." Nearly two hundred boys and girls are asking for admission. The young people of Compton, a small town five miles away, have gone to the rail-road authorities and secured reduced rates, or monthly school tickets over the road so that they can attend.

Mrs. Everett says in a recent letter, "To-day a woman came from seven miles away, walked this bitter cold day, with her twelve year old daughter to enter the child in our school. They are too poor to send all, so had some trouble to decide which should be the first to enter. They slept on the matter, and early the next morning the little two year old baby sat up and said, "I'm going to college." The entire county and the surrounding ones are interested, and are enthusiastic over the school, and tho we have builded even larger than our means we cannot promise admittance to nearly all who ask for admission. There is no work that we can do that will give a greater return than training and developing boys and girls. Recently I saw a letter written by one of the successful business men of this state to another man to whom he had loaned money to go through college. The writer said, "I feel that this has been the best investment I ever made." Here in the Mts. of Kentucky is the greatest opportunity our Home Missions have of making investments of this kind. Invest your prayers, your work, your money, yourself, for we need teachers. And the years will bring back to you the knowledge that your best investments are not in banks, stocks, rail-roads, or business concerns, but in human lives developing immortal souls.

Our executive committee of the W. H. M. S. will meet is Springfield, Ohio, Jan. 3d, 1913. Will every friend of this society pray for this meeting? We need funds, we need wisdom, and far reaching plans for the future of this great work. No one could ask for a better opportuntiy of making his life work last, as the generations come and go, than one has right there training these hundreds of young people into noble, cultured, Christian living.

To make a life in this world is the highest and greatest thing God has made possible. To use that life training other lives to their highest and best is to me the best use possible for a life.

After the Christmas holidays Miss Nellie Feelumlee, known to many of our auxiliaries, will be added to the corps of workers in Kentucky. Then we need more workers, and more money to sup-

port them. We need also noble men and women who will support scholarships in the school; for not all of these boys and girls will come from homes where they can afford to pay tuition, and many will come from homes too far away to return each evening, so will have to board in the school. May our God hear and answer through His children the need of these His own. Yours in His name,

Margaret K. Dixon.

High Point, N. C. Dec. 28, 1912.

THE MISSION OF THE PICTURE CARD.

(Taken from an article in the "Missionary Link" written from Shanghai, China, by Dr. Julia N. Wood.)

As I walked I noticed two Chinese lads who were evidently regarding me as something of a curiosity. They had good faces, and wished I knew enough of their native tongue to converse with them. Like an inspiration came the thought of some picture cards in my hand-bag left over from Sunday school the day before. Coming back I asked them if they would like to hear about them. Then I told the story in as good Chinese as I could command, and was surprised that they seemed to understand so much. I invited them to come to Sunday school to learn more about Jesus, then continued my walk. When I turned to come back there was a man leaning over the boys, and as I passed they were explaining the pictures. Soon another joined the group and then another. A crowd can gather in China more quickly than anywhere else, I think, and it was not long before there were fifteen or twenty interested and curious listeners and questioners.

A man in the uniform of a railway employe stepped up and asked if I were going on the train, and had a ticket. When he found out I was waiting for a friend he said I must have a ticket just the same. I asked him where to buy it. He answered in Chinese, "You give me the money and wait here. I will return." So I continued my walk, and in due time the ticket appeared with the information that the train was late and would not be in for some twenty minutes or longer. The boys in the meantime had been the center of attraction. Soon I realized that the nga-kok-nyung (the foreigner) was also drawing a crowd. What to do I did not know, so I prayed to be guided. A man asked me if I were an American. Another asked how long I had been in China, complimenting me on the use of their language (for the sake of being polite), while another ventured to ask my age. At this I smiled, and heard some one say I had not understood. Another remarked that according to "foreign custom" women do not tell their ages.

All this time additions were being made to the crowd. As I stepped back a little an old man asked if I were afraid. To this I replied that I considered all Chinese my friends. Just then a company of soldiers went marching by. Some one spoke about the New Republic of China "as very like America," and many questions were asked about the dear old States. I never felt more patriotic in my life than during those few moments, when to that interested crowd of Chinese I tried to tell something of the sufferings and struggles of those early days when our own country was in the making. Again the queer sound which meant "America very like China." They told how good America had been to China, returning the indemnity fund which had built a school to educate Chinese young men. Then the most wonderful opportunity of all came as I told them why I had left my own loved native land. For most of my listeners this was the first time the "Old, old story" had been told. To them it was new and every face was animated. Just as I had finished there sounded the whistle of the train.

While watching for a familiar face as the coaches passed, a Chinese lad suddenly shouted noong-kuh-hang-yew ("your friend"). And sure enough, with a large bunch of crimson azaleas from the mountains in one hand and a suit case in the other, came the one for whom I had waited. As we came to the outer gate I recognized one of my audience of a few minutes before carefully punching tickets. As we passed through he smiled, and in excellent English bade us "Good night."

A MISSIONARY INCENTIVE.

Living Water.

The doctrine of the return of the Lord is a powerful factor in promoting missionary zeal. They who are looking for him to appear erelong in the clouds of heaven, are hastening to send the gospel to the pagan world. Ah, how we have played at missions! What awful indifference! What if a population twice that of Boston dies every week without having heard of Christ, or that annually the number equals that of the British Isles! What matters the twenty-five millions of child widows in India, the horrible atrocities of the African slave-trade, the girl babies left on the streets to die in China, the tens of thousands of innocent girls dedicated in the name of religion to a life of shame; the brutal treatment of prisoners, most of them probably innocent; the wholesale degradation of women; the countless millions of lost souls! A drowsy, sluggish church pays little heed to these things. They are living in reckless disregard of their obligations to the heathen.

One hundred thousand who never heard of Christ die every day, while the women of America pay far more for artificial flowers for their hats and bonnets than the entire church of God gives to. Mismidst the glad chimes of Christian churches, as to awaken them to their great privilege and obligation of bringing the light of Jesus Christ to this land ere the night of eternal darkness settles down upon it!

Although I am not a professed Christian myself, I believe in Christian principles. I have been associated with Christians and missionaries whom I like very much because of their sterling character and brotherliness. During the revolution the Christian natives were of great help to the Revolutionary camps and served in the Red Cross. I believe that Christianity is the kind of religion that China needs.—General Lan "Tien-wai," Chinese Revolutionary Army.

The first ambassador to America sent by the New Chinese republic is Chung Mun Yew. He was one of the first group of young men sent to this country to be educated under the Chinese indemnity fund, and received his instruction in Yale College.

"The Chinese Revolution, by Arthur J. Brown, is a recent publication of the Student Volunteer Movement, intended for mission study classes. The price is $.75.

An editorial in the "Missionary Herald" (American Board), says "Statistics of the Kumi-ai (Congregational) churches in Japan for the year 1911 show a net increase of 345 members." Commenting on the smallness of the number, three to each church, the writer goes on to say: "And as those who live in glass houses are not in position to throw stones, it may be well to remember that the figures of the New Congregational Year-Book show a net gain of only one-half a member for each church in the United States."

—Please write it 1913.

—A happy new year to one and all of our readers.

—Make the year 1913 a better and happier year than 1912 was. It can be done in this way: be better yourself, and seek to make others happy.

ANNUAL CONFERENCE OFFICERS.

President—Rev. C. A. Cecil, 117 Thurston St., High Point, N. C.

Secretary—Rev. N. G. Bethea, Henderson, N. C.

PRESIDENT'S APPOINTMENTS.

Yadkin College, ...Jan. 4, 5.
Thomasville,....Wednesday night Jan. 8.
Reidsville, ...Friday, Jan. 10.
Guilford Ct.....Jan. 11 to 13.
Richland, ...Jan. 18, 19.
Randleman, ... Jan. 25, 26.

Pastors will please notice from my notes from the various fields, I state my claims met or not met and this will be continued during the year.

C. A. Cecil.

THE POSTAL CARD.

W. F. Kennett, Editor.

For several weeks the Postal Card has has not been issued. This one will be longer than usual.

OUR ANNUAL CONFERENCE.

I left Conference before its adjournment and was not present when a vote of thanks for entertainment was tendered. My home was with Mr. and Mrs. W. E. Hay, of the M. E. Church, South. Rev. W. R. Lowdermilk was my fellow guest. I have always had a pleasant Conference home, but never a more delightful one than this or a more pleasant and agreeable fellow guest than Lowdermilk, notwithstanding he had a very sore arm and suffered much pain.

BACK AT WORK.

For the 16th time I was assigned to Flat Rock circuit and at once entered upon the year's work. I have preached in all the churches once and at Flat Rock twice. The 1st quarterly conference was held Saturday before the 4th Sunday in December. The pastor's salary had not been fixed at the 4th quarterly conference and so came up at the 1st conference for the new year. The salary was placed at a figure perfectly satisfactory to both pastor and people and with hardly any discussion.

CHRISTMAS CHEER.

Never have the kind people of Flat Rock circuit remembered us so generously at Christmas as this year. The mistress of the parsonage remarked, "This will probably be our last Christmas on Flat Rock and the people seem to be determined to make it memorable."

The finest turkey gobbler that has ever come to us was sent by an "elect lady" of Palestine church and the wife of one of the best stewards I have ever known. This turkey graced our table on Christmas day. A mammoth fat hen was sent by an "elect lady" of Flat Rock church and is scheduled for the New Year's day dinner. From many sources there came sausage, gack bone and spare ribs, lard, pigs' brains, butter, pumpkins, sourkrout, eggs, potatoes etc., etc. A Bethel brother—one of our best farmers—'phoned the pastor requesting him to drive up to his home. The pastor found that this brother had slaughtered 1,302 pounds of pork and wished to divide up with the preacher. From others there came articles of wearing apparel and kind Christmas greetings. Such kindness warms the heart and makes us wish that we could be of more service to the people than in the past and that there should never be any necessity for a change, but "variety is the spice of life" and such good people deserve the spice and so the mistress of the parsonage is probably right in thinking this will be our last Christmas here, but it will not be because we are tired of being loved and kindly treated. To all we say thanks and God bless you. For all my brethren in the pastorate I wish a happy and successful new year—I love them more and more as time goes on—and the aged and superannuate heroes, may God's richest blessings attend them. Our first offerings this year are for them and the full amount of the assessment must be raised.

The passing of Bro Hartsell touches my heart. I well remember his remarks at Libery when giving up the active work and asking for a superannuate relation. He was one of our best, one of our grandest heroes of the cross. I shall never forget a sermon I heard him preach from the text, "I can do all things through Christ who strengteneth me." Of him it may be truly said—

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Stokesdale, N. C., Dec. 30, 1912

MOCKSVILLE CIRCUIT.

Dear Herald:—

I reached my new field of labor on December the 21st. Was met by Bro. Cartner at the station and he carried us to his home, where we were kindly received by Mrs. Cartner, and the children, who did everything they could it seemed to make us happy. After spending two days with them, we went to the Parsonage where we were met by a number of our new neighbors to welcome us to their town, and all its social comforts and privileges. We have a nice Parsonage and it is furnished with the most of the furniture, and is located in the main part of the town on Main street, among the best people of the town of Mocksville. We are delighted indeed to be in this noble community.

The children thought that we would not have any Christmas because we were moving away from our old friends, but we never had more in our life.

Bro. Cartner brought us the first Christmas gift—a load of wood which was most needed at the time, and repeated it with another load of wood, and a shoulder of meat. Mrs. Cartner, with milk and butter. Mrs. Anson, with loaf, butter and coffee. Mrs. Swaim, with cakes and fruit. Mrs. Everheart, sugar. Mrs. Click potatoes and preserves. Mrs. Martin canned fruit. Miss Lelia Martin, a nice tie, M. E. S. S., apples, oranges, nuts and candies and other good things. Some others brought gifts whose names I cannot give. We appreciate these gifts and hope that God will give them greater gifts.

We are looking forward to a good year's work for the Master.

I will be at each church on the Mocksville Circuit, at the usual time beginning the first Sunday in January.

the first quarterly conference will convene at Bethel, on Saturday before the second Sunday in February.

I hope to have the President with us on that day. Brethren, will you come and help us to plan for the year's work? I am here to help you, will you help me to help you? if you will God will help us and bless all.

Bro. Cecil, I expect to cooperate with you in the work of our Lord to carry out every plan to success.

With best wishes to the Herald,

J. W. Self.

December 26, 1912.

GUILFORD CIRCUIT.

Quarterly conference at Hickory Grove, January 11th, 1913.

President's appointments:

Hickory Grove, ...Jan. 11th, 11 A. M.
Red Hill, ...Jan. 12th, 11 A. M.
Shady Grove, ...Jan. 12th, 3 P. M.
Fairfield, ...Jan.13th, 11 A. M.
Mitchell's Grove, ...Jan. 13th, 3 P. M.

T. F. McCulloch, Pastor.

MT. HERMON CIRCUIT.

The first quarterly conference will convene at Bellmont church at 11 A. M. on Saturday, January 4th. A full turnout of the official members is much desired.

E. G. Lowdermilk, Pastor.

HALIFAX CIRCUIT.

The new conference year is starting off

nicely on this circuit. On the 1st Sunday in December there was a good congregation at Eden church which fact made the pastor feel glad. Then when the stewards handed over two month's salary in advance we were again pleased.

A year ago while Bro. Gerringer was pastor of this work the circuit paid off a debt of $276.00 on the parsonage. This year the circuit has raised $241.00 with which to furnish the parsonage and now Halifax has one of the nicest, most comfortable parsonages that this writer has seen.

Well, about that pounding. One day while we were all busy getting the furniture in the parsonage, a wagon come into the lot loaded with wood. The driver said that Mrs. T. H. Taylor sent it and that there was more to follow, there being two cords in all. Of course we were delighted. Then on Monday before the writer started away on his trip up state, Mr. H. E. Thomas and his family—our good Presbyterian friends—sent a whole buggy load of things for the pantry, in fact the supply was so complete that a family could have kept house for some time. Again on the evening of December 16th the people of our church here stormed us and brought a load of general supplies. Those represented in this pounding were Mr. N. M. Harrison and family, Mr. J. H. Vinson and family, Mr. and Mrs. Glenn Wills, Misses Harriet and Mary Wills, Mr. T. H. Taylor and family and Mr. and Mrs. W. R. Neville. After spending a very pleasant time with these friends we wished the blessing of our Heavenly Father upon them and they went to their homes. On the following morning Bro. F. M. Taylor's buggy came with another load and on these packages we found the names of Bro. Taylor's family, J T. Davis, J. R. Taylor and Miss Annie Taylor. Then on last Monday morning before breakfast Bro. E. L. Lee of the Lee's Chapel church drove up and said he was representing just a few of the Lee's Chapel people. On the packages he brought we found the names of Bro. Lee and family, Mrs. Ellington, Mr. and Mrs. J. W. Warren, J. G. Lee, F. M. Porter and family, and Mrs. Lou Browning. But this was not all. On Tuesday morning Bro. Y. A. Spivey of Ringwood church sent his buggy just loaded down with good things. To sum the whole thing up will say we now have eight sacks of flour, a sack of meal, forty three pounds of sugar, eight gallons of canned fruit and everything else good and useful in about the same proportion. For all these things the pastor and his wife feel profoundly grateful. The people have been so kind in every respect since we began keeping house that we just don't know how to express our appreciation. Though it makes us both feel like entering upon the new year's work with renewed energy and a greater determination to do more than ever before.

J. E. Pritchard.

LINCOLN CIRCUIT.

Dear Readers:—We left Caroleen on December 11th; have been on the work a little over a week. But before we left Caroleen the good people of the church and Sunday school gave us a surprise as they came crowding in to our home, and presented us with a nice laprobe and pair of gloves which added much comfort to us on our journey to our new home. We were glad to have them with us in our last hours there. May God bless the dear people of Caroleen; our hearts have been tied to them so long.

We got to the parsonage on Friday. We were called to the house of Bro. Frank Bean on Saturday on the account of his little 3 year old boy being burned to death. It was supposed that it fell into the fire while its mother was doing some work just outside the house.

The funeral was conducted by the writer at Bess Chapel on Sunday evening after which it was laid to rest in the Chapel cemetery.

On Monday we came home and began work. Before we got all our things up the good people came in with arms loaded with things that were fine for the table, such as flour, meat, sugar, potatoes, cabbage, rice, sausage, canned fruit, dried fruit, baking powder, soda, chicken, pumpkin, butter. The good people who come were, Bro. and Sister W. C. Childers, Sister Emma Bess, Dora Bean, Mary Bess, Mary Lenhardt, Mr. G. C. Bean, Bro. J. J. Childers, Miss Hattie Bean, Mrs. Foster, Miss Anna Hull, and others have showed their kindness to us.

We held our first quarterly conference at Macedonia on Saturday, December 21. There was some dissatisfaction in the conference about the division made by the boundary committee at the annual conference. We were glad to have Bro. W. D. Reed with us in our quarterly conference. It was our privilege to come around by old Bro. Hartsell's; but it was sad to find him so low. He doesn't look as if he could be here much longer, and he said it would be a relief to him if he could leave this world.

Pray God's blessings on him and his family.

H. E. Waldrop.

Cherryville, N. C., R. 3.

P. S. Since we wrote this we have been called on to conduct the funeral of Bro. James E. Hartsell. He died on Sunday evening at 7 o'clock. His remains were laid to rest in the Laurel Hill cemetery on Monday, December 23, 1912. Bro. Hartsell leaves a wife, seven children (4 girls and 3 boys) to mourn his loss. He was born October 30, 1841, died December 22, 1912, aged 71 years, 1 month, 22 days.

Bro. Hartsell was a noble man, had given his life to the services of God.

When he was suffering on his death bed he told his wife that his work was done, and he wanted to meet God. He was willing to go. May God bless his wife and the girl, Miss Sarah, who are left at home.

H. E. Waldrop.

PIEDMONT.

Our first quarterly conference was held at Mt. Pleasant church on the 24th of December. The President preached for us at eleven o'clock, and it is needless to say he preached a good sermon. After preaching we had an intermission of about 30 minutes to partake of the many good eatables the good sisters had brought out, after which, the conference assembled to transact the business, with Bro. Cecil in the chair. All of the business was carried out in a spirit of love and unity.

We are among a good people and we are looking forward to a prosperous year in the Master's vineyard. May the Lord bless all of His people, and make us a greater blessing to others.

A. D. Shelton.

R. D. 4, High Point, N. C.

CONCORD.

On my return from conference I found a nice fat turkey which was presented to us by the young men of the Thomasville Baraca Class for Thanksgiving dinner. We wish to thank these young men for their kindness. We also wish to thank Bros. Dickens, Harris, Carmichael, Wood and Warner for their kindness to us after we shipped our things. We wish to thank Bros. Warner and Welburn for assisting us in getting our things to the depot. May God's richest blessings rest upon these dear people. On Thursday morning, December 12th, it was with sad hearts that we bade them good bye.

On arriving at Concord we immediately realized that we were among kind people. Their kindness commenced as soon as we arrived. Bro. W. H. Scarboro sighted us to his home where wewere welcomed by his good wife. After partaking of a splendid dinner, we departed for

the home of Bro. Sides where we were kindly received and spent the night. The next day we were cared for by Bros. Teeter and Blackwelder. Our household goods arrived on Saturday. Bro. Sides furnished the team. Bros. Earnhard and Teeter assisted us in getting them out of the depot. These brethren have our sincere thanks. No one knows better how to appreciate such deeds than one who knows the expense and hard work of moving.

About 35 or 40 of the good brethren and sisters came is on Saturday night and spent a short while with us. After they were gone we found they had supplied us with many things needed in the home, such as sugar, coffee, lard, butter, canned fruit, meat, fish, apples and oranges, and various other things too tedious to mention. We greatly appreciate these tokens of kindness and trust that we may be able to prove our appreciation by serving them in a way that will bring great prosperity to our Zion and glory to God.

We were glad to have Sisters Laura Dickens and Ruby Jones from Thomasville to worship with us yesterday.

Edw. Suits.

SPRING CHURCH.

Dear Bro. Cecil:

We are now into our work on Spring Church circuit. We have been kindly received. Preached twice at Spring Church and Lebanon. Congregations good, very attentive to the word. We held our first quarterly conference for Spring church last Saturday, December 28, 1912. About one half of the officials present. Session very harmonious. Salary over paid to date. All seemed desirous of a good year's work. Plans were laid to make all our desires effective. We have been kindly remembered at the parsonage by many of the people with something to eat, which has added much to our comfort and happiness. Meats of various kinds, canned fruits, potatoes, milk, butter and vegetables. I will not mention names as that will take too much space, but each one will know that all the things given have been thankfully received by the pastor and family. We are expecting a great work to be done here this year on Spring Church circuit.

To the Greenville circuit, I will begin work there 1st Sunday in January. Will be at Philadelphia 11 A. M., Hobb's Chapel, 3 P. M. Hope to have good congregations at each church,

Yours in His name,

J. A. Ledbetter, Pastor.

REIDSVILLE.

We had planned to dedicate our church yesterday, the 5th Sunday. Our church is ready except the benches have not come. They were promised by the 15th inst. We have postponed indefinitely. We are working for an organ and carpet.

We will hold our quarterly conference on Friday before the 2nd Sunday in January. Bro. Cecil is to preach at 11 A. M. and hold our conference in the afternoon, beginning at 1 P. M. We hope to have the pews, but if not we have 78 chairs and can get the loan of others. Officials, will you come? It is very important that you be there.

I have been to Bethany and Sandy Cross twice since Conference and will go there again the 3rd Sunday if not providentially hindered. These places are very hopeful now, and are highly pleased with the present arrangement. The last time I was at these points I could see the congregations had grown in number and also in interest. Bro. Womble, the M. E. pastor of the Main Street M. E. church, was away yesterday and asked me to fill his appointment at 11 A. M. which I did. It was a pleasure to worship with them, and I had many hearty invitations to come again. Hope the force of our M. P. Herald had a pleasant Christmas, together with all the readers of the Herald and all others.

My wife has been confined to the house for over a week with deep cold. She seems to be improving now.

May 1913 be a glorious year for our Lord and His Kingdom.

Frternally,

C. E. M. Raper.

—Bro. J. M. Jones continues quite sick, is confined to his bed, can scarcely move at all. His good wife is very much fatigued and has been quite unwell, but is better. Bro. Jones has been sick since about the middle of October.

LA GRANGE.

Dear Herald:

After conference closed I spent a few days in Burlington, then went to Greensboro, Reidsville, Charlotte and then to my old home town, Matthews. A week was spent there and then I started for La Grange stopping in Rockingham, Hamlet, and Raleigh.

We had preaching in La Grange the 3rd Sunday in this month. The other churches will be visited in January.

The Hickory Grove Sunday school had a Christmas tree, and our La Grange Sunday school had a Christmas entertainment for the children at the home of Miss Nannie Sutton. I have not been well since I came home, but have managed to be up part of the time. Hope my health will be better soon.

J. H. Abernethy.

December 30, 1112.

ROCKINGHAM.

Dear Herald:

As I came from my old home at Matthews I stopped in Rockingham and spent a day and night. In the afternoon Bro. M. D. Braswell took me over to St. John's church in one part of the city. Here we have a valuable lot with a nice church on it. The church needs painting, and there is a small debt on it, but it is well located, being near one graded school and in a short distance of the Rockingham railroad, a new road running from Rockingham, N. C. to Bennettsville, S. C. As Rockingham is a manufacturin g town it covers a good deal of territory. There is some talk of this new railroad putting up a depot near St. John's church in addition to the other depot on the other side of town. There is a Sunday school at this church, superintended by Bro. Collins, one of our faithful members in Rockingham.

The night I was in town we had preaching at Pee Dee church in another part of town. The congregation was fairly good under the circumstances and we had a pleasant service. There are some loyal Methodist Protestants there.

Yours truly,

J. H. Abernethy.

La Grange, N. C., Dec. 30, 1912.

ASHEBORO STATION.

Rev. C. A. Cecil, President.

Dear Brother Cecil:

Please to accept this my first quarterly report from this charge.

We moved into the very commodious, convenient and comfortable parsonage here the 6th inst., and have got about settled now and ready for regular, systematic pastoral work. We found the parsonage neat and clean—quite an appreciable consideration—thanks to Bro. Johnson and his good wife. And the people showed us much kindness, sending around a variety of good things to eat; and the Ladies' Aid Society very promptly put some improvements into our new home, and are studying and planning to add others as soon as able to do so. We have had much to encourage us. We have received nothing but kindenss. The social life here seems to be very pleasant and the mistress of the manse and the children are counting on a happy year with such delightful people. I shall be very

happy as soon as I can find plenty of pastoral work to do—very soon I hope. Our first quarterly conference is to meet next Monday night, January 6th. Your presence then or at any other times, as well as your help in any way would be appreciated.

Fraternally,
T. J. Ogburn.

ROCKINGHAM.

Since our last, we have not received a regular "pounding," but have been remembered in a substantial way by our friends, as follows: By. Mrs. W. S. Braswell, butter; Mrs. Webb, butter; Mrs. Haley, preserves, oysters, and vegetables; Mrs. Tucker, candies, fruits and meats; Mrs. J. W. Jenkins, chicken and vegetables; Bro. Lassiter, fresh meat, potatoes and peas; Mrs. Solomon, lard, vegetables, etc.; Mrs. Davis, oranges, fruits, and nuts; Mrs. Dr. Webb, Christmas turkey.

Thanks for these kind tokens of good will and appreciation, coming not only from M. P's, but from M. E's., Baptists, and Presbyterians also.

J. F. Dosier.

ANDERSON AND YABOROUGH NOTES.

We have made one round since conference. Found good congregations. More interest manifested than the two years before at the beginning. All churches took Thanksgiving offering for orphanage: Yarborough, $5.00; Liberty Hill, $6.75, and one box of chickens by the ladies of the church; Fair View, $4.04; Harmony, $4.15. A nice choir loft has been built in Fair View church by the Ladies' Aid.

These charges met all claims last year. Pastor received about $85.00 over salary, the Cross Keys appointment paying $35.-00 of that. As the circuit does not require pastor to count what this appointment pays on salary it was not reported to Conference.

We have been remembered by the following: A Christmas box from the Ladies' Aid Society of Fair View church containing all the boys a nice suit of clothes which numbers three; wife a nice silk waist, beautifully made; pillow cases, handkerchiefs and tie for preacher. Last, but not least, a large fruit cake to which a good deal of attention had been paid.

Mrs. Ben Pearson, nice clothing for the children; Mrs. Fate Yarborough, Mmes. Tensley, Ed Bobo, Carrie Owens, Mary Owens, Sarah Farrow, L. H. Wilson, Mr. and Mrs. Erby Rice, Mr. Dunaway, Miss Mattie Lou Balentine, eatables of various kinds, much appreciated. Virginia Balentine, a nice tie. Miss Sudie Medlock, one dollar. Mrs. Moore, handkerchiefs and collar. Mrs. Taylor, handkerchiefs, fruits and candy, and Miss Kate Medoce, tie and handkerchiefs.

A nice present from the following men: Bros. Lee Pool, Ed Bobo, Horace and Will Pharam.

We are very thankful to all these for these gifts. Many of them were not in small quantity.

W. A. Lamar.

THOMASVILLE.

Dear Herald Readers:—

We are all aware of the fact, that both a new calendar year and a new pastoral year are both nearly upon us, and with each come new duties, new responsibilities, new trials, and new opportunities. Can we look back over our year's work and speak for yourselves, and say, well done; or do we feel like the last year was a hopeless failure? Anyway, whatever success we had during last year, be it good or bad, let's not be discouraged, but let's start in the new year with a determination to succeed, let's make our lives more useful and helpful to eachother than we have ever done before.

Real services bring happiness not only to ourselves, but to others as we travel through the rough journeys of life, up the difficult hills, and over sunny heights, let us have Jesus as our guiding star in every instance and when we pass each milestone along our journey, let each in succession become an altar on which e present our obligations of gratitude and praise. If we truly do our whole duty in protecting truth, honesty, and right living we will spend a happy year, though it be the hardest year that we ever witnessed.

Let us remember the words of Solomon, "A good name is rather to be chosen than great riches."

So let us go on cheerily and be heartily turning our backs on the past, only thinking of our reward, and when the dawn of the last day of the following year reaches us, we can find ourselves looking back over our year's work, with that sweet sacred memory of time well spent.

Our lives are only what we make them. We can make our lives useful or we can throw ourselves away and make complete failures. God didn't intend for us to live a useless life here on earth; at this instance the old familiar song comes to memory, "I will work, I will pray, in the vineyard, in the vineyard of the Lord, I will work, I will pray, I will labor every day, in the Vineyard of the Lord."

We changed pastors this year. We wish our ex-pastor, Bro. Suits, a successful career in his new field.

We regret very much to lose him, but such seemed to be the spirit of the church. We have Bro. T. A. Williams with us this year, who comes to us highly recommended. He preached for us the 3rd Sunday and at night; we were most favorably impressed with his first efforts. Both sermons were both logical and inspiring and we heartily congratulate him on his fine beginning.

We welcome him as our new pastor and expect to give him our loyal, heartfelt support that he and all pastors need to fit them for successful work.

Cooperation means success, ununited means failure. Let's be up and doing, join hand in hand with each other and push forward to the end of our journey and when our race is ended in this world, we can reach that place where the Master has already prepared for us "and from which bourne no traveler ever returns."

Our Christmas tree came off Wednesday night and was a most successful event. It was adorned with many useful as well as beautiful presents, and everybody went away seemingly pleased. The crowd was the largest that ever assembled in our church and the behavior exceptionally good for such a large crowd.

Our pastor will again be with us the first Sunday in January. Being off on his "Honey Moon," we haven't had the pleasure of hearing him only the times mentioned above, but guess that we will be supplied constantly after that date, as he will then be a resident of our beautiful little city. He is a pleasant companion and we welcome him and his newly wedded bride as residents of our town.

Success to the Herald, and a prosperous new year to all of its readers.

D. R. Connell.

PINEY GROVE, UWHARRIE CT.

Kind Editor:

I will in the beginning tell you all that we are so thankful that we have Bro. Trogdon back with us another year, and I trust we all will lend him a helping hand and a prayerful heart that this year may be the brightest of all for him. The past year has been one full of misery and pain. May the Lord give him back his health, and sufficient grace to overcome all difficulties that may overshadow his pathway through life is my prayer.

We as a church are made to mourn the loss of two of our oldest members. On last Wednesday the eighteenth at nine o'clock A. M., the death angel visited the home of Mr. Joshua Morgan, and took for his own their kind and loving mother. Their father had been dead several years and five children had preceeded her to

the home beyond, and four children and several grand children and friends by the scores are made to mourn the loss of one that lived with us all to the age of ninety-one years and a few months, and was so kind to all she met. She was a mother to the motherless and the writer knew how to appreciate her motherly kindness as she is a motherless child. No doubt but Heaven was made to rejoice, while we all are mourning her loss, which is Heaven's gain. Some day if we are faithful we can go and see her again, where there will be no parting, but all will be joy and peace for ever more. On the same date at eleven o'clock P. M. the home of Uncle Beverly Surratt was made lonely, O, so lonely, when the Lord said, Good and faithful servant, you have suffered enough down there, come up higher where all suffering is over now and forevermore. He was accidentally shot in the leg just two weeks before he died, and that day they had his leg amputated from which he never recovered. He left a widow and five children and several grand children and a host of friends. May the Lord comfort them in their lonely hours, and help them to follow such examples as were laid before them by the one that is gone. We can't tell how we do miss him in our church. It seems like we can't give him up, as he was one of our class leaders for years, and so many times he told us how to live faithful and to get closer to the Lord, and was made to rejoice and praise his holy name. He is gone from us, but his works will follow after him. While we are mourning over the absence of him no doubt but he is rejoicing in Heaven with the angels above, and some day we will go up higher and see him as he is. I close wishing the Herald and its many readers a merry Christmas and a happy new year.

Minnie Hill.

BURLINGTON.

Our Sunday school attendance Sunday-December 22, was 169, and last Sunday it was 140.

The following is a list of the new officers of the Sunday school for the ensuing term: J. G. Rogers, Supt., L. W. Holt, Assistant Supt.; C. E. Hornady, Secretary; C. B. Way, Assistant Secretary; Miss Lula Foster, Organist; Miss Lillie Shatterly, Assistant Organist; Paul Davis, Librarian; Chas. Stafford, Assistant Librarian; G. L. Amick, Supt. Home Department; J. H. Boon, Assistant Supt. Home Department; T. T. Stafford, Secretary Home Department; Miss Lena Lineberry, Supt, Cradle Roll Department.

On Sunday morning, December 22, our Sunday school donated its offering, which amounted to about $7.00, to the orphans at Denton. On last Sunday morning the school decided to give every first Sunday's offering in each month to the M. P. Children's Home at Hight Point.

Last Sunday night the school held its Christmas exercises, which consisted of songs, recitations and a dialogue appropriate for the occasion. Each part of the exercises were rendered in a splendid manner. A very large audience attended the exercises. An offering for foreign missions was taken.

Mr. E. H. Coble, a member of the Baraca class of our Sunday school, and Miss Retta Williams, a member of the Philathea class, were united in marriage on Wednesday morning, December 25, the ceremony being performed by Bro. Davis, our pastor. They are very popular among a large circle of friends who wish them a long and happy life.

We are very glad to have Bro. W. E. Crutchfield, former secretary of our Sunday school, move back to Burlington, after residing in Winston-Salem for a few months.

C. B. W.

December 21, 1912.

BURLINGTON BARACA CLASS.

The Baraca class of the Burlington M. P. S. S. held its election of officers and teachers last Sunday morning, the result of which is as follows: Dr. W. A. Hornaday, President; J. H. Boon, Vice-President; T. T. Stafford, Secretary; Paul Davis, Assistant Secretary; C. B. Way, Treasurer and Press Reporter; L. W. Holt, Teacher; Rev. T. E. Davis, Assistant Teacher.

Attendance, 22; offering, $.68.

C. B. Way, Press Reporter.

CHRISTMAS AT EDEN.

A climax to the season's activities was a Christmas tree at Eden Friday night, December 27. Credit is due Mrs. Eugene Hamill and Miss Lassie Hardee for the program consisting of a number of beautiful Christmas songs, recitations, drill and pantomimes which were rendered to a large and appreciative audience.

All were very favirably impressed by the appropriate address by Mr. John P. Wynn of Durham, a member of the faculty of Durham High School. Special mention should be made of the pantomime, the "Dance of the Snowflakes," "Christmas Bell Drill" and "Christmas Stockings." The drill, with all of the children in uniform, was beautiful, and "Christmas Stockings" was one of the very best recitations it has ever been the pleasure of the writer to hear. It was the best Christmas tree the oldest members of Eden ever remembered.

Geo. R. Bennett.

SPRING CHURCH.

We have had the privilege of having our new pastor, Rev. J. A. Ledbetter, with us for the last three Sundays. As he didn't arrive and get settled here in time to fill the appointment in upper Greenville, he stopped over with us the third Sunday and conducted a prayer service. He began his work here the fourth Sunday morning which was the regular appointment. And last Sunday being the fifth he had no regular appointment at any place, so he preached for us again. His sermon was greatly enjoyed by a small but attentive congregation.

Bro. Ledbetter enters hopefully into the work, and we trust the church will continue to go forward as in the past. The first quarterly conference was held here last Saturday. Business was transacted with Mr. H. E. Vassar elected secretary.

On Christmas night we had a Christmas tree here, after the children rendered their pieces which was done very nicely, a collection was taken for the Orphanage. Our Sunday school is yet alive and trying to stay alive during the winter months. Have reorganized. New officers and teachers will take their places next Sunday with Mr. G. W. Massey, Supt., Mr. E. C. Dimick assistant, Mr. M. F. Massey Sec. and treasurer, Mrs. C. E. Dimick, organist, Mr. G. F. Robinson teacher for class No. 1, Mrs. E. C. Dimick for class No. 2, Mrs. H. E. Vassar, class No. 3, Mrs. C. E. Dimick, class No. 4, and Miss Nannie Massey for class No. 1. We will also have prayer meeting here next Sunday morning under our new class leader, Mr. J. A. Robinson.

Wishing all the Herald readers a happy and prosperous New Year.

Your for Christ,

Nannie Massey.

December 31, 1912.

CHESTNUT RIDGE, ORANGE CT.

Our pastor, Bro. Stubbins, filled his regular appointment the fourth Sunday; he preached an excellent sermon. His subject was, "Born in a manger."

We were very glad to have with us yesterday Rev. D. R. Williams and family; he preached at 11 o'clock. He certainly gave us a lot of valuable suggestions along the various lines of church and Sunday school work. May the Lord bless him and his. After preaching ser-

vices a treat was given to the Sunday school which was enjoyed by all present.

The average attendance for the year 91; average collection, $1.10. We closed our S. S. for the first quarter.

We were glad to have our ex-Supt., Mr. T. R. Hayes, with us, also Prof. T. O. Pender. He sang a beautiful solo, "When Mother Prayed."

Mr. and Mrs. Stubbins are spending the holidays at Ringwood, N. C.

Wishing the Herald and its many readers a happy and prosperous New Year.

Reporter.

December 30, 1912.

FRIENDSHIP, YADKIN COLLEGE CIRCUIT.

We are very much pleased to have our beloved pastor, Rev. H. L. Powell, return to us for another year. On the last 4th Sunday he filled his regular, and first appointment for this conference year. He gave us a splendid Christmas sermon. May we as members co-operate with our pastor and be co-workers with the Lord, may much and lasting good be accomplished this year, 1913. We are always glad to have Bro. Powell visit us in our homes. He says he is the new preacher, but looks very much like the old one. On last Thursday at 2 o'clock we held our Christmas exercises and tree; all enjoyed it very much, especially the children. We were glad to have our pastor with us on the occasion. He made us a good talk, but it was all too short.

Recently Mr. Roy Snider and Miss Annie Hobbs were married. We hope not to give them up in our church and Sunday school work, as they are faithful attendants. May they live a long and happy life.

Much success to the Herald and its readers in the new year.

Reporter.

PINEY GROVE, SILER CITY CT.

The year 1912 will soon be numbered with the things of the past. How short the year seems to have been! The time for new year resolutions will soon be upon us. Let each one be resolved that they may keep the resolution made through the entire year.

We were glad indeed to have Mr. Bowman sent back to us of 1913. He filled his first appointment the first Sunday in December. May this be the best year we have ever known.

We had a Christmas tree and entertainment on Christmas eve. The tree was just beautiful and the children rendered their songs and recitations nicely. Every thing was a success. Our pastor was with us and made a most excellent talk.

A few of our Sunday school scholars showed their appreciation to the Superintendent by presenting her a nice rug. Mr. Bowman after maknig a nice little speech (such as all of us can't make) presented it to the Superintendent. As the writer was the happy recipient she has a right to know it was appreciated more than tongue can tell.

We will continue our Sunday school through the winter season. Average attendance for the fourth quarter, 1912, was 40. We reelected the same officers for the next six months. We have purchased a new organ which will be a great help to our Sunday school and children. Mrs. C. A. Cooper is our organist.

Mr. Bowman will take a collection for the orphan children on the next Sunday evening. May each one do what they can for this great cause. A most prosperous new year to all the Herald readers.

Mrs. J. A. Cooper.

GILE'S CHAPEL, RICHLAND CT.

We gladly welcome Bro. Whitaker back to our circuit this year. On last night our pastor closed a five days' meeting at our church, in which Rev. D. A. Braswell was pulpit help. Mr. Braswell certainly has endeared himself to all who came out to hear him preach, and we love so much to entertain him in our homes. We trust our heavenly Father will spare his life for many years to spread the Gospel news. There were no open conversions, but I do believe the result will be that souls will yet be converted from those burning words that fell from the lips of Mr. Braswell. The church seemed to be greatly revived, and if we will take home to our souls the sweet message that he delivered to us we will grow thereby. Mr. Braswell, come again.

We are glad that our pastor is so moved and so energetic as to begin this important work so early in this conference year.

We were also glad to have our former S. S. superintendent, Rev. Joel Trogdon, and wife and two sweet little children with us on last Sunday. Bro. Trogdon delivered an excellent sermon at the afternoon service which we enjoyed very much.

I suppose next Sunday we will reorganize S. S. and hope to be evergreen through the winter, as it has been many years since our S. S. has even taken a rest.

Mrs. W. M. Stevenson has been on the sick list for a number of days and doesn't seem to improve very much. Hope she will soon regain her health.

Mrs. W. R. Hamlin, Reporter.

REHOBOTH, GRANVILLE CT.

Christmas has come and gone and how we all enjoyed giving to our friends and being remembered by them. The holidays were pleasantly spent, the rest from school, the Christmas entertainments, the visit from friends and those members of the family who have been absent, and last and best of all the memory of the birth of Christ. All of these things made us glad. How much more vivid does the story of the Christ-child seem after reading Ben Hur.

The exercises at Rehoboth on Christmas Day were good and enjoyed by all. The program consisted of recitations, dialogues, solos, duets, a quartette and singing by the choir. The pieces were carefully selected and carried a strain of laughter all the way through. Apples, oranges, candy and nuts were passed to the whole crowd. We hope that this will help the Sunday school. We see the great importance of having these special services for the children and we are already planning a picnic and a Children's Day service for the summer.

Mr. and Mrs. Bethea and children are in Florida. A card from them a few days ago told of their pleasant visit down there. Our people are happy over the return of these good folks to Granville circuit.

Mr. Williams from Henderson is to preach for us next Sunday.

We are glad to have Mr. John Mundy and family back in the Sunday school.

Miss Ida May Floyd, after a six weeks' spell of typhoid fever, is out again.

We wish for all the Herald readers a Happy New Year.

Hattie Harris.

Hebron, Mebane Charge.

Our new pastor, Bro. Swain, began his work on the third Sunday morning Dec. at 11 o'clock, preaching an excellent sermon. We all love our new pastor and believe much good may be accomplished during the new year, 1913. We gladly welcome our pastor and family on our charge and also into our homes.

The first quarterly conference was held at Hebron Sat. before the fourth Sun. at 2:30 o'clock. Both churches were well represented. We were glad to have with us in our conference our new president, Bro. Cecil. We feel that he was a great help in the conference. His remarks were indeed helpful to all. Wish every member could have been present. He also gave us an interesting sermon on Sun. P. M. at 3 o'clock. Bro. Cecil assisted in a protracted meeting at Hebron two years ago, and we all learned to love him and are glad to have him visit us. We will not forget Bro. Edwards, our former pas-

tor, and truly hope that the Lord's blessings may rest upon him in his new field of labor and may much good be accomplished through his work.

Best wishes to the Herald and all its readers.

Lelia McAdams.

Dec. 30, 1912.

New Salem, Randleman Ct.

We are all glad the Conference sent our Pastor back. We all wish him great success this year.

We have preaching first to third Sunday 3 P. M. We have a very good S. school; the attendance is not what it should be.

Mr. I. W. Hinshaw died at his son's in this place. Buried at Level Cross; burial services conducted by Rev. J. B. O'Briant.

Christmas passed off very quietly here. Bro. J. B. O'Briant and wife are spending holidays visiting friends and relatives in the eastern part of the State. We expect them home in a few days.

Will close wishing the editor and the readers a prosperous New Year.

Mrs. J. N. Caudle, Rep.

Canaan.

I now write for Christmas as our tree is now loaded to be given out this evening. We have a very nice one. Wish you all could be with us and see our Sunday school and see their drill and see all their other exercises this evening. We have 100 scholars and hope to have more before the next year closes. We are proud of every scholar and teacher. We had our new Pastor with us. We are pleased with him and believe the rest are pleased. Brother Plyler was present; we were glad to see him. We don't think he has had any show; don't see how he did as well as he did. May the Lord bless him and spare him and help him not to be discouraged in preaching the word of God. Brother Shelton will be with us Sunday night again; hope he may be successful in every attempt to do good; sorry that the quarterly conference is right when our Christmas tree is, this afternoon. Would like to be there but think it my duty to stay with our Sunday school. Pray for us that we may be of some acct. to our Sunday school and to all around us. Yours Truly,

G. L. Motsinger.

Where Are We?

Conference came and Conference went. East Winston was divided.

Mt. Carmel wants to know "Where we are at." East Winston don't claim us, Yadkin College don't claim us. We have not seen any body who can tell what circuit we are on.

If any body can tell us what circuit Mt. Carmel and who is our pastor and what is his address we would be very thankful for the information.

J. E. Faw.

R. F. D. No. 4, Winston-Salem, N. C.

(Piedmont Circuit, we understand.—Editor).

HARMONY GROVE, FORSYTH CT.

Bro. G. H. Austin filled his appointmen the fourth Sunday. We certainly regret the loss of our former pastor, Rev. T. A. Williams, and are glad to say that we have never found a more faithful pastor. Bro. Williams certainly served the Forsyth people with faithfulness and love, but he was called to preach in another field. We welcome Bro. G. H. Austin whom we all learned to love several years ago.

Our Christmas entertainment was the 25th of December. The children all spoke well. I think it was about the best we ever had. We will organize next Sunday. Hepe we will have a better attendance the coming year.

Wish the Herald and its many readers a prosperous new year.

From A Member.

ANOTHER QUESTION.

I want to know what the Pastors and S. S. workers think of the advertisements on the cover of our S. S. Journal and Quarterlies? For my part I want all Patent medicine cut out.

S. A. Alexander.

Liberty, N. C.

Newby—Adams.

Married December 22nd, at the home of J. B. O'Briant, Randleman, N. C. Mr. J. W. Newby and Miss Fannie Adams, both of Randleman, Route No. 1.

Mr. Newby is a prosperous young farmer of Randolph and Miss Adams known as a very nice and industrious young lady.

They have many friends who extend congratuulations.

The ceremony was performed by the undersigned.

J. B. O'Briant.

Gunn—Hester Wedding.

A beautiful wedding was solemnized last evening at 7:30 o'clock at the First Methodist Protestant Church when Miss Nina Lee Hester was united in marriage to Mr. Arthur T. Gunn of Danville, Va.

The church was beautifully decorated with ferns and palms and the pretty color scheme of white and green was most artistically carried out.

Over the improvised altar a graceful arch was built of greens, from the center a large wedding bell of green with the clapper of tiny electric lights, was suspended.

Just before the ceremony Miss Rosa Dean beautifully played "Humoresque," followed by a lovely vocal solo, "Believe Me If All Those Endeavoring Young Charms" sung by Miss Anna Farrow.

The wedding party entered the church to the inspiring tones of the "Wedding March" from "Lohengrin," played by Miss Dean.

The ushers, Messrs. Ira White, Ellis Ashburn, C. D. Allen and Milton Cash, entered first, followed by the dame of honor, Mrs. E. E. Williamson of Shelby.

Mrs. Williamson was handsomely gowned in pink crepe de chine, over satin, wearing a large black picture hat and carrying a large bouquet of pink roses.

Little Miss Hilda White Hester, the pretty small sister of the bride, was ringbearer. She wore a beautiful lingerie dress and carried the ring in a long-stemmed Calla lily.

Preceding the bride the maid of honor, Miss Edna White Cummings, entered. She was beautifully gowned in blue, wearing a black picture hat and carried an arm bouquet of pink Enchantress carnations.

The lovely bride, handsomely gowned in a going-away costume of King's blue, entered with her father, Mr. J. William Hester. Her bridal bouquet was of bride's roses.

The bride was met at the altar by the bridegroom, Mr. Gunn, who was attended by his best man, Mr. Walker Moore of Reidsville.

They were united in marriage by Rev. S. W. Taylor. During the ceremony Miss Dean softly played "Lovely Night," from Tales of Hoffman.

The bridle party left the church with the beautiful tones of Mendelssohn's "Wedding March" as a recessional.

Mr. and Mrs. Gunn left on the 8:10 train for their bridal trip to northern cities, with the good wishes and congratulations of their many friends. They will be at home after the first of January in Danville, Va., where they will reside.

An attractive feature of the wedding was the handsome display of presents consisting of cut-glass, silver, china and brass.

We promised to write you again about the ringing of wedding bells in Winston but we feel quite incapable of doing the occasion full justice, so attractive and lovely were all the appointments of this most beautiful marriage.

The bride has been our faithful and accomplished organist for several years and her pastor as well as many friends say of her "She is the best organist I ever saw," and her gentle winning, affectionate, manner won for her very many admiring friends, and when she leaves our city we know how sadly we shall miss her. At the last service in our church a vote of thanks and appreciation was tendered her in her absence and $20 dollars in gold as a bridal present.

The bridegroom has been in our midst for several years and has endeared himself to our church and people by his godly walk and conversation. He has been faithful and efficient in every duty that the church imposed upon him and as we listened to the solemn impressive ceremony that made those two rare and excellent young people husband and wife we invoked Heaven's choicest blessings to surround them forever and we sincerely hope that some favoring gale of Divine Providence will restore them to our church and people in the near future.

Reporter.

DOUBLE WEDDING.

Wednesday, December 18th, 1912, Rev. T. A. Williams of Thomasville, N. C., and Rev. S. M. Needham of Winston-Salem, N. C., were married to Misses Ola and Julia Stimpson of East Bend, N. C., at the home of the brides' parents.

Messrs. Williams and Needham are both popular young ministers of the M. P. Church. The former stationed at Thomasville, N. C., the latter at Winston-Salem, N. C.

The brides are sisters and the accomplished daughters of Rev. T. H. Stimpson of the M. E. Church, South.

The ceremony was performed by Rev. D. R. Williams of High Point, N. C., in the presence of a few friends and relatives.

After serving dinner the bridal parties went to Donohue to take the train for High Point and other places. Notwithstanding the inclemency of the weather the occasion was a very delightful one.

The fine dinner, such as we always find at Brother Stimpson's and the genuine hospitality acceded all, made the occasion a happy one.

May God's smiles rest upon these who have assumed the sacred relations of matrimony. And his peace be with them always.

J. M. Vogler.

Trogdon-Johnson.

Married at the home of J. B. O'Briant December 18th, Miss Myrtle Johnson and Mr. Talton Trogdon, both of Worthville, N. C. Mr. Trogdon is a successful farmer near Worthville and Miss Johnson is post-mistress at Worthville. We presume since she has taken upon herself the responsibilities of being mistress of a home she will retire from public service. We wish for them a long and peaceful journey through life.

J. B. O'Briant.

NOTICE!

Any member of Granville charge desiring copy of Conference Minutes if you don't care to send ten cents by mail drop me a card and I will send copy and collect when I get home.

N. G. Bethea,
Miami, Fla.

NOTICE!

A meeting of the Trustees of the Methodist Protestant Children's Home is hereby called to meet in the city of High Point on the 14th day of January, at 3:00 o'clock, P. M.

Business of importance will come before this meeting, and it is desired that as many of the Trustees as can do so will be preent. It will be necessary at this meeting to elect the Superintendent and complete the organization by electing a Vice-chairman of the Board of Trustees, adopt by-laws and transact other important matters that will demand attention.

Respectfully,
J. M. Millikan,
Chm. Board of Trustees.

We wish to inform the friends of the Methodist Protestant Children's Home that we will make a final report of the campaign for funds and publish same in next week's issue of the Methodist Protestant Herald. We had intended doing this this week, but owing to the rush of business during the Holidays, it has been impossible to get the data together and make the report as complete as we would like, so we have deferred the matter until next week. We will say, however, that we have about reached the $20,000.00 mark, and work on the building has progressed as rapidly as possible owing to the delay in getting material, and the Building Committee informs us that the work will be pushed from now until completion, and we request all our friends to remit as early as possible for their pledges, as sufficient funds are not being received to meet the demands of the Building Committee.

Respectfully,
T. A. Hunter, Chairman,
J. M. Millikan, Sec & Treas.

FROM WINTER TO SUMMER IN 48 HOURS.

As you requested me to write you something of the strange sights in Florida, will begin by telling you something of my trip down here.

Left Henderson at 6 o'clock P. M. December 22, with the thermometer at freezing. Bro. John Floyd, the man who has kindly consented to keep my horse for me while away, says, "What you pulling off your overcoat for?" I replied that my folks had written me to leave it at home and bring my rain coat and I thought I would take them at their word. It was well I did, for I have been going in my shirt sleeves ever since coming here.

But I started to tell you about my trip. You know that a late train becomes a later train on a long trip. We reached Jacksonville Monday morning at ten and there I found Brother Graham Pickard, an old boyhood friend of mine, waiting for me and I very soon found that he knew every nook and corner of the city as he is a real estate man and is prepared to make it interesting to a visitor. He was a good boy when I knew him 22 years ago and rather than to have lost his interest in church affairs as he has prospered in the world, I found that he is one of the teachers in a big Baraca Class in one of the Methodist churches of the city. It is very gratifying to find old friends engaged in the work of the kingdom. I know some times I have gone into places where old associates live and it always made me feel sad to hear that they had gone to the bad and had neglected to improve their time for their own good and the good of others.

Jacksonville is a very interesting place. I spent the day there and Bro. Pickard took me over the most interesting part of the place; and then when his Rambler car began to speed along the country roads, I didn't enjoy that in one sense, because I couldn't say "we have roads like this in Vance County where I live." But the scenery was grand and I wish that I could make a pen picture describing it, but that is beyond my power, so will not attempt it. for it kept me busy saying, "Just look at that!" This pleased my friend I am sure, for while he loves the Old North State and the people from there, yet he thinks Florida is ahead of them all.

One amusing thing that took place on the S. A. L. train before I leave this part of my trip: An old lady who seemed to have traveled a great deal was on her way back to her winter home on the West Coast, and she was telling about having the malarial fever and what kind of a diet the doctors had prescribed. They have

put me to eating peanut butter and I would like for you people to try it. "Why yes that's all right, just stick your finger down in there and pull you out some." I got interested right away and raised up to see how many would accept the invitation. Quite a number dipped in and tasted. I was surprised because I thought all Northerners were particular on the germ question and I was sure from the looks of my hands and some of theirs I would not want them to put their fingers in what I had to eat without washing. One man had quite a laugh at his wife as she understood the old lady to say that peanut butter was good for the yellow fever.

Being on the train with Northern tourists, I got hungry to see some children. After we passed Columbia and Savannah and our train began to do local work then the Southern folks began to get on with their children and that began to seem more like home.

After spending the day in Jacksonville and enjoying every moment of the time seeing the sights and talking over old times I boarded No 37 East Coast train at 9:30 P. M. for Miami.

Next week I hope to tell you something of my trip for 387 miles down the East Coast of Florida.

N. G. Bethea.

Miami, Fla., Dec. 27.

A PATHETIC STORY.

What Rum Does.

I was sitting at my breakfast table one Sabbath morning, when I was called to my door by the ringing of the bell. There stood a boy about fourteen years of age, poorly clad, but tidied up as best he could.

He was leaning on crutches; one leg off at the knee. In a voice trembling with emotion, and tears coursing down his cheeks, he said: "Mr. Hoagland, I am Freddy Brown. I have come to see if you will go to the jail and talk and pray with my father. He is to be hung tomorrow for the murder of my mother. My father was a good man, but whiskey did it. I have three little sisters younger than myself. We are very poor and have no friends. We live in a dark and dingy room. I do the best I can to support my sisters by selling papers, blacking boots, and odd jobs; but, Mr. Hoagland, we are awfully poor. Will you come and be with us when father's body is brought home? The Governor says we may have his body after he is hung."

I was deeply moved to pity. I promised and made haste to the jail, where I found his father.

He acknowledged that he must have murdered his wife, for the circumstances pointed that way, but he had not the slightest remembrance of the deed. He said he was crazed with drink or he never would have committed the crime. He said: "My wife was a good and faithful mother to my little children. Never did I dream that my hand could be guilty of such a crime." The man could bravely face the penalty of the law for his deed, but he broke down and cried as if his heart would break when he thought of leaving his children in a destitute and friendless condition. I read and prayed with him and left him to his fate.

The next morning I made my way to the miserable quarters of the children. I found three little girls upon a bed of straw in the corner of the room. They were clad in rags. They were beautiful girls had they had proper care. They were expecting the body of their dead father, and between their cries and sobs they would say, "Papa was good, but whisky did it."

In a little while two strong officers came bearing the body of the dead father in a rude pine box. They set it down on two old rickety stools. The cries of the children were so heartrending that the officers could not endure it, and made haste out of the room.

In a moment the manly boy nerved himself, and said: "Come, sisters, kiss papa's face before it is cold." They gathered about his face and smoothed it down with kisses, and between their sobs cried out: "Papa was good but whisky did it! Papa was good, but whisky did it!"

I raised by heart to God and said: "O God, did I fight to save a country that would derive a revenue from a traffic that would make one scene like this possible?"—Youth's Outlook.

NOTES.

—R. R. Ross is to represent Randolph County in the legislature. Randolph now has but one representative.

—Eleven deaths from cerebro-spinal meningitis occurring in a short time caused 202 people to leave Midville, Ga.

—Paul Beall, aged 12, was shot just before Christmas with a toy pistol. The ball passed through his stomach. He was taken to St. Leo's and operated on. The issue is in doubt.

—Manufacturing increased more than 100 per cent. in the Southeastern States in the decade ending in 1910. Last year 448 new industrial enterprises were established in the Southern Railway territory.

—W. J. Teague, of Asheboro, is engaged in making Tax Calculators. He has special type writers made for the purpose. His Calculators are called for in many diferent states, as they are great labor savers and are carefully and accurately made so that they are reliable.

—James W. Swain, formerly linotype operator in this office and now a student in the University of Virginia, came home for the holidays. His father put him to rolling a wheelbarrow, whereupon he said if he had known that, he would have come home in the night and left the next morning before daylight. But it is important that young men learn how to roll wheelbarrows as well as manipulate logarithms.

—The southern sweet potato was given effective exploitation as a table delicacy on Wednesday, December 18, when the Southern Railway, the Cincinnati, New Orleans and Texas Pacific Railway, the Alabama Great Southern Railroad, the New Orleans and Northeastern Railway and the Mobile and Ohio Railroad, joined in advertising the day as "Southern Sweet Potato Day," serving the sweet potato in various styles on their dining cars.

—Among the many phenomena of the past twelve months which together have made this a record year, so far as material growth and prosperity in the United States are concerned, perhaps the most astonishing is disclosed in the later report of the census bureau at Washington. According to that report the Southern States in which the production of cotton is the great agricultural industry have now passed all the other States of the Union in the ultilization of cotton for manufacturing purposes.—Wall Street Journal.

—The furniture manufacturers of North Carolina are rejoicing. The Interstate Commerce Commission has decided that the railways must give them the same rates to the Pacific coast that they give to Virginia shippers and others. The Commission in rendering its decision makes this statement:

"Largely as a reslt of a policy in rate making these defendants are penalizing the Carolina-Pacific coast trade approximately $40 per car, thus restricting petitioners' zone of trade, and we are unable to find upon the record that the continuance of existing unequal conditions is warranted by dissimilarity of competition or other circumstances. Our conclusion is, and we so find, that it is unfair for transcontinental carriers, parties to joint through tariffs and rates, to impose upon Carolina territory the burden of higher rates than those contemporaneously participated in and charged by such carriers from Virginia cities and other points in Virginia and from points in eastern and New England territories, and that

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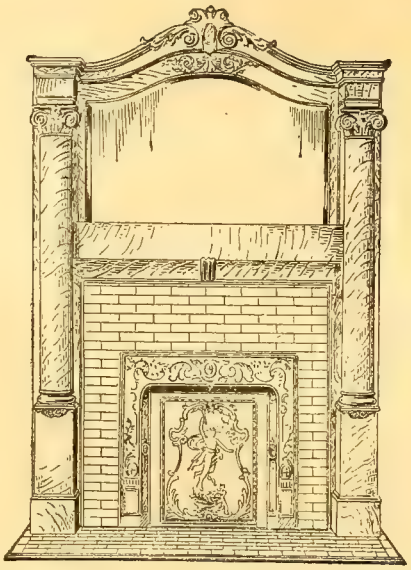

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The Boys' Boarding Club offers young men an opportunity of living at actual cost. By these boarding arrangements the cost of board and room should be reduced to about half the cost in private homes.

Any person interested should write for a Catalogue, Bulletins, and other information to

W. A. HARPER, LL. D., PRESIDENT,
Elon College, North Carolina.

the present adjustment unjustly discriminates against their traffic, in violation of section two of the act."

"Defendants will be required to establish and maintain to Pacific coast points, North Pacific coast terminals, and points taking the same rates, rates on bedroom furniture and chairs within the description here involved, from points in Carolina territory as that term is here employed, which shall not exceed rates contemporaneously maintained on the same commodities from Virginia cities and other points in Virginia and from points in eastern and New England territories."

—Will Carleton, he poet, died at his home in Brooklyn, New York, last month. His parents lie buried in the little town of Hudson, Michigan.

Farmer Barnes: "I've bought a barometer, Hannah; ter tell when it's goin' ter rain, ye know."

Mrr. Barnes: "Tell when it's goin' ter *rain!* Why, I never heerd o' sech extravagance! What do you suppose the good Lord hez give ye the rheumatiz fer?"—*Puck.*

"Son, why don't you play circus, It's great fun. First you make a sawdust ring."

"Where'll I get the sawdust, dad?"

"Here's the saw. Just saw some of that cordwood into stove lengths. You can have all the sawdust you make."—Pittsburgh Post.

In China the American Board has a parish within the neighborhood of 25,000,000 people. The working force, including American missionaries and native workers, numbers 850, or one Christian worker to about 30,000 people. Only fifty of the missionaries are ordained preachers, making two ordained workers to every million people.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.
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NO PAPER NEXT WEEK.

We wish all our readers a Merry Christmas. Following our rule, and that of other religious papers, we will observe the week, take a needed rest, and issue no paper next week. We know this rest is needed, and we are sure it will not be given grudgingly. The next issue of the Herald willl be that of January 2, 1913.

STORY OF ONE MAN'S FAITH.

Collier's Weekly prints an interesting story concerning Charles L. Goodell, pastor of the largest Methodist church in the world. From this article the following is taken:

"I am just out of state's prison!"

Dr. Goodell was in the midst of a revival service when a man stood up in the aisle and shouted these words at him in a voice that was harsh with excitement. The preacher paused in his discourse. The audience sat breathless and transfixed. Every glance was turned upon the man in the aisle. His head was bent forward. The muscles of his face were set. The beam of his eye rested steadily upon the minister. After a moment that was tense almost to painfulness, he repeated his statement and amplified it.

"I am just out of state's prison. I was guilty of all that was charged and of things which were never found out. You have been saying things here which are tremendously true or terribly false. You have been talking about some One who could save people from their sins. You said it made no difference how wicked a man had been if he repented; that his sins would be blotted out. You said he would know he was forgiven and the sense of condemnation and guilt would be gone. Now, if you are saying what you do noit know to be true, you ought to be ashamed. If you are holding out to a man like me a hope when there is no hope, you ought to stop it."

At this point, without appearing to cease speaking, the man's voice seemed to die out of him and he stood silent, but with the intensity of his pose unrelieved —and his hungry eyes searching the face of the preacher. The sincerity of the man obviously entitled him to every consideration. There was tragedy in the lines of his face and in the tones of his voice. He took some steps nearer, to bring himself directly in front of the chancel, and, stretching out his hand in a gesture of appeal, said:

"I want to know, sir, whether you believe that this religion you are preaching can save a man like me. You said that Jesus saved a thief on the cross. Do you believe that Jesus can save a thief now?" The man's chin quivered and his eyes swam as again the voice died out of him. The entire audience was moved by the force of his appeal. Dr. Goodell confessed that he felt it to his heels, but he felt also his faith rise within him at the challenge. He reached across the chancel rail and took the appealing, outstretched hand in his, saying, in a voice for all to hear:

"My brother, I have honestly declared a message in which I believe. I can not afford to preach a gospel that is not true, and I will not. I am ready to make this contract with you. If you will meet the conditions which are laid down in the Bible, by which a man may come to God, and you do not find salvation, I will never again go into this pulpit to preach!"

Something like a sigh swept over the audience as they realized the significance of the issue thus joined. As for the two men, they knelt together at the altar. There was an earnest exposition of the way of life by the doctor with the open Bible before him, with eager, earnest listening by the man. Thereafterr the minister prayed fervently, and the seeker himself uttered a few broken sentences. There were other incidents of the revival service that night, but nothing comparable in importance to this one, and the congregation was dismissed in suppressed excitement. The service on the following night had been announced, but with the stipulation that Dr. Goodell would not preach except upon the condition which all now understood.

As the congregation passed out and left the doctor alone, and finally the man who had challenged his Gospel so strangely was also gone, Dr. Goodell began to feel a sinking of the heart. He realized that he had risked all the future of his ministry upon the chance issue of affairs in the soul of a highly emotional creature who had strayed into his meeting. Yet he reasoned with himself that he had done right and only what an honest preacher could do. He believed that redemption began here and now. If this man—if any honest seeker couldn't get it, then either there was no such thing or else he, the preacher, did not know how to proclaim it, and might therefore as well cease to preach as to continue.

However, Dr. Goodell did not sleep much that night, and the next day was a restless one for him. Some of his parishioners thought he had been too rash and came to tell him so, but he withstood their urgings. Night came, and the hour for service. Dr. Goodell was at the church, but did not enter the pulpit. Instead he sat just under the chancel rail with his eyes upon the door. Would the man come? Would he come a conqueror or a miserable failure, confessing defeat? The time to preach at length arrived, but the man did not. Dr. Goodell announced another hymn, and the congregation stood and sang:

"There is a fountain filled with blood," etc.

As the last note died hasty steps were heard in the vestibule, then the doors swung open and a man—the man—with hair disheveled and his features dripping perspiration, rushed down the aisle.

"The car broke down," he exclaimed, breathlessly, but—and his voice rose in hoarse notes of triumph—"you can go ahead and preach!"

SOME DIFFICULTIES IN BIBLE TRANSLATION.

Some of the difficulties in Bible translation are of a curious nature, being concerned solely with the forms of the proper names of individuals, places, etc., occurring in the Old and New Testament. In translating the New Testament into the Nama or Hottentot language of South Africa, the very name of Jesus creates a difficulty from which no escape is possible save by strict conformity with the peculiarities of this somewhat primitive form of human speech. The device, so commonly resorted to by biblical translators, of simply transplanting the Latin Jesus and Christus (or Greek Christos) will not avail here. For in the Hottentot tongue -s is a suffix indicating the "female," and Jesus, or Christus, would really signify that the principal figure in the New Testament story was a "woman," a view that would certainly antagonize completely modern Christian theological doctrine. The Hottentot suffix which indicates the "male" is -b and, therefore, Jesub and Christub are the forms which these names must take in order to be thoroughly exact and grammatical. And in line with Christub and Jesub must also be Paulub, Moseb, Amob, Judob, Thomab, Zaccheub, and many other biblical names. Only Ahab, Job, Beelzebub, Jacob, Moab, and a few others would pass muster in the form best known to us. And Rahab, at whose house the spies of Joshua lodged, would find her name changed into Rahas, while the more famous Sennacherib could retain his with impunity.—Professor Alexander Chamberlain, in Harper's Magazine.

YOUR CONGRESSMAN AND LIQUOR.

This week the liquor interests and the temperance people measure arms at our nation's capital. The Kenyon—Sheppard, Webb—McCumber interstate liquor shipment bill is under consideration in Congress as a special order. The object of the bill is to give protection to States that have voted to protect themselves. But the liquor people do not want the people to have their choice in the matter. The saloon is ever selfish, and would destroy, if it could, every sacred right given to a people if only it might promote further its own selfish and nefarious business. The liquor people are alarmed. They fear that the people are about to assert their rights, and obtain that which belongs to them. Listen how they cry out: The following is from Bonfort's Wine and Spirit Circular of November 25:

"On December 16 the Kenyon Bill (S. 4043) will be the special order of business. This bill is the most dangerous measure ever aimed at the liquor traffic. What have you done to help defeat it?

Your Senator and *your* Congressman are your representatives and must listen to *your* protest. This bill *must* be killed. It will not die unless Senators and Congressmen are made aware of the strong opposition to it. *You* can do a great deal to help defeat this bill. If *you* fail to do *your* part don't complain if the bill passes and your business is ruined. It may mean ruin to more than one concern if the Anti-Saloon League succeeds in winning. The passage of the Kenyon Bill will be the biggest victory ever won by the Anti-Saloon League. They know this and every effort is being made to force this bill through. What are you going to do about it?"

And the National Wholesale Liquor Dealer's Association, under date of November 20 sent out the following letter:

"The Anti-Saloon League has perfected arrangements to storm the United States Senate.

Thousands of Anti-Saloon League delegates have agreed to meet in convention in Washington, December 16, 17 and 18.

The Kenyon Bill is on the Senate Calendar for December 16. We wrote you on November 18 to see your Senators and Congressmen personally at once. Have you done so?

Better drop all other matters and see your Senators and Congressmen personally at once, and explain the evident intention of the Anti-Saloon League to intimidate Congress through their proposed National Convention on December 16, 17 and 18 in Washington.

Advise this office at once of the results of your efforts.

Do not fail to do your share in this crisis. Also advise this office by return mail whether you will agree to go to Washington for December 16, 17 and 18 and aid this association in defending your business from destruction.

If you fail to volunteer to join the army formed for our defense, don't blame anyone but yourself if defeat is the result."

So would the forces of immorality, the advocates of liquor and the saloon, defeat, if they might this bill which simply means that a community that has asked, by their votes, for immunity from liquor dealers shall have what they ask for. But ever more in this world the forces and powers of righteousness and peace and truth have to push their way forward and upward through prayers and pleadings, through effort and sacrifice, against the powers that would drag men down and lay them in the dust.

—*From The Christian Sun.*

THE CHILD.

Unto us a child is born, unto us a son is given. Isa. 9:6. (Golden Text for Sunday, December 22.)

Christmas is the children's time. The period celebrates the birth of a Child. The whole season emphasizes childhood. Where there are no children there is not much Christmas. Go into a home where there are no children, and, as a rule, Christmas is a dull time. It takes children to make Christmas. You have to see children, hear their merry laughter, their glad songs, their happy shouts, to realize what Christmas means.

This is why Christmas never grows old. Every Christmas is a new Christmas. It is a season of novelty, of hilarity, of glee and gladness. Child life is always new. The experiences of childhood are fresh and vital and buoyant; ever changing, but never old. We can never get away from the fact that Christmas is the celebration, the anniversary of the birth of a child. "Unto us a child is born."

How vivid indeed is Isaiah's prophecy. He lived in a dark time; an age of sin and shame and oppression; a period when the many had few rights and privileges and when the wicked few were tyrants, despots and heartlessly cruel. The previous chapter (8) of Isaiah sets forth this dark time; and out of the gloom the prophet looks into the centuries yet to be and sees a great light. He beholds the light of a day yet to be, a light whose glory should fill the world and whose luster should shine out to all the dark corners of the earth. More and more does the prophecy come to be seen in its fulfillment. The far corners of the earth are receiving the light. More people will celebrate Christmas this year than ever before. In thousands of homes the glad songs will ring out this year where they have not rung out before. More and more is the fact of the Child's birth, and the Child's worth, coming to be known and felt. He is the Prince of Peace, and the world will come to know it. It behooves us, therefore, to make this Christmas time that which it really is, the celebration of a Child's birth. How may this be done?

1st. Childhood is innocent. In our sports, pleasures, privileges, pursuits at Christmas time we should seek to be innocent. To be unkind, over indulgent, sinning against self and others is certain-

ly not the way to celebrate the birth of the Child.

2nd. Childhood is happy. It is free from care. It is trustful, imaginative, hopeful. We can celebrate Christmas by seeking happiness, especially the happiness of others. Possibly the cares of the past year have weighed heavily upon us. There have been disappointments, broken plans, disappointed hopes. Now is the time to take fresh hold, look out on to the future, see the great and the good and the cheerful things that loom large in the distance. Unto us a child is born. Let us be child-like—imaginative buoyant, hopeful expectant.

3rd. Childhood is grateful. How glad children are of gifts, pleasures, privileges. Their whole being, expression, face, features, conduct tell of their gratitude for any favors shown. Here indeed is the deepest significance of Christmas. We should be thankful. We should rejoice that unto us, unto the world a Child is born, which child is to be the salvation of the world. This Child is our hope. How glad indeed, how intensely grateful we should be, for what Christ was, and for what it means to the world.

—*From The Christian Sun.*

NOTES AND PERSONALS.

—Rev. A. O. Lindley receives mail matter at Rural Hall, N. C.

—Rev. L. H. Hatley should be addressed at Democrat, N. C., this year.

—North Carolina has a post-office named Day Book. One of our subscribers has recently moved to that point.

—"It is more blessed to give than to receive." Many will experience the truth of that teaching this Christmas season.

—A Merry Christmas to one and all of our readers. It is a season of joy, gladness, the giving of gifts and making hearts glad.

—West Virginia also did the great and graceful thing in piling up a 70,000 majority for prohibition. The cause of temperance and sobriety marches on.

—We were pleased to have a call from Bros. H. O. Proctor and C. H. Howard on their way to Raleigh at the time of the Farmer's Convention.

—Bro. Raper writes that our new church lot in Reidsville would now sell for $2,500, with the church off. It cost much less.

—The churches of America support more than 7,000 missionaries, 30,000 native helpers, and more than 10,000 mission schools in foreign fields.

—"It cost a million dollars to elect Gov. Woodrow Wilson president, but it was worth it," remarks an enthusiastic contemporary. That can be better said three or four years from now than now.

—Railroads feel aggrieved because the Post Master General is trying to make them carry the increased quantity of mail matter at the former or even reduced rates. They are appealing to the people for fair treatment.

—The Anti-Saloon League is moving mightily this week to get the Senate to pass the Kenyon inter-state liquor shipment bill. The temperance hosts have gathered in Washington from all quarters and the fight is on in earnest.

—Mr. James Irvin, of Bellevue, Pa., gave us a pleasant surprise last week by suddenly appearing in our office. He travels for an iron manufacturing firm in Canton, O. He goes into new territory and works up business. They call him their "missionary."

—Early next year we expect to change our day of publication from Thursday to Wednesday. This will necessitate prompter action on the part of some of our reporters, but the change is called for in order that the paper may reach many readers before Sunday.

—A company of 25 women began a pilgrimage of 140miles on foot—from New York City to Albany,—last Sunday to deliver in person to Gov. Sulzer on Dec. 31 a petition asking for woman suffrage in New York. The women are evidently in earnest.

—They have formed, in New York, a Society for the Prevention of Useless Giving; and taking the first letter of each word in the long name and adding S as a conclusion you have "Spugs," by which name the Society is to be called.

—President Wilson will have 10,839 offices at his disposal. For each of these you may estimate ten applicants. Now to hear and personally discriminate in all these cares is no easy task. The President will have enough to keep him busy for six months any way.

—Jesus the blessed One came to make this a brighter, happier, sweeter world to live in. Many will get an idea of what that means next week when all of us try to make others happy. And in the years to come men will seek all the year round to make others happy even as we seek it now for all too brief a season. Christ's life and teachings will yet make the world one glad, glorious Christmas season. We hay hasten that day by seeking ourselves to make the world about us happier and better day by day.

The Progressive Party had a Convention in Chicago last week. The attendance was reported large and the meetings enthusiastic. New York has been decided upon for permanent head quarters A Commission is to be sent abroad to study old World conditions in government.

—Dr. A. T. Fowler of Mt. Vernon, N. Y. in addressing the Baptist Congress recently in Ithaca, N. Y., on "What is a Baptist Church," said that of 496 leading Baptist divines in England who replied to his enquiries, 401 reported that they receivd into church membership unimmersed members.

AS TO DIVISION OF CHURCH PROPERTY.

At our last Conference there were several circuits divided, among them, Haw River Circuit. Before the division, Haw River had a parsonage and in that division the parsonage as located fell to the Reidsville circuit. Now the Annual Conference at High Point in 1905 adopted this rsolution: That in the division of circuits having a parsonage that part of the circuit that retains the parsonage shall make a just and equitable division of parsonage property, paying a just *pro rata* part of the value of said parsonage to the quarterly conference so set off.

(Signed by) A. J. Harris,
C. H. Whitaker,
Committee.

Now I want to know, does that mean present value or the value when bought? I ask for information as I understand it means present value. Will our President, and ex-President give me the correct ruling as to the division of circuits and who can retain the parsonage by paying the contributing churches their *pro rata* part at present value of parsonage and lot.

Thos. R. Totten.
R. F. D. 1., Wentworth, N. C.

CHRISTMAS GIFTS.

"What shall I give to thee, O Lord?
The kings that came of old
Laid softly on Thy cradle rude
Their myrrh and gems of gold.
"Thy martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust
To speed Thy coming day.
"Tyou knowest of sweet and precious things
My store is scant and small;
Yet were Thou here in want and woe,
Lord, I would give Thee all."
There came a voice from heavenly heights:
"Unclose thine eyes and see;
Gifts to the least of those I love,
Thou givest unto Me."

—Christian Union.

THE CALL OF THE WORLD.

This is Monday night, December 2nd. I am at the West Market Methodist church in Greensboro taking lectures on Missions delivered by Mr. W. E. Doughty, Gen. Sect. of the Laymen's Missionary Movement of the United States and Canada.

Union services of the Protestant churches of the city were held at this church last night at which Dr. Doughty spoke for an hour holding his students spellbound. It was a great treat to the people of the city.

He is now conducting mission studies in groups of two or three nights. The first is "The Call of the World," and the second is "Mission Method in Sunday School." Quite a little bunch is now gathered, fifty people or more. This is not as much as I expected indicated by the demonstration last night, but I suppose this augurs well for Mission interests in the city.

The room is decorated with a Perry picture of Jno. G. Paton, the map of the world, a Chinese flag, a United States flag, the Christian flag, and pictures of Mohammedon women and their life and Kim Sang Silk who was the first Korean preacher.

To-night he is saying, Christ said, "The field is the world." Men are now saying "The world is my market." The one question asked probably more than any other relative to missions is, "Does it succeed?" This is a very natural question. It is the first question asked of every business. The answer thereto is a fact which is not framed for the benefit of some Missionary enthusiast. Christ is really winning the world; His agencies for carrying the Gospel are multiplying; and the signs of the time are the increased numbers of workers, churches, mission points and stations, and the great followers compared with the past.

As an illustration of this, only a few years ago, missions were impossible, from this the development went from the impossible to the possible but still was improbable. This was a time when the church thought missions might be done but the difficulties in transportation and acquiring languages for practical use with the foreign tongue was a task beyond our reach. But God would not let His people alone; the Gospel to all the people became impearative and could not be dispensed with, in fact it has now become inevitable. This is a beautiful representation of "The Growth of the Missionary" concept. "It is an answer to the statement that their field is the world, and the missionary concept of the missionary thought of the present age, is that this field is the market.

There are a few secrets to the world market of commerce. Men sow the seed of their product. They had or could produce the goods; they advertised and put their stamp upon them with "99 and 144 per cent. pure"; they took advantage of transportation and if they had none, they created it; they studied the point of accessibility; they made a constant study of the field and placed their products upon the markets, accessible to most people. The Standard Oil today to introduce its product in China, or any other country, goes to the capital of that country realizing that there is the strategic point for the market. And then they employ their agents in every section of the country and collect lots of capital for effective business.

How about the business of the Lord? its success is based upon the same prinples. We have got to create and meet the need of the Gospel in heathen lands. and we have got to convince the people that the article we have is what they need; we have got to employ the agencies now rapidly increasing for carrying it them; we have got to place it at points of accessibility, we must place it at strategic points where we can give it to the largest number of people and of influence. We have got to introduce a constant study of the field, send out agents and employ lots of capital for the furtherance of the same.

The next question is the place of strategy. Such places are the places now known as the most responsive, most accessible, and contain most numbers. There are also negative points of strategy, viz., the neglected, and the most needy, the changing races and the strategic places

To-day, Korea, Japan, Porto Rico, and India may be mentioned among the places most responsive to the Gospel; and it is in South America that educational missionaries are in most demand.

The neglected and most needy portions of the field are Africa, South America and China. I will not take the time to describe the bigness of these fields as he describes it except to say that it was decided at the World's Missionary Congress that in order to stop the sweep of Mohammedanism that is simply threatning all Europe, to draw a line of Christianity by stations for thousands of miles through the midst of Asia. This is what Mohammedanism is now doing for Africa to stop Christian missionaries. They are running a line of Mohammedan stations fifteen miles long through the continent.

South Africa, educationally; New York has as many theachers as all of South America with the exception of Venezuela and Columbia which have only a few hundred. Brazil as big as Europe, and from Paro at the mouth of the Amazon for a thousand miles there is not a single mission station. Bolivia is fourteen times as large as the state of New York and it has only eighteen workers. Africa has three thousand miles of seacoast with only 97 workers and along this coast are the graves of a thousand or more Christian churches swept by Mohammedanism. Arabia has a seacoast of 1500 miles with no missionary at all. Many other countries all over Asia are rehcarsed before our minds showing the bigness of the task. Lumping it all together there are 119,000,000 people in the world totally unprovided for. Is there faith enough to grasp and carry this task? Experience is that when a Christian understands the call of Christ, there is only one reply,—Obedience:

My what a task there is for us! To evangelize the world means to give every man and woman time and opportunity to know Jesus Christ. Our great task is to give the world the needed product, let them take the goods and supply the need all over their territory. This makes it important to foster and cultivate the mission cause, "Not America for America's sake, but America for the world's sake." Not us for our sake, but us for God and humanity. In this we lose our lives to find it in the power and glory of Christ. The missionary must decrease and the native missionary must increase. America is responsible for her own salvation, and so all other countries.

"God had promised universal dominion to His Son." We are the agencies of that dominion and we must cause our people to know the sheer bigness of the great task, in which we find a fourfold glory, the handling of the immigrayour society, let each individual observe countries millions compelled to study us. and the mingling races challenging America to evangelize all the rest of the world. Is America able to assume her task? with these conditions existing, it seems that God is preparing this nation for the greatest work He ever did.

H. E. Rountree.

— Miss Helen Gould who at 24 inherited a fortune of $10,000,000 and who in the 20 years since has given away to charity and benevolences several millions, but who by business prudence has trebbled her fortune, is engaged to be married soon to Finley Sheppard of St. Louis a successful railroad man.

CHRISTMAS LETTER.

The happy holiday season is again with us. In this letter I want to say "Merry Christmas" to each and every reader of The Sun. Let us congratulate one another that a merciful Providence has brought us safely thus far upon the precarious journey of Life. As the old year draws to a close let us pause for a little rest and a moment's reflection upon the pathway over which we have just come before we enter the unknown and untried ways of 1913.

The first thing suggested to us by our meditation is the fact that we have come over the lap of time now drawing to a period at a surprisingly swift pace. It is but a brief while since we stood upon the threshold of the now closing, expiring year. As we peered wistfully out in the direction in which its way was supposed and hoped to extend, its three-hundred and sixty-five divisions appeared to stretch away almost interminably. We would have abundant leisure in which to do the things we were planning. We had the still remaining months of winter, with the good cheer and companionship indoors, and the long, snowy, wintry evenings in which to plan, to read, to chat, to hope, to love. Beyond Winter, were the green, verdant meadows of Spring, with balmy southwinds, twittering birds, tender, modest violets, bursting buttercups, and life abundant springing again from the frozen earth. Let again beyond was the golden Summertime, with luscious fruits, azure skies and cool, secluded nooks and woodlands crannies where, 'neath the o'erarching boughs of some forest monarch, festooned with moss and ivy, near the murmuring music of some waterfall the tired city man with book in hand might find the rest and relaxation which he craved. Still on beyond, dreamy, imperial Autumn, with her gorgeous banner of flaming sumac and silver and bronze and gold, far-flung along the distant summits of the once purple hills. And finally, our year was lost in the dreary mist and grayness of another Wintertime, almost too far distant to be clearly perceived or much cared about. We began our journey deliberately, thinking that we had plenty of time in which to enjoy the bewitching panorama which was before us.

But alas for our fancies. We have been whisked along so rapidly that the memory of the changing, shifting landscape along the way remains for the most part merely as a confused blur. Hardly had we been a week out from our starting-point when we began to get up speed and we have been coming at that rate ever since, until now we are approaching another terminal-point when we are putting on brakes and slowing down for a little while only to resume the journey by and by.

Looking backward over the way today and recalling it as best we may we are impressed with the fact that not only has it been shorter than we expected, but that it has also been different from what we expected, different in many ways.

At points the travelling was much wilder and rougher than we had anticipated. Sometimes it seemed that we would be lost in the depths of a trackless wilderness. Onward through the gloom we sped, not knowing what Power was guiding or impelling us. Over yawning chasms, from far down within whose inky depths torrents of despair sent up a threatening, sickening roar; past precipies of unknown height where a single step aside meant destruction; through narrow, tortuous gorges and defiles of difficulty we came, only again to rush through smiling fields and by placid waters, peacefully murmuring their way to the sea. But always a Something, a Something kindly and good has been our Guide, our Engineer and we have not been afraid.

Then along this way our fellow-travellers have been in many cases other than those we expected. To some who started with us we have said farewell, hoping to strike glad hands with them here, others we shall meet we know not when or where, but surely not upon any highways of Earth. Into that dim, mystic Shadowland they have gone and await us Otherwhere. Then, by way of recompense, into our lives new friends and kindly have come, their smiles and faces gladden our hearts and with them, hand in hand we travel onward.

Then we have not accomplished all that we had expected. That task, which at the beginning of the year seemed so easy and simple proved intricate and involved and from it we turned disappointed, baffled and oppressed with a sense of our own incompetence. We have perhaps, in the midst of our failure been cheered by Browning's philosophy,

> "Not what a man does,
> But what he would do
> Exalts him."

But, whether earthly failure or success has been our portion, our Heavenly Father's mercy has remained. Through all the days that are no more he has loved us, cared for us. Therefore, away with all that is gloomy and morbid. We have so many things to be glad for. Let there be a happy song in the soul as we come to one more blessed Christmastime. For the pure joy of living and working and loving let us be glad.

To the despondent and discouraged I would say: Gather yourself together, look up and get busy. Put away the thought of anxiety, of gloom, of failure. Stiffen up, morally and physically, and renew your trust in yourself, your fellows and your God. Become possessed by some true, noble and worthy purpose and you will win

To the sick, the disabled, and the bereaved ones I would commend the utterance of our Lord during that awful agony in the Garden when "he sweat as it were great drops of blood." There, in his hour of mortal agony we hear him groaning "If this cup pass not from me except I drink it, Thy will, not mine be done." May this example of Divine heroism and resignation cheer you upon your way. At best, our suffering is only for a time and we have read in an ancient chronicle of a great company who, through much tribulation had come up to the city of God.

To the stranger, far from native haunts and health I would cheerily say "Howdy do" I too, who thus salute you am a stranger throughout all the peopled earth together with all others who, with Paul "have here no continuing city" no certain abiding-place, but who seek "a city which hath foundations, whose builder and maker is God." And, as we face the New Year my wish for each and all beneath whose eyes these lines may fall is that so beautifully expressed by Van Dyke in a few lines which I quote according to the best of my recollection:

"Let me live my life from day to day,
With forward face and unreluctant soul.
Not hasting to, nor turning from the goal
Nor holding back in fear from what the future veils
But with a whole and happy heart
That pays its toll to youth and age
And travels on with cheer
So let the way wind up the hill or down,
Through rough or smooth, the journey will be joy,
Still seeking what I sought when but a boy:
High adventure, new friendship and a crown,
I shall grow old, but shall not lose life's zest
Because for me the road's last turn shall be the best."

Henry Spencer Booth.

Make some one happy during the Christmas season.

NOTES ON C. E. TOPIC, DEC. 29.

By Charles A. Hines.

Subject:—"Missionary Needs." II Cor. 8:1-9.

We are living in what is perhaps the most distinctly missionary age of the modern church. I say "modern church" for the reason that I do not believe we have yet approached the missionary zeal and enterprise of the early church.

The man who opposes missions ought not to accept the Christian religion, because had it not been for foreign missions in the early church the Anglo Saxon race might never have learned to know the true God and His Son Christ. "Go ye into all the world; and preach the gospel to every creature" rang in the ears of the disciples and the later followers. Why should it not ring with equal clearness to us in this day?

Missionary enterprises need men and women, money, prayer, information, system. The home church does not take the kindly and intelligent interest it should in foreign work. Church members individually and collectively are not concerned enough with the world's salvation.

Need of Men and Women.

"How can they hear without a preacher?" That question, asked at the beginning of Christian history, remains unanswered. It has been well said that every Christian should consider himself called to be a missionary unless he or she has a distinct call to remain at home. The burden of proof is on the Christian, if he stays at home. To-day missionary work is so varied that all kinds of ability can be used—Bible-readers, doctors, teachchers, industrial workers, printers, and so on, as well as evangelists. The mission boards always have more places to be filled than they have suitable men and women to fill them. The Student Volunteer Movement has only partially met the great need. There is not a mission field in the world, home or foreign, that is not in desparate need of more workers. Hundreds have gone from Christian Endeavor societies, but thousands more should go. May it not be that God is calling some from this society?

Need of Money for Missions.

Money is consolidated life. Every dollar represents the time and strength and thought that some one had to put into earning that dollar. Therefore, in giving our money for missions we are really giving our time and thought—our life. We cannot give well unless we spend time and thought upon the matter. We must not give at haphazard or without care. We must know what our income is, whether it is regular or irregular, or we cannot tell whether we are giving much or little in proportion to what God gives us. Therefore, we must keep account..

Needs of Missionary Prayers.

Missionaries themselves are constantly asking that they may be upheld by the prayers of the Christians at home. They evidently place the first in their list of imperative needs. They feel themselves absolutely unequal to their great tasks, and know that the allpowerful help of God is to be obtained in answer to the faith-filled prayers of God's people. Many times decisive triumphs on mission fields have come immediately in answer to such prayers, though they have been long withheld before.

Do You Know.

1. That the neglected fields in America present startling conditions calling for serious considerations? There are 10,000 towns, 300 to 1,000 population, each, in States west of the Missouri River and the Pacific Coast wherein the Christian faith is not preached by anybody, nor the Bible taught.

2. In Utah there are eleven counties, in Colorado, five, where there are no churches of any name save Mormon. Populations are pouring into rich regions and schools and churches are utterly inadequate in number and too remote in distance to care for the people. In fully one-third of the State of Colorado half the people have no religious privileges whatsoever.

3. In Montana, 60,000 to 75,000 of the population reside five miles or more from any church. One very rich valley of the state, fifty-four miles from a railroad, with a population of 5,000, growing rapidly and capable of supporting 50,000 people, has but one church.

4. In North Dikota, fourteen counties have but three places in each for worship. Four thousand school districts have no religious privileges whatsoever.

5. One county in Idaho has a rural population of 9,000, with no regular preaching service. In another county, with a population of 18,000, only three of its sixty-five school districts have regular preaching services.

6. Literally thousands of foreigners in all the states never heard the Word of God. Fifty thousand Indians in the United States are sun worshipers and pagans and have never heard of Christ.—American Home Missionary.

Notes on C. E. Topic, Dec. 22.

Subject—"What the Coming of Christ Has Done and Will Do for the World." Luke 1:67-79. (Christmas Meeting).

The leader should try to picture to the meeting present day conditions if Christ had never come into the world. Would not all of the world be as it is in the darker places? What has this coming meant to government, to civilization, to invention, to education, to material prosperity, to moral and social welfare?

Trace briefly the history of the nineteen centuries and point out the more important decisive historical events that have been offered by the religion and followers of our Master.

Civilization.—James Chalmer, the heroic missionary whom Robert Louis Stevenson called "the Great-heart of the South Seas," said that after twenty-one years of experience among the savages of the Pacific islands he had never found a people there, or a single man or woman, who had been civilized without the gospel of Christ. Wherever he found a friendly people, one that would welcome a stranger, a Christian missionary had been there before him.

Progress.—Columbus never saw the continent of America, only the outlying islands. He did not dream of the great stretches of plain and mountain, or river and lake and forest that lay beyond. These things remained for the gradual discovery of decades. The shepherd and wise men and disciples did not dream of the joys that Christ was bringing to the world. These have been the unfolding discoveries of centuries.

Peace.—An infidel artist was commissioned to make a caricature of a Salvation Army meeting . He went to the meeting, but his storm-tossed heart was so impressed by the peace which he saw upon all the faces of the workers that he became a Christian. Christ came to bring peace to the world, and this peace has entered the souls of all who believe on Him.

Health.—Hospitals are unknown in pagan lands. The sick are cast out to die,especially if they are old. If there are doctors, their medicine is a horrible concoction, doing nothing but harm, and their superstitious rites are abominable. Dirt and indescribable impurities are everywhere in heathen countries. Diseases born of filth kill their millions there. Christ, the good Physician, has established hospitals, built up sanitation, inspired a desire for cleanliness, taught us to care for the body, which is the temple of His Holy Spirit.

The above are merely suggestive and just a few of those treated in the Chris-

tian Endeavor World. There are many others you can use, among them:

Salvation, Cheer, Promise, Safety, Reform, Incarnation, Opportunity, Freedom, Development, Missions, Bible, Democracy, Riches.

WHY DO HEATHEN WOMEN NEED WOMEN PREACHERS?

By Rev. Ellen G. Gustin, Attleboro, Mass.

There are two very simple reasons for this fact, and the most abundant proof to justify the sending out of women qualified either to etll them the simple story of the life and love of Jesus, or when need requires, to minister to bodily suffering as we women with Christian homes and Christian husbands cannot readily conceivee. In order to fully understand what heathendom means, we must face the awful fact that nowhere in the world outside lands where human nature is lifted above its animal side, is woman any thing but a toy or slave to man. There is no real home life where God, the Father Almighty, is not known, even in Christendom, and much less in heathen lands. Then imagine, if you can, what it would mean to you if a woman came to you in your home, where man could not easily come, and, sitting down beside you, told you quietly that what she was telling you had made her what she was, and would, if you would only listen and believe, make you what she was in peace and gentleness and power and bless those that you love. Do you not see what it would mean to any woman, however degraded and desolate, to hear from another woman the dear old story that has given to each of us Christian women all that has made the life worth living?

No man can have the intuitive knowledge of what Jesus must mean to women accustomed only to see in men either her tormentors, or, at best, her more-or-less gentle master. Heathen women need to hear from other women differentiated only from themselves by the knowledge of Jesus, all that His Gospel holds for them of healing and blessing. It would be well if female ministers to heathen women could also be wives and mothers. The saddest side of life to heathen women lies in the awful sorrow of wifehood and motherhood; but if there cannot always be married missionaries to preach Jesus to heathen women, then let them be single women, to whom this precious work is given, ask the Lord to bathe her soul in such a realization of Himself, and such a memory of the saintliest woman sufferer she has known, that the woman to whom she speaks shall realize that the one speaking to her is not only the Savior of all but has seen sorrows as deep as those of her auditor, confronted and healed. If you can go and tell the "story of Jesus and His love," in the name of Jesus go but whether you go or stay in your home I beg you to pray as you never prayed before for those "who sit in darkness and in the shadow of death."

CHRISTIAN ENDEAVOR IN INDIA.

In Travancore the Christian Endeavor union is a new feature which works well. Union meetings are well attended. Christian Endeavor means much to those shy village girls that take part in public meetings, as they have been taught in the society. The movement means much to women in India. Some of them go out and tell their heathen sisters about Christ.

One society has four meetings every week and has kept up this record for a year. One meeting is for prayer, one for Bible-study, one for singing, and one for a general address.

There is a boy's society that gives an annual feast to two hundred poor people. These boys preach the gospel in the villages, visit from house to house, teach the illiterate to read, and so forth. These features of the work are common. Other societies help the church music, conduct Sunday schools, give addresses, distribute tracts, ring the church bell, arrange the chapel for service, and so on.

In the Neyoor hospital there is a society in the leper ward which sends contributions out of its poverty for mission work. The members occasionally give up the meat allowed them and use the money for missions.

India Endeavorers like to name their societies. There is a leper society at Sholapur called "guide-posts." A boy's society is named the "workers" society, and we find such names as "bearer-of-good-news" society, the "senior conquerors," "little soldiers," and "little stars."

During the summer hollidays the girls in the Marathi Mission school at Sholapur work for money and are using it to support one of their number at school. They watch in turn if any one is sick and needs this service. They are presented their dormitory with a table, and former members are given a chair to the church.

Something New.

The sense of progress is a factor in every successful society, and it is gained by introducing new plans.

Have a new plan for the prayer meeting often, such as a meeting of all prayers or all testimonies.

Have a new plan for each committee one every month.

Have a new plan for the social, such as a social where each member of the society, when called upon, is expected to propose some game, or do something for the entertainment of the company.

Put the business meeting at an unusual time or in an unusual place, and see how much it will gain in sprightliness.

Have a new form for the consecration meeting, as the roll called at haphazard and not in alphabetical order.

Some vigor of initiative is required to break with any routine, and that is no small part of the value of new plans.

Faith in Christian Endeavor.

Thirty years of success and increasing service is enough to prove the permanence of any Christian institution, and that is the reason of our society. It has had to meet the opposition born of misunderstanding and unfamiliarity. It has encountered the friction that comes from the readjustments necessary when any method is introduced. But the principles of our society have been tested thoroughly by the wisest and most practical men of all the churches, and they have not been found wanting. They have proved themselves adapted, like Christianity itself, to all races and nations. They are useful equally in all denominations. And they have been practically self-propagating.

Better Bible-Reading.

Read with a commentary, and the best one you can afford. Dummelow's, recently published, is the best one-volume commentary in existence.

Have a regular time and place for your reading. You will thus be far more likely to read the Bible at other times and places also.

Spend some time always in thinking over what you read; it is made your own only by meditation.

Read every day until you have come across some passage that will serve as the inspiration for the day.

THOUGHTFUL OFFICE BOY.

The office boy looked at the persistent lady artist, who calls six times a week, and said firmly:

"The editor's still engaged."

"Tell him that doesn't matter. I don't want to marry him."

"I haven't the heart to tell him, miss. He's had several disappointments today."—Sketch.

—W. F. Blair, of this city, after a hard fight for his life under the charge of murdering Thompson, is acquitted. He claimed that he was acting in self-defense.

NOTES FROM THE FIELD.

I visited Welch Memorial charge Dec. 10, and held the first quarterly conference; found Rev. D. R. Williams at his post of duty, with a goodly number of his officials present, and they seemed to be interested from the time I entered the church until I left, and I trust they will continue to be as much concerned about the work the entire year as they were during time of my visit.

The Conference was opened in the usual way, and then the Chairman announced the Conference ready for business. At this time some questions were asked as to who were members of the quarterly conference, etc.

Then the official roll was called and but few were found to be absent, and some of them were sick, and others did not have enough interest and care for the office they were elected to fill to be present, and to assist in laying plans for the work during the year: this may appear to be a little plain: but is it not the truth?

The business was transacted in harmony, and all were ready to cooperate and take part in all forward movements, and there seemed to be no other thought in the minds of any present only to go forward in every phase of church work.

The pastor's salary was raised $50. and he to be paid up in full once a month. This is as it should be on all fields, and it's being more and more practiced as the years come and go, and may it continue to spread until all our fields pay at least monthly.

Bro. Williams is popular as a preacher, and pastor, and his people like him and his family, for they have been showing it in a substantial way by pounding him. I see no reason why this should not be the best year in the history of the charge. My claim was met in full.

Orange Ct.

On the 13th inst. I started for Orange Ct. and arrived at Union Grove Church in time on the 14th to fill my appointment at 11 A. M.

There was a small but attentive congregation. My hearers were mostly quarterly conference members, and not near as many of them as ought to have been. I trust they will do better in the future.

After the sermon the pastor made some announcements and then came dinner Quarterly conference convened at 1:30. All churches represented, and the members present seemed interested and did business with dispatch until we came to the question of pastor's salary, and here we lingered for a time, and finally the salary was fixed at $700. with a promise they would make it $800. when they could consult their churches, if possible to do so; and I believe it is possible, and I am sure that many of the brethren that were present wanted to do so and I am expecting it to be done.

There is to be some church improvement at two of the churches on this charge during the year, and they are beginning to arrange to raise the means to do the work.

This charge placed itself on record to pay the pastor quarterly; at least most of the officials obligated to do so, and to use their influence in their churches to enlist the membership to do so.

At 11 A. M. on Sunday I preached in Chestnut Ridge church to a fairly good congregation; it was not their regular preaching day: but those present seemed to be good hearers; but I am fearful all had not been "doers" from what one of the stewards told me about the pastor's salary and the general interests. Brethren, do not let this occur for the year 1913; begin to meet your obligations at the first of the year.

Took dinner with Bro. and Sister Geo. Crutchfield.

At 7:30 we found ourselves at Efland church ready to preach and a fine congregation present to hear the Word. The Efland people have a beautiful church complete so far as I could see and I am sure the people are proud of their church edifice, and I hope all will join the pastor in a forward movement in the building up of our Zion on this charge.

Bro. Stubbins is well revived so far as I could learn and he has large opportunities before him. There is much pastoral work on this field to be done, and Bro. S. has a new horse and I believe he will do it. My claim not met in full on this charge.

On the morning of the 17th I boarded the train in Hilkboro for Graham, and reached there in due time, and found Rev. G. L. Curry, pastor of Graham and Haw River charge, in waiting for me, and he and I visited our church in Graham, and I found the church and grounds in good shape, and was informed by the pastor the indebtedness on the church was only one hundred dollars. We went from the church to the parsonage where I met with Mrs. Curry and her two little tots, and she had prepared for us a good dinner like most preacher's wives can do. After talking with the parson a while, we walked around to Dr. Goley's home and met his family and Mrs and Miss Carrie Henly, and soon my car came and I left for Burlington to hold the first quarterly Conference. Will visit Bro. Curry's field later.

Burlington.

I arrived in Burlington in due time, and stopped at the parsonage with Bro. Davis and family and found him at home and in a splendid humor and ready for the work of this quarterly conference. which convened at 7:30 o'clock, with eleven official members present out of 27. Where were the other 16, who were under the same obligations as the eleven that were present?

The business was transacted by those present, to the atisfaction of the pastor, as far as I could learn.

Salary for pastor $800. and a good parsonage well furnished and they endeavor to pay pastor's salary monthly. This church failed to pay quite all of the general interests the past year; but all who attended our Annual Conference will remember the amount of improvement made at Burlington last year and can make the necessary allowance.

From what I could see and learn they expect to pay all claims in full for 1913. This church is a working church, and is doing good in the community and there are large possibillities for our church in this town, and the pastor has an opportunity before him that all pastors do not have.

Much pastoral work needs to be done and Bro. Davis will have the time to do more this year than last because he was so much of his time loooking after the church building and getting it ready for the annual Conference.

The Sunday school supt. reported progress, and increased attendance since Conference. No pastor or Supt. should be satisfied with a less number in S. S. than the membership of the church.

I trust the entire membership will cooperate with the pastor in reducing the indebtedness on the church property.

Thanks to the pastor and people for their universal kindness to me in my visits.

My claim paid in full on Burlington charge.

C. A. Cecil.

Tabernacle.

The pastor and his family are fortunate whose lot it is to serve such a people as this. It must be their habit to be kind else they could not have crowded so much kindness into the less than a week we have been among them. The continued unstunted, multiplied kindness by some families round about the parsonage reaching us before we had gotten out of Greensboro and incretsing in inverse ratio as

the distance between us and the parsonage decreased and then intensifying after we had reached the parsonage filled our hearts with gratitude and makes the temptation strong to mention their names in this communication and also to enumerate the things they did and do and keep on doing. But I have a notion that such a people prefer in their modesty that their names be not published in this connection and the great number of kind acts makes it impractical to mention these in detail.

Then a number of the Moriah people including some not members of our church, came down one afternoon by buggy and automobile and swelled considerably both the contents of our larder and the gratitude of our hearts. Here again the temptation is great to mention names but I desist.

I have heard it said that "three moves are equal to a fire" but I am about to conclude that a few moves like this would be equal to a year's supplies. The Asheboro people began it by pounding us just before we moved and kept it up until we were moving, in an intensified form by "sending in" and also lavishing upon us in their own homes. Then the people over here took it up and carried it on, for all which we are profoundly grateful. I wish also to acknowledge with gratitude the willingness of the Tabernacle people as shown by setting the parsonage in order and in providing teams to convey us and our property out and of the delegate to Conference in arranging with them to do this.

Each of the four churches has been visited in two Sundays. The First Quarterly Conference will be held at Tabernacle Saturday before the the first Sunday in January. The work seems to be well arranged. The people are hopeful and ready for a good year's work.

Dr. Feeman visited three of the churches last Sunday in the interest of the North Carolina College at Westminster, Md. He brought us good cheer and helpfulness. I do not know how much we helped the cause he represented as he had not counted up.

T. M. Johnson.

Greensboro, Rt. No. 6, Dec. 16, 1912.

CENTER AUXILIARY.

Thank-offering service was held at Center the 2nd Sunday in December. Having been organized just a year we decided to hold our Thank-offering service in December instead of waiting until February as most societies do. Instead of our regular program we had a sermon on Missions by our pastor. Rev. W. M. Pike preached a real good sermon, showing very plainly the differences between our position and that of the heathen, and how we may fulfill God's command by sending them the gospel as it was sent in times past to our fore-parents. We trust that the service was not in vain, but that the good talk Mr. Pike gave us may reap rich reward, and that the mites given may help to save a poor sister or sisters whose lot has been cast in a heathen land.

Thank-offering collection $3.26. $13.41 have been sent to branch treasurer. This with $41.20 collected for Miss Forest last spring, makes a total amount of $57.91 for foreign misisons from Center for the year 1912. Amount of contingent money used for home expenses, $1.20. Amount retained in treasury at present, $.15. We have not elected our new officers yet, but expect to do that at our next monthly meeting which is to meet at the home of Mrs. J. W. Whitehead 1st Sunday in January, 2:30 P. M.

Mrs. R. W. Lindley, Cor-Sec.

ORANGE CIRCUIT.

Union Grove:—1st Quarterly Conference convened with our church December 14. Rev. C. A. Cecil was with us and gave us an excellent sermon in the A. M. from 1 Cor. 3 chapter 9th verse. It was mainly to the members of quarterly conference, but it was good for us all. Mr. Cecil was pastor of this work 25 years ago. The ones that knew him were glad to welcome him among us, but how few of them are among us now, and we all want him to come again soon.

Quarterly Conference was about as well attended as usual on this circuit, but I have no idea the ones who were not present had any more urgent work at home than ones who were present. Brethren, you had better be about our Father's business while you have time and opportunity, for you will soon have to give an account of your stewardship. Mr. C. H. Jones was elected secretary. We had the most instructive and interesting quarterly conference this writer ever attended.

We are glad to have Rev. R. C. Stubbins for our pastor and glad we are all back together. I hope we will show our appreciation of our pastor by giving him our hearty support in every way possible. We trust it will be a good year for the Lord's cause all over the state.

We were glad to have Mrs. Cecil with us, we are always glad to have our own come home.

Our church took collection for Orphan's building the 5th Sabbath in September, we understood it was $10.00. We have never seen it credited in the Herald. We would like to know why?

With best wishes to Herald and all its readers for a merry Christmas and Happy New Year.

B.

December 16, 1912.

Mechanicsville Church, High Point. Rev. J. H. Moton is pastor of this church, recently built at a cost of near $3,000.

Uwharrie, Ct.

Dear Bro. McCulloch: I want to say that the Herald is always one of our most welcomed visitors at home and I believe there are many homes where it might become one if it could only pay them a visit or two. It might help us pastors very much if you could send out a few sample copies or send us a few to hand out to our people. I just spring this, though you need not print this if you don't want to, but I hope to get many of my people to reading the Herald this year that have not been doing so. We are very sorry to note the serious accident of Bro. Beverly Surratt, who got shot last week in the leg by accident and is not expected to live: but has always been one of our best men and when he is gone his good works will follow him in his children and many others. He is 76 and can't live long at the longest. May the Lord bless the entire family.

We trust we may have a good year this year in advancing the kingdom of Christ.

Notice.

The first quarterly meeting to be held at Mt. Zion on Saturday before first Sunday in January. Preaching at 11, A. M., transact business at 2 P. M. I trust

that every church may be represented as the Pastor's salary must be apportioned to each church.

J. B. Trogdon, Pastor.

Dec. 12, 1912

GREENSBORO.

Our new pastor began his work on the second Sunday, preaching morning and night. He enters hopefully into the work, and the church will continue to go forward as in the past, we trust. During Brother Ogburn's pastorate there was a large increase in membership. Bro. Ogburn went after men, and by his personal effort won many. He believed in personal work, and Bro. Andrews believes in it not less.

Bro. J. C. Morris and wife, of Haw River, lately moved to Greensboro, were gladly received into the church the first Sunday. We are expecting other important accessions soon from removals to our city. This cause alone should make churches in our city grow, but we are not satisfied merely to receive those who have been previously received into the church elsewhere: we want to reach and win the unsaved in our city. This is a great work for all of the churches of Greensboro.

Next Sunday night the Sunday school will give its Christmas service in which gifts will be received for the orphans.

Work on the Children's Home still progresses, though it has been held back somewhat by the inability to get lumber.

The board of stewards met last week and organized, electing W. W. Hunter as chairman, R. T. Wills, treasurer, and W. S. Jones, financial secretary. The chairman announced on Sunday that they had decided to let the members assess themselves. The stewards will make an apportionment to be revised and amended by the individual member. By this systematic method of procedure, church moneys can be paid more easily than in any other way. Pay as you go is the right way as well as the easy way. All our churches would do well to adopt the plan.

YADKIN COLLEGE CT.

To the Official Brethren: Bear in mind and forget not. The first Quarterly Conference will convene at Shiloh on Saturday before 1st Sunday in January, 1913. Preaching at 11 o'clock by our new president, Rev. C. A. Cecil, dinner, business of Quarterly Conference. Let every official member be present and let stewards be diligent and bring a good report from each church.

H. L. Powell.

Last Sunday was a good day and a very busy one. Rev. C. E. Forlines was with us representing the work of Westminster, Md., preached at Shiloh at 11 o'clock A. M. Bethesda at 3 P. M. and W. Lexington at night. Fairly good congregations. And it would be needless for me to say here that he preached excellent sermons. We were all helped and inspired by his visit and delighted with his sermons. May the blessings of God rest upon Bro. Forlines and his great work and service which he is rendering our beloved church.

H. L. Powell.

THOMASVILLE.

Dear Editor:

I am still alive and on the Lord's side and never felt the need of Him more in my life. Our pastor, Rev. Edward Suits, left us last Thursday morning, December 12th, for his new field of work. May the Lord abundantly bless him and his. Bro. Suits has preached to some of us for years and some of us he has preached to from childhood to young womanhood and young manhood and it was with a sad heart that we gave him up, though what is our loss is someone else's gain. Bro. Suits will always be remembered by many of his friends.

Think, fathers, mothers, brothers and sisters, where you, your children and friends might have been if it had not been for the first M. P. church of Thomasville, N. C. Then think who founded it and stuck to it through cloud as well as through sunshine. Was it not Bro. Suits?

If I am fortunate enough to get to heaven I expect to see Bro. Suits there with many, many stars in his crown for what he has done for Thomasville. Bro. Suits will be rewarded in heaven, if not on earth. To love and understand Bro. Suits we must sympathize, pray, weep, and rejoice with him. He speaks plain and for the right, it may seem hard for us, but the reason it does we don't want God to hold to us, but we want to hold to God so when we want to do worldly deeds we can turn God loose and go where God can not go with us. We are too much like Sam Jones said, "Like an old ox in a dry lane, with good pasture on either side, but all he got was what little he nibbled through the cracks."

What we must do is get on the Lord's side and stand boldly for the right.

Brothers and sisters, if you are not bettered by Bro. Suits' long stay with us it is your own fault, for while he left with a sad heart, he left with a clear conscience, he did what he could.

While some do not and will never realize what Bro. Suits has done for Thomasville, yet some of us know and realize what a hard task Bro. Suits has had in building the first M. P. church of Thomasville. I thank God for sending such a man to Thomasville.

Our new pastor, Rev. T. A. Williams, has arrived and preached for us last Sunday. I pray that the people will cooperate with him better than they did Bro. Suits and that the ensuing year may be a prosperous one.

With all good wishes for a Merry Christmas, I am,

Yours in Christ,

"Catharine."

ORANGE CIRCUIT.

Efland charge and Orange Station have again been united and has taken its former name, Orange circuit.

We now have a very well arranged circuit of three churches paying a salary of seven hundred dollars. Our parsonage is almost clear of debt. Our churches are out of debt.

Chestnut Ridge and Union Grove are old organizations with a great many loyal Methodist Protestant Christians (of course there are some who are not loyal, but that gives the loyal ones a work to do.)

The church building at Chestnut Ridge is a new, large and attractive building. The church building at Union Grove is small and needs repair. The members know it and expect to make things more beautiful and comfortable by the earliest spring days. Along the line of finance Union Grove has been the banner church of the circuit. Efland church is what might be called a young organization with a new building that we are proud of. This church has made a good record in the past and we are expecting with its loyal support to make a still better record.

Bro. Cecil, our new president, was with us the 14th and 15th of December. He was a great help to us in our Quarterly Conference. His sermons were timely and good. His general remarks, and advice to pastor and people, did us all good and we highly appreciate them. Bro. Cecil has the interest of the Conference greatly at heart, and is seeking to arouse a religious and systematic business interest in ministers and lay members alike.

Our circuit passed resolutions to pay salary and conference claims at least quarterly and in some places monthly.

We enjoyed having Mrs. Cecil come with Bro. Cecil on our work, she is a member at Union Grove.

We united in marriage at the parsonage last Sunday P. M. Mr. Otis Cranford, of the Baptist church and Miss Orpah Crawford, of the Methodist Protestant church. They went away happy.

R. C. Stubbins.

December 17, 1912.

BURLINGTON.

We had 166 in Sunday school last Sunday. The assistant superintendent announced that the election of officers would be held next Sunday. We trust there will be a good attendance because it is important that the best and most capable men be elected to fill the various offices of the school.

On last Wednesday night, December 11, Dr. C. E. Forlines, of the faculty of Westminster Theological Seminary, was with us and preached a most excellent, yet simple, plain and practical sermon. After the sermon Dr. Forlines, who is in the state in the interest of the North Carolina Cottage of the seminary made an appeal for contributions, and received a very hearty response.

According to the announcement President Cecil made his appearance at our church Tuesday night, Dcember 17, and presided over our First Quarterly Conference. The excellent manner in which he conducted the conference caused complimentary remarks from many. He certainly gave us a big lot of valuable suggestions along the various lines of church and Sunday school work, and if the suggestions and plans are put into practice the coming year, we will surely have a successful year's work.

C. B. W.

December 18, 1912.

MITCHELL'S GROVE, GUILFORD CIRCUIT.

Our new pastor, Rev. T. F. McCulloch, filled his appointment second Sunday and as usual preached a very helpful sermon. We are delighted to have Bro. McCulloch for our pastor again. Some of us especially feel that his sermons and his coming into our homes and visiting his members as we think a pastor should do has been much help to us in the past and we feel sure he will be a great help to us again. May we the members of our church all work together and do much good and not only we, but we hope the entire circuit will be so united with our pastor that a mighty work will be done this new year.

Our Thanksgiving exercise was good and collection very good which was five dollars. Some of us are thinking and praying about giving the tenth of all our income another year. We feel we should give more and get more blessings. Some do not think we should give one tenth of all our income to the Lord, so I feel that I would be glad for all preachers that think we should do so to preach it to their people one sermon in each year so we may give and do all we should do, and I also feel the preachers ought to preach more temperance sermons. It's true we have one Sunday in the year set apart in our Sunday schools to teach temperance, but to my mind that's not enough. There's so much intemperance all over our land. It seems we as Christians are not doing what we should do to drive this great evil back. O may God help us as Christians to do all we can to help the young to be temperate. We know we are told to be temperate in all things, but it does seem the drink-habit is destroying the peace and happiness of so many homes and I do fear we that have such happy homes and are free from drink in our own homes are not as much concerned about the homes that are so unhappy on the account of drink. May we be more concerned about such homes. May we be willing to spend and be spent for others is my prayer.

M. P.

WELCH MEMORIAL.

I returned to my charge November 29. Have filled all appointments so far. Held our first quarterly conference December 10, President C. A. Cecil, presiding. Officers elected for 1913.

We were glad to have Bro. Cecil with us, he made us a splendid talk after the business was transacted.

We want to thank about fifty of the members of Welch and friends of this community for remembering pastor and family with a good substantial pounding since Conference. D. R. Williams.

December 16th, 1912.

THOMASVILLE.

Bro. T. A. Williams filled his appointment Sunday and Sunday night.

We certainly regret the loss of our former pastor, Rev. Edward Suits, and are glad to say that we have never found a more faithful pastor. Bro. Suits certainly served the Thomasville people with faithfulness and love, but he was called to preach in another field, and we truly hope that the Lord will be with him and his and prosper them. May the Lord bless and keep them is my prayer.

We wish to congratulate the people of Concord for their choice of such a faithful leader and truly hope that they will give him their cooperation.

From a Member.

CID, UWHARRIE CIRCUIT.

Mr. Beverly Surratt who was accidentally shot by Mr. Wm. Loftin on last Friday was a week ago while out hunting remains about the same. He is in a very serious condition. He is a good Christian man and he has our sympathy for his recovery.

We are thankful to God and to the conference for sending us Bro. Trogdon again.

Mrs. T. J. Wright is visiting relatives in Thomasville this week.

Mr. Ben Gollimore and Miss Crissie Workman were married recently: congratulations.

Rev. T. A. Plyer and daughter, May, spent a few hours with us on their way to visit his mother at Albemarle.

We hope and pray that this will be one of the most prosperous years in the spiritual way we have ever had.

We did not have any services at Cid the 2nd Sunday. I guess the minister decided to take a little rest and justly needed it to. I am always glad to receive the Herald as it brings some good news from distant friends and lots of good advice.

A Worker for the Lord.

P. S. Wishing the Herald and its many readers a happy Christmas and a prosperous New Year.

CLEVELAND CIRCUIT.

Dear Bro. Cecil:

We held our 1st quarterly conference on Saturday before the 3rd Sunday in December. All the churches but one were well represented, and the work for the year was so pleasantly and satisfactorily planned that it makes us unusually hopeful. The brethren and sisters from our newly acquired territory were present with their faces lighted with expressions of hope, and gave expressions in word as well as in deed of their satisfaction with the work of the Boundary Committee.

The writer made his first pastoral visit 3rd Sunday and was so cordially received that he felt much like it was only a home going. The old part of the work has received us so kindly for the fifth year that it makes us feel that we don't know where the separation can be. They, too, are pleased with the plan of the work and are planning for a good year.

While this change in boundary will necessitate great sacrifices on their part, but still they are submittisg heroically and joyfully with the hope and faith in the fact that they, by so doing, may better extend the Master's Kingdom. They have bought the Fallston charge's interest in the parsonage at a cost of five

hundred dollars. (Our Fallston brethren, we are told, are planning to build an uptodate new parsonage for their work, of which we are glad.) In addition to the expense of buying parsonage our people have pledged us as a support $505, which with the nice and fertile lot of two acres will give us a comfortable living.

We were glad to have Bro. Waldrop and his kind family stop over night with us on his way to his new field. I feel that Lincoln Circuit is fortunate in getting a young man of such consecration and promise as Bro. Waldrop, as we know him better we love him more.

We are delighted, too, to hear kind expression from Bro. Braswell's people of his noble work for the past two years on Caroleen charge, and of their appreciation of his return. May the dear Lord prosper us all abundantly this year.

Pastor.

MIDWAY, HAW RIVER CT.

Next Sunday we hope to welcome our new pastor, Rev. W. D. Fogleman, at our church. We have never seen him, but feel sure we will like him.

Our S. S. is moving along nicely. We have raised $10.00 for the church at Reidsville. We are very busy now preparing for a Christmas tree and entertainment which will be on the night of December 25th. Will ask all the Herald readers to remember us in your prayers that we may be successful in our undertaking. We invite all who can to come and enjoy Christmas night with us.

Mrs. E. P. Butler who has been to St. Leo's Hospital has returned to her home much improved in health. We hope soon to have her back to her class of little children in Sunday school.

We had prayer meeting the second Sunday conducted by Mr. J. D. McCollum.

We will close wishing the editor and all the Herald readers a merry Christmas.

Ella V. Apple.

December 17, 1912.

CONFERENCE MINUTES.

A number of brethren have sent me their post office address and as so many have come in since Conference, some this week, that I want to make this statement through the paper. The minutes were placed in the hands of the printer the day after Conference closed as I never left Burlington until the matter was ready for the press with the exception of a few reports etc., which were sent to press inside of a week. The proof has been read and I was hoping to be mailing the minutes by the time this notice reaches you. I put in the addresses of each preacher to the best of my knowledge, where there was no change I put it the same as last year. So if there is any fault to find you can put it on me for hurrying up the minutes before you took a notion to tell me of your address. Remember there was a deficit from last year and that had to be paid; and there's not enough in hand to pay the printing bill this time, so the instruction of Conference is to sell your minutes and send the proceeds to me immediately and the balance if there be any, and there should be if all minutes are sold, will be held over for publication next year. Minutes will be sent to pastors on charges raising a minute fund, and these are to sell and forward the amount to me at once. Where brethren paid out of their own pockets I suppose you will be expected to get your money back if you can.

After this notice my address will be Miami, Florida, until further notice, as the good people of Granville have granted me a vacation for a much needed rest. I have arranged for my appointments to be filled if the weather is open.

Hoping that the minutes will reach every one in time to get them out first of the year, and that the glad season of Christmas may bring many joys.

Sicnerely,

N. G. Bethea.

Henderson, December 14, 191..

CORRECTION.

In my report of December 5th this line is left out between Conference steward, Rev. J. R. Hutton, $3.43 and New Hope S. S., $5.03. The amounts including New Hope and following were new amounts given to the Children's Home Building Fund.

Yours,

Mrs. A. G. Dixon.

MARRIED.

Rev. Jesse Eli Pritchard and Miss Laura Kate Vestal were united in marriage at Siler City, the home of the bride on the 12th day of December at 1:30 P. M. The occasion was a most delightful one. On the evening before, from 8 to 10 o'clock, the would-be bride gave a most delightful reception that was joyfully participated in by about 40 friends.

The numerous, beautiful, valuable and useful presents were presented, and artistically arranged to the pleasure of all, and of course to the great joy of the popular bride. After cake and cream was served all went home and the groom went to the Hadley hotel to dream of the happy event of 1:30 P. M., the next day. The marriage came off exactly at the appointed hour in the parlor of the bride's parents, witnessed by about 20 intimate friends.

Immediately after the ceremony the happy pair took the south bound train to Sanford, and then via of Raleigh, to Littleton, from there across to Brinkleyville, to the parsonage of Halifax circuit where they expected to arrive at about 4:30 P. M. on the 13th for the first time to take supper in an M. P. parsonage. The supper was expected to be in readiness on their arrival.

The congratulations and best wishes of a host of friends accompany them. The groom is one of our most promising youngg men in the ministry. The bride is an accomplished young lady of a most congenial disposition and well qualified for a minister's wife.

The ceremony was performed by the undersigned. J. H. Bowman.

On Sunday evening, December 15th, at the residence of the bride's parents, Mr. and Mrs. W. R. Harper, Henderson, N. C., Mr. Martin Ira Fletcher, and Miss Anna Bet Harper were happily married by the Rev. Mr. Daily, pastor of the M. E. Church, South. The parlor was beautifully decorated with ever-green and by 6:30 was packed to its full capacity. At 6:55 Rev. Mr. Dailey took his place and promptly at seven came the ushers in the following ordr Mr. Eugene Murphy, and Miss Cicelia Reames, Mr. Clarence Pridgen and Miss Maud Fletcher, the groom's sister, Mr. Lonnie Reames and Miss Lucy Lee, Mr. Buck Holmes and Miss Pollie Moore. the bridal couple. The bride was neatly gowned in white silk trimmed with pearl beads, and the groom faultlessly dressed in blue serge. The words that made them one were beautifully and impressively spoken. Mr. and Mrs. Fletcher will at present take rooms at the home of the bride's parents. We wish them a long, happy and successful life in this world, and eternal life in the world to come.

One Who was Present.

—As a result of their part of the shooting up of Carroll county, Va. Court last March, Sidna Allen gets 35 years in the penitentiary and his nephew, Wesley Edwards, gets 27 years. It seems to have paid these two to escape and live as out-laws for a season, till sympathy could be aroused, as others of the clan are to go to the electric chair. Sympathy goes a long way in this world, and those who die have none to speak and present their cause.

THE EMPTY STOCKING.

There's an empty stocking hanging
From many a little bed,
Where the God-blown dream hangs over
Each sleeping curly-head;
And the vision gathers nightly
Of a day that's soon to come
When little feet thould patter
To the music of the drum.

There's an empty stocking hanging
By many a wind-blown door,
That must wait in vain for Christmas
In the grey haunts of the poor;
And eyes that now shine brightly
Shall, through a rain of tears,
See nothing there on Christmas
But the sorrow of the years.

But out where splendor centres
In the mansions of the great,
No call will go unanswered
No tot will vainly wait;
The Christmas horn will summon—
The Christmas drum will roll
The tide of joy in magic
Through the gateway of each soul.

But where one gift would brighten
The dark of weary days,
No reindeer's hoof will thunder
Out poverty's dreary ways;
And so, for God's white season—
For some wee dreamer's cause—
Don't you think that you might whisper
Just a word to Santa Claus?

Grantland Rice.

GORDON'S PIGEONS.

Gordon Ellms lived in the country. When his uncle Harold was visiting there, at Christmas time, he had invited Gordon to come to the city in June and return the visit. "Wouldn't you like to come?" he asked as Gordon seemed to hesitate to give his answer.

"Yes, Uncle Harold, I would like to go to the city very much, but—but— I'd rather not go in June. The birds will all be here then," Gordon answered frankly.

"O, well, we can make that all right. I'll promise to furnish you with all the birds you can take care of," his uncle said with an assuring smile.

"Birds in the city?" quired Gordon.

"Yes, birds in the city, and tame. Well, you'll have to see them to reealize just how tame they are," replied his uncle.

After this promise, Gordon was eager for the visit. It sometimes seemed as if the month of June never would come around. There had not been time to ask his uncle any more questions about this feathered tribe that made the city a homing place in June, when all other birds sought the leafy byways of the country; for he was waiting to board the train when the conversation had taken place, and the engine was blowing the warning whistle.

But it was June at last, and Gordon was in the city. That afternoon Uncle Harold was going to take him to the park. Here he was to find the bird companions that had been promised him, and Gordon's heart was drumming an eager tattoo as he approached the enchanted spot.

Uncle Harold had provided a paper bag full of peanuts. "The birds will expect them," he said as he gave them into Gordon's keeping.

"My! what a lot of pigeons!" Gordon exclaimed as they were walking along the path to the fountain.

"Perhaps it would be a good idea to begin using your nuts," his uncle suggested.

Gordon shelled a few of them and scattered them upon the ground. In an instant there was a whir of wings and a flock of pigeons flew to his feet.

"Hold one of the nut meats in your hand and stand perfectly still," directed his uncle.

Gordon obeyed, and a pigeon alighted upon his finger and secured it. A squeal of delight from its benefactor sent the beautiful creature fluttering to the ground, to return, however, when coaxed back by the bribe of another nut meat. The little boy screamed with terror and delight when he suddenly felt two rather prickly claws treading upon his head.

"You ought to have your picture taken now, my boy," laughed Uncle Harold; for Gordon was by this time completely surrounded by pigeons from his feet to his head, while a score were cooing upon the ground, eager for a chance to occupy a hand, shoulder, or even his curly head.

When the peanuts were exhausted, the pigeons teased for more with soft coos that were very delightful to listen to, and strutted back and forth upon the ground, displaying their richly tinted feathers as they straitened their necks for another peanut.

"We must lay in a large supply tomorrow," Uncle Harold observed as, seeing that no more food seemed to be forthcoming, the whole flock spread wings and flew off to another feeding ground.

After that Gorden spent a part of every day at the park. His little feathered friends learned to expect him, and it was no unusual sight to see them around him like bees around clover blossoms.

"I think I like city birds as well as I do country ones," he confided to his uncle as he stood surrounded by the pigeons on his last visit to them before going home.

"One satisfactory thing about them is that they are here all the year. You do not have to make their acquaintance all over again every spring."

"If I come Christmas, shall I find them here?" quired Gordon.

"Yes, and possibly more of them," assured his uncle.

"I guess, then, I'll come in the winter next time; then I can see our birds too," wisely responded the little boy as he stroked the shining back of the beautiful. cooing pigeon upon his hand, which was persistently crowding its bill into the peanut treasure that the bird was seeking.—Helen M. Richardson.

DAVID'S CHANCE.

Miss Raynor, waiting in the vestibule of the church, was in a state bordering on despair. David Ryerson, a boy of ten years, had been arrested and released on probation and for more than a week she had been making futile efforts to find a place for him in a Christian family. Bright little fellow though he was, all doors were closed to him—a homeless street lad. Bad habits, of course. The deaconess could not deny it, but Mother Street had been his only teacher.

A few days before she had brought the question of David's future before Mrs. Hunt, and her decision in the matter had been promised for that night. Should she decline to help, the anxious deaconess felt that her resources were at an end. At last she entered and Mis Raynor read refusal in her handsome face before the words came, courteous but final. "I have thought seriously about your request, Miss Raynor, and though I dislike to refuse you, I must say that I do not feel it my duty to comply with it. If he were not such a bad boy, we might consider it, but with his character, we do not think it at all advisable to take him."

"But he isn't a bad boy, Mrs Hunt," the deaconess insisted. She had studied him carefully, and recognized the promise of good in his character. "He has just 'come up' on the street and has known no other life. If he could have a chance now in a good home, it would change his whole future."

Mrs. Hunt shook her head. "It would be unwise for us to attempt it," she said. "Any child would be a responsibility, but one of this type—no, I really cannot think of it." She moved on to her seat, while the deaconess, though keenly disappointed, smiled and shook hands with the next comer just as if little David were not "on her heart."

It was the evening of the Christmas concert and though still early, the church was filling rapidly. Two little waifs from the mission Sunday School slipped into the pew with Mrs. Hunt and sat gazing in rapt admiration at the decorations.

Presently the Primary Department filed in to their raied seats on the platform and Mrs. Hunt's face lit with pride as she distinguished her sister's little daughter Bernice among them. She was herself childless. The youngsters at her side began talking in low tones.

"There's Mary Holt."

"An' Warner Stetson; he goes to my school now."

"I see Bernice Davidson."

"Where?"

"Right on the front row. My, ain't she pretty!"

"Um—don't you wish we could be fixed up like that, Nell? Say, I wonder how it would seem to live to her house. Her father ain't ever drunk, I bet."

"I s'pose it must be about like Heaven all the time," was the answer with a little sigh. Such a state on earth was beyond comprehension to the midgets.

There was silence for a moment. Mrs. Hunt, her attention drawn to them by their mention of her niece's name, scanned the children with interest.

"Nell." The little face was drawn with perplexity as the child attacked the great problem of the ages.

"Uh-uh."

"I wonder why it is that some kids are born pretty like Bernie an' have fathers and mothers who love 'em an' have everything, seems like, while we never have nothin' pretty and get knocked 'round 'most any way. Miss Benson says God loves everybody, but if He does, wouldn't you think He'd see that they all got some sort of a chance?"

"If I was God, I would," the other replied gravely. "There, that's the man who plays the organ, Annie. Him with a red pink."

"A chance"—the very word Miss Raynor had used. But did not everyone have a chance? Mrs. Hunt had never seriously considered the matter; it had seemed to her that the boys and girls who were really worth while would rise above their surroundings. But it certainly must be hard. Her eyes rested upon Bernice with her sweet face and dainty dress then turned to the poorly clad children by her side. A vision of Bernice with a drunken father came to her and she shuddered. Yet those who were as truly God's little ones with as inherent a right to normal childhood—who would be to blame if their lives were wrongly directed? As things were now, they certainly had not an equal chance with other better favored children. And this David, of whom Miss Raynor had spoken, had never known any other life. Perhaps God intended David's "chance" to come through her.

At the close of the program, she sought the deaconess. "I may have made that decision a bit hasty, Miss Raynor," she whispered. "I'll talk the matter over again with Mr. Hunt; maybe we can provide for your semi-delinquent David after all."

That was a year ago in the Hunt household to-day a boy is learning a new life; he is breaking away from old habits and old associations; before him lies a future bright with hope. David is having his chance.

How many boys and girls there are who needs homes opened to them, only God and the various workers know. The childhood of the land, her young manhood and womanhood, constitute the nation's hope. Shall we allow her rich treasure to be literally thrown away on the city streets for want of that protection and influence which makes the highest type of manliness and womanliness possible? Phillips Brooks has said: "He who helps a child, helps humanity with a distinctness and an immediateness which no other help given to human creatures in any other stage of their human life can possibly give again."—Deaconess Advocate.

—Church Family Newspaper states that King George has caused the following letter to be sent by his private secretary, Lord Knollys, to F. C. Brading, secretary of the Scripture Gift mission:

"Dear Sir: I have had the honor of submitting your letter of the 15th instant to the king and am directed to inform you in reply is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise.

"Yours very truly, Knollys."

—A dollar a day for 40 years has been the contribution to his church of C. H. Knights, a member of the Englewood Baptist church in Chicago. The fact is told by the Rev. Smith T. Ford, pastor of the church after Mr. Knights had laid his 14,600th dollar on the contribution plate.

Mr. Knights began his systematic giving of a dollar a day to the church while he was a young man in his twenties and on a modest salary. He never allowed anything to interfere with the daily allowance.

—At the recent session of an annual conference the writer heard one of the old preachers who began his ministry over 60 years ago and who has served a large number of the poorest charges on the smallest pay, say that he had never served a hard work in his life. That man's faith and courage had softened the hard places and he was happy in service. A few years ago the same man was appointed to a little charge in a far way swamp section of the state, and when some one expressed sympathy for him in going to such a work he smiled and said: "Brother, I am glad to go. I shall find the sinful son of some good mother there and I shall try to help save him." And no one who knows that godly man, now superannuated but still happy, can doubt the utmost and absolute sincerity of his words.—Greensboro Daily News.

—Miss Hattie Harris, of Oxford, wins prize No. 7 with this sentence, containing all the letters of the alphabet:

"J. W. Zatch quickly vexed my big, fat, strong pig."

—Friends of Bro. E. M. Witty showed their appreciation of his faithfulness as superintendent of the Moriah Sunday School by sending him the M. P. Herald.

—Two of our preachers conspired to get married the same day and carried out their conspiracy yesterday. They are Revs. T. A. Williams and S. M. Needham. They married sisters, daughters of a minister in Fosythe whose name we have not learned. Rev. D. R. Williams was the officiating clergyman on this interesting occasion.

—Rev. J. A. Ledbetter writes from Pleasant Hill, N. C., his new post office. He is favorably impressed with the place.

—Rev. T. A. Williams shoud be addressed at Thomasvile, N. C.

—Rev. H. E. Waldrop gets his letters at Cherryville, N. C., R. D. 3.

—The Fifth National Corn Exposition is to be held at Columbia, January 27-February 8, 1913.

"Pa, what's a genius?"

"Ask your mother, she married one."

"Why, I didn't know ma had been married twice."—Houston Post.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:29 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special. Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte connecting for Atlanta and points South.

4:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

4:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 236 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 235 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman,
V-P. and Gen. Mgr., Washington, D. C.
S. H. Hardwick, P. T. M.
Washington, D. C.
H. F. Cary, G. P. A.,
Washington, D. C.
R. L. Vernon, D. P. A.,
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HEADACHES.

How to Cure Them and How Not to Cure Them.

A headache is a popular disorder. Nearly everybody now and then disgraces himself with one. A headache is not a disease in itself. It is just a danger signal. It is Nature's fog horn, announcing shoals near by. It is usually a sign of some functional disorder, something gone wrong. Right then is the latest date for filing an inquiry with yourself to find out the cause of the disturbance in the "upper story." Most headaches are easily preventable. The cause will usually be found if we will sit down and analyze our acts for the last twenty-four or thirty-six hours. It will frequently be found to be due to something we have eaten or drunk, causing slight digestive disturbance or constipation. Working in close, poorly ventilated rooms, worry, anxiety, and too close mental application are also frequent causes of headache.

If every one would play fair with himself and refuse to treat his headache until he had first made an earnest, honest effort to locate the real seat of trouble, and then remove that cause and resolve to sin no more, we would have fewer drug habitues, dope fiends, coffee topers, and Cocoa-Cola drinkers.

To cure a headache don't try the drug route. Beware of the get-well-quick schemes. They are dangerous, particularly for weak hearts. After you locate the cause, endeavor to apply the remedy in the opposite direction. If it is indigestion, give your stomach a rest for a meal or two. If it is constipation, relieve the situation and then don't stop up your plumbing system again with such foods. Eat more fruits and vegetables and drink more water. If it is the lack of exercise and ventilation, take a walk in the open air. Walk slowly at first and increase your speed a little as the pain subsides.

If the headache is still rebellious, take a hot foot bath and apply a cloth wrung from cold water to the head, neck and face. If it is very severe, apply an ice bag to the base of the brain. Mustard plasters applied to the forehead and back of the neck constitute counter irritation and drive away the excess blood. Care should be taken that they do not blister.

NNervous headaches yield readily to the soothing efforts of rubbing. If possible, get some one else to rub from the middle of the forehead backward across the temples gently for a few minutes.

There is undoubtedly an unprecedented opportunity for a forward movement in China. Antagonistic forces are going to put up a fierce challenge to the hosts of God in that land, worldliness, materialism, science without Christianity, commercialism, etc. What a crisis is on there! Are we going to be wise and have understanding of the times to know what we ought to do? Christianity is responsible for the climax in China, and as we see the old walls crumbling to the ground are we going to lay down our weapons? We dare not stop. We must go on and finish the task God has laid upon us."—Selected.

—The significant statement is being made concerning the local churches in Hirosaki, Japan, over which the late Bishop Honda was once pastor, that during its thirty years of existence it has sent out sixty preachers into the work. Many of them are among the prominent leaders of the Japan Methodist Church.—Selected.

—President Taft, it is announced, has accepted the Kent Professorship of Law in Yale University.

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Secretary—Rev. N. G. Bethea, Henderson, N. C.

PRESIDENT'S APPOINTMENTS.

Piedmont, ... Dec. 24.
Lebanon, ... Dec. 28.
Yadkin College, ...Jan. 4, 5.
Richland, ...Jan. 18, 19.
Randleman, ... Jan. 25, 26.
Thomasville,....Wednesday night Jan. 8.
Reidsville, ...Friday, Jan. 10.
Guilford Ct.....Jan. 11 to 13.

Pastors will please notice from my notes from the various fields, I state my claims met or not met and this will be continued during the year.

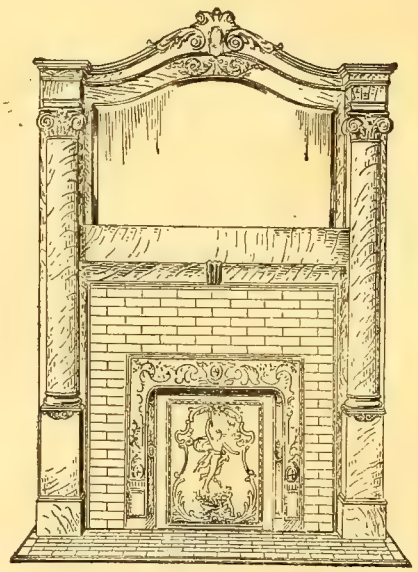
C. A. Cecil.

NOTICE TO PASTORS.

The minutes of Conference are now ready to be sent out. Let each pastor sell them and send the proceeds to Rev. N. G. Bethea, Secretary of Conference, as ordered by Conference.

C. A. Cecil.

—We saw Bro. J. E. Stafford in St. Leo's Hospital last Sunday. He was resting well and hoped to be able to go home in a week. His account of the accident differs from that published in the papers. He was in the bottom of the well with Mr. Brown engaged in digging out the tamping of a charge of giant powder that had failed to explode. He thinks that a spark from the steel igniting a stream of powder left in the crevices of the rock caused the explosion. He became unconscious and remained so for some time. Mr. Brown seems not to have last consciousness, for he caught the rope let down to them with his foot and was drawn up hanging head downward. A man went down and got Bro. Stafford out who was beginning to regain consciousness. His left hand was found to be so badly injured that the physicians amputated the arm below the elbow. The next day he and Mr. Brown were brought in automobiles to the hospital. Both were strong men: those not strong could scarcely have endured what they went through. It was reported that Mr. Brown would be blind, but Dr. Banner hopes to save one of his eyes. Bad as the accident was, one can easily see that it might have been far worse.



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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, DECEMBER 5, 1912. NUMBER 3.

METHODIST PROTESTANT HERALD.
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Entered as second-class matter at the post-office at Greensboro, N. C.

WANTED—A NEW CHURCH NAME.

From the report of the meeting of the committees on union between our church and the church of the United Brethren in Christ we note that the name agreed upon is "THE UNITED PROTESTANT CHURCH (Composed of the Church of the United Brethren in Christ and the Methodist Protestant Church)."

It is a matter for rejoicing that they were able to agree upon any kind of a name. Desirable unions have many times been thwarted by a stubborn insistence on some particular name, as though the name were more important than the work of the church.

We are not going to urge any objection whatever to the name proposed or to any other name that may be agreed upon as a reason against union, but while the matter is not finally settled it seems in order to cast about for the best name available.

The name proposed will be objectionable to some because of its great length. When you are asked to what church you belong, you will find no special pleasure in saying, I am a member of The United Protestant Church (Composed of the Church of the United Brethren in Christ and the Methodist Protestant Church). Even if you abbreviate to initials and say —I am a member of the U. P. C. C. O. T. C. O. T. U. B. I. C. A. T. M. P. Church, the time taken to tell is considerable and the information conveyed not very complete.

It was of course not to be expected that either of the old names would be retained unaltered as a name for the enlarged church. We somewhat regret that the committee did not feel free to cast both names away and seek a new name brief enough and appropriate enough.

Between the two old names we feel a preference for our name because of its brevity and for their name because it better expresses the essential spirit of the two churches—that of fraternity. We would be glad to see a name adopted that would express the thought of brotherhood. That is our great distinguishing spirit. In other churches the fact cannot be disguised that the church is essentially a set of rulers and subjects. We are a band of brethren. No form of organization should ever be accepted that will make us anything else. And we believe this fact constitutes our strongest ground of appeal to men to come into our fellowship—we are brethren in Christ.

And why should we choose a name that indicates an attitude of protest against the ways of other Christians? Is not that sort of thing a little out of date in this age of liberal Christianity? Would it not be better, instead of protesting against customs that do not seem to us the best, simply to show to others a more excellent way? Let us have a name that advertises our virtues rather than other people's faults, a name short enough to repeat and euphonious enough to hear.

Who will suggest such a name?

ABUSING THE ASSESSMENT PRIVILEGE.

In the church or at least in most churches there is no taxing power. There is no officer or set of officers who can say to the individual, You must pay so much or be excommunicated. When the individual joins the church he agrees to pay as God gives him ability. This agreement and his obligation to God bind him, but his fellow church members have no authority to decide for him how much he should pay to carry out his agreement and to discharge his obligation to God. But the liberal church member is willing to refer the matter of individual contributions in some cases at least to a committee who after investigating the need can estimate the amount of money required and who can with approximate fairness apportion the amount to be raised among all who are to be contributors.

But a committee or board to whom has been given by general consent this prerogative of laying an assessment may abuse its high privilege. It may lay an assessment much in excess of the needs of the work and far in advance of the ability of the members to pay. When it does so trouble results. Sometimes the thought is that not near all will be raised and we would better call for much more than will really be needed. Such a course seems to have been pursued in two or three cases recently. Our own Conference failed to undertake the full amount of its assessment and we find our M. E. brethren in their Fayetteville conference facing the same difficulty. The following preamble and resolution were signed by eight of the nine prsiding elders; but they were finally withdrawn out of respect to the oppostion.

"Whereas the combined assessments for benevolent causes outside of the individual charges has reached an amount in excess of 50 per cent of the salaries; and

"Whereas the last general conference very largely increased the assessments and the churches have uot yet been able to adjust themselves to the increase; and

"Whereas any increase of assessment at this time in all probability will fail to increase the total amount raised and will but disturb the equitable balance now existing between theese sacred causes; and

"Whereas the careful study of the field at large convinces us that a further increase at this time will tend to check the hopeful tendency to a large and liberal free will offering on the part of our rural churches (which must inevitably be our support in any really adequate advance), make progress in self-support on the part of our mission charges impossible, and tax some at least of our charges to a point of open rebellion, therefore

"Resolved, That the different boards of this conference are instructed, on making their assessments for the coming year, in

no case to make the total assessmment for any board greater than it was during the year just passed, and that they make appeal for much larger amount, which they urgently need and which our people are as a whole well able to furnish, to the judgment and liberality of our people by making plans to present their causes and to solicit free will offerings in excess of the assessments.''

NOTES AND PERSONALS.

—Rev. R. M. Andrews has a second daughter, aged a few days.

—Rev. T. M. Johnson has decided to live at Tabernacle, we are informed.

—Mr. Crowson again becomes editor of the Burlington News.

—Rev. W. R. Loudermith is teaching in addition to his work as preacher and pastor.

—Rev. J. F. Dosier stopped in Greensboro for a day on his way from Conference.

—Rev. W. D. Fogleman went to Mizpah last Sunday to meet his first appointment on Haw River Ct.

—Rev. R. M. Andrews came to Greensboro last week to arrange for thebeginning of his work as pastor of Grace church.

—Rev. T. J. Ogburn preached a Thanksgiving sermon at Grace church last Sunday. He is busy moving to Asheboro, his new field, this week.

—Mr. Benjamin Clarida who lived near Gibsonville and who was a brother of Bro. W. F. Clarida came to his death by an accidental shot from his own gun, caused by a dog, while hunting rabbits. How unexpectedly death comes sometimes.

—Herbert Ogburn was home from Baltimore last Sunday. He is a medical student in John Hopkins University. He did some important work for Greensboro physicians with instruments brought from Baltimore while he was home during the summer.

—Miss Ivy Lillian Trogdon, daughter of Bro. I. L. Trogdon, of Tabernacle, is to be married to Mr. Thomas Garland Smith December the nineteenth, nineteen hundred and twelve, three o'clock p. m., in Tabernacle M. P. Church. This we believe is the first marriage in the church there. At least, we recall no other.

—Rev. W. F. Ashburn, feeling the need of rest, has taken no pastoral charge this year. He is living at Newton, N. C. We hope for him complete recovery of his former vigor. He is too valuable a worker to be out long. He writes that the brethren have his prayer and sympathy in the work.

—Bro. Cecil in his first paper as president calls attention to some of the prime conditions of success in the work of the church. The importance of them is not always realized, and we will do well to give the attention Bro. Cecil asks to these things.

—Rev. E. G. Lowdermilk brought his wife to the hospital last Sunday. She underwent a serious operation on Monday which she stood well. Bro. Lowdermilk is hopeful of her early recovery.

—Bro. W. W. Hunter and family recently enjoyed a visit from Mrs. Hunter's father, Mr. Crews, from near Kernersville. He was at Grace Church last Sunday.

—Rev. R. M. Andrews expects to preach at Grace Church next Sunday. He was in our city one day this week in quest of the parsonage key.

—Bro. Suits began his work in Concord last sunday. He was pleased with his new field and enters upon the work hopefully.

—Among the visitors at Grace Church last Sunday was Mrs. Cheek, formerly Miss Lilian Thompson, of Chestnut Ridge.

—Bro. Ogburn had an unusually large congregation last Sunday to hear his Thanksgiving sermon.

—President-elect Wilson was once a student in Davidson College, N. C.

—As a result of the war between Turkey and Italy, Italy gets Tripoli.

—G. L. Johnson, father of the Progressive candidates for vice president, did not vote for his own son. ''My boy is on the wrong side of the fence,'' he said.

—Governor Marshall, of Indiana, who has been chosen for vice president of the United States when a small boy, attended one of the Douglas-Lincoln debates and sat on the lap of each while the other spoke.

—Nine states have given the ballot to women. These are Arizona, Kansas, Oregon, Washington, California, Wyoming, Colorado, Utah, and Idaho. The first three went for woman suffrage in the recent election. The advocates of equal suffrage say they will continue till every state in the Union is won.

—The income tax amendment has been approved by 32 states and disapproved by four; namely, Connecticut, New Hampshire, Rhode Island and Utah. Only four more state are required to make the amendment law. The following states have not yet voted: Delaware, Florida, Louisiana, Massachusetts, New Jersey, New Mexico, Ohio, Pennsylvania, Vermont, Virginia, West Virginia and Wyoming.

PRIZE NUMBER SEVEN.

To the one who constructs the shortest sentence containing all the letters of the aphabet. This should be in by December 20th.

Recent prize winners are Miss Garnet Michauz and Mr. Vance Garrett. (Prizes will be mailed soon.)

THE BAPTIST BIBLE.

This name, no doubt, will be that by which the book will commonly, and properly, be known, since it is issued by the American Baptist Publication Society, authorized to undertake the work by the Saratoga Baptist Convention of 1883. It is the product of Baptist scholars, and has for its chief distinguishing feature the translation of the Greek word ''baptism'' by ''immersion'' in all cases. On the title page, however, it is called ''An Improved Edition,, of the Holy Bible ''based in part on the Bible Union version.'' This version, prepared mainly by Prof. T. J. Conant, included only the New Testament, although Professor Conant, before his death, had made a beginning at the Old, finishing four books. The American Bible union was formed by Baptist seceders from the American Bible Society, and issued this New Testament in 1862, with a second revised edition in 1865. Our copy, which we have often consulted with profit, is marked 10th thousand. It was a fine piece of work, anticipating many of the best things in the Revised Version of 1881 but immersion always appeared instead of baptism, and we read about John the Immerser instead of John the Baptist.

The present undertaking was set on foot in 1889, the different sections being assigned to Baptist scholars, and a third edition of the Bible Union New Testament was issued in 1891. The New Testament in the volume now just completed is the fourth edition of that work first put out fifty years ago. One of the main differences is—perhaps it may be regarded in the nature of a compromise—that now the ordinary transliterated form of the Greek words, ''baptize,'' ''baptism,'' etc., appears first in the verses, followed immediately, in parenthesis, by the translations ''immerse,'' ''immersion,'' etc., with a note saying: ''Both forms are to be regarded as part of the text of this version, and either or both may be used.'' It will be a matter of no little interest to ascertain, as time goes on, which rendering will be preferred in most Baptist pulpits, and what amount of popularity this Improved Edition may secure. It is scarcely in the line with the strong tendency of today towards church federa-

tion and the things which make for Christian union. It will help to build the barriers instead of reducing them, and postpone the time when there can be hearty co-operation among all the forces of Protestant Christendom. We shall have three Bibles—the Roman Catholic, the Protestant, and the Baptist—which seems a pity.

However, apart from this intrusion of a sectarian contention—with which, of course, we cannot sympathize—scarce anything but praise can be spoken of the volume. It has many admirable features and many superior renderings. The most prominent of the former is the careful avoidance of so-called "sacred style," as shown in the archaic and obsolete ending, "eth." We have, for example, in all cases "love" and "lead" in place of "loveth" and "leadeth.", which brings the word of life, it seems to us more closely home to the heart and mind of the reader, giving increased reality and and vigor. An effort has been made in other directions to modernize the style, bringing it a little nearer the "Twentieth Century New Testament," which, we believe, is a gain. We have, for instance, the "letters" of Paul always in place of "epistles," retained even by the American Revised Version. Another improvement over the American Revised Version is the putting of large portions of the prophetical books (wherever the utterances are poetry) into the poetical form of print.

There are no marginal refrences, so that the page appears more like that of other books. There are many notes at the bottom, chiefly textual. But there is a decidedly new departure in the insertion of many notes, some of them considerably extended, which offer explanations, a little in the commentary method. They are a very decided help to the understanding of the Word, and of course might easily be much multiplied. Our space permits us to cite only a very few of these: On Judges 4:21 it says, concerning Jael's deed: "Neither the act itself nor Deborah's approval is to be judged by the rules of our higher civilization." A lengthened explanation is given, at Joshua 10, where, by a bold poetic figure, the sun and the moon are spoken of as if they were standing still. In Isaiah 23:13, where the American Version has "land of the Chaldeans," this version substitutes "Canaanites," and explains in a note why "Chaldeans" must be wrong, although it is the accepted text. Under Luke 23:33, where it renders "A Skull," instead of the usual Calvary, taken from the Latin Vulgate and having the same meaning, it shows that "exactness of translation compels this rendering."

We must make mention of a few other places, out of many, where the Improved Edition shows real improvement and manifest superiority over the American Revised Version: 1 Cor. 13:8 "Now abide faith, hope, love, these three," instead of "now abideth." Matt. 28:30: "I am with you all the days to the end of the age," instead of "always even unto the end of the world." John 4:24: "God is spirit," instead of "a spirit." Acts 14:-22: "I perceive that ye are very much given to the worship of divinities," instead of "very religious." Matt. 6:34: "The narrow will have its own anxiety," instead of, "The morrow will be anxious for itself." Isa. 1:13: "I cannot bear iniquity," instead of, "I cannot away with iniquity."

In some other places the Improved Edition, following the former Conant Edition, has failed to catch the true thought which the American Revised Version correctly brings out. In Heb. 12:17, for example, it retains the old "he found no place of repentance," where the better reading is, "he found no place for a change of mind in his father." and in 1 Cor. 4.4 it gives us, "For I am conscious to myself of nothing," where surely it should be, "For I know nothing against myself."

In another class of passages it is probably right, but its rendering will not, perhaps, commend itself so generally to readers, who cling, naturally but not wisely it may be, to the familiar words. This version ventures to substitute "happy" for "blessed" in Matt. 5, Psalm 1, Psalm 119, and other places: "Happy the poor in spirit." It gives the strictly literal translation of "Praise ye Jah," instead of Hallelujah, which is the transferred Hebrew, in the final Psalms; also, "Jah is my strength and song." It transfers to the text many of the renderings which are put in the margin of the American Revised Version, and frequently they seem to us better, as in John 3:3, "born from above." In Gen. 3:-7-21, it has "the man" instead of "Adam," but the regular proper name appears in Gen. 4:25:, 5:1, etc. It renders the Greek word "Hades" by "the underworld," instead of transferring it, as the Revised Version does, and gives "infernal regions" for "hell" in 2 Pet. 2:4; but "hell' appears in Matt. 5:29-30, and in a few other places.

We must not make further citations, although we should much like to do so, for we have scanned the pages with much satisfaction. They give every evidence of careful, scholarly work. The translators have been able to benefit by examining all that has been previously done, and have not been hampered apparently by the necessity of getting a majority vote from among a large number of men. While this fact diminishes the authority of their production, it lends it additional freshness and boldness.—Zion's Herald.

HOW THE GARDEN OF EDEN LOOKS TO-DAY.

By Frederick Simpich, U. S. Consulor Service.

Forty miles west of old Bagdad, in the vast level valley of the historic Euphrates, near Hit of the Hittites—lies the traditional Garden of Eden. Such is the interesting conclusion of Sir William Willcocks, the famous Egyptian engineer and Bible student, and many other authoities agree with him.

"Out of Eden came a river which watered a garden, and from thence it was parted and became four rivers." And these four rivers, known in Bible days as the Pison, Gihon, Hiddekel and Euphrates—the ancient "River of Babylon"—have been identified by Sir William.

It was while studying, surveying and mapping Chaldea previous to starting work on the giant irrigation scheme planned for Mesopotamia, that Willcocks became convinced that the real Garden of Eden lay in the region described.

The Garden of Eden lies away over in Turkish Arabia, too far from the beaten tourist trail to draw many sightseers. Probably not a dozen white travelers see it in a whole year. To reach Chaldea, the safest and surest route lies through the Suez, over Pharaoh's bones in the Red Sea, through the Straits of Bab-el-Mandeb, up the hot Persian Gulf, and thence five hundred miles up the winding Tigris and Euphrates.

Finding myself not long ago at Bagdad (old home of Sindbad the Sailor), I decided to see for myself just what Eden looks like to-day, and to get acquainted with the people who now inhabit the old traditional homestead of Adam and Eve. I wanted to see Babylon, too, and the excavated palace of King Nebuchadnezzar —where the handwriting appeared on the wall—and I wanted to get a picture of the reputed Tower of Babel, which still lifts its battered head above the flat, empty plain of Mesopotamia.

So I crossed the odd pontoon bridge that spans the yellow Tigris at Bagdad, slipped through the massive West Gate, passed the supposed tomb of Zobedia, and mingled with the pilgrim horde on the great Shia caravan trail that stretches

down from Turkestan and Persia, crosses Chaldea, and enters the golden-domed mosques at Kerbela and Nedjef. Millions have passed this way in the centuries, bringing with them the salted and dried bodies of their dead for burial in the sacred soil outside the walls of their holy Shia cities. Two hundred thousand mummified human bodies have passed through Bagdad in a single year, borne by these Shia devotees. For miles along this strange highway, our "arabanah," drawn by four galloping mules, passed these weird death caravans, silent and mysterious. The bodies of departed relatives were carried in oblong bundles, lashed to the backs of pack animals Veiled women rode in queer, cage-like boxes, slung one on each side of a mule or camel. The men, clad in the round, hard caps and padded clothes peculiar to Persians, marched behind, prodding any lagging donkey or camel.

For miles out of Bagdad, not a human habitation, a tree, or any living green thing broke the empty solitude of the dry, flat plain. Yet the whole desert was marked off like the checkerboard with the ruined, half-filled canals which in ancient times watered all Mesopotamia, and made it "the cradle of the race and the granary of the world." Here and there, wind-torn mounds, glistening in the sun with broken tiles and fragments of glass, showed the sites of once prosperous cities, whose very names are now forgotten. In all the forty-miles journey from Bagdad to the Euphrates, we saw but one human habitation—the mud-walled khan of Mamoudieh, built beside a desert well.

It was late in the afternoon when a mirage-like fringe of date palms raised themselves from the western horizon, marking the banks of the Euphrates and the edge of the Garden of Eden. At nightfall we reached the Arab river town called Mussayeb. Hungry jackals wailed in the tumbledown cemetery outside the village. Redolent camels and goats crowded the narrow bazaar streets; odors of Bedouin cooking arose, and on the flat, Moorish roof of a coffee-house a tom-tom beat and an indolent dancing-girl amused a group of Bagdad Jews and Armenian wool-buyers. The muezzin's call to prayers awaked the town at sunrise.

This, then, was Eden! But how different from the paradise of Adam's halcyon days! What ruin, what wreckage wars and the ravages of ages have wrought! Yet what romance, what tragic events have been staged in this remote nook of the world! Scores of giants in history have passed this way since the episode of Eve and the serpent. Cyrus, Tamerlane, Ghengiz Khan, Alexander, Herodotus, Marco Polo, all famous in the annals of the East, have invaded this Garden of Eden. Just to the north ran the old wall of the Medes. Farther up the Tigris basin stands ancient Nineveh, where Layard and others unearthed so many wonders, and whence came the famous cuneiform tablets, confirming the Bible story of creation, the fall of man, and the flood. Northeast of Eden lies ruined Opis, once the world's center of wealth, and the site of the great dam which irrigated all Mesopotamia. And when the invading hordes distroyed this dam, all canals ran dry, crops withered, the famishing people perished or fled to the hills, and the ruin of Babylonia began.

Is it to restore this lost fertility, to give back a rich, productive Garden of Eden to modern man and a land-hungry world, that one of the greatest irrigation schemes ever planned is now being carried out here in Mesopotamia. Millions of acres of rich land, idle for ages, highly adapted to cottongrowing, grain and fruit, are to be reclaimed. Sir John Jackson and Sir William Willcocks—it was the latter who built the great Nile dam at Assouan and won fame in Egypt—have been engaged by the Turkish Government to direct this important work. Nearly $100,000,000 is required to complete this giant enterprise, which is already well underway. Willcocks says the ancients were scientific irrigators, and that all he has to do is to clean out many of their old canals and ditches, which will answer perfectly for use in his new system. At the British engineers' camp below Mussayeb, I saw four thousand Arab workmen busily digging a new channel for the Euphrates. A concrete-mixing machine from Chicago and tons of American interlocking steel piles are being used to build a great dam in the bottom of this false channel. Already the price of land in the Garden of Eden, and as far away as Bagdad and Amarah, has risen on account of the progress of this reclamation work, The Arab, under foreign guidance, makes a good laborer. It was only when the British introduced a steam engine—the first ever seen in Eden—that a few of the Bedouins became nervous. Desert sheiks came from miles around to see the strange smoke-horse with fire in it."

Among these wild deserts Arab life is as primitive as in Abraham's time. Sheep are still slain to seal a vow. The salt or bread covenant is observed, and when a man dies his tent is torn down and destroyed. Old names like Joseph, Moses, Alexander, etc., are still in common use among Arabs, though pronounced "Yusuf," "Musa," and "Skandar." To divorce his wife a man may repeat the formula "Ent telek" three times; usually saying it once makes the woman behave, and its final repetition is not necessary. The "evil eye" superstition is common, and the first injunction given a visiting foreigner by experienced Arabian travelers is that he must not point at animals or persons in Arab settlements. Arabs say a man gifted with this malign power can look at a bird flying in the air and that it will drop dead; that if he chooses to cast his wicked spell on a camel, it may go lame, or a child so selected will be struck blind. None of the lower classes can read or write, but the Arab is noted for his ready wit and his habit of speaking in allegory.

From the engineer's camp I follow the course of the old river of Babylon down to the famous city of Nebuchadnezzar, where the German Oriental Society is digging up the records of four thousand years ago. I saw the famous stone lion; the basrelief of Nebuchadnezzar himself, with his quaint, curly beard; the stone goose which was the standard of weight in Babylon grocery stores; the odd tribe of kinky-tailed cats; the thousands of queer dishes, urns, vases, utensils, figure of men and beasts, bath tubs, bowl-shape coffins, and cuneiform tablets which have been unearthed by the careful Germans. They showed me the magic name of Nebuchadnezzar stamped on numerous bricks, and I walked through the very banquet hall where, peradventure, the handwriting came on at the feast of Belshazzar and "a thousand of his lords." On the perfectly preserved walls of the palace I beheld the strange figures of mytheological beasts, and the everlasting bull, which held a high place in Babylonian worship. Under German guidance a host of Arabs have toiled—toiled for a quarter of a century—digging carefully, as they dig in Pompeii, not to crack or ruin the priceless treasures which lie buried everywhere. And each day brings some new surprise.

From the mounds of Babylon, you may look off for miles in every direction—the view that led Nebuchadnezzar to boast of his great city. To the west is Ezekiel's tomb, to the south the Tower of Babel, to the east the great arch of Ctesiphon and the tomb of Salman Pak, private barber to the Prophet Mahomet. In Nebuchadnezzar's time the plain about was a waving mass of verdure, grain and fruit; canals of water traversed it everywhere, and here and there cities dotted the landscape. No wonder he was proud!

It is to reclaim this historic land, to make the Garden of Eden over again, that the irrigation works and the famous German-Bagdad Railway are being built.

Now a wave of modernism sweeps the long, changeless East. As it reached out to transform China, so the long arm of progress is reaching out to Turkish Arabia. From the Mediterranean the inevitable railway to link Europe with India is stretching forth. Already trains are running on its western length, and the German engineers have surveyed it into Bagdad. The historic, untamed Euphrates is to be bridged at last, and Europe's dream of a railway to Persian Gulf is about to be realized. Even an aeroplane race from Constantinople to Bombay, crossing the Garden of Eden enroute, is now being discussed in the press of Europe. Soon excursion trains may be run to the traditional Garden of Eden, souvenir postals of the Tower and the famous stone lion may be sold in curio shops at New Babylon, and another of the world's once inaccessible regions will echo to the whistle of the engine.

Such is Eden today—vast as the basin of the Mississippi, and just as productive, if irrigated. Who can say that in a few years the Garden may not blossom again, a paradise as beautiful as when it staged the world's first romance?—The Christian Herald.

OUR FOREIGN MISSIONARY WORK.

Did You Read It?

The illustrated appeal published in last week's paper was intended for every reader. The two pictures showed some of the effects of the great storm which damaged all our college building in Nagoya. The repairs will cost more than one thousand dollars, and the Board appeals to our pastors for a brief statement to their people, and that an offering be received to meet this extraordinary demand.

If special gifts are not received for these repairs, the Board will be involved in debt to that amount, as regular receipts are needed for the regular expenses of the different departments.

I plead for a prompt and generous response to this urgent call. That this year great educational work must be carried on, the 397 young men enrolled must be sheltered, and the repairs are, doubtless, completed ere this, but the money to pay for the same has not been contributed, despite my several appeals. The Board can only turn to our pastors and people for relief at this critical stage, and I hope that man contributions will be received at once.

Of Vital Importance.

It is our plain duty to help the young in our Sunday schools to develop the spirit of benevolence, and to appy their zeal, energy and means in the church's activities.

Annually we have asked our superintendents to teach and emphasize the true idea of Christmas—God gave His Son to be the world's Savior, and that He commands us to make Him known to all peoples. And that they may give some expression to their appreciation of His gift and all which flows therefrom each school is asked to make a Christmas offering for our foreign missionary work in Japan.

We owe them this training, and the Board needs their aid to avert financial embarrassment caused by lack of income to meet the successful growth of the work, and the need of sending out another missionary etc.

We need the cooperation of every school in the denomination. Last year some schools voted to dispense with their usual Christmas treat, and voted the cost thereof to the Board's work. Others voted a sum out of their treasury, and many exerted themselves to secure a large offering.

Please, note that the Board does not publish a Christmas Service, as that matter is left with each school to determine for itself.

For Our C. E. Societies.

The C. E. Societies are urgently requested to make a special Christmas offering which will apply on the support of their missionary, Rev. E. J. Obee, who is to return to Japan early next year, and that involves additional expenditures.

The Societies of the Maryland Conference are earnestly asked to make an offering also at Christmas for the support of their Missionary, Rev. L. Layman. The whole amount promised ought to be raised, and this will afford a favorable opportunity to aid therein.

More societies ought to send for the missionary service "A Vision" tableaux, Scripture reading, etc., and use it for imparting information, and securing funds for the work.

You Need This.

Brother superintendent, you ought to send to our Book Concern for a copy of "Five Missionary Minutes" and use it in opening or closing your school exercises. It is full of splendid things dealing with missions, and will arouse interest and inspire your young people. 50 cts. a copy Do not forget to get one of the large colored missionary maps of the world for the wall—$3.00, and those six missionary charts on bond paper, $1.00, on cloth-backed paper $2.00. Provide the best things for your school, and work for the largest possible results for the Kingdom.

It Is Still Provoking Serious Thought

Friends are writing about the Board's Annuity Plan which provides for an increase while you live, and, at your death, the money you give the Board will be used in the foreign work. This plan prevents any contest, as often happens with a will, and all expenses, delay, etc., and the giver knows his wishes will be carried out, because, by giving his money to the Board, and receiving the Board's bond which stipulates what interest he is to receive during life, he becomes his own executor, and he also helps to guarantee the future of our foreign missionary enterprise. Detailed information will be gladly furnished to interested parties.

Now Is The Time.

You can benefit your young people, and secure an interested corps of workers if you will organize Mission Study Classes. The pastor, the Sunday school teacher can do this. An evening a week for eight weeks, the book cost 35 cts. a,nd one of practically any land can be secured. Write for a pamphlet "How to Organize a Mission Study Class," sent free to one who will organize a class.

Fred C. Klein,
Cor. Sec.-Treas.
316 N. Charles St., Batlimore, Md.

BULLETIN OF THE YOUNG PEOPLE'S UNION.

It is Kansas City, June 5, 6, 7, and 8, 1913. Our next convention of the Young People's Union has been planted in this splendid western city and is being cultivated by an aggressive committee of which the Rev. W. H. Riley is chairman, and Miss Mildred Holliday, 31st St. and Stewart Ave., is secretary. We are assured of every preparation for a royal reception to all Methodist Protestants. It is for our young people to stand by their leaders in developing a strong program that shall incite to larger plans and effort for the Church and Kingdom. Remember, too, that the "end of the convention is the beginning of the effort." The convention is not an end in itself. It is the annual review. The achievements of the year are rehearsed and out of our successes and failures we determine a line of action for the future.

It is our hope to, give concrete expression to the ideals advanced at the Baltimore convention last May. Some of them are presented as a working policy for the Conference Union and for the individual Sunday schools and C. E. Societies.

We want every conference to have its

own Young People's Union. Is your conference organized, and do you hold your conventions statedly at least once a year? If not, why not? Some of our mission conferences may not be able to maintain a union of their own, but wherever possible, it is needed in the interest of expansion and efficiency. If your conference is not organized for business among the young people along these lines, will you please write the undersigned and suggest a way by which we may help?

Another thing: Please bear in mind that we are planning to have every conference represented at Kansas City. Kansas City is beyond the Methodist Protestant center of population, but we must not let the convention suffer on that account. Every conference union can easily provide for the expense of at least one representative. Most unions will have several, no doubt. Will Conference Union officials wage a campaign in the interest of the convention?

We are arranging an efficiency scale by which to measure the various Unions. It is on the basis of the following seven standards:

(1). Complete statistics sent to the Board of Young Peopl's Work by April 15, 1913.

(2). A 10 per cent. gain in new Christian Endeavor Societies.

(3). The proportionate share of $2,-500 contributed by each Conference Union for Missions.

(4). Missionary Instruction and Mission study classes in 50 per cent. of the schools and societies.

(5). The assessment of 5 cts. per member for the Board of Young People's Work paid in full.

6). The Conference Union represented at the denominational conventions at Kansas City, 1913.

(7). Information and agitation for the Methodist Protestant Church.

Crates S. Johnson, Pres.,
Young People's Union.

A QUESTION.

There is a question in my mind that I have been wanting to ask for some time. It has given me much concern. This is the question: How much time should a Christian minister spend in the modern games and worldly amusements in order to become a successful soul-winner and best reflect the image of our Lord and Savior Jesus Christ? I ask for information because I want to be a successful soul-winner and reflect the life of my Lord and Master.

Fraternally,
D. A. Braswell.

SOME SUGGESTIONS TO PASTORS AND OFFICIALS.

Pastors should enter their fields of labor as early as possible after the close of Annual Conference, especially those who are assigned to a new charge. The people want to see the new pastor and hear him preach.

The next duty of the preacher is to meet all of his appointments and to be there on time, and his next duty is to preach the word, and feed the flock of God; and this will require reading the Bible, and the study of the word. Paul said to Timothy, "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort," etc. Next, the pastor should study the church register in order to know his people and should seek to find out where they live, and find who of them are sick and need a pastoral visit.

Again, he should read and study our church discipline and be able to lead and develop his people as to the law and government of our church. Many other things could be suggested to the pastors; but I stop for this time and turn to the officials.

Dear brethren of the laity, do you realize the responsibility that rests upon you and *especially* the *officials?*

See your duties laid down plain and simple in our discipline on pages 125 to 129. Please read and learn your duty and do it. Go to your Quarterly Conference like men, and help your pastor plan, and work for the advancement of your local church, and the charge you may be on, and for the spread of the gospel of Christ, and for the advancement of God's Kingdom on earth. What our Conference needs is more of the spirit of our Master, and more and better leaders, both among the ministry and laity, and may we permit the Lord to make us leaders of men.

Brethren of the various charges, receive the man of God assigned to your work by the Annual Conference, pray for him and work with him, and make him a power for good in your midst.

Go to your first Quarterly Conference, and make both the old and new pastor feel you are going to cooperate with him in his work, and stand by him in every good word and work.

I am aware this communication is unlike any a president of the N. C. Conference has written in twenty-five years, but I am sure some of these things would have helped me if some man out of his experience had spoken out on them.

I will close for this time by saying I am getting in shape to be with some of the brethren in their first quarterly conferences, and shall be glad to attend as many as I can. If any can hold their Conferences on other days and nights than Saturday I can attend more of them, and I want to attend on the new made fields, if the brethren want me, so far as I can.

C. A. Cecil.
High Point, N. C., 117 Thurston St.
December 2, 1912.

REPORT OF COMMITTEE ON WAYS AND MEANS.

We, your committee on Ways and Means, beg to say that we have recommended different plans at different times and finding that the brethren have their differnt plans and times for collections, we therefore recommend the prosecution of such plans on the different fields as are the most effective in teaching the people liberality and also teaching them the importance of supporting the different causes to which we are asked to pay.

After investigating we find that the work being done at the Orphan's Home belongs to the Methodist Protestant denomination, especially the North Carolina Conference, therefore be it resolved,

(1). That we recommend that each pastor see to it that an "Orphan's Home Day" be observed in each church at which time a program suggested by the executive committee of the Woman's Home Missionary Society may be used, the claims of the Orphan's Home be presented and an offering taken, the time for holding the day being left to the quarterly conference.

(2). Believing that it is most important that the children of the church and Sunday school be interested in the Orphan's Home, we recommend that collections be taken once a month in each Sunday school for the benefit of the Orphan's Home.

(3). We recommend the organization of Women's Home Missionary Societies, Young People's Societies, Children's Missionary Bands where it is at all possible, and where it is not possible, that one to three ladies be appointed by the pastor of each church whose duty it shall be to solicit offerings in cash and supplies such as clothing, food and such other things as can be profitably used by the Home; the pastor to report the names of said committee as soon as appointed to the person in charge of the Children's Home.

(4). Resolved, that each church holds a service in the interest of the Children's Home and the collection on Thanksgiving Day, or the previous Sunday, or as near these dates as possible.

(5). That this report be published in the Methodist Protestant Herald in the months of May and October, accompanied by one or more articles under the supervision of the chairman of the Executive Committee of the Women's Home Missionary Society.

(6). That all money and supplies be sent to Miss Etta Auman, Denton, N. C., until further notice be given.

The Executive Committee of the General Conference has assessed the N. C. Conference the following amounts: Foreign Missions $3,600; Home Missions, $3,600; Colleges, $2,160; Young People, $600; Ministerial Education, $960; Seminaries $840; General Conference $120; a total of $11,880; an increase of $6,784. We do not want to go on record as being rebellious.

(1). But in view of the fact that the reports coming up from the pastors of the various charges show a large deficit,

(2). That a number of our best charges are asking for a reduction in their assessment claiming that they cannot well pay the present assessment,

(3). Other charges claiming that if a small reduction could be made it would encourage them to pay in full,

(4). Our own Conference needs more church extension money than we are now raising, and yet we are afraid to increase the assessment for fear it will discourage our people,

(5). We believe that any material increase in Conference assessment will decrease rather than increase the collections.

(6). Inasmuch as the N. C. Conference is building a Children's Home that will cost them with what out side help they get $20,000. and that it will cost from $3,000 to $5,000 to maintain it, therefore we recommend the following assessments:

President	$1,200
Home Missions	2,000
Foreign Missions	2,500
Church Extension	3,250
Ministerial Education	450
Seminaries	500
Young People	100
General Con. Fund	70
Superannuates	800
Bible Society	65

N. C. Conference Fund on charges that pay pastor $500 and over $2 and all others $1.

The apportionment is as follows:

	President	Church Ex.	Foreign Mis.	Home Mis.	Superannuates	Ministerial Edu.	Theo. Sem.	Bible Soc.	Young Peo.	Gen. Con. Fund	N. C. Con Fund	Total
Alamance	32	75	50	56	18	13	19	1	2	2	2	270
Albemarle	20	25	20	11	10	7	8	1	1	1	1	105
Anderson	17	40	25	19	10	6	8	1	2	1	1	130
Asheboro	17	65	35	27	12	6	6	1	2	2	2	175
Asheville	6	20	10	5	2	1	2	1	1	1	1	50
Buncombe	24	40	30	25	1	1	11	1	1	1	1	136
Burlington	15	85	40	34	9	9	6	1	1	2	2	204
Caroleen	5	15	30	13	6	5	3	1	1	1	1	81
Caldwell	3	11	7	5	1	2	1	1	1	1	1	34
Cleveland	25	60	46	55	14	8	17	1	2	2	2	232
Concord	10	40	45	30	12	5	12	1	2	2	1	160
Davidson	17	60	35	40	5	3	14	1	1	1	1	178
Denton	6	11	20	12	7	4	2	1	1	1	1	66
Fairview	12	45	25	35	5	6	6	1	1	1	1	138
Flat Rock	27	70	62	50	20	8	21	1	2	1	2	264
Forsyth	12	50	35	40	8	3	3	1	2	1	1	156
West Forsyth	13	50	35	40	8	3	3	1	2	1	1	157
Fallston	20	50	45	20	15	2	2	1	1	1	1	158
Gaston	6	24	22	12	10	1	1	1	1	1	1	80
Gilburg	5	10	10	8	2	2	2	1	1	1	1	43
Graham & Haw R.	13	30	21	12	8	6	2	1	1	1	1	96
Granville	27	85	52	50	20	10	13	1	2	1	2	263
Greensboro	27	140	100	45	30	27	25	1	2	1	2	400
Greenville	13	46	27	15	20	7	6	1	2	1	1	139
Guilford	20	40	40	40	4	2	3	1	2	1	1	154
Halifax	30	70	70	40	15	12	7	1	2	1	2	250
Harmony	5	6	5	5	11	3	1	1	1	1	1	40
Haw River	27	65	50	50	15	10	10	1	2	1	2	233
Henderson	30	185	90	60	35	20	14	1	2	1	2	440
High Point	17	90	61	65	25	22	14	1	2	1	2	300
La Grange	17	29	20	17	10	5	4	1	1	1	1	106
Lebanon	6	26	15	20	5	4	2	1	2	1	1	83
Lincoln	22	55	45	40	10	5	3	1	2	1	1	185
Littleton	28	92	60	57	20	12	8	1	2	1	2	283
Mebane	17	40	26	20	11	11	15	1	1	1	2	145
Mecklenburg	17	24	13	11	5	4	1	1	1	1	1	79
Monroe	7	28	17	16	6	2	2	1	1	1	1	82
Mocksville	20	40	35	30	12	8	4	1	2	1	1	154
Mt. Hermon	30	76	60	45	18	8	6	1	2	1	2	249
Mt. Pleasant	20	57	37	25	11	13	8	1	1	1	1	175
Oak Ridge	27	86	60	40	13	12	6	1	2	1	2	250
Orange	23	45	61	35	9	8	7	1	2	1	2	194
Pinnacle & Mt. Zion	20	67	46	35	12	8	10	1	2	1	2	194
Piedmont	12	40	40	40	15	2	4	1	1	1	1	157
Pensacola	5	6	15	10	3	1	3	1	1	1	1	47
Randolph	32	66	60	41	18	10	9	1	2	1	1	241
Richland	24	60	50	36	12	6	7	1	2	1	1	200
Randleman	25	55	25	30	21	6	15	1	2	1	1	182
Roanoke	30	72	65	40	20	10	9	1	1	1	2	251
Rockingham	6	20	12	11	9	2	10	1	1	1	1	74
Reidsville	8	20	10	15	10	5	5	1	1	1	1	77
Saxapahaw	20	46	40	30	8	9	5	1	1	1	1	162
Siler City	12	30	23	15	10	5	6	1	1	1	1	105
Spring Church	12	51	25	27	10	4	8	1	1	1	1	141
St. Paul	20	59	40	20	14	7	5	1	1	1	1	165
Stanley	25	65	50	30	26	8	21	1	2	1	2	231
Tabernacle	35	96	95	43	20	2	8	1	2	1	2	325
Thomasville	6	20	20	15	10	5	5	1	1	1	1	85
Uwharrie	16	17	18	25	3	3	4	1	1	1	1	90
Vance	35	57	55	37	11	11	13	1	2	1	1	224
Welch	8	9	5	5	4	2	3	1	1	1	1	40
Why Not	27	65	60	61	16	13	15	1	2	1	1	262
Winston	27	80	55	50	12	12	3	1	2	1	2	245
Winston Mission	5	10	10	10	10	5	4	1	1	1	1	58
Yadkin College	35	65	50	55	30	5	11	1	2	1	2	257
Yarboro	20	42	30	38	13	5	8	1	2	1	1	161

FOOT NOTE.—Your Committee is aware of the fact that a number of charges believe that this assessment is too high. This may be so, but let all charges remember that the Conference gives us a certain amount to apportion. This we have done to the very best of our ability In doing so we have taken into consideration, pastor's salary, membership, ability to pay, willingness, and every thing else that we think should have a bearing, and have carefully and prayerfully considered the whole and made the assessment.

Your Committee.

HAW RIVER CIRCUIT.

The 1st quarterly conference is called to meet with the class at Fairgrove on Saturday, the 14th of December at 11 o'clock.

A full attendance is very much desired, as matters of importance will be before the conference.

W. D. Fogleman.

December 2, 1912.

YADKIN COLLEGE CT.

I returned from our Annual Conference at Burlington: found a plenty of work, as I knew so well the great needs here. This is my fourth year on this charge. Many have been the kindnesses shown us since we were assigned. They have been too numerous to mention and I can only speak from time to time in a general way.

Much appreciation has been manifested on my return, and several of our friends and members have sent in supplies for the table. I met three appointments on last Sunday, congregations good. Work of Official Boards is already being planned and we will soon be busy in all departments of church work. We closed a very successful year's work and are planning for a greater and more useful service for our Master. We ask the prayers of all our readers.

Our first Quarterly Conference will convene at Shiloh on Saturday before 1st Sunday in January, 1913; preaching at 11 o'clock, dinner, business of quarterly conference. We hope to have our new president with us at this time. Let every official member from each church be present, as business will be important.

We ask and expect the cooperation of every member of the churches. To do the best work for our Master there must be cooperation.

Yours for the greatest success in our Master's Kingdom,

H. L. Powell.

BURLINGTON.

Sunday school attendance was 162 last Sunday. The school decided to have a Christmas exercise, and a committee was appointed to train the children for the service.

On Sunday morning at 11 o'clock Rev. J. H. Abernethy of La Grange, who remained in our city for a few days after Conference adjourned, preached for us, using as a subject, "Faith." Rev. Mr. Abernethy is kindly remembered by our people here, he having served us as pastor four years ago. At the evening service he gave one of his lectures entitled, "Alone, but not Forsaken," which was of course, a religious lecture. Our people were very much delighted with both the sermon and the lecture.

The regular monthly business meeting of the church was held Monday night, and considerable business pertaining to the church work was transacted.

Rev. C. E. Forlines, D. D., of the Theological Seminary at Westminster, Md., will visit our church on Wednesday night, December 11th. We hope he may have a large audience.

Rev. and Mrs. R. M. Andrews are receiving congratulations upon the arrival of a baby girl at their home last week.

The Jr. Philathea class of our Sunday school, who gave a play entitled, "The Peak Sisters," in the Graded school Auditorium here sometime ago, repeated the play at Gibsonville, N. C., last Saturday night, which was quite a success. Several of our people accompanied the girls on the trip, witnessing the play.

C. B. W.

December 3, 1912.

PILOT CHURCH.

Our hearts were again made to rejoice when we read in the columns of our dear Herald that conference did so good to us as to send us back our beloved pastor, Bro. Hunter, as it seems to me the longer he stays with u s the better we learn to love him and the more like home folks he is with us, and so we thrice welcome Bro. Hunter back, and earnestly pray that the coming year, 1913, will be a much better success with us than the past one.

We held church meeting at our church Saturday, November 16, at 2 P. M. Business was duly transacted.

With much success to the Herald and its many readers.

I am,

Etta Whitaker, Repr.

December 2, 1912.

LEE'S CHAPEL, HALIFAX CT.

We are all delighted to hear of the return of our beloved pastor, Rev. J. E. Pritchard, for next year. He has done a great work on this circuit the past year. His sermons are always interesting.

Bro. Pritchard filled his regular appointment at this church last 3rd Sunday. As usual his sermon was good. Communion service was held after preaching.

Bro. Pritchard preached at the Fosburgh Camp to quite a large and attentive congregation.

On the 22nd of November a box party was given at the home of Bro. F. M. Porter for the benefit of the parsonage. Quite a neat little sum was realized.

With best wishes for the Herald and its readers.

Reporter.

CANAAN, GUILFORD CT.

Our president was with us the 2nd Sunday night in November. We were very glad to have him with us; would like to have him come round often—he is a good one and preached us a good sermon. May the Lord bless him and give him a long life to help us people all over the land and country is our prayer. We still have a very good Sunday schol and we are now starting for Christmas. We want to make great men and women of all our children. The greatest men and women have sprung up from the farms.

G. L. Motsinger.

Stanly.

Our first quarterly conference will meet in Albemarle on Saturday before 3rd Sunday in Dec. Preaching at 11 A. M. and business of the conference in the afternoon. We earnestly desire the presence of all official members as this will be a very important conference.

Geo. L. Reynolds.

Albemarle, N. C. Dec 2, 1912.

Unionville, N. C.

We held Thanksgiving services at Mt. Moriah church last Thursday. The weather was so unfavorable that the people could not get out to church; the congregation was very small, but the people seem to be very much interested in Thanksgiving service. A collection was taken for the Orphanage which was $6.20.

We hold prayer service ever Wednesday night. Our Sunday school is moving on very nicely. May God help us that we may hold out faithful.

Lonnie L. Braswell.

Thomasville, N. C.

We are as a flock without a shepherd at present, but still holding together and very anxiously waiting for our new pastor, Rev. T. A. Williams, to come. He will find a hearty welcome awaiting him here and we believe he will have hearty cooperation of almost every member. Rev. Mr Suits who has been our faithful pastor for several years has been sent to Concord, and expects to move there soon. We hate to see him and family leave. He has certainly been faithful in preaching the Word and in work and has done much good here, and the best wishes and prayers for his success and happiness of many of us will go with him always. Mrs. Suits and dear little girls

will be much missed in S. S. and by neighbors.

Thanksgiving Day an entertainment was given at night by the "Busy Bee" Society for the benefit of the Orphan children at Denton which was a success. Amount collected, $5.00.

Mrs. J. W. Boyles, Reporter.

Dec. 4, 1912.

Eden Halifax Circuit.

Our pastor filled his appointment at Eden Sunday. It was the beginning of a new year. I am glad to say we were blesed in getting our same pastor, Rev. J. E. Pritchard, back another year. We want this to be the greatest year's work we have ever had, and may the people work together in harmony and peace for the advancement of the kingdom. I am glad to say we carried the best report to Conference we have ever carried. Mr J. W. Hardee gave us a brief talk of how much he enjoyed going to conference with such good reports.

Mrs. Thomas S. Pettitt gave a "Box Party" at her home below Enfield Friday night, Nov. 15, for the benefit of Eden church, and furnishing the M. P. parsonage at Brinkleyville. The amount raised was $64.00.

Mr. Dawsy Hardee who has been attending school at Buie's Creek has been home on a visit to his people. We were very glad to see so many people out today, but hope still more will come.

I will also say that the first quarterly conference will convene at Union church Friday before the first Sunday in Jan.

The people are planning for a "Christmas tree" Christmas. Hope we will have much success. I will close with best regards and hoping you a merry Christmas.

Reporter.

Orphans' Home.

Recently we have been pounded in a way that has made us feel good both spiritually and physically. Fair Grove Ch., Why Not Ct., started the good work by sending 11 bus. potatoes, pumpkins, turnips, beets, canned goods, dried fruit etc.

Mitchfield Ch.: potatoes, cabbage and dried fruit. Julian Ladies' Aid, dried fruit, corn, potatoes, peas, cakes, shoes, hose &c.

Kernersville: Needle Work, Guild, hose, underwear, pillow cases, caps, hand towels. Burlington Ch.: canned fruit and vegetables, apples, preserves, jelly, dried fruit, rice, potatoes, and quilts.

Mr. Lee Altom and others: dried fruit, corn meal and potatoes, Mrs. Wall: potatoes, and pears. A. G. Morris: pork. Mr. and Mrs. C. H. Surratt: apples, raisins, peas, corn meal. Bro. Braswell: potatoes.

We wish we might thank each one personally who has remembered the Home in any way for your gifts are very much appreciated, as useful as well. We have many things for which we are thankful. The health of the children has been splendidly good the past year. They are in school and we hope developing as rapidly in mind as in body. They were delighted with the snow Thanksgiving day, but forgot this during the dinner hour.

Yours in the work,

Etta Auman.

Treasurer's Report.

Mrs. J. A. Burgess	$1.00
Mt. Zion Ch.	7.80
Shoals	6.00
Pinnacle	3.72
Pilot	2.80
High Point W. H. M. S.	40.00
Star S. S.	2.40
Henderson S. S.	5.10
Friendship S. S.	1.10
Tabernacle S. S.	.74
Burlington S. S.	2.50
Spring Valley S. S.	3.50
Giles Chapel S. S.	1.65
Winston S. S.	2.68
Shiloh, Yadkin College Ct.	4.85
W. Lexington	3.52
Lincoln Ct.	3.76
"Busy Bee Society." Thomasville	5.00
Conference Treas.	5.00
Mr. Wall Denton	1.00
Total	$104.12

CASH RECEIVED AT CONFERENCE BURLINGTON, N. C., 1912.

Pledges to Miss Mallett's Salary.

Rev. J. A. Burgess	$1.00
Rev. E. Suits	2.00
Rev. J. F. McCulloch	3.00
Rev. T. F. McCulloch	1.00
Rev. T. C. Amick	2.00
Rev. N. G. Bethea	1.00
Rev. D. A. Braswell	1.00
Rev. J. F. Dosier	1.00
Rev. J. A. Ledbetter	1.00
Rev. W. A. Lamar	2.00
Rev. T. A. Plyler	1.00
Rev. H. L. Powell	1.00
Rev. R. C. Stubbins	1.00
Rev. D. R. Williams	1.00
Mr. M. R. Brown	1.00
Rev. W. C. Lassiter	1.00
Mr. C. H. Jones	1.00
Mr. J. S. Pender	1.00

Miss Forrest's Collections.

Enfield, Rev. C. L. Whitaker	6.50
Dabney, Rev. J. A. Burgess	3.75
Caroleen, Rev. T. F. McCuloch	4.00
Concord, Rev. A. O. Lindley	7.00
Confereene St. Rev. J. R. Hutton	3.43
New Hope church S. S.	5.03
J. W. Baldwin	2.00
C. A. Finch	10.00
Pleasant Hill S. S.	2.36
Rev. D. M. Loy	2.00
Bethany S. S.	1.65
Rev. L. H. Hatley	5.00
Rev. G. H. Austin	1.00
On Pledges	
Dr. F. T. Tagg	5.00
G. M. Stainback	1.00
H. A. Finch	5.00
Mrs. S. E. Montgomery	1.25

For Miss Auman.

Mrs. J. A. Burgess	1.00
Rev. J. R. Hutton	5.00

If any one gave me any that is not credited here will they please let me know. Some paid in last year's pledge and in marking it in last year's column I may have failed to remember all.

Mrs. A. G. Dixon.

—Rev. J. E. Pritchard and Miss Laura Kate Vestal are to be married on Thursday afternoon, December the twelfth, at half after one o'clock at the home of the bride's parents, Mr. and Mrs. H. C. Vestal, of Siler City, N. C. We tender congratulations and best wishes. They will be at home in Brinkleyville after December 20th. Bro. Pritchard is one of our most promising young ministers, and with a good helpmeet will be prepared for more efficient service.

—Bro. Fogleman went to his first appointment on Haw River Circuit last Sunday, at Mizpah, and was called upon to hold a funeral service over the remains of a young man, Ogburn Smith, son of Bro. Charles Smith, of Brown Summit. Young Smith was 22 years old, and died from the effects of a hurt sustained at a saw mill several days ago.

MARRIED.

Delbridge-Knight.

At the residence of the bride's parents, Mr. and Mrs. George L. Knight the writer united in marriage Miss Lela Knight and Mr. Wm. A. Delbridge, on November 14th. Miss Knight was our efficient organist at Lee's Chapel and Mr. Delbridge holds a responsible position with the Fasburgh Lumber Co.

We wish for them a long and useful career.

J. E. Pritchard.

MEETING OF THE JOINT-COMMISSION ON CHURCH UNION.

A meeting of the Joint Commission on Church Union of the Church of the United Brethren in Christ and the Methodist Protestant Church met in the parlors of the Great Southern Hotel in Columbus, O., on November 21, 1912. The following commissioners were present: United Brethren—Bishop G. W. Mathews, Chicago; Bishop W. M. Weekley, Kansas City; Bishop William Bell, Los Angeles; Bishop T. C. Carter, Chattanooga; Rev. Dr. W. R. Funk, Dayton; Rev. Dr. Funkhauser, Staunton, Va.; Rev. Dr. Broke, Toledo, Ia.; Rev. Dr. J. M. Knight, Knoxville, Tenn.; R. H. Bennett, Iowa, Kan.;; Judge S. W. Lott, Toledo, O.; G. A. Lambert, Anderson, Ind.; Rev. Dr. W. O. Fries, Dayton, O. Methodist Protestant—Rev. Dr. Lyman E. Davis, Pittsburg; Rev. Dr. T. H. Lewis, Westminister, Md.; Rev. Dr. M. L. Jennings, Pittsburg, Pa.; Rev. Dr. C. D. Sinkinson, Atlantic City, N. J.; Rev. Dr. D. G. Helmick, Weston, W. Va.; J. E. Peterson, New London, Ia.; J. F. Howe, Ionia, Mo.; Col. J. J. Barge, Atlanta, Ga.

Three of the United Brethren Commissioners and Mr. S. R. Harris, of the Methodist Protestant Commission, were not present.

The Joint Commission was organized by electing President Lyman E. Davis and Bishop G. W. Mathews chairmen of the Joint Commission, and Col. Barge, of the Methodist Protestant commission and Dr. W. O. Fries, of the United Brethren commission, secretaries. The announcement was then made that each of the two commissions had been duly authorized by their respective General Conferences to negotiate the organic union of the two churches.

It should be stated here that on the day previous to the date of the meeting of the Joint Commission each commission met in separate session for the purpose of interchanging views among themselves, to canvass the various questions likely to arise in the Joint Commission and to outline the matter to be submitted and to reach an agreement, if possible, upon all subjects considered.

After the oranization of the Joint Commission a short session was spent in devotional exercises, and then the Joint Commission was declared open for business. The first item of busines was the submission of resolutions adopted at the separate metings of the two commissions the day before, setting forth that the organic union of the two churches was deemed both desirable and attainable. The resolutions were adopted unanimously. Later in the meeting this was enacted, by a formal vote, into a Declaration of Union, subject of course to final confirmation by the usual legal process and legislative bodies of the respective churches.

It now being an accepted fact that the churches desire organic union and a Declaration of Union having been enacted, the next item before the commission was to decide on a name. This was the crux of the whole matter, and a matter upon which was divergence of opinion. The Union Brethren commissioners very magnanimously agreed to drop the name entire of their church and adopt another wholly different name. Some of the Methodist Protestant commissoners insisted that the word "Methodist" should form a part of the new name. Any combination with the name Methodist would be entirely satisfactory to them. Out of this difference grew a strenuous but brotherly debate, consuming several hours. Finally a sub-committee was appointed to whom was referred the selection of a name to be reported to the commission.

After careful deliberation the sub-committee with but one dissenting voice reported two names, first choice and second choice. The preferred name was The United Protestant Church; the second choice The United Protestant Church Composed of the Church of the United Brethren in Christ and the Methodist Protestant Church. After a full, free, earnest and brotherly discussion the latter name was adopted unanimously with three commissioners excused from voting. The name of the new church agreed upon by the Joint Commission therefore is

THE UNITED PROTESTANT CHURCH
(Composed of the Church of the United Brethren in Christ and the Methodist Protestant Church).

The name having been adopted nothing further could be done at this meeting of the commission except to appoint sub-committees to prepare a doctrinal statement and polity for the new church and to formulate plans for merging the various departments of church work. In accordance with this four sub-committees were appointed: A committee on Doctrine and Polity; Vested Rights and Publishing Interests; Educational Institutions; Missions and Benevolent Boards. These sub-committees are instructed to report to the meeting of the Joint Commission appointed to meet in Columbus, Ohio, on the 19th of March, 1913.

The members of the sub-committees were appointed as follows: Doctrine and Polity—W. M. Weekly, L. E. Davis, G. W. Matthews, M. L. Jennings, W. O. Fries, D. G. Helmick. Vested Rights and Publishing Interests—W. R. Funk, S. W. Lott, R. H. Bennett, L. E. Davis, J. E. Peterson, J. F. Howe. Education Interests—T. H. Lewis, J. F. Howe, J. E. Peterson. W. M. Mell, J. E. Broke, G. A. Lambert. Missions and Benevolent Boards—T. C. Carter, C. D. Sinkinson, A. P. Funkhauser, J. J. Barge, J. M. Knight, S. R. Harris.

A beautiful spirit of fellowship prevailed in the joint session of the commissions, Christly love abounded and the Holy Ghost directed all hearts. After what has been done the remainder, if characterized by the same spirit which prevailed at this meeting, will be easy.

The Joint Commission after one day's session adjourned to meet at Columbus, O., on March 19, 1913.—The Methodist Recorder.

FIVE-MINUTE MISSIONARY EXERCISES FOR THE SUNDAY SCHOOL.

Owing to the brevity of the time of the Sunday school session this five-minute plan of missionary instruction will be found well adapted to a large number of Sunday schools. Some of the apparent advantages are:

1. It is simple, but effective.
2. It does not require extensive preparation.
3. The items are very brief.
4. There is variety of material.
5. There is variety of preparation.
6. It produces definite missionary impression through consecutive presentation of missionary facts.
7. It will help to remove prejudice to missionary instruction in the Sunday school; for it proves not only how interesting missions are, but how intimately they are related to the Christian life.

Five Missionary Minutes, by George H. Trull, contains additional home and foreign missionary material for Sunday school use, enough for 52 Sundays. In cloth, 50 cents.

A CONFESSION.

I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make rough the downward path for countless millions.

I destroy the weak and weaken the strong

(I make the wise man a fool and trample the fool into his folly.

The abandoned wife knows me; the hungry children know me; the parents, whose child has bowed their heads in sorrow, know me.

I live by the consent of the Christian voters.

I am Alcohol. —The Gospel Preacher.

WHAT THE MINUTES SAY.

We are but minutes. Use us well:
For how we are used we must one day tell.
Who uses minutes has hours to use;
Who loses minutes whole years must lose.

"FOR ALL HIS BENEFITS."

Mrs Drayton and her children stood on the porch of their home and watched with sad heart the burning of a neighbor's house across the fields a mile away. Mr. Dayton and the manservant had gone to help put out the fire.

"Poor little Johnny! Will he get burned all up, mother?" whispered Frank with quivering lips.

"No, no, dear; they have had time, I am sure, to get the children out; but much of the furniture and other things will be burned, I fear."

"O, but wouldn't it be dreadful if all our things got burned!" said Grace.

When Mr. Dayton came home after the fire he told a sad story of the loss of property. "All is gone," he said—"house, furniture, and clothing—only the people were saved. I feel very sorry for them. Mr. Lane has no money laid by to rebuild or to buy new furniture. It will go hard with him to even buy the necessary clothes for his family. For the present, Mr. James has put them into his little cottage on the hill which, fortunately, is vacant, and the rest of us must give or lend them necessary things."

The next day was Thanksgiving Day, and the children repeated after their mother their morning verses that she gave them: "Bless the Lord, O my soul, and forget not all his benefits." "What shall I render unto the Lord for all his benefits to me?"

"What does 'benefits' mean?" asked Frank.

"It means God's good gifts, my son; and when you think of all the blessings and comforts that are yours and are all around you you remember that they are God's benefits and do not forget him in the enjoyment of his gifts."

"And what does 'render unto the Lord' mean?"

"What we give back to God."

"How can I give anything to God? He has all he wants and I cannot see or touch him?"

Mrs. Drayton took up her Bible and read, "Inasmuch as ye did it unto one of the least of these, ye did it unto me," and added: "Whenever we give to others who need, Christ says it is just the same as if we give it to him, and all the kindness we show them Christ finds pleasure in as if it were done directly to him."

For a few moments the children were silent, then Grace said: "Mother, if we were to be kind to the Lane children and give them things, do you suppose Jesus would think we rendered it unto him?"

"Yes, darling; and I am glad you are thinking in the same line I am. What shall we do?"

"Let us ask them to come and eat Thanksgiving dinner with us," said Frank.

"And let us give them some of our clothes and playthings," said Grace.

"I can spare them some furniture and bedclothing," said Mrs Drayton, smiling into their bright faces.

"And what shall I do?" asked Mr Drayton.

"Bring them over in your wagon to dinner," cried the children.

So all the Lanes—father, mother, and children—sat down to dinner with the Draytons and greatly enjoyed it; and when they went home each one of them had received a suit of clothes, and there was a box of bed clothes and another of provisions and a much prized toy was in the hand of each child. Cheered and comforted by this neighborly kindness, their hearts were thankful to God and the kind friends he had sent to help them. The Draytons were happy, too, that they had been able thus to "render unto the Lord" something for all his benefits to them and at the same time to be kind to others.—Mary Helm.

BABBETTE'S "TO-MORROW."

Babbette was singing to herself as she twisted a bit of dough and swung it across the top of the pie, now ready for the baking; the season of Thanksgiving had come, together with other hoped-for-pleasures of "to-morrow."

Indeed, she had enough to sing about, for the last stitch had been put in the pretty skirt which she had been bothering over for days, and better, far better than this, across the kitchen, on the wall, hung that mystery of a bodice, sent really and truly straight from Paris, which the grandmere had shipped to her long, oh, long ago, but which had gone astray in some way on the journey and had been given up at one time as lo. ever.

Why should she not sing? It h. a day, golden and mild, such as c. to us sometimes in the late 'November; she was drawing, too, of the joy of a coming day, and catching airily at the sides of her stiff-stuff dress, she whirled around a bit on her toes, in spite of her big coarse shoes—whirled around to the time of the tune she was singing.

Something had indeed happened to stir her blood, to set her joyous heart throbbing. Romaine and she had been actually invited to the finest and gayest house on the hill; why certainly she had cause to be merry.

She was already, in thought, decked in a bodice with which she felt sure none could vie in the village, in spite of the hill costumes and riches. Already she was whirling in her dream, shod in the wonderful shining slippers which Romaine had managed to buy for her by denying herself at many a lunch hour. Already she caught a glimpse of the lads of the village, a scrap shy of her and a bit "taken" with her—no, not with her exactly, but with that bodice; to think of it!—the bodice truly from Paris!—for she did not know that her face was the fairest, her braids the most golden, her voice the most musical to be found in all the village, even if she lived under the hill instead of on top of it.

It was the eve of Thanksgiving. The sun had lost itself among crimson clouds, but the reflection of its departing glory lay, like a golden veil, across mountain and forest, and swept onward and above to the silver fleece brooding in the far sky, like myriads of wings adrift.

But Babbette saw nothing o f all this at the moment, not even the fading beam across the oaken floor, or the oak tree's crimson leaves dyed redder by the farewell of the sun—the oak tree by the door; she did not even see Romaine for a time.

It was an absorbing dream that she was dreaming. All she saw of the smoky old kitchen was the bodice on its wall. She was at the dance even in her cloggy shoes and her skirt of old country homespun.

The world is full of dreamers; we all know how it is. A hundred dramas may be witnessed under the same roof, at the same moment; the scenes vary with the dreamer. And so it happened that while Babbette saw the bodice and the village dance, Romaine, just beyond the doorway on the footpath, saw the rapture of the passing day; the mystery of light in perfected beauty; the myriad wings of the far sky.

Thesy two lived alone—Babbette and

Romaine; alone under the little bent, mossy roof nestled close to one of the hills, over which a village had gradually grown up under a canopy of trees.

The father had left them years ago, when Babbette was but a baby girl; the mother a year ago—a year ago that very day.

Romaine had learned early to face life's problems perplexing to a lad; but he faced them. He did not try to turn his back upon them, and, when the mother fell asleep, he at least, felt the joy of having done for her all that a boy could.

To-day he stood beyond the doorway, where he had halted to take a drink from the old well. He remembered having stood there a year ago, the first hour after he and Babbette had been left alone in the world. He was yet but a boy, lithe and young, but freighted with a great care.

The mother, in time past, had helped to win the bread. She had held her sheltering arms around the two as best she could. Now everything was changed.

There was some money to be paid on the old house before it could be entirely theirs. There was a break up in the roof which called for immediate repair. There were many other things to be thought about and to be done; and above all, there was Babbette!—and nobody to care for either of them; nobody to see to it that Babbette was fed, was kept warm and happy.

He had raised himself from leaning against the well post on that day, planted his foot firmly on the ground before him, folded his arms resolutely across his breast and determined that he could, and would, by God's help win in his battle; aye, that Babbette should not even know through a word that there was anything to be especially anxious about—anything of doubt and of struggle.

Yes, on that day he had fought out the first of his battle and in the midst of his own sorrow had cheered away Babbette's first torrent of despair and tears. This had been his first step in his new role, for until then Babbette had known little of tears; she had been only a sunbeam.

And now, to-day he was looking back, looking forward—thinking man thoughts—aye, dreaming under the radiance of a fair, illumined hour.

He stood so long that Babbette caught a glimpse of him at last from the window and darted toward him, calling as she come "Oh, Romaine! Romaine! I have been longing for you! I have something to tell you! What are you doing standing here at the well?"

"I have been living over again a bit of my life, Babbette—looking back over the year that is gone."

"Nonsense, Romaine; and I have wanted to tell you—"

"No, it is not nonsense; I have been thinking of how it was with us at this time a year ago and how it is now; I wanted to think it all out as to what I am to try for in the next year, and it seemed I could do it best under such a sky as this—do you see it, Babbette?"

"Of course I do! I am afraid it will rain to-morrow—the sun has gone down in clouds."

"But, Babbette, the glory of them—look up."

"Do you think they look like angel's wings, Romaine?" she said.

He stooped and kissed her. He liked to have her find the thought for herself, and said to her softly: "We have been under them for a year, and I know we shall be under them the rest of the years."

"Yes," she answered, but did not know the half she was thinking of.

"To-morrow we will go and give thanks," he said.

"To-morrow. Oh, to-morrow I shall have no time for anything but to get ready for the dance! Oh, Romaine, we have been invited by the Reedy's on the hill—invited to the dance!" and Babbette circled over the grass for a moment, her skirt caught up gracefully on either side, her head tossed airily back and her face aglow as she turned and darted back to him, saying: "Oh, Romaine, Romaine—think of it! I can hardly wait until to-morrow!"

Life's battles are ever on. One pauses to take breath but to find the unexpected close at hand.

She was so glad and beautiful; she was rejoicing so in the approach of a new and coveted day; she was so glad, without a shadow from the evil that the world spins ever along the strands of time. He was facing the last cross of the fading year, just as she was dreaming that they all had passed.

"You are not happy, Romaine; has anyone done you a wrong?" and she laid her hands lovingly on his shoulders and looked up in his face.

He had managed to keep Babbette warmed and fed; he had paid the cost of mending the roof; he had paid a bit of the money due on the house; he had grown stronger and wiser in a year of conflict and circumstances, and kept his faith bright, his face aglow with the light of a steadfast, noble purpose; but how was he to shatter at a blow that hope built on the promise of a joyous tomorrow?

If he wavered for a moment and stayed his answer while he felt for words—the right words to say—and came near never saying them, he may be forgiven, for Babbette's joy was his joy; her life was bound closely in with his life, and his voice faltered when he said:

"Little sister, I can not; oh, I can not take you to that dance."

Babbette could scarcely believe her ears. She was too amazed to speak at once. Had not Romaine always gone with her everywhere, and now not go to the grand house on the hill!

"Do you believe that I love you?" he said so earnestly that she could then have believed it even if never before. "Do you believe that I only want to make you happy? I would not make you happy by taking you among people who would not help you to keep good and true and dear as you are today."

I can not begin to tell all she said; how she laughed at his folly, and that he was just pretending that he did not know that the invitation had come from the very finest folk of the village; how she stamped her foot at him, and coaxed, and scolded, and flew in a temper, and drenched herself in tears, and declared she had nothing to "thank" for if she could not go to the dance; and, what was more, if Romaine would not go with her where she wanted to go, she certainly would not go in the morning with him to any church, and finally just flew, sobbing, into his arms.

Then the two went into the kitchen, and the Thanksgiving pies gave warning that they would shortly resent being forgotten and burn black if somebody did not pay them some attention—and evening threw its gloom around where, less than an hour ago, joy had been gilding every pot and pan in the smoky old kitchen.

It was Thanksgiving morning when Romaine caught Babbette in his arms and drew her down close beside him.

"Little sister," he said, "if I did not love you I would not care if you became acquainted with people who would soon make you like one of themselves. You already have friends whose mothers were dear to our mother; friends with whom you can dance, if you like, and find joy; who are happy because they are good. Be content with these, little sister. Let us go on living and doing as we have been doing. God has blessed us all the year; we have had plenty, and I was afraid, being only a boy, that I could not do it all. Come, we will go together where our mother always led us as little children, and thank the Father

who has been with us both through all the year."

Babbette looked up in the face bent over toward hers. She believed there was not such another face as Romaine's in all the world. She read in it every manly quality that a boy can have; she compared it in quick thought with the faces of lads of whom she had thought to dance at the village; she remembered the ill manners of the girls on the hill; of the gentle, sweet manners of the mother she had loved.

She laid her two hands on his shoulders as she always did when she was in earnest. "Romaine," she said, and it seemed she had suddenly grown from the child into a woman, "I will go where you go; I will wish only as you wish; you know better than I what will make us both happy; and do you know, Romaine, I think that always, when I am tempted, I shall remember the wings, the angel wings, that seemed to be over us last night as we looked at the far-away sky."—George Klingle, in New York Observer.

DIED.

William Gallant Smothers was born in Rockingham county in February, 1858, and departed this life November 12, 1912 in his 75th year. His boyhood and early manhood were spent in his native county where he had many devoted young friends. He volunteered at the beginning of the war and belonged to Company E. commanded by Captain Samuel H. Boyd. He was a brave and faithful soldier. And although he was often exposed to death his life was spared. He was in many battles, but he was never wounded. Though others fell dead in their places he was mercifully spared to come home again without injury. In 1868 he was happily married to Miss Sallie Dixon and their union was blessed with nine children, 3 boys and 6 girls, all of whom still survive. There are 19 grand children. For some time after his marriage he resided in the Flat Rock neighborhood in Guilford county. In 1889 he came with his family to Winston-Salem. For a year and more he served faithfully as the keeper of the Mickey Mill just outside the city limits.

For 19 years he has been the faithful night watchman at the Fries Mills. With unvarying regularity he went the rounds in the heat of summer and the cold of winter. No property was ever more sedulously guarded for this long period While he was living in his home near Flat Rock he made a profession of faith and connected himself with the Methodist Protestant Church and never moved his membership from the old Home church. He has been in declining health for several months, but has borne his sufferings with patience and resignation. He expressed his readiness to die whenever the Lord should call him. He came to his end after a long life as a shock of wheat is gathered to the harvest. He almost shouted aloud as he contemplated being forever released from pain and suffering and crowned with glory in his Master's presence. His wife and children, his other relations and many friends in the city and out will mourn his loss.

No more fatigue, no more distress
No sin nor hell shall reach the place;
No sighs shall mingle with the songs,
Which warble from immortal tongues.

No rude alarms of raging foes
No cares to break the long repose,
No midnight shock, nor clouded sun,
But sacred high eternal noon.

Rev. H. A. Brown, D. D.

LEONARD.

On November the 27th the deepest sorrow fell upon the home of Bro. Harper Leonard. On Tuesday A. M. after the older children had gone to school and father to work, the mother went to milk, little Pauline and baby sister left alone in the house. The mother heard a scream and when she turned to see cause she saw little Pauline covered in flames. The mother ran to the scene and smothered the flames; but, the dear sweet little girl was burned so badly that she died next day. Pauline was four years, nine months, and thirteen days old. The funeral was conducted by pastor at Shiloh in the presence of a large congregation of weeping and sympathizing friends and relatives. The remains laid to rest in Shiloh cemetery to await the Resurrection morn. She was an affectionate child, and sunshine of the home.

May the bereaved parents not weep as those who have no hope, for surely she is with Jesus and Heaven is dearer than ever before because there is another treasure there.

H. L. Powell.

STOVALL.

Miss Margaret Stovall passed to her reward November 29, 1912, aged 21 years and six months.

She joined Fairview M. P. church about eight years ago, and always attended church and S. S. when able, always ready to take part in any kind of church entertainments. She was a member of the Philathea class, she was also reporter to the Herald for a good long while.

Margaret was sick for nearly a year, but bore her affliction well, never complaining. She was always lively and hopeful. She often spoke of going back to Sunday school.

Margaret was so anxious for an education. At school, when her health permitted. She had just finished school when she was taken sick. Weep not, dear ones, though it seems hard to give up our loved ones. But we submit to the "One who doeth all things well," and remember that our loss is her eternal gain.

It is sad to stand by the death bed of our loved ones and see them breathe their last, but Margaret gave full assurance of going to rest. She asked those that stood by to meet her in heaven.

Oh! it was a sweet thought of meeting up yonder where parting will be no more.

She leaves a mother and two sisters, Mrs. Charlie Stout and Miss Donnie Stovall with a host of relatives and friends to mourn.

Her funeral was conducted in the home by Rev. N. G. Bethea at 2 o'clock. Bro. Bethea had to be at Burlington about 3 o'clock so he turned the service over to Rec. Mr. Hackney of the Baptist church.

"Sweet and peaceful be thy slumber,
Earthly cares with thee are o'er,
Never more to sorrow waking,
Suffering thou shalt know no more."

A. Friend.

"To the faithless the courage that is born of faith is inexplicable. To the faithful it is the only rational expression of belief in a God who is able to save to the uttermost."

Bobby: "I've been an awful good boy since I started going to Sunday school, haven't I?"

Mother: "Yes, dear, you've been very good indeed."

Bobby: "And you don't distrust me any more, do you?"

Mother: "No, dear."

Bobby: "Then why do you continue to hide the pie?"

But the kind of a friend we all look for
And the one that's worth talking about
Is the one who stays close up beside you
When you're all in, down and out.

—Elon College Weekly.

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GETTING EVERYBODY ENROLLED.

Many schools are now adopting the plan of canvassing the community or congregation of their particular churches with a view to getting everybody in reach in the Sunday school. This is not as big a task as it would appear on its face. Get several enlisted in the work and it can be done.

Go about it with a committee to make up a list of everyone in reach of the school who do not attend or does not properly belong to some other school. Then check off those who are members of your school and attend regularly. Have every member of the family visited and use the utmost endeavor to get their names on the regular roll. If this can be done, work to get them in the home, department, mothers' department, cradle roll, or in some way connected with the school.

A committee of twenty can canvass the usual size community in a single afternoon. Impress upon their minds that the next Sunday after the canvass will be a big day in the school. The novelty of the thing will bring a large attendance the next Sunday; it is then up to the teachers and superintendent to see that they are interested sufficiently for them to desire to come back the next Sunday.

WHERE EVERYBODY TOOK PART.

The program for the Christmas service of the First M. E. Sunday school of Everette Mass., contains thirty-three items. Many of them are musical, of course, but there was something for every class and for all ages: recitations, solos, carols by classes, exercises, readings and an address. Yet the program did not seem too long. "It was a new departure for us," says Superintendent A. C. Zimmermann, "to have everyone take part, but the service was very much enjoyed, so the people told us, and it was as much enjoyed by those who took part as by those who listened in the audience."

RELIEF WORK OF ONE CLASS.

The Men's Bible Class of the Evangelical S. S. of Holton, Kansas., with its membership of one hundred, has won favor and made a place for itself in the field in which it operates, by its activity, through its relief committee, in meeting the need of the less fortunate and dependent of the community. No condition of need or distress is ever reported to the class but what it is met at once by help and relief. Special activity is always in evidence during the winter season, as many as thirty homes being gladdened by this one class at Christmas time. The accompanying illustration shows one of two large wagon loads of goods distributed with their good wishes for a Merry Christmas during the last holiday season.

No one other thing has done more to advertise the class; the sympathetic touch always finds a warm response in the hearts of the people. It has fostered and developed a more intense loyalty among the members for every class interest; men always believe strongly in any organization that stands for practical and definite things. It has magnified the spiritual and practical Christianity in a generous sharing of what they have with those who have not, thus commending and attracting to Christ and his teachings those who have not yet felt the warmth and glow of the Christian life and its helpful service.

INTERESTING THE OUTSIDE.

Often there are business or professional men in a village who have not attended Sunday school for many years. Yet they are men of high character, whose example and influence would be of great service to the young people of the school. A general invitation might be disregarded, perhaps not understood to be given seriously. Hence, it will usually be better to ask those persons to give addresses or take other parts in the exercises of some special occasion. Or they may be asked to talk to some class on a particular lesson, or speak at the meeting of one of the clubs. Women of tact and social influence, may be asked to speak to girls' classes and clubs, on various kinds of undertakings best adapted to their organizations, on ideas of womanhood or gracious manners; skillful housewives may be intended to give courses of lessons in domestic economy, cooking, mending, cleaning, etc. When these persons have once contributed to the work of the school, their interest will be aroused, and they can be induced to undertake regular and permanent responsibility.

NOTES ON C. E. TOPIC, DEC. 8.

By Charles A. Hines.

Subject—"Lesson of the Snow." Job. 38. 1-27.

This should be a meeting in which original thought should be brought from the pleasurable reminiscences of the snow and made to shed light upon a lesson that has many possibilities for spiritual uplift. The illustrations given below are suggestive; they are not meant so much for use, as to suggest other things to the reader. Work them in with an idea of your own.

As children we have watched the beautiful snow flakes fall, first giving the world a mantel of white, then by the following morning have the landscape wrapped in a blanket of several inches thickness. Can you not say something of the beauty, the purity, the usefunless and the sparkling splendor of such scenes.

Every member should have something to say in this meeting. Everyone can, to fail to do so stamps the member as entirely too reticent to praise God for the matchless work he does for his creation.

Thoughts on the Topic.

No one can walk through the snow without leaving tracks, and no one can walk through life without leaving tracks as conspicuous. You can track Abraham by his altars, and the Duke of Alva by his fires in which he had burned the martyrs, and Jesus Christ by the homes He brightened and the hearts he cleansed. What marks are you leaving behind you on your daily walk?

When snow is defiled there is only one way of purifying it. It must be melted and exposed to the sun and air, nature's great purifiers. And there is only one way in which a sullied heart may be purified, and that is the same: it must be melted in repentance, and must let God work His way with it.

Under the snow lie the roses and liles and violets, all semingly dead. But wait till the snow melts away in the spring, and you will find that they all have been kept safe for you. So under the snow lie the bodies of our dead ones, and they seem gone forever from our sight. But wait till God's springtime!

Even the deepest and coldest snowbank will melt under the rays of the spring sun. So even the coldest heart may be touched and melted if brought under the influence of the divine love.

When the snow melts, it feeds the streams, and fills the wells, and supplies fields, and contributes to the verdure of summer. So when hard, frozen hearts melt, they begin at once to live not for self, but for others.

Falling Flakes.

The snow flake is harmless, but how dangerous is the avalanche.

The snow flake is so innocent, yet mountains are swept clear, and vallies flooded.

The energy of the snow flake properly harnessed becomes a commercial value.

The snow flake is man's constant aid in extreme northern travel.

The snow flake has proven man's protection in the far northern-lands.

The snow flake has been the means of many choice pleasures for young people.

The crystal snow flake teaches mere man many beautiful lessons, and is the poets' inspiration.

The snow flake reflects the sun, likewise we should reflect the Son of Righteousness.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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The spotless white of the snow flake is emblematic of innocence and purity.

The snow flake is the great white field upon the mountain and contains latent energy that by the warm touch of the Sun's rays becames an active force, and may set in motion the wheels of commerce. Christians likewise possess latent energy.

ELECTRIC SPARKS.

Don't forget to spell pray occasionally without an "r".

Don't have too many visions lest people come to regard you as visionary.

Don't permit your corps of Sunday school teachers to become corpse of teachers.

Don't issue checks on the bank of heaven except you have a deposit; your paper may be protested.

Don' imagine that it is your business to dance every time the devil begins to tune his fiddle.

Don't humiliate the faithful church-members by abusing those who are absent.

Don't discredit yourself in the estimation of others by asserting that you have not sinned for ten years; they know better.

Don't cheat a man in a trade and then ask him to become a Christian.

Don't vote the straight ticket until you have made it straight by scratching the crooked men.

Don't expect promotion if you are doing the least work possible, and stealing five minutes every chance you get.—Religious Telescope.

For Daily Reading.

Mon.,—Its purity ..... Ps. 51:7
Tues.,—Soiled souls ..... Rom. 3:9-18
Wed.,—Its transience .....Job 24:19
Thurs.,—Refreshing coolness Prov.25:13
Fri.,—Its crystals: order .. 1 Cor. 14:33
Sat.,—Instrument of punishment Ps. 148:8
Sun., Dec. 8.—Topic—

ANNUAL CONFERENCE OFFICERS.

President—Rev. C. A. Cecil, 117 Thurston St., High Point, N. C.
Secretary—Rev. N. G. Bethea, Henderson, N. C.

—Bro. L. W. Holt, of Burlington, is here this week serving as juror in the federal court.

—Rev. J. W. Holt, of the Christian church, has a brother who is a good member of the Methodist Protestant Church, another brother who is a Roman Catholic, a sister who is a member of the M. E. Church, South, and another (brother or sister) who is a Presbyterian.

—Mr. William Shaw, whose wife and sister both died of pneumonia contracted in nursing him, has since succumbed to the same disease. He was buried at Mount Hope on Wednesday.

WHY BUY RED CROSS SEALS?

Why you should buy Red Cross Christmas Seals, may be answered most effectively in the words of a twelve-year-old boy in the Duluth (Minn.) schools, who gave the following as his reason in a composition on this subject:

"The reason I put Red Cross Seals on my Christmas gifts is because every seal I use counts one cent toward stamping out tuberculosis in the city and for the maintenances of hospitals for that purpose. The seals are also used to raise funds to teach people the value of fresh air. Another reason I buy them is because my father died of tuberculosis and I buy them so that other little boys and girls won't lose their fathers as I did. Another reason is that if I am ever threatened with tuberculosis the doctors will have a fund to try to prevent it."

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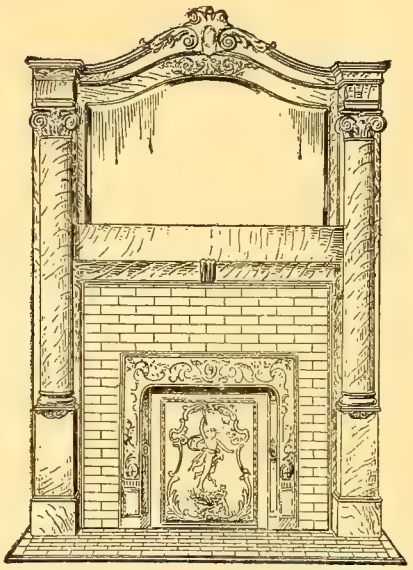

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Entered as second-class matter at the post-office at Greensboro, N. C.

CONFERENCE SERMON.

By Rev. D. A. Highfill.

Preached before the North Carolina Conference of the Methodist Protestant Church at Burlington, N. C., November 21, 1912.

Text: Make full proof of thy ministry. II. Timothy 4:5.

Just forty-one years ago I joined this Conference at Salem church, near Saxapahaw, N. C. Then there were 32 ministers and preachers belonging to Conference and about 8,000 members in our Conference District. What changes have taken place in those forty-one years! All the ministerial brethren of that time have crossed over the river except Revs. J. W. Heath, W. C. Kennett, Geo. E. Hunt, and T. J. Ogburn. The greater part of the membership of our church in North Carolina has died in that time. Every preacher in the active work in the Conference now is a younger man than I am.

As Paul the aged, gave good advice to Timothy, his son in the gospel, so let me in this discourse, give some advice to you my younger brethren, especially as you have, by your votes, imposed this task upon me.

I feel the importance of this occasion. To preach to preachers is embarrassing to me under the circumstances. Wickedness of all kinds, infidelity of all shades, criticisms from all quarters heterodoxy in nearly all communities, indifference to orthodox religion and churches in all places, are on the increase. When I think of these things and the great salvation we are called to preach, and see what little effect preaching has upon the masses, I am ready to exclaim: "I can't preach; I don't know how!" Then, brethren, how incompetent I feel that I am to tell you how to preach.

I. God has given to the Church a ministry. This truth has been acknowledged by all men in all ages of the church. God calls men, not angels, to this great work. "Now then we are ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God." "How can they preach except they be sent?" "Go, preach the preaching that I bid thee."

1. God's ministers are born to be ministers. "Paul was separated unto the gospel of God." Romans 1:1. It "pleased God to separate Paul from his mother's womb, and call him by His grace, to reveal His Son in him, that he should preach Christ among the heathen." Gal. 1:15, 16. I believe that before birth God is intending certain persons shall be His ministers; His angels watch over them in their earliest infancy, His Spirit leads and protects them in their youth, and some of them are made to feel even before conversion, that they must preach the gospel. Why does He not design such a thing. Does He not know the end from the beginning? Does He not know whom to call, and when to call? Surely He does.

2. Some men are converted that they may be preachers. That was the purpose of God in their conversion. It "pleased God to reveal His Son in Paul that he should preach Christ among the heathen." "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." Upon repentance and faith in Christ, God changes our vile nature, makes us new creatures in Christ Jesus, blots out all our sins, makes us heirs of Him and joint heirs with Christ, and causes us to "rejoice in hope of the glory of God." O, what a blessed experience this is! Now we can "tell to all around what a dear Savior we have found."

3. They are called of God to that work. The church of Christ is the most important institution in the world. The ministry is a very essential part of the work of the church, so much so that had we no ministry the wheels of progress and civilization would soon stop, and the work of the church would soon cease, and we would soon be drifting back into heathenish darkness, and millions of souls would be lost. God does not call just anybody and everybody to this great, glorious and responsible work. Christ called His twelve apostles. Paul was called to be an apostle. Jonah was bidden to go and preach to Ninevah. So the Savior now makes men feel it their duty to preach the gospel. They feel, "Woe is unto me if I preach not the gospel." They are dissatisfied if they engage in any other business, and are never content in any other occupation than the ministry, and they are often failures in every other undertaking. How wretched the young man called of God to preach who refuses to heed that call! I know something of that wretchedness by bitter experience, and by seeing it in others!

4. Those called to preach must preach or be lost. It is not optional with us like it is with other men. They can choose to be farmers, or merchants, or doctors, for a livelihood as they may please and there is no responsibility attached to them for their choice. But those called to preach *must* preach. They have no choice in this case. They are God's servants and must do God' work. They have been born and converted and qualified by gifts and graces bestowed upon them for this very work. God, in His wisdom, knew what He was doing when he called them to preach. No excuse will avail. Lack of education, a meagre support, bad health, aged parents to care for, nor any other excuse will be accepted of God in the final account. God says to them as He said to Jonah, "Go, preach the preaching that I bid thee," and they *must* go; otherwise they will meet with terrible storms on the sea of life, and some whale or another will swallow them at last. To refuse to obey the call is to call in question God's wis-

dom in calling them to engage in this work. To quit the ministry when in good health, and when not providentially hindered is to jeopardize the soul's salvation. To refuse to do God's will is disobedience, and disobedience is sin, and sin unrepented of ruins the soul in hell. To refuse to preach when called is to disobey and bring condemnation upon us; and to "preach the preaching that God bids us to preach" will be the means of "saving ourselves and those that hear us."

5. Each minister is to do his own work in his own way. "Make full proof of thy ministry," and not your farming or you merchandising, or your school teaching or your profession as a lawyer, or physician, but *your ministry*. Every preacher has a gift peculiar to himself. He should cultivate that gift so as to do the greatest good. No two preachers are alike and no two preachers can preach alike. Every one should present the truth as he sees it and not through another man's glasses. No preacher can do that and be as successful as he should be and have his mind divided between preaching and some other work. When Jesus called His disciples they left all and followed Him. Let our reading and studying and praying and working be for the purpose of understanding the one Book, and being "able to rightly divide the word of truth." "Make full proof of *thy* ministry." No man can do this if he imitates a Spurgeon, a Moody, a Sam Jones or any one else. Imitators are really not preachers: they are just imitators. And the man, who professes to be called to preach, and who gets up before a congregation and, from memory, delivers another man's sermon as his own is a thief, a hypocrite and a liar. He is a thief because he stole another man's sermon; a hypocrite, because he cannot preach, he knows he cannot preach, but he tries to make people believe he can preach; a liar, because he palms off on a credulous people a sermon as his own which is another man's production. I doubt very much the genuineness of the call of an imitator or plagiarist. If your style is bad improve it; if your gestures are not graceful make them graceful if you can; if you are eloquent use your eloquence, not for self-glorification, but for the salvation of men. By all means be yourself, and not try to be some one else. Get full of your message, and then deliver that message as the Spirit shall give you utterance to the glory of God. Get behind the Cross, take a view of the world through the blood of Jesus Christ, forget yourself and *"preach the Word," "as a dying man unto dying men."*

II. How to make full proof of your ministry.

1. Be sure that you are converted. It may seem strange to you that I should mention this as if I thought there were unconverted men in the ministry of our Conference. The history of the church in the past proves that there have been. I might mention a few persons whose names were once on our Conference roll who were not converted. Their scandalous lives proved that they were not converted. There are many ministers in our land, if their cold, formal and unsuccessful ministry is evidence have never "tasted the good Word of God and the powers of the world to come." How can I teach my child his letters if I do not know those letters myself? How can I tell sinners of the joy of salvation if I have never been saved? How can I sing;

How happy every child of grace
Who knows his sins forgiven,

if my sins are not forgiven, and I do not know they are forgiven? There are preachers in North Carolina to-day—a plenty of them—telling the people that we cannot know that our sins are forgiven. The reason they tell that is because their own sins have not been forgiven and their souls converted. No honest man, with the Bible open before him, will teach the people such stuff. But such stuff is taught, and people believe it. We should teach the people better, and one of the best ways to teach is to teach from experience.

"How can a sinner know,
His sins on earth forgiven?
How can my Savior show
My name's inscibed in heaven?
What I have felt and seen,
With confidence I tell,
And publish to the sons of men,
The sign infallible."

Our preaching should be largely from experience, but we cannot preach from experience at all if we have no expereince. Then let us know what we are talking about or keep silent.

2. Be sure God has called you to preach. Some men go into the ministry because their friends think they can preach and insist on their preaching, and sometimes some church thinks a certain person ought to have license to preach because he can sing well and pray well and is a good exherter. Many good exhorters have been spoiled by giving them license to preach. Some go into he ministry because they think they can have an easy good time in life, could be as useful there as anywhere, can get good salary and occupy an honorable position in society. These considerations should have no influence with any one. Nothing should induce or compel any person to enter the ministry but a "Woe is unto me if I preach not the Gospel." Nothing less than that could get me into the pulpit. I felt that I must consent to preach or consent to be lost forever. For four long years the indescribable struggle went on in my soul until at last I surrendered, and said before God, "Live or die, succeed or fail, I am going to try to preach and do my duty as I understand it." Brethren, I believe God can and does let a man know unmistakably, if he wants him to preach. If an earthly government appoints an ambassador to another government, the person appointed would know of his appointment; so Christ would not appoint us as ambassadors of His to proclaim His great salvation to a lost and ruined world without letting us know of our appointment. As preaching is such a great and important work, and there is such great responsibility attached to it, and as we may know whether we are called or not, how foolish in any one to preach if he is not called. To do so is to run before we are sent, to answer before we are called, to say we are ambassadors of Christ when we are not appointed, to be heralds of the Cross without divine authority, and to assume a responsibility that ought to make any man shudder. Whoever does this will be just as assuredly lost as the man called to preach and fails to do so. One is just about as disobedient as the other. Then how necessary that every one concerned upon this subject go to God for His guidance and help! I believe He will show every honest soul what he ought to do, and that soul should not hesitate.

3. Then when satisfied you ought to preach make the best preparation possible, educational and theological. This proposition is so evident it would seem to need no argument. The masses are becoming more and more educated, hence the greater need of an educated ministry. In this day of schools and colleges and numerous books on all subjects that a preacher should study and master, there is no excuse for ignorance. God does not call a man to preach whom He does not call to prepare to preach. If it is important for the lawyer, or the physician, or the statesman, or the schoolteacher and others to be educated, is is more important that the preacher be educated; for his work is more important than any other work can be. And we should be able to preach in the town and the country districts, to the learned and the ignorant, and to all conditions of society. How

embarrassing to hear one of our preachers at the beginning of service, announce, "The hour for divine service has ariv;" or to hear frequently during the service "Jesus died for you and I," and other such blunders. Brethren, such grammatical mistakes are unpardonable in this day. An ignorant preacher compromises the church that sends him out. lowers the standard of the ministry and cripples his usefulness very much. He never can do the good he could if he had better preparation. And while it is so important that the preacher speak good English, it is more important that he have the best theological training. There are so many isms today that all our preachers should be well prepared to meet and refute them. And there is no better way to be prepared to refute the false doctrines of the present than to have the mind well trained with Methodist theology. If this preparation cannot be made by attending our schools and seminary, it can be made at home. Some of us older preachers, by the light of a pine knot, or an old fence rail, and later by a kerosene lamp, obtained in our homes about all the theological training we ever had. If a person is determined to have an education of any kind he can get it. Poverty, or weak eyes, or bad health, or large family, is no excuse for remaining in ignorance. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I expect some of us preachers would be ashamed of some of our sermons, if we were to see them in print just as we preached them. Then how necessary that we be close students of such works as Clarke's Commentary, Fletcher's Appeal, Watson's Institutes, Wesley's Sermons, and other works of a similar character. And don't forget to consult Webster occasionally. I once heard a young man try to preach upon a subject too profound for any ordinary young man. He roamed from Genesis to Revelation, pacing the pulpit from one side to the other, beating the air, not exactly like the reel of a reaper, saying but little to the point,because he knew but little, making a great noise because there was more sound than sense. After awhile the storm ceased and there was a great calm.

4. Jealously guard your life against everything that will mar or hinder your ministry. This is very essential. We are watched by everybody. Other people can take liberties we are not allowed to take The preacher cannot take a dram, or swear, or play cards without incurring the censure of every one, and he ought to incur it, and he ought to be put out of the ministry; and yet I had as soon have a dram-drinking or card-playing preacher for my pastor as to have one who will court and be engaged to several girls at the same time and then go off and not marry any of them, and probably he had had improper and immoral relations with some of them. A certain young man, once an itinerant in this Conference, and who was honored with a seat in the General Conference and who was an excellent preacher, in paying attention to a certain young lady made improper advances, when she reproved him by saying "I thought you were a preacher" he replied "I am a preacher, but I am a man as well." O, the shame of it! How silly and thoughtless some young preachers are! Just one imprudent act, or one thoughtless expression may ruin the reputation forever. And when the reputation is gone the influence for good is gone. The young man spoken of is out of the work do much good where he is known. Paul and will probably stay out, for he cannot said to Timothy, "Take heed to thyself and to the doctrine," a very important injunction. A minister's life preaches more loudly and eloquently than his tongue. A vain, proud, egotistical, haughty, untruthful, lazy, impure, or otherwise immoral person, has no business in the pulpit. Neither the man who is unsound in his faith, or who will not pay his debts. He will do more harm than good, a thousand times more. The awful responsibilities attached to the office and work of the ministry should cause us to be careful and prayerful and consecrated to God, and to our own work. We, in the past, have had to hang our hearts in shame because of the disgrace and ruin brought upon our church by the immoralities of a few of our ministers. God wants holy men to preach His holy word. We are to be witnesses of His saving power. Our lives are to conform to His holy will. God says to His ministers as well as to others, "Be ye holy for I the Lord your God, am holy." How awful the punishment that will be meted out to the unfaithful preacher who not only fails to do the good he might do, but also brings such reproach upon the name of Christ and such dreadful havoc upon the church!

"How careful then ought we to live,
With what religious fear,
Who such a strict account must give,
For our behavior here!"

5. Be firmly established in the doctrines of the Bible. This is all important in this day of sins and heresies and criticisms and denials. We should be thoroughly convinced of the truth of the Gospel. We should know wherof we speak. The trumpet should give forth no uncertain sound. No man should dare go into the pulpit and proclaim his doubts and negations. "We may know of the doctrine whether it be of God," and knowing the doctrine we should proclaim it with all the certainty and earnestness and fearlessness of the man of God. God calls men to "preach the Word," and they should preach that or nothing. We don't want to know what Darwin thinks, or Russell believes, or the German critics say: we want to know what God says. It is our business to tell the people what He says, and not what we think. We are responsible for what we preach and how we preach. God says "Go, preach the preaching that I bid thee." "Preach the Word." "Go ye into all the world and preach the Gospel to every creature." Here, brethren, is your duty plainly laid down by our Lord. No man can be a sucesssful minister who is skeptical or wavering. He must know he has God's message to deliver and deliver it as such. The successful men of the past were the Pauls, the Luthers, the Wesleys, the Spurgeons, the Moodys, the Sam Joneses and many others who did not go about telling people that Christ was not the second person in the ever blessed Trinity, and that His death was not sacrificial, and that men were just out of harmony with God, and were not such great sinners, and that hell was not such a bad place after all, if there be such a place, and if there be such a place, there is no literal fire. They had convictions and preached them. They were assured of the truth of God's word and had no hesitancy in proclaiming that word. Their souls were alive with the love of God. They preached the greatness of the salvation obtained through faith in Jesus Christ and the awfulness of the damnation incurred by all who reject Him. They communed with God daily and their preaching was in demonstration of the Spirit and with power. My brother, if you are not fully assured of the truth of God's word, go home and wait until you are. We want men of faith; men of convictions; men of courage; men of prayer; men of power; men sent of God; Holy Ghost men; men who strive earneestly to spread Scriptural holiness over these lands; men who are doing all they can to build up the waste places of our Zion; men who are prophets seeing the kingdom of this world becoming the kingdom of our Lord and of His Christ; men who are never so happy as when engaged in revival work, leading souls to Christ. We have some such men. May God give us many more!

6. Remember that we are the servants of God, and that He will take care of us

and reward us. If we are called of God to preach we certainly have a work to perform—a God-given work; and if we enter upon the discharge of that work and pursue it with humble confidence in God, He will take care of us until the work is done. We may have our trials and hardships; we may get out of money, the meal may get low in the barrel, and there may not be a mouthful of meat in the house, and things may look very gloomy generally, but the Lord will provide. We may get very hungry sometimes and be greatly inconvenienced because of the stinginess and niggardliness of our members, but we will not starve. The Lord will see that we do not starve if we are faithful to Him. Did you ever know a Methodist preacher to starve? Yet I believe the preachers should be well supported; and that circuit that can support the pastor and will not is dishonest. But the preacher that is continually harrassing his people about his salary will soon render himself unpopular and hurt his usefulness. While we need money and must have money, we ought to think less of money and more of the glory of God and the salvation of men. The Lord will provide in some way, if we only trust Him and do our whole duty. "Be careful for nothing" is the advice of the Apostle. We serve the King of heaven who owns "The earth and the fullness thereof." Our lives are in His hands and He will take care of them until our work is finished. And when our work is done we shall receive the reward for faithfulness here, "the crown of life which shall not fade away." "They that sow in tears shall reap in joy. He that goeth forth weeping, bearing precious seed shall doubtless come again with rejoicing, bearing his sheaves with him." "They that turn many to righteousness shall shine as the stars forever." Brethren, if we thus "make full proof of our ministry" and "enter into the joy of our Lord," and see the thousands converted at our altars, "crowned with glory and honor" with ourselves, we will forget all our hardships and tears and labors and crosses and heartaches and sickness. Jesus will "reward us according to our work." And what a glorious reward! Eternal life! A crown of glory! The company of angels! Communion with Christ, our Elder Brother, who loved us and died for us, and "counted us worthy, putting us into the ministry!" Oh! just to see Him as He is, and to see Him forever will be heaven enough for me!

In view then of this great and glorious reward, let us be careful and faithful and prayerful and zealous and watchful and consecrated, "always abounding in the work of the Lord, knowing our labor shall not be in vain in the Lordd." Let us strive more earnestly than ever to get souls converted, saints strengthened in the faith, and the church built up, and so "make full proof of our ministry." Let the language of the poets be our language:

"E'er since, by faith, I saw the stream,
His flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."
"His only righteousness I show,
His saving truth proclaim,
'Tis all my business here below,
To cry, Behold the Lamb.
Happy, if with my last breath,
I may but gasp His name;
Preach Him to all and cry in death,
Behold, behold the Lamb."

CONFERENCE NOTES.

—Rev. F. C. Klein left on Saturday night to go home and see an oculist. He was suffering from an injury to one of his eyes caused by a chip.

—Rev. W. R. Lowdermilk left Conference before it closed because of a painful affection of one hand. He stopped in Greensboro and consulted Dr. Long.

—Bro. J. A. Gunn was taken sick on his way to Conference and detained in Greensboro for a day.

—Five young men were ordained as elders on Sunday morning. They were Bros. Troxler, Pritchard, Hatley, Self, and T. A. Williams.

The Conference requested the publication of Bro. Highfill's Conference Sermon in the Herald. We are glad to present it this week.

—Dr. Tagg preached in the Christian church in the morning and in the Presbyterian church a night, and then took an automobile ride to Greensboro with Bro. A. B. Kimball.

—Quite a number of Greensboro people visited Conference on Sunday.

—An auto full of Liberty people came on Friday.

—Capt. A. M. Rankin, Mrs. W. P. Pickett and Dr. Reitzel, of High Point were Conference visitors on Monday.

—Rev. C. H. Beck was preacher in the Conference church on Sunday night, drawing from the life of Jonah lessons for the minister of the present day. He made a good impression.

—The memorial service on Sunday afternoon was in honor of three ministers who have died within the year—Revs. E. A. Plyler, S. Simpson, and J. N. Garrett. Rev. G. S. Kernodle, Mrs. T. A. Plyler and Mrs. T. A. Williams were kindly remembered.

—The Stationing Committee this year was Rev. W. E. Swain and Bro. O. W. Hanner, of Winston. A special committee conissting of Rev. C. L. Whitaker and Bro. J. M. Millikan was appointed to station the ex-president and to name the pastor for Winston church whose delegate was a member of the Stationing Committee.

—The entertainment of Conference in the homes of Burlington was all that could be desired and in addition to that the people of Burlington gave large attendance upon the sessions of Conference, perhaps the best we have been honored with in any place in recent years.

—Dr. Harris Glascock, of Greensboro, visited Conference and her sister, Mrs, Kime, on the same trip.

—Rev. T. M. Johnson preached to the faculty and students of Elon College Sunday morning. His sermon was highly appreciated.

—Bro. Hill, of Denton, was present, the first day or two.

—Rev. R. M. Andrews and the choir of which he is leader delighted the Conference with their singing.

—Pastor Davis and his people had pushed work on the Sunday School Annex so as to provide rooms for committee work. This building when completed will afford room for a large amount of Sunday school work, besides enlarging the church auditorium and providing a place for the mid-week prayer meeting, ladies' aid society meetings, etc.

—Prof. Forlines told of his afflictions and how in answer to the earnest prayers of his pupils and others he was saved from a third surgical operation and being restored to health.

—President Cecil expects to travel the district, looking especially after mission points. He asks the prayer and cooperation of pastors and people.

—Rev W. M. Pike was in attendance, but has not yet fully recovered from his attack of typhoid fever.

—The Board of Church Extension for this year consists of Revs. C. A. Cecil, R. M. Andrews, A. G. Dixon and Bros. J. Norman Wills, R. H. Brooks, and M. H. Holt.

—Rev. H. W. Braswell stopped in Greensboro on his way home.

—That late last night's session ought to teach us to avoid the like again. We did not adjourn till after midnight on Monday night.

—The visit to Elon College was much enjoyed. The words of welcome of President Harper, Rev. J. O. Atkinson, "Uncle" Wellons (aged 87), "Uncle Jim" (Rev. Jas. L. Foster, superintendent of

the Christian Orphanage) were from the heart. Then luncheon in the college dining hall was received with keen relish. We were delighted with the entertainment by the orphan boys and girls. Mr. Foster gave some statistics showing the great number of children still uncared for. The visit did us good in several ways and will be pleasantly remembered.

—Rev. T. J. Ogburn preached in the M. E. Church on Sunday morning. His sermon was highly spoken of.

—Prof. Forlines, who preached the ordination sermon and who is one of the honored professors of Westminster Theological Seminary, struggled up from the life of a cotton mill boy in Burlington. What he has achieved in the way of scholarship will inspire others who are now as he was then.

—Rev. J. D. Willams preached at Elmira Mill Sunday afternoon.

—Nearly all pulpits of Burlington were occupied by our ministers Sunday morning and night.

—The Protestant Episcopal church invited our Conference to a musical recital. Few of us are sufficiently cultivated in the niceties of music to appreciate it fully.

—Next Conference goes to High Point, and begins Wednesday P. M. instead of Thursday A. M. It is hoped by beginning earlier to avoid the necessity of a late session on Monday night.

—Several boundary changes were made. Three fields were made of Cleveland and Lincoln circuits. Two were made of Guilford, the new one being called Piedmont. Guilford now comprises, Hickory Grove, Red Hill, Fairfield, Mitchell's Grove and Shady Grove. Haw River circuit including the new church in Reidsville was divided into two charges known as Reidsville circuit and Haw River circuit. Some others were made in teritory not familiar to us. The Minutes will give fuller information.

—Quite a number of changes were made in pastoral relations.

—How would it do to elect the stationing committee a year ahead? Would not the members of it have more information to guide them? We ask the question, not because we are convinced, but to direct attention. The committee on pastoral relations is the most important committee of the Conference. The importance of its work and the complexity of its task require great deliberation. Is that possible with the present plan?

—Mr. Albert Sharp and Miss Lillian Sharp, of Moriah, were present on Sunday.

—Bro. J. H. Sharp visited Conference on Saturday.

—The electric railway company gave the members of Conference a free trolley car ride to Graham and Haw River and return.

—Dr. Tagg came early and remained till near the close of the session.

—This was a serious Conference. We heard but little humor and no jokes unless that was meant as a joke when a brother proposed to send two people to Kentucky.

—A call came to Bro. Curry to go to Kentucky and take charge of the school to be opened under the care of the Woman's Home Missionary Society. He referred the matter to the Conference and the Conference did not sanction his going.

—Revs. W. F. Ashburn and D. A. Highfill were at their request left without appointments. A few others were left in the hands of the president.

—Rev. D. A. Braswell was elected Conference Evangelist. This is an office that means little or much according to the man that holds it. Bro. Braswell has uncommon success in evangelistic work, and we believe he will made a record that has never been surpassed in our Conference.

—Caroleen carried off the Sunday school attendance banner this year.

—Graham and Haw River again won the banner for being the first to raise all claims for general interests.

NEW ARRANGEMENT OF PASTORS.

Albemarle—Lindley Gerringer.
Alamance—W. M. Pike.
Anderson and Larborough— W. A. Lamar.
Asheboro—T. J. Ogburn.
Asheville—C. W. Bates.
Burlington—T. E. Davis.
Caroleen—H. W. Braswell.
Caldwell—H. D. Garmon.
Cleveland—W. D. Reed.
Concord—Edward Suits.
Davidson—H. W. Hulin.
Denton—T. H. Matthews.
Fallston—T. A. Plyler.
Fairview—J. R. Hutton.
Flat Rock—W. F. Kennett.
Forsyth—A. O. Lindley.
Gastonia—D. M. Loy.
Graham and Haw Diver—G. L. Curry.
Greensboro—R. M. Andrews.
Greensville and Spring Church—J. A. Ledbetter.
Guilford—T. F. McCulloch.
Halifax—Jesse Pritchard.
Haw River—W. D. Fogleman.
Henderson—J. D. Williams.
High Point—A. G. Dixon.
Ivy and Buncombe—L. H. Hatley.
La Grange—J. H. Abernethy.
Lebanon—J. H. Moton.
Lincolnton—H. E. Waldrop.
Littleton— C. J. Edwards.
Mebane—W. E. Swain.
Mecklenburg—W. P. Martin.
Mocksville—J. W. Self.
Monroe—O. D. Stacey.
Mt. Hermon—E. G. Lowdermilk.
Mt. Pleasant—Robt. Troxler.
Oak Ridge—W. R. Lowdermilk.
Orange—R. C. Stubbins.
Pensacola—Homer Casto.
Piedmont—J. F. Shelton.
Pinnacle—A. L. Hunter.
Randleman—J. B. O'Briant.
Randolph—W. C. Lassiter.
Reidsville—C. E. M. Raper.
Richland—C. H. Whitaker.
Rockingham—J. F. Dosier.
Saxapahaw—G. W. Holmes.
Siler City—J. H. Bowman.
Stanly—G. L. Deynolds.
St. Paul—G. F. Millaway.
Tabernacle—T. M. Johnson.
Thomasville—T. A. Williams.
Uwharrie—Joel Trogdon.
Vance—J. H. Burgess.
West Forsyth—G. H. Austin.
Why Not—J. H. Stowe.
Winston—S. W. Taylor.
W. Winston—S. M. Needham.
Welch Memorial—D. R. Williams.
Yadkin College—H. L. Powell.

—Don't boost yourself.

—Snow this morning was a surprise. Winter begins before its time. Are we to have a long hard winter?

—Conference is over, and now the work begins. Some preachers will have to move, and this will necessitate delay in beginning in some instances.

—A few years ago our linotype machine broke down just at Conference time and interfered with an issue. This year the same machine snapped an indispensable lever and put itself out of commission. If we did not have two strings to our bow, we could not shoot at all this week. As it is, we are a day late. We were most anxious to be on time this week of any week in the year, but things are sometimes perverse, and when we cannot do what we would, we must content ourselves with doing the best we can.

—We are informed that the Herald does not reach some of our North Carolina readers till after Sunday. We would like to know whether this is true invariably or is it only occasionally. If it is necessary, we will in the course of a few weeks (when contracts expire) change the day of publication to Wednesday. But once in a while papers are miscarried in the mails, or labels are rubbed off, which things will still occur. It also illness of a workman puts us back a

day. On account of this fact, it may be best to move up a day, so that we will have some margin in cases of unavoidable delay. But let us hear from any North Carolina subscriber whose paper never reaches him till after Sunday.

—"Without church literature the church would perish" declared Dr. Tagg of The Methodist Protestant, Baltimore; still very many interested in the church after a manner do little or nothing for the spread of church literature.

ANNUAL CONFERENCE OFFICERS.

President—Rev. C. A. Cecil, 117 Thurston St., High Point, N. C.

Secretary—Rev. N. G. Bethea, Henderson, N. C.

ELON COLLEGE APPRECIATIVE.

To Dr. McCulloch:

Permit me to say, Brother Editor, that the College and community here appreciates the consideration and courtesy shown us by the visit of the N. C. Conference of the M. P. Church during its recent session at Burlington. You could not have done us a greater honor. We could not but be appreciative.

We have always felt kindly toward your church. We feel more so now. And I am frank to say that no body of religious workers who have visited Elon impressed us more for earnestness and consecration to a great and noble work than did yours. You have our very sincerest sympathy in your work and our most heartfelt prayers for its triumphant success.

We are exceedingly grateful for your visit and extend you a cordial welcome whenever you can come, either as a body or as individuals.

W. A. Harper, President.

REPORT OF BOARD OF CHURCH EXTENSION.

Dear Brethren:

For your information, I beg to submit the following report, showing the expenditure of Church Extension Funds since the beginning of the campaign for the "Twentieth Century Thank Offering, 1899-1900."

Expense, including printing Special Programs, Postage, Interest, etc.	$ 274.03
Rocky Mount Church	3,535.89
Rocky Mount Pastor's salary, 1900-1909	2,573.28
Total	$6,109.17
Broad River Mission Pastor's salary, 1900-1908.	1,119.96
Lebanon Circuit, including Welch Memorial—Pastor's salary, 1902-1905-1909.	1,069.96
Appropriation—Mechanicsville this year	90.00
Grand total	$1,159.96
Welch Memorial, Building	300.00
Welch Memorial Pastor's salary 1910-1912.	490.00
Welch Memorial Balance due...	100.00
Total Lebanon and Welch Memorial	$1,959.96
Asheville, Lot and building .... (of this $455.34 was loaned.)	750.08
Asheville, Pastor's salary, 1905-1909. (During this time Hall rent pd by pastor.)	1,168.28
Asheville, Hall rent	340.00
Total	$2,258.36
Saint Paul's Building	306.00
St. Paul's Pastor's Salary 1905-1912	1,514.52
St. Paul's due this year	175.00
Total	$1,995.52
La Grange, Pastor's Salary, 1905-1910.	546.64
Thomasville, Building	400.00
Thomasville and Lexington, Pastor's salary	346.64
Total	$746.64
Graham, Building	150.00
Graham Pastor's salary	2,264.04
Graham Building this year conditional	50.00
Due Pastor	88.00
Total	$2,552.04
Rockingham Pastor's Salary, ...	718.28
Rockingham, Building (St John's)	159.00
Total (Requested for this year $150.00)	$877.28
Siler City Church	100.00
Siler City and Chatham Ct. Pastor's salary	603.96
Due pastor this year	80.00
Total	$783.96
Anderson Circuit, Pastor's Salary 1908-1909	413.72
Denton, Pastors salary, 1911-1912	294.25
Denton Building this year (conditional)	200.00
Total	$494.25
Reidsville Pastor's salary, 1900-1901-1904.	52.80
Reidsville Pastor's salary 1911 ..	35.00
Reidsville, on lot	354.35
Total	$442.15
Bessemer Church Bldg 1900-1901.	185.00
Littleton, Bldg. 1900-1902	170.50
Plymouth Bldg., 1900	36.00
Plymouth and Edenton pastor's salary, 1901-1906	663.44
Edenton Church	750.42
Total	$1,449.86
Albemarle Ct. 1907-1911	548.22
West Lexington, Building 1901 and 1905	230.00
Concord Building 1902	72.00
Buncombe Circuit, Pastor's salary 1908-1910	296.64
Weaverville Church 1909	250.00
East Winston Mission, Pastor's salary, 1910-1911	375.00
Gastonia, Pastor's salary 1910...	100.00
Caroleen, Pastor's salary 1910...	50.00
Caroleen Church 1905	25.00
Total	$75.00
Gunberry Church, 1900	25.00
Gastonia Cthurch, 1902	10.00
Gideon's Grove, 1902	7.50
Wadesboro Church, 1902	80.00
Liberty, Davidson Ct.	25.00
Shoals Church, 1905	75.00
Mebane Church, 1904-1905	409.90
West Greensboro Lot 1906	150.00
Wesley Chapel, 1907.	30.00
Glen Raven 1910-1912	50.00
Albermarle, Stanly Ct Bldg	130.00

Grand total, including amount due on appropriations for current year $25,408.30

—Our recent note regarding Bro. Ogburn's style of marking his books has brought a word from another, who says that in 1881 he wrote in "Hall's Problem of Human Life"— "Stolen from S.

V. Pickens." We are glad to hear from Bro. Pickens, if only this brief word. He says he is still too ill to write much.

WORDS OF APPRECIATION.

I desire to express my sincere thanks and appreciation to the members and delegates of the North Carolina Conference of Methodist Protestant Church for a gift of $7.00 presented to me at the close of the last session of the Conference held in Burlington. I cannot find words to express fully my appreciation of the gift of recognition for services rendered during the Conference. I again thank you.

Charles B. Way.
Burlington M. P. Church.

WHOLLY RESIGN.

In fancy I see looming near me,
A great, white beautiful throne,
At the foot of the throne there is kneeling
A frail form weeping alone,
As the sobs of that soul go upward,
A light on the face doth shine,
Which speaks in sweetest accents
The majestic word, resign.

The cost of the struggle was greater,
Than tongue of men can tell,
But with it came the sweet message—
"Christ doeth all things well."
Now, friends, when duty calls you,
To labor where light does not shine,
Just kneel at the feet of the Master,
And to Him your whole will resign.

Anon.

A GOOD THING TO DO.

As the glad Christmas season approaches and we think of gathering our loved ones around us and having a pleasant time socially let us remember one who is too far away from home to enjoy this privilege.

We have sent Miss Gertrude Mallett as our representative to Japan, and let us gladden her heart and cheer her loneliness by sending her a remembrance in money at this time. Will you not send a contribution however small as early as possible in order that it may reach her by Christmas. Put yourself in her place and try to think how much you would appreciate being remembered.

Please send all contributions to Miss Velna McCulloch, Treas., Greensboro, N. C.

It is foolish to pray for revelation when your Bible lies unopened on your table.—Christian Herald.

—Bro. C. H. Whitaker is the grateful owner of a new overcoat presented to him by Bro. J. H. Redding, one of his parishioners.

BURLINGTON.

Sunday school attendance last Sunday was 362, and the offering amounted to $20.59. There were 180 visitors present. The attendance was the largest we have had this year. The Baraca class had a record-breaking attendance, the number being 110, about 85 of which were visitors. This increase was a result of the Conference ministers and delegates being present.

The Conference closed Monday night. It was in many respects, a great Conference. Many vital questions were considered, including the Children's Home and a college for the M. P. Church in this state. Among the most distinguished visiting ministers were: Drs. F. T. Tagg, C. H. Hubble, F. C. Klein, C. E. Forlines and C. H. Beck, all of whom delivered splendid and impressive sermons and addresses. The address by Dr. Tagg Monday night on the subject, "Methodism and Education," was probably the best of all and was considered a masterpiece of oratory, dealing with a religious theme, and presenting the principles and origin of the Methodist Protestant church in a very convincing and able manner.

Perhaps the oldest visitor to conference was Mr. John Laws, of Hillsboro, N. C., who has held the office of Register of Deeds of Orange County for the past 68 years. Mr. Laws is 89 years old, but appears to be in good health yet.

We are glad to have our pastor, Bro. Davis, remain with us. We hope the members will co-operate with our pastor the coming year so that we may accomplish much good in advancing the church and the noble cause for which it stands.

We regret very much to lose Bro. R. M. Andrews, our S. S. superintendent, who has served our school in that capacity so well and satisfactorily the past year. We congratulate the Greensboro people on being so fortunate in securing Bro. Andrews as their pastor. We reluctantly give him up as our superintendent.

Charles B. Way.

Burlington, N. C.

FAIR GROVE, WHY NOT CIRCUIT.

The last appointment for this conference year 1912 was held third Sunday. Bro. J. H. Stowe gave us a splendid sermon from Matthew 25 which we enjoyed very much. Our people are well pleased with Bro. Sowe's past year's work, and would like to have him back with us another year if it suits.

Our. S. S. is progressing nicely; we are glad to see the S. S. improving so fast; we feel that it has been a great help to the church here at this place.

Rev. C. L. Spencer from Alabama is to preach for us next Sunday at 11 o'clock also at night. We are glad to have him back with us again.

This church has recently sent some useful things to the Orphan's Home which we feel like they will be glad to get. May we not forget these little ones that they have to have food as well as shelter.

Reporter.

BETHANY S. S.

Dear Bro. McCulloch:

Our Sunday school is progressing nicely at present. We had forty-four present last Sunday, and as it was the regular preaching day, we had a nice congregation and Bro. J. T. Price of Geneva gave us an able address on our duty to the Missionary work in the heathen land. He told us of the condition of the heathen countries and the lack of money to send preachers there to preach and teach them the plans of salvation. Bro. Price tells us that he is not begging money, but he wants to urge upon the people that it is a Christian duty to help to support the Gospel to send it to a country where there is some one dying every time the clock ticks that knows nothing of Christ and the plans of the Gospel.

After Bro. Price talked for about 40 minutes, Bro. F. C. Lester gave a short talk about our duty as he saw it toward sending the Gospel to the foreign lands and the great lack of money to send preachers there so that people might have the Gospel preached. I hope that the talks which was so attentively listened to will be carried home with each one and thought and prayed over that it may be seed sown in good ground that it may bring forth much fruit.

The writer wants to call to your attention, while it is our duty to help to support the Gospel in foreign lands, we must bear in mind that it is our duty to support our home church and its preachers. If we want to enjoy our religion we must have some one to instruct us. If we have nothing in a thing we care nothing about it.

We will be glad indeed to hear from Conference, for we are anxious to know if we are going to get Bro. Raper back for our pastor the coming year.

We had a sad accident in our community, Saturday evening, Mr. Farrow who was working at a saw mill fell on the saw and got his arm cut off at his elbow. He was carried to St. Leo's Hospital for treatment.

J. D. B.

November 25, 1912.

OUR FOREIGN MISSIONARY WORK.

Mission Property Damaged.

Evidently practically all our pastors and members did not read my statements in this paper the last two weeks in which I stated that our mission property in Japan had been damaged by a great hurricane, word of which reached me by a cable message, if I may judge by the two or three responses which were received.

Only a few dollars have been received, whereas we need a thousand. I must make this appeal to the church, it is altogether an unlooked for, extraordinary and sudden demand which finds us totally unprepared to respond, because we have no provisions for such an emergency.

If special gifts or offerings are not received, the repairs must be paid for out of the regular receipts which are now insufficient, and so the work must suffer for lack of promised support, or debt must be contracted, and the church ought not to permit this to be done.

I appeal to all our pastors to present this matter to their congregations, and give them an opportunity to respond with an offering, and send it to me immediately, please.

Now is the time for the friends of the cause to come to the aid of the Board with special contributions for this imperative need.

I hope numerous and prompt responses will be made to this urgent appeal.

The Great Exposition

"The World in Baltimore," a vast exposition of buildings, shops, temples, peoples in costume giving demonstrations of customs, worship, etc., of many lands, and missionaries lecturing on different subjects, was formally opened October 25th. Ambassador Bryce of England made the principal address, and declared the exposition open.

Our people generally should avail themselves of this unequaled opportunity to see and hear the many things of interest here.

The great pageant of Darkness and Light will set forth in song, porcession, and character the signal triumphs of the Gospel in different lands, and is one of the most impressive and inspiring representations.

Methodist Day was October 31st, and Methodists far and near were invited. Our own church was well represented on the program, and the day promised to be a great success.

For Our Own Also.

Specially do I request prayer for our missionaries and their Japanese associates and helpers. They and their great work, and the conditions in which they live and labor should be more in our thought, and at home altars, in regular church services, in Sunday school and C. E. Society meetings, prayer should be offered in their behalf.

An item in the Recorder is most encouraging, for it states the faculty and students of Westminster College, Tehuacana, Texas, lifted their united prayer to God for our missionaries, and also sent their greeting to them, and the hope that some from their number at the College may be led to consecrate their lives to the work.

Surely if our people pray earnestly for our missionaries and their work their hearts will be moved in deeper sympathy, and they will help the work more. So may it be.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St, Baltimore, Md.

THE PERSONALITY OF A PASTOR.

One of the modest laymen of Greater Boston, once president of the Boston Methodist Social Union, addresses the following communication to the editor:

"The office of the Christian ministry seems to be variously interpreted. Of course the layman's view differs somewhat from the ministerial, but as the benefits of preaching are largely aimed at the laity, it is not surprising that they should press their views for consideration. One of the first thoughts suggesting itself to a layman is that the minister should be a volunteer, and not a drafted man. If, as is alleged in the nation's army, one of the former is worth two of the latter, still more emphatically does the statement hold in the army of the Lord.

"The minister's call to preach, if not a loud one, should be a penetrating and convincing one. If he does his work perfunctorily, he is a weariness to the flesh, and his auditors are sufferers, and not beneficiaries, thereby. As a sequence, polished manners, comeliness of person, a mellifluous voice, a keen sense of propriety, and the smoothest and most unctuous of sermons, do not ensure even the material prosperity of a church. These

things may bring, and often do, a simultation of prosperity, until the officiary finds its church affected with a sort of dry rot and in danger of collapse. The head of a large business house remarked of a certain agent in his employ that he had many stimulating suggestions to make and was attractive in many ways, 'but he never landed an order,' and so they couldn't keep him. The parallel of this will be found in many a great church, or what ought to be one.

"It therefore follows that a layman has right to estimate his pastor by the results he accomplishes. While it should not be necessary for the layman to instruct the minister in the line of his duties, a kindly suggestion from him might well be received in the spirit in which it is tendered, and not with a supercilious air of superiority, for it sometimes happens that the layman has an outlook upon life that the minister might well envy.

"The minister ought to be a man of both physical and spiritual virility. He may be denied the former, but the latter is surely attainable.

"It is a small and resourceless community that deprives the minister of the enrichment of his discourse by adequate yet not superfluous illustration; and, after all, when other sources run dry, there is still the Holy Scriptures, fertile in illustration and containing the deepest and purest well of English undefiled, from which to draw to embellish the poverty of his own language.

"It ought by this time to be accepted as an axiom that sermons, however eloquent, or however suited to fastidious tastes, cannot save a church. The factor to which, above all others, the church ought to be able to appeal, is the personality of its pastor. That personality should permeate every sermon and be emphasized in every pastoral call, always assuming that this bond and tie of a strong church is as effectively accomplished in our cities as in our smaller communities—an assumption, it is hardly necessary to add, not fully borne out by the facts.

"We are living in an advancing age whose demands must be met by pulpit and pew. But no device for permanently filling the pews can be found or invented to compare with the high character, spiritual attainments, and earnest and self abnegating life of the Christian minister. Even a large membership, a choice location, a superb edifice, modern conveniences and luxuries in abundance, are all handicapped and neutralized by a wavering, indecisive and ease-loving pulpit."—Zion's Herald.

A FORLORN OLD WOMAN

It was a bleak, snowy day; the train was late; the waiting room was dark and smoky, and the dozen women, old and young, and a few men, who sat waiting impatiently, all looked cross, low spirited, and stupid. I thought, as I looked around, that my fellow beings were a very uninteresting set.

Just then a forlorn old woman, shaking with palsy, came in with a basket of wares for sale, and went about offering them to those seated in the station. Nobody bought anything from her, and the poor old soul stood blinking at the door a minute as if reluctant to go out into the bitter storm again. She turned presently, and poked about the room, as if trying to find something, and then a lady dressed in black, who lay as if asleep on a sofa, opened her eyes, saw the woman, and instantly asked her in kind words:

"Have you lost anything, ma'am?"

"No, I'm looking for the heatin' place, to have a warm 'fore I goes out agin. My eyes is poor, and I don't seem to find the furnace nowhere."

"Here it is," and the lady led her to the steam radiator, placed a chair, and showed her how to warm hef feet.

"Well, now, that's nice!" said the old woman, spreading out her ragged mittens to dry. "Thank you dear! This is nice and comfortable. I'm most froze today, bein' lame and wabbly; and not selling much makes me kind of downhearted."

The lady smiled, went to the counter, bought a cup of coffee and some kind of food, carried it herself to the old woman, and said, as respectfully and kindly as if the poor creature had been dressed in silk and fur: "Won't you have a cup of hot coffee? It's very comfortable such a day as this."

"Do they give coffee at this depot?" cried the old woman in a tone of innocent surprise that made a smile go round the room, touching their faces like a streak of sunshine. "Well, now, this is jest lovely," she added, appreciatively, sipping away with a relish. "This does warm my very heart."

While she refreshed herself, telling her story, meanwhile, the lady looked over the poor little wares in the basket, bought some things, and cheered the soul of the old woman by paying well for them.

As I watched her doing this, I thought what a sweet countenance she had. I felt ashamed of myself that I had shaken my head when the basket was offered to me; and as I saw the look of interest, sympathy, and kindness come into the faces all around me, I wished that I had been the one to call it out. It was only a kind word and a friendly act, but somehow it brightened that dingy room wonderfully. It changed the faces of all who were present, and I think it touched all their hearts, for I saw many eyes follow the plain lady with sudden respect, and when the old woman got up to go several persons beckoned to her and bought something, as if they wished to make amends for their first negligence. The simple little charity was a good sermon to those who saw it, and I think each one went on his way better for the short time spent in the dreary station.—*Exchange.*

A PASSING TOUCH.

Mrs. Phillips, waking to the glory of a May morning, was ashamed of herself at the sinking heart with which she faced it. But the task had to be done. Jennie had outgrown all her last summer's dresses and must have new ones soon, for hot weather might be upon them any day; besides, putting it off only made it so much the harder. Yet even as she told herself these things, she was almost hoping that Mrs. Burgess would not be able to take care of Little Brother after all.

Mrs. Burgess, big and cheerful, put an end to that way of escape an hour later, when she ran over for the baby. "I've just been longing for a chance to run off with him," she assured his mother. "Don't be surprised if you find us both missing when you come back."

Mrs. Phillips tried to smile as she put Jennie's best hat over the carefully brushed hair. Jennie was very quiet, but her soft eyes were shining with excitement. She was just beginning to be old enough to want new dresses. Her mother, understanding the look, turned sharply away. That was what she could not bear—the buying cheap things for Jennie; that was what made shopping day a torture in anticipation, an agony in retrospect.

When they reached the city, she hurried past the windows where little girls' dresses were displayed, and turned her head resolutely when they passed the spring hats, decorated with bewildering knots and clusters of flowers. Jennie's hat would have to be trimmed with stiff bows—if only Jennie's mother had had any knack in her finger tips!—and Jennie's little new gowns would have to be the cheapest ginghams.

Setting her lips firmly she led the way to the gingham department; she went straight for the counter marked "Domestic—6½ cents a yard," and begun to look for something in blue to match Jen-

nie's eyes. As she stood there, two beautifully-gowned women passed. One of them shivered fastidiously and said to her companion:

"Oh, do you see how any one can buy such cheap stuff?"

Mrs. Phillips' hand dropped from the counter, and the hot color surged into her face. The next moment a pleasant voice spoke beside her:

"Aren't these the prettiest things for little girl's dresses? And they wear so splendidly! I always think that if I had a little girl I'd love to make her dresses like these—pretty enough for anybody, but not too pretty to *live* in, you know."

Mrs. Phillips' eyes, full of pain, met a pair of sweet and friendly ones beneath a marvelous hat.

"Do you really?" she cried.

"I do, indeed," the other answered, gently. "You see—I have no little girl."

Mrs. Phillips drew a sharp breath, but the look in her eyes changed.

"Jennie," she said, "which do you want—the pink or the blue?"—*Youth's Companion.*

ROSETTA POPE'S SCHOOL.

"What are you doing?"

It was Rosetta's uncle who asked the question.

Rosetta looked up with a little laugh.

"I'm playing school," she said.

Uncle Leonard came near and gazed at her row of pupils, first in wonder, then with an amused smile.

"You have some very famous scholars," he observed.

A dozen or more cards were arranged on chairs before her, and each card pictured the face of a man or woman prominent in literature.

"Is Tennyson at the head or foot of the class?" he inquired, his eyes twinkling.

"Oh, at the head!" Rosetta answered. "I don't know what other people think, but I rank them first just as I like them, and then, if they don't recite well, they have to go down."

"Do they recite?" her uncle asked. "Spelling and geography?"

"Of course not! They recite from their own works—here are the lessons!" and she laid her hand on a big pile of books at her right.

"Do you admit visitors?"

"Oh, yes, sir! Mamma often comes in. That's the visitors seat, pointing to a great armchair.

So from the other side of the room Uncle Leonard watched the small teacher and her renowned scholars.

"Lord Tennyson will please recite his New Year's poem, beginning:

"'Ring out, wild bells, to the wild sky.'"

Whereupon Rosetta selected a book from the pile, and keeping her fingers on the place, recited the lines with very little hesitation.

"Well done!" praised her uncle.

"Thank you," said Rosetta, blushing.

The next card bore the face of Alexander Pope, and the teacher said:

"Mr. Pope, you may recite two lines from your 'Essay on Man'" and again Rosetta spoke for her pupil:

"'Honor and shame from no condition rise;
Act well your part, there all the honor lies.'"

Then she turned to her uncle with a smile. "I can't understand much of his," she explained; "but seeing our names are the same, I thought I'd have to put him in somewhere, and he's learned those lines so well he stays up near the head."

Uncle Leonard burst out laughing, but was checked by Rosetta's warning finger.

"Mr. Cowper, please give us the first and last verses of 'John Gilpin.'"

Rosetta began bravely enough:

"'John Gilpin was a citizen
Of credit and renown;
A——'"

Silently she puckered her forehead, and then she said in a voice supposed to be stern: "Mr. Cowper, you may go to the foot!" adding to her uncle: "I never can remember that, but I like it."

"And how often do you have this sort of thing?" asked Uncle Leonard.

"Oh, whenever I get lonesome! I guess I'd rather have you talk to me now," and with one sweep of the hand she gathered her famous pupils together and tossed them on the table.

"Tell me about Cousin Maud, please," she coaxed.

"One thing about her is that she is lonely most of the time, we live so far from neighbors. I think I'll get a set of cards like yours on my way home, and tell her about this school of yours."

"Oh, do!" cried Rosetta. "And then when she comes down here next summer we can play it together. Mamma likes it because she says it teaches me so much."

"I should say so! I shall have to coach Maude at first; she doesn't know one author from another."

"Neither did I till I learned," said Rosetta.—EMMA C. DOWD, in *Young Christian Soldier.*

Socialism has grown as follows in the United States: In 1888, 2,000; in 1892, 21,512; in 1896, 36,454; in 1900, 127,519; in, 1904, 436,184; in 1908, 434,645; in 1910, 640,756.

HER TURN.

A certain lady induced her husband, who was not a regular churchgoer, to accompany her to evening service. During the sermon he fell asleep, snoring at first softly and at length so noisily that the good lady was constrained to give him a sharp nudge in the hope of rousing him.

To her consternation, however, as he slowly awakened, he exclaimed in a loud tone: "Let me alone! Get up and light the fire yourself—it's your turn!"—Continent.

A BOY'S ESSAY ON CATS.

A school boy wrote an essay on cats. The chapter on different breeds supplies the following information:

"Cats that's made for little boys and girls to maul and tease is called Maltease cats. Some cats is known by their queer purrs—there are called Pursian cats. Cats with very bad tempers is called Angorrie cats. Cats with deep feelin's is called Feline cats."

Bobby: "I've been an awful good boy since I started going to Sunday school, haven't I?"

Mother: "Yes, dear, you've been very good indeed."

Bobby: "And you don't distrust me any more, do you?"

Mother: "No, dear."

Bobby: "Then why do you continue to hide the pie?"

The short and final session of the present Congress will assemble Monday, Dec. 2. Very little legislation is looked for at this session, as the country at large has changed the features of the present body considerably.

—The Sultan of Turkey has asked the King of Italy to use his good offices in bringing about more conciliatory attitude on the part of Montenegro and Servia to Turkey. The Balkins are bringing the "unspeakables" to their sense at any rate.

—Post Master General Hitchcock says that political campaign literature sent through the mail this this year has caused a deficit in postal receipts of at least $81,781,000. which would have been a profit of more than $1,000,000, but for the unlimited franking privileges of officials at Washington. "Political dope" causes the deficit, it is declared and the people must pay. During the year the Government handled 310,245,000 pieces of franked matter weighing 61,371,000 pounds.

WHY THE CHANGE?

By Rev. D. E. Millard.

During the earthly ministry of our Lord the Sacred Record informs us that great multitudes followed Him from place to place "And the common people heard him gladly." They did so, notwithstanding the powerful and bitter influence that was arraigned against him. Those who became His followers were mainly of this class. They stood for what was best in humanity. And when the Great Teacher came, whose words passed beneath the cold forms of religion and revealed its deeper principles and life, their quick untaught perceptions beheld, and their hungry and suffering hearts felt, that He was their friend, their helper, and they "heard Him gladly."

Has it not been so always in the past? Why, then, should it not be so now? It must be confessed that the attitude of the common people toward religion, in these later days, has changed. This is apparent from the few men in attendance at church services, the many vacant pews in the large city churches, and the dropping out entirely of so many country churches. Truly it is an important question for us to consider why this is so.

Have the great multitudes so changed that their religious impulses are less generous and responsive to the gospel now, than when Christ taught? Or has something else, something other than the real life and teachings of Christ come to animate religious organizations, and the nominal church. So that the opposition, when analyzed, is not so much to religion, as to that which has usurped its place, and is quite different in its spirit from the teachings of its Divine Founder. It must be admitted that in far too many churches in this "progressive" age more deference is paid to social distinction than to downright religious earnestness.

In Christ's time the multitudes were impressed with the profound sincerity, the downright honesty, and the heavenly-mindedness of Jesus Christ. They saw in Him the highest and best exhibition of the truth of the Gospel. And so the multitude heard Him gladly. Let the same spirit possess the hearts of all Christians as it does of some to-day; let it permeate the whole church; let it be breathed from every pulpit and exhaled from every life of every one who has named himself a follower of Christ, and much of the opposition, and a large share of the indifference to religion that prevails in the world, will vanish—nay, will give way to earnest faith and hearty acceptance of Christian truth. . . .with this spirit more fully possessed by the church and dwelling in the hearts of of those who hold forth the word of life, a mighty change would be wrought. Let Christ thus preach through His people and the multitude will hear Him gladly still.

THE IMPOSSIBLE MADE POSSIBLE.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth. Mark 9:23. Golden Text for Sunday, December 1.

There is life in belief. There is death in unbelief. Life and belief are in some way inseparably connected. So are belief and reality. You certainly must believe that a thing, or a condition, can be before you will be instrumental in making it be. The discovery of America was an unheard of impossibility until Columbus came forward with a belief that the thing could be done. It was an impossible task till belief made it possible. The ocean today would have no cable across it unless a Field had believed that this impossible task could be done. Air ships were impossible until the Wright brothers came forward with the belief that the air was navigable. Belief ever and always blazes the way for effort and endeavor.

Now it was on this fact of human nature, and upon this psychological truth, that Jesus the Christ based His life and love and labor. His power was not only abundant, but infinite. The method of appreciation of that power was through belief. Unbelief barred the door to Him, and kept Him from a man's heart and life. There was no way of communicating with His power, that is, the divine power, to a man save by and through the channel of belief. A man is just himself and nothing more as long as he refuses to believe in the power of Christ to help him. When he believes in Christ then an avenue of approach is made from him to Christ. Belief is the channel.

In the lesson, Christ had the power in Himself to help the lunatic boy, and cast the evil spirit out, as much before there was belief on the part of the man as afterwards; but He could not convey it, until there was belief in Him.

There is sufficient power in Christ to day to wipe out every sin in the human heart, destroy every evil inclination, and abolish all evil weakness and infirmities; and Christ would do this very thing if all men everywhere would believe in Him, and in His power to do this.

"I was just born with a quick temper an d can't control it," says one. And you never will control it until you believe that Jesus Christ can and will control it for you, if you will only let Him.

We haven't the power to wipe out any of our sins, passions, evil inclinations, weaknesses, destructive spirits, but Jesus has the power to do these things for us; and He will do it if we only believe in Him. Belief is the channel through which blessings flow from the Master to us; and the reason why we do not get more power and more blessings from Him is because we haven't a stronger belief, a deeper and more abiding faith in Him.

How shall a man have belief, have faith, a saving belief, a power bringing faith? Well, the man in the lesson tells, "I believe; help thou mine unbelief." when our belief is not stronger enough, we have ever before us One who can help us, and will, if we in fear, and in what faith we have, call upon Him.

—*From The Christian Sun.*

BEFORE IT IS TOO LATE.

If you have a grey-haired mother
In the old home far away,
Sit down and write the letter
You put off day by day.
Don't wait until her tired steps
Reach heaven's pearly gate.
But show her that you think of her
Before it is too late.
If you've a tender message
Or a loving word to say,
Don't wait till you forget it
But whisper it today.
Who knows what bitter memories
May daunt you if you wait?
So make your loved ones happy
Before it is too late.
We live but in the present
The future is unknown;
Tomorrow is a mystery,
Today is all our own.
The chance that fortune leads to us
May vanish while we wait.
So spend your life's rich pleasure
Before it is too late.
The tender word unspoken,
The letter never sent,
The long-forgotten messages
The wealth of love unspent.
For these some hearts are breaking,
For these some loved ones wait;
To show them that you care for them
Before it is too late.

—Sidna Allen, the notorious outlaw, who has been on trial for the murder of Judge Thornton Massie at Hillsville, Va., March 14, was convicted of murder in the second degree and given 15 years in the State's prison. Immediately the prosecution announced that the prisoner would next be tried for the murder of Commonwealth's Attorney William M. Foster, and the trial was set for December 2.

ABOUT DIPHTHERIA.

What it is, How to Detect it, and What To Do for It.

Diphtheria is a dangerous communicable disease. It is more prevalent in cold weather than in summer. This is because it is highly contagious and because in winter we lock ourselves up close in air-tight houses, schoolrooms and churches, where it is more easily transmitted. Diphtheria is caused by a specific germ propagated in a human body. The disease is harbored in filth and usually transmitted through air, water, milk, food, clothing, by means of playthings, etc.

The disease usually affects the throat, but it may spread into the mouth or nose. The first indications of diphtheria are sore throat, loss of appetite, headache, feverish, hot, dry skin, soreness and swelling at the angle of the jaw, and, frequently, profuse secretions with offensive odors. A white coating of membrane in the back part of the mouth and throat is almost positive broof of diphtheria.

When children evidence some of the above symptoms, do not be misled and neglect it as ordinary "sore throat," tonsilitis, or laryngitis. Find out about it by calling in your family doctor. Failure to recognize diphtheria early ofttimes results fatally or becomes the cause of extensive epidemics. As soon as diphtheria is discovered, the health officer should be advised, in order that he may be on the alert to forestall an epidemic among others who have been exposed.

The generally recognized method of treating diphtheria is by means of antitoxin. Antitoxin is also administered in small doses as a preventive to those who have been exposed to the disease. The law requires the State Board of Health to arrange for the distribution of diphtheria antitoxin from a number of points throughout the State, where physicians can obtain it without paying the outrageous price charged a few years ago. Formerly the smallest dose cost sometimes $2 or $3. Now it can be obtained through the State Board of Health for 50 cents. This is the best price obtained from the manufacturers, though it really costs only about 10 cents to make it. It is hoped that the next Legislature will see its way clear to require the Board of Health to make a reliable antitoxin and distribute it free to all cases in the State. Such action is not only a wise business investment, but in innumerable cases, deaths, and epidemics of diphtheria would be prevented.

Precautions About Diphtheria...

The chief thing to remember is that diphtheria is highly contagious. It is wise, therefore, to treat bad cases of tonsilitis and other sore throats as suspected causes of diphtheria. You should be careful about catching the breath of the patient. The patient should be kept in a room with only such furniture as is necessary to his case and comfort. He should not be allowed to handle books or toys. Those which he handled prior to the time it was determined that he had the disease should be burned. Such disinfections as the doctor orders should be rigidly used, and only those who are caring for the patient should be permitted to enter the room.

Diphtheria poison may retain its virulence for a long time and may be carried long distances in articles which have been allowed to remain in a room in which a diphtheria person has been cared for.—(Dr. Evans.)

Flies are fond of hovering around cuspidors and feasting on tuberculosis sputum. The specks of flies contain live tubercle bacilli after they have eaten tuberculosis sputum, showing that the baccilli will pass through the digestive tract of the fly in an active infective state.

The feet cannot be kept warm unless the blood circulates freely in the extremities; and that will not be the case if the boots, shoes, or stockings are tight.

Always let the light fall upon the object viewed from over the left shoulder, if possible. It should never come from the front.

If you let the child have measles when he is young, you may save a doctor's bill later, but you may have have to pay the undertaker now.

The only night air which is injurious is last night's. Open the windows and let it out.

—James Bryce, the British ambassador at Washington, has tendered his resignation on account of his advanced age and of his desire to do literary work. He is the author of "The American Commonwealth." His successor as ambassador will be Sir Cecil Arthur Spring-Rice.

—Dr. Odin, of Paris, claims to have discovered a cure for cancer, but says there is a conspiracy of the medical profession to ignore his findings.

—Guilford county's vote for president was 3830 for Wilson, 1979 for Roosevelt, and 460 for Taft..

—Two battle ships have been sent by President Taft to protect American interests inAsiatic Turkey in the event of an uprising against foreigners. These are the Montana and Tennessee.

Be kind to the Horse.—A lady started to drive her buggy horse home. He would not go until some one took him by the bridle and led him. Then he would not go fast, and she used the whip on him. When at last she reached home, she found the animal was going blind. She then felt she had been cruel to the poor faithful beast.

In Utah there are approximately three hundred towns; and of these two hundred and nineteen have only such religious services as are supplied by the Mormons.

The Tri-State Baptist Hospital (Tennessee-Arkansas-Mississippi) at Memphis has been filled from the very beginning. It has been in use only three months and has had 335 operations.

Dr. Newton H. Marshall, in British Weekly, reporting a meeting of the Baptist Union, says: "Rev. A. C. Dixon, pastor of the Metropolitian Tabernacle, delivered the union sermon. He said he had been tempted to preach on "The Fruits of Liberal Christianity', believing that he 'could tell the British Association all about it.' But he has decided to preach from Luke 13:32: 'Fear not, little flock, for it is the Father's good pleasure to give you the Kingdom.' To attempt to summarize the sermon that followed would be to do it an injustice. It was good, rich talk that does not submit to analysis. It was full of epigrams, little parables, varied chips from a commentator's workshop, shrewd, homely, humorous touches, that caught the attention of the huge audience, and carried it from one religious idea to another with extraordinary felicity. The hearers laughed, and then were deeply still. They cheered, and then settled into solemnity. The address made us all feel that Dr. Dixon has a useful and wide-reaching service to render in just such simple and human words that are knit up with the Gospel of God's love."

The Federal Council.

The second quadrennial council of the Protestant churches of America; thirty-two denominations, with a membership of over 17,000,000, is to convene in Chicago, December 4-10, 1912. This Council plans large things, and is seeking for a more thorough understanding of the position of each denomination and a closer sympathy and cooperation of all the churches of Protestantism. The following stanza has been adopted as the battle cry of the Council:

"Like a mighty army moves the Church of God.
Brothers, we are traveling where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity."

We do not see how words could be chosen that are more appropriate than these. We trust the Council will accomplish all that it has undertaken in the way of breaking down the barriers between the different sects and hasten the day of delightful fellowship when there will be a united Church to fight a united foe.

Carnegie and Ex-Presidents.

Mr. Andrew Carnegie through his immense fund, set aside for benevolent, patriotic and philanthropic purposes, proposes to give ex-Presidents of the United States, and their widows during widowhood, a pension of $25,000. a year each.

Of course, as the decision is announced a storm of protest arises. Wherefore we want to remark that our capitalists who become generous certainly do have a hard time giving away their money. Every time one of them decides on a great benevolence a whole gang of croakers cry out. When Rockefeller in particular made his great gift to help fight the hook worm disease in the South we feared they would actually do violence to the Deacon.

If Mr. Carnegie wants to pension ex-Presidents and their widows why not let him do it. The aggrieved claim that the United States Government is able to pension and to take care of its own ex-presidents and their widows. The fact is, however, that the United States Government has not so far taken any steps in this direction and the ex-Presidents and their widows have to do like other folks, and get along as best they may.

Now, ex-Presidents should maintain a certain sort of dignity. They should be able to give the benefit of their talent, time, and experience to the general good of government and citizenship without being obliged to work for their daily bread. They have a knowledge of affairs and a vital touch with govermental matters that should be valuable, if employed for the common good. Besides, a man who has carried the burden of this nation for four or eight years in the White House deserves treatment and care above the average. He has earned a rest and a competence. If the Government he has served will not give him this, then let Mr. Carnegie or any other philanthropist who has the means and desires it do so. It is a pity that a man cannot give away his money in peace, without being howled at by the critics and croakers. It would be a caution to see what some of these critics would do with their money—if they had any, which they are not likely to have by the way, to share—

—*From The Christian Sun.*

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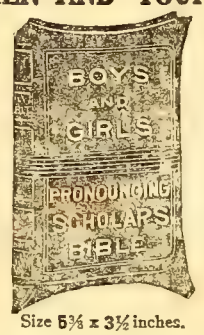

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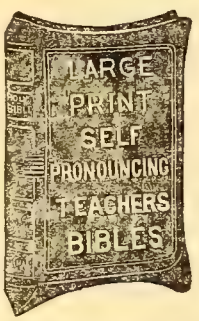

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the priests, the Lē'vītes, the the singers, the Nĕth'i-nīms, they that had separated then

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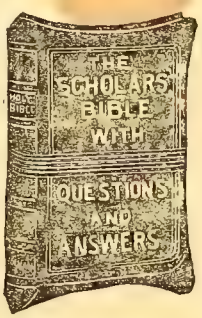

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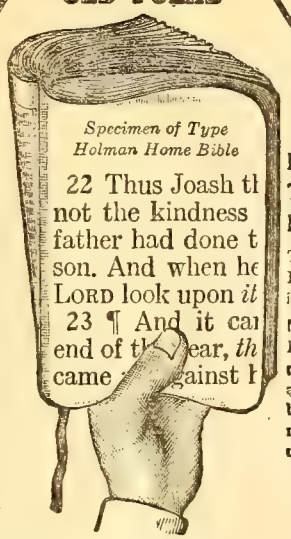

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22 Thus Joash tl
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LORD look upon *it*
23 ¶ And it can
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METHODIST PROTESTANT HERALD, GREENSBORO N. C.

NOTES ON C. E. TOPIC, DEC. 1.

By Charles A. Hines.

Subject—Missionary Achievements. Phil. 2:1-16 (Consecration.)

M.—A city saved .....Jonah 3:5-10
T.—Dead souls quickened...Ezek. 37:1-14
W.—Prison missions .....Acts 16:19-31
T.—Missions to kings .....Acts 9:10-16
F.—Personal work .....Acts 8:26-40
S.—I can stand by.....2 Tim. 4:9-12
Sunday, December 1.—Topic.

A Suggested Programme.

1. Song service of missionary hymns.
2. Let the society repeat, standing, the verse of Heber's hymn, "From Greenland's Icy Mountains," beginning "Waft, waft ye winds His story."
3. The Lord's Prayer in unison, the society standing.
4. Song or special music.
5. Prayer by two members of the missionary committee.
6. Scripture reading by the leader and the missionary committee, responsively.
7. Song.
8. The leader's talk.
9. General participation.
10. Three-minute talks, "Missionary achievements."
11. Testimonies by members, "Great achievements of missionaries."
12. Song; brief prayer between each stanza.
13. The pastor's five minutes.
14. Closing exercises and benediction.

Notes on the Lesson.

The Northern Baptists have started to raise three millions this year for all missionary purposes. The churches are to be asked for two millions, and individuals for one.

The Northern Prebyterians gave over two millions to Foreign Missions last year. They sent out ninety-seven new missionaries.

The North American Bible Society last year distributed 4,550 copies of the Scriptures in Southeastern Arabia. This was done in spite of the most fanatical opposition upon the part of Moslems.

There are 2,029 organized churches in China. There are 4,209 foreign mission aries and 12,116 Chinese Christian workers. The China Inland Mission sent out sixty-five new missionaries last year.

The Society for the Propagation of the Gospel supports 1,254 missionaries, about 3,000 teachers, 3,200 students in its colleges, and about 71,500 children in the mission schools in Asia and Africa.

Africa now has 4,542 missionaries, 26,574 native workers, and 1,934,372 native Christians. There are signs of encouraging progress in practically every mission on the continent. In order to reach the last native, missionaries must learn 843 languages and dialects.

"The relations between missions and money is by no means a remote one. There is a good deal of evangelistic work, missionary and otherwise, which may be done without money, but missiosary work which means going out beyond town or state or nation means that pocketbooks as well as people must be laid upon the altar of service. You can speak to your neighbor without any expenditure of money, but you can not speak to the man on the other side of the world, if some one does not pay for the expense of doing so."

"Another reason why too many people fail to give of their means to missions is their lack of faith. This lack of faith manifests itself in the feeling that "there is so much to be done, and my small offering will not be worth while." They are rich men who ought to give liberally for the spread of the gospel whom covetousness keeps from doing so. There are a far greater number, however, of those who are able to give only a little, who withold their offerings with the feeling that small gifts are not worth while."

"There is a common hindrance to missionary giving which might,by a little wise teaching be gotten rid of. This hindrance is carelessness and lack of system in his giving may have good impulses, but he is seldom a liberal giver. Often he fancies that he is, because he has no idea what he has done with his money. Recognize the claims of God's cause upon you by setting apart regularly a sum that shall be kept sacredly for that purpose."

Or it never would be found,
And some one has to grind it
Or it never would be ground.
But when it's found
And when it's ground
And when it's burnished bright,
That diamond's everlastingly
Just washing out its light."

War in the East.

It is no mock war the Balkan States are waging against Turkey. Both racial and religious hatred are involved and aroused to the depths, and the soldiers on both sides are fighting with a fierceness terrible to contemplate. The unspeakable Turk is in Europe by dint of rapine and pillage and plunder, and has maintained himself there only by virtue of the diplomacy of the Powers who are envious of each other. The Montenegrins touched off the fuse that caused the present explosion and the Balkan States have sprung at the throat of Turkey like beast upon hated and hunted prey. A missionary of the Methodist Episcopal church writing recently from Sofia gives this vivid picture which he says obtains throughout Bulgaria—

"Commerce has almost completely stopped. Out on the streets nearly four fiifths of the stores have been closed. Proprietors and clerks have been drafted into service. The tramways have ceased running because of the lack of motormen and conductors. Requisition on nearly all horses and wagons of every description has already been made. A cab is, therefore, hardly to be seen . . . . Traveling is stopped. No passenger trains are being run. They are all used for carrying troops to the front. Groceries and provisions have risen to extraordinary prices. None are coming into the city to supply its needs. Whether we will have a food famine I cannot say. The villagers are all coming into the city with their village wagons and horses and oxen and buffaloes to the barracks which are serving as recruiting stations. They themselves are to be the soldiers and their wagons, etc., are in requisition. Martial law is proclaimed and each bakery has a soldier standing guard over the flour within that has been brought into requisition. When we purchase a loaf of bread we do so at the order of the soldier."

Unconfirmed reports are that the Turks are meeting reverses on all sides, and at Adrianople, in a fierce battle recently 30,000 Turkish troops were taken prisoners. All reports are closely censured, however, and it is difficult to tell how matters go along the firing line. It will take weeks to learn definitely and authoritatively.

—*From The Christian Sun.*

NOVEMBER.

November is, of all the year, the queen month here. She comes dancing over peak and prairie, lake, vale, and deep tangled dale, scattering beauty and brilliancy unknown to dwellers in a more favored realm. The flutter of her many-colored gauzy robes is like the dazzle of celestial kaleidoscopes. Her artist fingers weave mantles of autumn's brightest tintings for the woods and sloping lake and river side. The whole air is resonant with the slumberous melody of falling waters which are resplendent with the glories of a million shattered rainbows as the last sun-beams of summer, tangled in meshes of spray and mist, die like ethereal dolphins in a blaze of many-tinted flame.—Henry Blount in "Our State."

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsboro.

3:30 p. m., No. 230 daily, except Sunday, for Ramseur.

3:45 p. m., No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:15 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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Progress of Negroes.

A recent writer in the Christian Recorder gives some interesting facts, obtained principally from the census report, about the progress of the Negro race since 1860. In these fifty-two years the race has increased in population from 4,000,000 to 10,000,000. They have property valued at $600,000,000. About 1,000,000 farms are in control of negroes and they own about 200,000 of these farms. Inadequate census figures show 343,000 negroes who own their own homes. They have 135 private high schools of their own, 30,000 teachers, 82 banks; 500 news papers and periodicals. They have 1,500 lawyers, 2,100 physicians, several thousand ministers; they have 149 wholesale houses; 9,098 retail merchants, and 1,186 manufactories, and 2,000,000 children in school.

Of course thousands are thriftless, indolent, penniless and ignorant yet; and many will continue so for time to come. But these census figures indicate a marked and commendable growth, and show that the colored citizen is getting a firm foot hold as property owner and educator in the United States.

—*From The Christian Sun.*

FINE COURTESIES.

Small, but important, courtesies are to bow pleasantly, to greet acquaintances cordially, to give a friendly clasp of the hand, to cultivate a memory of faces and and names in order to be able to say something to show interest in the affairs of others. A point is to put others to ease.

A prompt reply to notes of invitation is an important point. It is an obligation to answer an invitation to luncheon, dinner, tea party or house party, within twenty-four hours, because a hostess wishes to know on whom she may depend or whether it will be necessary to fill a vacancy.

An invitation to a home wedding or wedding breakfast should be answered promptly.

Many little courtesies are to be observed in conversation. Among these are to look people in the face when talking or listening, not to let the attention or mind wander, not to show impatience in listening, but try to be interested in what others are saying.

In the street there are many small courtesies observed strictly by well bred people. A well bred person never brushes past any one. If the contact is unavoidable in a crowd, one would say, "Pardon me," and a man would raise his hat while asking pardon.

Good manners are the outward sign of inward grace of heart and mind. They sweeten social intercourse and contribute to happiness beyond proportion to the effort of thoughtfulness and self-discipline which they cost.—Ex.

—Rev. W. C. Brown, of Raeford, has received a call to the pastorate of Alamance Presbyterian Church near Greensboro.

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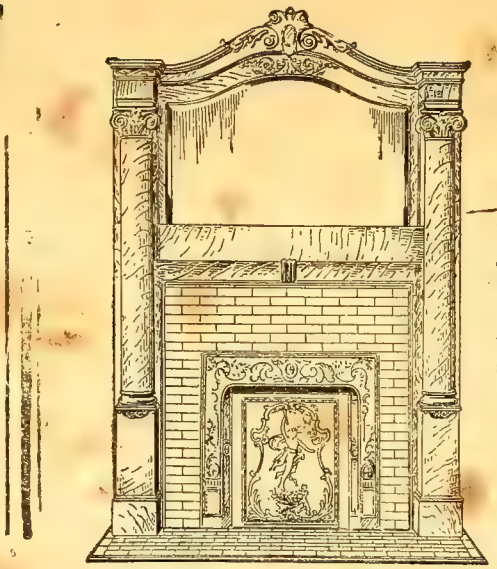
The Baptist Bible.

We confess that we do sot take kindly to the so-called Baptist Bible. We have an idea that many of our Baptist brethren and friends will not. If there is to be a Baptist Bible then there will likely come a Methodist Bible and a Pesbyterian Bible, and a Lutheran Bible, and an Episcopal Bible. Would we better not hold on to our own petty and personal views and beliefs, if we must, and all have the same Bible with these left out, than to carry these sectarian beliefs into our Bibles and have as many Bibles as there are beliefs? We repeat, this Baptist Bible does not sound good, and we could well wish our Baptist brethren would leave it alone. We cannot see that it will help the situation, and emphasize the matter of sectarian differences that, to say the least, do not at this period of the world need further emphasis.

Some of the features of the so-called Baptist Bible are that the word "immerse" is used wherever the word "baptize" is used in the authorized version; Jonah's "whale" is changed to a "big fish"; and the word "hell" is replaced with the words "under-world." For instance, in this version Matthew 16:18 reads "And I also say to Peter that thou art Peter and on this rock I will build my church; and the gates of the underworld shall not prevail against it." There are many other similar changes reported in the "improved edition" as it is called, or the complete Baptist Bible.

Though this Bible is reported as put on sale by the American Baptist Publication Society, and though it is claimed already that the demands for same are heavy, both by Baptist and others, yet we are inclined to the opinion that the Baptist Bible will not come into general use even among our Baptist brethren and that its influence will not be as great as the press dispatches seem to indicate. Just the good, plain old Bible is sufficient without any attempt to have as many versions thereof as there are denominations amongst us. The Baptist Bible does not sound good to us.

—*From The Christian Sun.*



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Never take a bath—soap and water are enemies of disease.

Don't disturb the flies—you'll miss a lot of filth if you do.

What's the use of being healthy anyhow?—State Board of Health.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XIX. GREENSBORO, N. C., THURSDAY, NOVEMBER 21, 1912. NUMBER 1.

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Rule in Dealing with Subscribers.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit diectly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Rev. J. H. Stowe came on to Conference ahead of time that he might visit his daughter, Mrs. Curry, in Graham.

—Rev. L. H. Hatley came on ahead of time to Conference, wishing to inspect a piece of land he has bought near McLeansville.

—Rev. D. A. Highfill preaches the Conference sermon to-day at 10:30. He was elected to do this a year ago and may be expected to preach a sermon worth hearing. We hope ao give it to our readers later.

—Dr. Tagg, editor of the *Methodist Protestant*, of Baltimore, called on us en route to Conference. We were pleased to see in his face evidence that he has regained his health. A year ago his condition was such as to excite the grave fears of his friends.

—Mrs. Dora Shaw, mother of Bros. W. H. and T. A. Hunter, of Greensboro, died last night of pneumonia, and is to be buried at Tabernacle church this afternoon. Her husband and his sister are down with the same disease. Mrs. Shaw was the last to contract it and the first to succumb.

—"I didn't know it was in me," said a man who had shown resentment at what he thought was a great injustice. How many of us really know what is in us? We do not know what we would do under new circumstances. Peter didn't know it was in him to deny Jesus, but he found to his shame that he was capable of that base thing. But Jesus knew what was in Peter and He knows what is in us. He prayed for Peter that his faith might not fail, and it is a great comfort to know that he is praying for us, that we may not utterly fail and everlastingly fall in the trying hour.

—The N. C. and Virginia Christian Conference is in session in Greensboro this week. Rev. J. W. Holt is president and Prof. Lawrence is secretary. Among those present is Dr. Staley, of Suffolk, Va. They are having interesting discussions. Especially are the night sessions well attended.

—The trial to determine whether the M. E. Church, South, through its general conference shall control Vanderbilt University is in progress this week. The effort to divorce the institution from the church is supposed to be due to a desire to receive aid from the Carnegie fund. Let us hope that the church will hold on to its own.

—The oldest daughter of Turkey's former sultan, feeling so keenly the disgrace of Turkey's defeat in the present war, built a funeral pyre and after a season of prayer burned herself to death.

—Rev. T. J. Ogburn has marked his books in a way somewhat unique. Recently we borrowed two volumes from him and took them home. Imagine our feeling when we opened to the first page and read—"Stolen from T. J. Ogburn."

—J. A. Wayland, founder of the "Appeal to Reason" (Socialist Paper) took his own life on November 10th,—"hounded to his death by the relentless dogs of capitalism," says the Appeal.

—A good lay brother has sent us an article in which he nominates a president for the Annual Conference. He says he does this without the knowledge or consent of the brother named. We feel that it would be taking an undue advantage of the nominee to publish the article without his consent, which we have not time to obtain, and doubt whether it could be obtained.

—Lawrence Miller, aged 16, a grandson of Rev. J. R. Ball, is president of the "Junior church," a young people's organization connected with the Oakley M. E. Church in Kansas City, Missouri. There are about 120 members.

REV. C. A. CECIL PRESIDENT.

—Just as we go to press word comes that Rev. C. A. Cecil has been elected president of our Annual Conference. Bro. Cecil is one of our most earnest, energetic and active ministers and we trust will do well in the new office. Let him have unanimous support in prayer and effort.

ANOTHER EXTREME TO BE AVOIDED.

Our Book of Discipline cautions preachers to beware in the matter of dress of the two extremes of fashionable foppishness and antiquated singularity. This is good advice, but it by no means covers all the ground. There are other extremes. A preacher may not try to ape the styles of a generation ago and he may not seek to be in the very latest fashion, and yet he may be censurable. He may have such an utter disregard for appearances ancient or modern or mediaeval, that he will become an object of attention and of ridicule.

When a preacher goes into the pulpit with his coat buttoned one side higher than the other, and his necktie on the side of his neck or above his collar, and his hair looking as if it had been combed by the wind and brushed by the hurricane, he need not be surprised if the attention that should have been directed to his message is diverted to his appearance.

It does not increase respect for a preacher nor add to his influence for good for people to see that he has a don't care manner. An Indiana preacher was seen driving to his appointment with one hind-wheel and one front-wheel of his buggy interchanged!

Indifference to appearances may manifest itself hurtfully in many different ways. In spelling for example. If a preacher is known to be incorrect in his orthography, it may excite doubt as to the correctness of his theology.

Preachers should have an eye to appearances. Appearances count.

Of course no one will infer that we are arguing for mere pretension. There must be reality behind the appearance.

—The M. E. Church in Graham was burned on Tuesday morning.

THE WIND.

Whichever way the wind doth blow
Some heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
And what for me were favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock.

And so I do not dare to pray
For winds to waft on my way,
To stay or speed me; trusting still
That all is well, and sure that He
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within His sheltering heaven at last.
Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east, or blow it west,
The wind that blows, that wind is best.

—Selected.

THE CHURCH AS A RELIGIOUS FORCE.

By Rev. Charles Stelzle.

Is the church losing its grip upon the life of the nation? Look at a few figures. In 1800 only 7 persons out of every 100 of the total population in this country were members of the church. In 1850 there were 15 to every 100; in 1870, 20; in 1890, 22; in 1900, 24; in 1910, 24. There seems to be a crisis on just now. The increase in the population is the United States from 1900 to 1910 was 21 per cent. The increase in the church membership from 1900 to 1910 was also 21 per cent. What will the next decade show? It is rather unsafe to prophesy. But more and more it is becoming apparent that great movements of reform and reconstruction are seeking a home and center about which they may organize and unify themselves, and there is none other like the church if the church will only take them.

There are some people who are insisting that there is to-day a conflict between religion and the church. However that may be, this much is certain—to quote Bishop Williams, of the Protestant Episcopal Church: "The church can not remake religion, it can not shrink it into the old convenient and conventional type, can not crowd it back again into the old doctrinal and ecclesiastical forms. Religion made the church in the first place, and it must remake it to-day—remake it to the natural and hospitable home of all that is best and highest in our modern life and world." These are strong words, and they come from an eminent authority. They are not by any means pessimistic, but they show the stirring of a strong man's blood in his hope for the realization of a splendid dream of what the church may become. The church of Jesus Christ was ordained of God and it will ultimately triumph. It may not in its present form, for the church has changed outwardly many times since it was first given to us. In essentials it has remained the same, but in organization and in activities it has constantly been modified to meet the demands of the age.

The church was not created by priests and ministers. So far as the human side is concerned it grew out of the naturally religious instincts of the people. The persistence of religious institutions shows that they are factors of importance in the life of the community. For many the church is the most powerful of all agents of social control. Its place among the social institutions is unique. From this stand point alone the best interests of society will be better served by strengthening the church instead of battering it down. As a matter of fact the church does its best work in the realm of idealism.

Josh Billings once said: "Before you can have an honest horse race you must have an honest human race." There seems to be much horse sense in this expression. Before it is possible to have an ideal social system we must have ideal men. It is the chief business of the church to develop such men—men with muscle and minds and morals, men who will fight for the right and a square deal. Those who believe in the general proposition that it is better to have strong men than weak, educated men instead of ignorant, good men instead of bad, might well sincerely stand back of the church in the work that it is trying to do.

Sometimes men say: "I believe in religion, but I do not believe in the church." It is impossible to have real religion without some form of organization. Not necessarily the form of organization we have in the church to-day, but some kind of organization must result from religion, for true religion is a social force. No man can be religious alone. There must be a God and a neighbor. The church is man's expression of his religious life and instincts. It is the organization which he has formed to permit him to serve best. True religion means service. It is the business of the church to save not itself but the world, for it is only as the church is willing to lose its life that it will find it again among the masses.

After all it must be confessed that the fundamental cause of distress and injustice is sin, and the church as a religious force is fighting sin; so that when a preacher denounces sin wherever he sees it—the sin of the employer as well as the sin of the employee—he is helping to improve social conditions. The church has its greatest mission in the spiritual salvaton of mankind, and this must be given the greatest emphasis. No other society is to-day doing more than the church, even in the matter of social service. Some years ago a well known preacher in New York, becoming impatient with the church, rented a large hall and later a theater, and for two years he denounced the church, seeking relationships with those who he thought were doing more than the church in the emancipation of the people. At the end of this period he returned with the state that however the church may have failed no other agency is doing more to help mankind.

HOW TO READ THE BIBLE.

"It would greatly help us," writes Professor David Smith in the *British Weekly*, "if, apart from details of interpretation, we had a broad conception of the Bible's nature and purposes. It is not a promiscuous repository of edification. It is the record of God's self-manifestation in the history of Israel—a revelation which dawned dimly, and broadened from age to age until it reached the noontide of the Gospel. The recognition of this simple fact is illuminating. It defines the perspective of the Bible. Recognize that the Bible is the record of a historic and progressive revelation, and all confusion will fall into order. A sense of the perspective of revelation helps us to find our way about in the Bible, to understand what its messages meant when they were first delivered, and to apply them to ourselves. It is the office of a Christian teacher to explain all this. A true ministry is educative, and it seems to me that a minister is false to his trust unless he be continually enlarging his people's conceptions of the grandeur of the revelation which is enshrined in the imperishable record of Holy Scripture, and helping them to appropriate ever more and more of its hid treasure. As for difficulty about spending time in prayer, I am not sure that it is the time we spend that matters. You remember the prayer with which the saintly Bengel was accustomed to close each day: 'Lord Jesus, it is just the same as ever

between thee and me.' That was all, and it was abundantly sufficient.

"It is a true paradox that we pray most when we pray least. For the exercise of prayer is so often a returning to God, and that would be unnecessary if we continued in his fellowship. The secret of prayer is loving Jesus; and if only we know him, we must needs love him, and our every thought of him will be a prayer, an outgoing of our hearts in faith and desire."—*Christian Herald.*

THE WEAK SPOT IN THE CHURCH

"May I tell you something?" asks Gypsy Smith. "The weakest spot of every church it is prayer meeting. I am not a pessimist on preaching, and in my travels I have a fair chance of judging. There never was a day in the history of the world when the ministry was so loyal to Jesus Christ as to-day. There are exceptions; but I am speaking of the great mass. There never was a day when the ministers of the different denominations stood by the Cross as they are doing to-day. We are not weak in preaching; and it is cultured preaching. We are not weak there. We are not weak in church buildings. You never had such church buildings as you have to-day. You never were so rich in organizations of the church as you are to-day. There never was a day when you had such magnificent singing as you have to-day. There was never a day when the church was giving so much to missions as to-day.

"It is true that in all these things we are improving, but we are not having prayer meetings such as we had twenty years ago. You can get your communicants and church members to a social, even if it is a wet night; but where are they when it is a prayer-meeting night? Let me see your week-night prayer meeting and I will gauge the spiritual life of your church. . . . .The prayer meeting is the generating force of the church of God."—Christian Intelligencer.

A FATHER'S LOVE.

A little incident which beautifully illustrates the words of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friends pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been very gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterwards that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did not notice Mr. H———— excusing himself and also leaving the room.

Immediately after tea I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown ones bent above hers and glistening with sympathy, while the voice, tender and manly, was saying: "There, there, darling; papa would not hurt his little pet's feeling or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter, and they went to finish the meal, her hands clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheek I cried silently: "Does God love me so?" And the answer came and stayed: "Like as a father pitieth his children, so the Lord pitieth them that fear him."—The Christian Guardian.

USEFULNESS.

Sir Walter Scott's dying words to his son were: "Be a good man." That embraces much. If we would change the adjective "good" for another it would be "useful." Uefulness is the highest grace of character. Merely doing nothing wrong is not goodness. Such a trait is really pitiable. The meaning of a negative man is no man. Such a man lives through life and leaves nothing but trifles alosg his path.

Now a useful man needs not to plant a tree, put up a monument, start a charity, erect a splendid edifice to make himself useful. All these are parts of the beautiful utilities and are to be praised. But a man may be more useful to a community than in doing these things. He may say with Peter, "Silver and gold have I none, but such as I have I give thee." What may that be? Character, purity, courage, aspiration, helpfulness, kindness—those qualities of the soul that constitute true manhood, and manhood is always useful. It is a great deal better for a community to have a true man than to have a millionaire.

We are thinking of the boys drifting along the street, apparently lost to all idea that usefulness is the only test of manhood. It is never too early to begin to form that character and disposition which strive to make ones life worth living for the good it may do. To be useful is to dignify and ennoble life. Make such a resolution regnant in a person's experience and it lifts him up, makes him better than books, or preaching, or paternal authority can possibly make him. A person's influence is the finest phase of usefulness when it is in behalf of what is pure, lovely and of good report. It is such people who not only honor the country but keep it from going to ruin.—Ohio State Journal.

SCENE IN THE OKLAHOMA CONFERENCE.

It is the custom here to call the roll of ministers, and as each name is announced the pastor arises and makes his report of the work done during the year. Then the delegate is called and asked if the pastor has been faithful, and if it is the desire of the congregation that he be returned. When the name of Rev. Mr. M——was reached he arose and said that during the year he had preached sixty-six sermons, had had fifty-three conversions, baptized six, married three, buried two and collected a certain amount for the general interests, but had received no salary. The delegate then stepped into the aisle, a typical cowboy as far as dress was concerned, for he wore a suit of white corduroy, liberally sprinkled with the mud of the prairies. In his hand he nervously twisted a broad-brimmed cream-colored felt hat. His face was as clean cut as cameo and as handsome as an Apollo, but it bore the evident lines of a life of dissipation. He spoke with a slightly southern accent and an inimitable drawl, and said, "Mr. President and members of the conference, I sure do want Bro. M—— to come back. When he came to us two years ago our Sunday school was a pack of cards in the sage brush, our prayer meeting a whiskey bottle in the barn and our church a carousal in the saloon or worse. Now we have a real Sunday school, a real prayer meeting and a real church. We all's just got to have Bro M——back, we can't get along without him." On enquiry we found that Bro M——was a teacher and preacher for the people in the litle town where he lived without pay for the love of the work and the good he could do. This is but one of many cases that could be cited.—Methodist Recorder.

—Sidna Allen's trial is on this week. He broke down and cried when asked if he meant to abandon his wife and children.

AN IMPORTANT SCIENCE.

Twenty-five years ago, or thereabouts, a new science was brought into the curriculum of our Colleges. It has grown to such importance now that every respectable College maintains its Department of Pedogogy or Education. And the text books developing the scienie constitute a large and increasing library, under such headings as the Science of Teaching, The art of Teaching, Principles of Education, Principles of Teaching, Principles of School Management, Psychology of Teaching, etc., etc.

This science has wrought wonders in giving dignity to the teacher's function and act. The pedagogue has risen from being the object of ridicule to a position of leadership in his professional standing. Children can talk more learnedly and profoundly now of the laws of the mind governing teaching and its associated arts than Plato or Socrates could, and for this good result our science of Pedagogy is entitled to be praised.

There are three weaknesses however in the application of this science and in the standards it upholds and the ideals it defends. It lays entirely too much stress on method, calling old processes by new higher sounding names, and does not give ufficient promisence to the personality of the teacher. Teachers, like poets, are born, not made, and no amount of pedagogical principles or methods will make him a teacher who is not born so. This is simply saying that men are called to teach by their Creator, just as surely as men are called to merchandise or practice medicine or preach the Gospel. It is not saying that Pedagogy will not make a called teacher a better one. I am positive that it will, but Pedagogy nor any other science can make him a teacher who is not naturally endowed for that function. This the writers on Pedagogy need to recognize and emphasize.

A second fault of Pedagogy, found in its adulterated form in the Normal schools, is that correct methods in the hands of a called or naturally disposed teacher will make him a successful instructor. These schools construct their curricula in such a way that their pupils review carefully all they have gone over in the high school, while they study Pedagogy in its many branches, and do experimental teaching in the practice school, but make no advances in general knowledge or culture. This is a serious fault, and one of these days our people will realize the folly of fastening upon themselves a perpetual burden to support institutions that give their pupils only methods of work and do not add to their scholarship, and when they do realize it, as they surely will, there will be a rattling of dried bones and a newness of life in the educational world. These Normal schools need to get out of the business of education or to get into it. They need to realize that breadth of scholarship is the only thing that can make a teacher of power, that lack of method can be compensated for by experience, but lack of scholarship is a fatal defect in ay teacher. And the writers on Pedagogy need to see this and, seeing it, to insist on it.

The third fault of Pedagogy is its failure to demand spiritual training for teachers and for pupils. One of the most popular among recent treatises on this science sees no place for Christian schools at all. It sees no need for the Sunday school for the present, but when "science has fully rationalized religion" there will be no real necessity for it as an educational force, but it will become an agency for "worship and the development of the social nature" as the same writer so authoritatively states that the church has already become. These writers forget that the greatest asset of life is character and that the highest type of character is the Christian, and that without Christian schools to develop, foster, nourish to fruitage the Christian character of our youth this land would soon cease to be Christian and become the land of infidels, agnostics, deists, theists, to the eternal undermining of the national character and the permanent impoverishment of the individual soul. Let the Christian world see that Christian Education is given due recognition by the writers on Pedagogy, or let them expect the loss of the power of the church over the generations to come. W. A. Harper.

MARTIN LUTHER AND BEER.

"At the time of the Reformation in the fifteenth century," says Prof. Evert, "the curse of strong drink had already wrought great havoc among the German people. Martin Luther, who was such as outspoken man on matters pertaining to the real welfare of his people, had something to say on this question that is worthy of repetition to this day. In his commentary on the one hundred and first psalm he writes as follows: 'Every country must have its own evil spirit. Italy has hers, and France hers. Our German demon must be the wine cask, and called "drink," because his thirst cannot be quenched by immense draughts of wine and beer. He has always caused, and yet continually causes, unspeakable injuries, disgrace, murder, and all sorts of calamities to body and soul, which should deter us from following after him, but yet "drink remains a mighty idol with the Germans." In his 'Table Talk,' Luther refers to the beer question in the following words: 'Whoever first brewed beer has prepared a pest for Germany. I have prayed to God that he would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer.' For four hundred years the valiant Reformer's words have seemingly remained unheeded by the German people; but now at last they have become awakened thoroughly on this subject." —Alliance News.

Clara M. Cushman.

(A leaflet published by the W. F. M. S., M. E. Church.) .. ..

Mother love is God-given. Into the wigwam of the Indian, the hut of the Chinaman, the zenana of the Hindoo, the kraal of the African, the slum of the city, as well as the palace of royalty, comes the divine gift to the mother, that makes the care of the helpless little one, not a burden, but a joy and pleasure. The rare exception but proves the rule. "But," you say, "the missionaries tell usawful tails of infanticide." Alas, the the tales are too true. I know a woman who cried herself blind because her little girls were taken away from her and destroyed, and I also know that the pity and love that the Chinese mother has for her little one often drive her to submit to the awful thing. I have heard them say: "Life is so hard I wish I had died when I was a baby. It was better for my little one to die. It had been a merey to me if some one had killed me." In many cases the child is destroyed in spite of the mother's wishes and pleadings, and her husband seems to her a murderer, and I ask, how much joy and pleasure can she then have as a wife?

Ah, you happy mothers, who welcome your little girls so tenderly and joyfully, you daughters, who know that all your life you have been the pride and delight of your father's heart, little do you know the anguish with which a heathen woman prays her gods that her little one may not be a girl, or with what solicitude she takes her offerings to the temple, as day and night she prays for a son.

When her prayer is granted she is of course very happy, and she builds all her hopes on her boy. But death is relentless, and often he takes away the boy, and then she must not only bear her own loss, but the curses of the whole family,because she has let him die. It is her fault. It is her sin. "What have I done? What have I done that the gods are angry with me?" she exclaims! No one

comforts, and she has no hope to cheer her heart. How can she bear it?

A crowd of curious women were examining with eager interest the articles in our Perking home, when I noted one woman with a pale, sad face, who attracted my attention because she alone was not interested. "My little sister," I said, "you seem sick and sad. Have you sorrow in your heart?"

"Ai Yah, I have big sorrow, truly. I had one small boy and he is Jeng la (thrown away)." I told her of the Father's love and how the tender Shepherd loves the little lambs and comes and takes them away from this hard world to the beautiful world above. "Your baby is not jeng la," I said. "He is safe. If you will be a Jesus woman He will take you to him, and you can be together again." She listened intently, and then exclaimed, "Is that so?" and then she added, "I never heard it before. Chinese don't say so."

God pity stricken mothers who never heard of Jesus, and may He help us to pity them so much that we will send the message He left us for them.

In a humble home in Peking, just outside the city gate a little child lay dying one day. The old mother-in-law seized it, and was rushing away with it when the mother exclaimed in agony, "My baby is not dead yet, she is not dead." "But she has only one breath left," said the old woman, "and the black cart will soon pass by, and if I do not hasten it will be left here in the room after it is dead, filling the house with demons."

So the little body was caried out to the alley to be carried away to the baby pit where no mother ever goes.

May God help Christian mothers who sing,

"There are angels hovering around," to pity heathen mothers who are afraid of their own dead because the devils hover around to snatch their souls as they leave the body.

Did you ever stop to think how a mother must feel as she sees her little girl nine or ten years of age sold as a slave or a concubine, or even taken away to be married, as she remembers the early days of her own married life?

We speak of the millions of child widows in India under ten years of age accursed and despised, stripped of the jewels so dear to their hearts, dressed in coarsest cloth, allowed only one meal a day, obliged to observe countless fasts, and suffering nameless indignities, and we pity them, and well we may. Should we not also pity the millions of mothers whose hearts ache for their little girls, and yet they are unable to do anything to relieve them?

Is it a happy thought for a mother that custom demands that every daughter must be married and go away from her to serve like a slave a mother-in-law?

Chen Nai Nai was a widow with only one son. He drank wine and smoked opium, and was a sorrow instead of a comfort to his mother. "Many a time," said she, "I went outdoors and prayed all night to the moon, saying, 'Oh, moon with your bright light, won't you shine down into my son's dark, black heart?' but the moon never answered , and so I went off to the star-god, for I heard that he was very powerful. The temple was very far away, and it was a long, hard road, but I did not mind the weary miles, for I hoped the god would hear. I never prayed for riches, I had only one prayer, it was always for my son."

May God pity heathen mothers who have bad boys, and have no one but the moon and star-gods to pray to in their distress.

We pity them in a way, but who can really enter into the depths of their experiences? Who can realize the anguish of an old Hindoo mother as sick and dying, she lies on the bank of the Ganges, bereft of all cares and physical comfort, and hears her son who sits apart from her murmuring, "Mother, why don't you die? Mother, why don't you die?"

Millions of heathern mothers are hopeless and helpless unless we pity and help them! And our pity is of no use unless we pity them enough to help them. I knew a mother who held her baby in her arms and cared for it tenderly until she saw it was dying, and then was so terrified that she screamed in fright, threw it down and ran away from it.

Afterwards when the light of the Gospel had changed her whole life and thought, she nursed another little one clear to the end, and then sweetly said: "She was Jesus' little blossom, He has come and transplanted her into the heavenly garden. He gave, He has taken His own. She is better there." There came a day when cruel Boxers gathered around and bade her deny her Lord, but He had done too much for her, and she loved Him too dearly, and so she bravely died for Him rather than prove faithless. Her daughter writes: "I felt very bad at first, but as I think it out, I thank God that He counted my mother worthy to die for him."

We may reach a few mothers of heathenism if we hasten, but most of them must die as they have lived, in the dark. Let us do the best we can for them, and many we not double our efforts to bring the girls of the land to Christ, and thus by God's blessing give to the world at last a blessed Christian motherhood?

CONFERENCE COMMITTEES 1912.

Conference Treasurer—J. R. Hutton.

Colleges—A. O. Lindley, Homer Casto, J. Ed. Moore, J. W. Dowling.

Christian Endeavor—J. E. Pritchard, H. E. Waldrop, W. A. Lamar, C. L. Gray.

Credentials—G. F. Millaway, A. L. Hunter, R. M. Pearson, J. H. Sutton.

Financial Statistics: 1st. Sub District—N. G. Bethea, J. H. Abernathy, Wm. Wiley; 2nd. Sub District —W. M. Pike, J. H. Bowman, Geo. F. Thompson; 3rd. Sub District—W. R. Lawdermilk, W. C. Lassitor, J. B. Ogburn, Geo. S. Kernodle; 4th. Sub District—T. M. Johnson, J. B. O'Bryant, D. M. Davidson; 5th. Sub District—S. W. Taylor, T. A. Williams, J. F. Bailey, S. M. Warlick; 6th. Sub District—J. E. Dosier, D. M. Loy, William Adkins; 7th. Sub District —W. D. Fogleman, S. B. Stephens, G. P. Younginer.

Ordinances—T. J. Ogburn, T. F. McCulloch, Jno. W. Floyd, Jno. A. Wooten, J. A. Turner.

Literature—R. M. Andrews. W. F. Kennett, T. A. Carter, R. E. Briggs, E. M. Ivester.

Minutes—S. M. Needham.

Ministerial Moral Character—A. G. Dixon, W. D. Reed, A. E. Powell, P. L. Walker, J. S. Pender.

Missions—J. W. Williams, C. H. Whitaker, Ed. Lindley, R. A. Gambol, D. R. Loftin.

Official Character—C. A. Cecil, J. A. Ledbetter, J. W. Hardee, S. E. Montgomery, G. W. Hunt.

Pastoral Work—Ed. Suits, J. B. Trogdon, R. W. Giles, W. A. Williams, C. R. Crew.

Pulpit Service—Thos. E. Davis, G. L. Curry, O. W. Hanner, M. P. Efland.

Sunday School—J. A. Burgess. D. R. Williams, E. G. Lowdermilk, J. C. Braswell, A. W. Hulin.

President's Report—H L. Powell, J. H. Moton, R. L. Troxler, J. E. Diviney, J. H. Siler.

Unfinished Business—D. A. Braswell, T. A. Plyer, J. W. Self, J. R. Foster, F. W. Easter.

Statistics—G. W. Holmes, C. J. Edwards, C. E. M. Raper, J. M. Millikan, J. M. Weatherly.

Temperance—W. F. Ashburn, L. H. Hatley, T. F. Newton, Isaac Holt, J. M. Cutchin.

The first named on each committee is expected to act as Chairman. It might

be well, as far as possible, to prepare your report before coming to Conference. In this way business could be more rapidly carried forward.

W. E. Swain.

CHINA AND CHRISTIANITY.

Capt. Robert Dollar, of the Dollar Steamship Company, who was in China during the recent revolution, was present at a commencement luncheon at San Francisco Theological Seminary. Unlike many business men who have dealings with China, he has taken note of the work of the Christian Missionaries. In the course of a brief address he gave utterance to the following:

I bring a message of good cheer and encouragement from China, and I am thinking especially from the viewpoint of the spread of Christianity. Twelve years ago the Empress Dowager issued the edict condemning all Christians to death, and the Boxer uprising followed. But the Christian religion kept reaching out. Many of the higher ranks became Christians, though they might not make open professions, and the missionaries did not know of it. The leaven was in the lump.

These men who have kept silence are now at the head of affairs. The men who are in control of China are Christians. In Sun Yat Sen's Cabinet there were six men whom I know to be Christians. In Yuan's Cabinet there are four who have been educated in the Christian way and are Christians. This means a change so radical that we in close touch with affairs there cannot comprehend how the change has come about. This is surely a message of encouragement.

Until two years ago it was flippantly said on the coast that none but coolies were Christians; now it is known that the highest in the land confess this faith. In conversation, and without my asking, four men of Yuan's Cabinet to me confessed themselves Christians. This is ground for my message of cheer and encouragement.

What an hour for prayer and faith and effort on the part of missionaries and of the whole Church of God in behalf of China! As this great nation is moving into the light of civilization, effort should be doubled and quadrupled to impress upon it the meaning of Christianity. And this will be done not merely by the proclamation of salvation to perishing sinners, but by the presentation of full truth to the whole nation. The missionary's commission is not only to win the individual, but he is a herald of the whole truth to the whole man in all his relationships, and to the moral personality of the nation itself, to the end that there may be the kingdom of God in China, a Christianized people, a Christianized society, a Christianized national life.

—*The Christian Statesman.*

THE SON OF GOD.

Thou art the Christ, the Son of the living God. Matthew 16:16. (Golden Text for Sunday November 17.

Look at it as you will, the gospel is the story of a Man, even the Man Christ Jesus. If we knew Him we would know the gospel; if we do not know Him we cannot know the gospel.

The following incident is related: A gentleman gave his children a dissected map of the United States to put together. They puzzled over it a long time, but in vain. Finally, one of them chanced to turn a piece of the map over and discovered, on its opposite side, the picture of a man's hand. Then another piece was turned over and part of a man's face was discovered. There was a cue. Quickly all the pieces were turned over and the several parts were put togthrr. The result was a picture of George Washington on one side and a perfect map of the United States on the other. The children had easily constructed their map when they had discovered the picture of a man on the opposite side. The dissected map was an intricate and impossible puzzle until the cue was formed in the peture of a man.

The gospel story is an intricate puzzle an inexplicable mystery, until we find on the other side of it, underneath it, the Man Christ Jesus. In the inspired confession of Peter, the discovery is made of the Man.

This is the foundation and the center of the whole gospel fabric. More than this, until men admit that Jesus Christ is not only the Messiah, but the Son of the living God, there will be mystery, and doubt,and unbelief and silly disputation in the world.

Yes, there are other sons of God. But Jesus was and is *the* Son of God. We are sons by creation and by adoption; but He is the only begotten of the Father. He alone of all came down from above, emanated from the Father, was with the Father from the beginning, and is the One by whom and through whom all things were created.

Now, it was impossible for His disciples to realize this great spiritual fact. They understood, that their Master, their Teacher, was the Messiah, and that He would certainly bring great things to pass. But just what those great things would be they did not fully understand. They could not grasp the greatness, the immensity, the scope of the spiritual kingdom He was to establish.

This great question, and the great confession that follows, teach at least three practical truths that we would do well to remember.

1st. The gretest truths come to us as revelations. And while we by searching cannot find them out they are given, nevertheless, to those who search and trust and obey. The great fact of the Messiahship and of the nature of the kingdom to be found thereon was revealed to the disciples first. They had followed, sacrificed, obeyed. It was a gift to them, but they had striven to be ready for that gift.

2nd. We never realize at the time the fullness and the sweep and the scope of any great truth. Our minds are not broad enough to fully comprehend at once any great and mighty heavenly truth. And so for six months from the date of Christ's declaring His Messiahship He labors almost constantly with His disciples to teach them the real potency and power of the great truth He had herein announced to them His evangelistic service is now, for the most part, at an end and henceforth is He preparing the hearts of His disciples for the truth contained in the words "Thou art the Christ the Son of the living God."

3rd. Christ was more than an ordinary man, more than an extraordinary man, He was divine, the Son, the only begotten Son of the Father; or He was a fake and an imposter. There is no midway ground. He Himself declared the truth and acknowledged that He was the divine One. We must call him that; or he can be nothing to us. There is salvation for the world in the words and the belief that this truly is The Christ the Son of the living God.—The Christian Sun.

—On Nov. 17 the dispatches report a great battle on between the Turks and Bulgarians all along the Tchatalja lines. The heavy artillery duel continued throughout the day with heavy losses in killed and wounded on both sides. The war dogs have certainly been let loose and a terrible war is in progress. Censured and suppressed reports keep us at this distance from all but meager news, but enough leaks out to show beyond question that a bitter and bloody war is in progress in the near East. Nor pen nor tongue can describe the suffering that is entailed. In our prayer and devotion to the God of pity and compassion we should plead for an early termination of this conflict.

HOME PLAYS FOR THE CHILDREN

By Jenny B. Merrill, Pd. D.

Fruits and vegetables may all contribute to the home plays of children, if only a playful mother presides in the kitchen or a good-natured cook.

It is the city child's best, indeed, it may be his only opportunity to make genuine acquaintance with these nature forms with their many lovely colors. Manufactured toys are usually very richly colored and sometimes grossly painted.

Strong color is good for children. We find much of it in fruits and vegetables but nature has ways of softening and modifying reds and yellows, adding beauty by presenting tints and shades in the same fruit. Recall the varied reds in tomatoes, beets, apples, cherries, strawberries, currents and again in onions and radishes. Even to handle these beautiful colored objects without any special play gives pleasure to a young child. Daintily he may be taught to lift up to the light, turn them perhaps on their stems and listen to a short story of where they grew—on bush or tree or under ground. All is a mystery, a nature fairy tale, to a city child.

The little one may easily be led to arrange a fruit or grocery store on the table. A few wares will satisfy him at first. One must not attempt too much, for the kitchen is a busy place and play must be incidental.

If only the child can be permitted to help in removing the vegetables and fruits from the market basket, perhaps standing them in rows or placing them in other proper receptacles, the play is worth while. The young child will accept it as play. Is he not the grocer's boy or does his fancy suggest he is the farmer's boy picking the fruit from the tree? Indeed he may be the farmer himself.

Unconsciously—and the more so the better—the child will be learning forms and colors, beautiful yellows, greens and purples as well as the reds in oranges, lemons, grape, plums, apple, pears. Each name brings a picture to the memory. See the tints of green in celery, lettuce and cabbage, as well as their curling leaves and mysterious, unfolding centers! The busiest mother who really thinks will not begrudge a few precious moments to enjoy these nature playthings with her child when she cannot stop to invent plays with them.

Give the child half a chance and he will find the play. The other children may play they are mother or cook and help to wash and prepare vegetables and fruit for cooking. This is a mingling of work and play.

A mother once told me that in such kitchen plays, she allowed her children to call her "Mrs. Brown" instead of mother. This proved a very happy touch of fun and readily combined. She said it seemed to develop politeness. When one recalls how hard it is for a young child to realize its parents' names, the wisdom of the mother as a teacher is certainly commendable.

Have you ever heard of the potato-baby? It is a kitchen invention. A story is told of a German mother whose little girl was found singing a lullaby to a big potato as she sat on the cellar steps.

The mother caught the spirit of play and another day she surprised her little daughter with a dolly made of a large potato, but dressed with a cap and gown and with a painted face.

The "potato baby" is a famous kindergarten story now, but this unique dolly had its birth in the kitchen, with a wooden box for its cradle. Fairies reside in the kitchen, too. You have read of Miss Muloc's famous Brownies, but have you seen beets, onions and carrots converted into the little Brownies? Big brother will perhaps take the hint, and surprise the little ones, keeping himself out of mischief meanwhile. He has seen them in the confectioner's at holiday times, and will need only a little fancy tissue paper.

My mother did not make a potato dolly nor a Brownie, but she turned lemons into pies! What did your mother do? Ah you had forgotten the cranberry chicks and the boats of pea-pods!

Rehearse them all, and live your childhood over again in the kitchen. The kitchen is the heart room of the house.

The home began anthropologists tell us in the firespots in the woods, the primitive hearth where cooking was done and tales of adventures were told. When thought and love work together play possibilities multiply! Play is spiritual.

The best mothers preside in the kitchen to play as well as to cook and at the same time develop a wholesome respect for "Task-tick" on the kitchen shelf whose measured beat brings everyone to time when duty calls to work.—Mother's Magazine.

WYCLIFFE'S BONES

The London Tablet is generally recognized as the leading organ of the Roman Catholic Church in Great Britain, if not in the whole English speaking world, but in the issue of October 19, 1912, we find a curious departure from the accuracy which is usually supposed to characterize its columns. It appears that a number of nuns who were expelled from Nantes in France, ten years ago, because they refused to conform to the terms of the Associations Bill enacted by the French Parliament (made up of men at least born in the Roman Catholic faith), invaded England when they "left their country for their country's good." A convent has recently been built for them at Lutterworth, the home of John Wycliffe, frequently called the "Morning Star of the Reformation." He died in 1384 and was buried at Lutterworth. The writer in the at Lutterworth. The writer in the Tablet was evidently under the impression that the reformer's body has been allowed to rest in peace after the interment in this quiet parish churchyard, for after referring to the saying of the first mass in the new chapel, he says, "While Wycliffe's' relics rattled in his grave the townsfolk of Lutterworth came sight-seeing." The facts, however, are that thirty-one years after Wycliffe's death, the Council of Constance issued a decree (May 4, 1415) that his remains were to be dug up and burned——an order which was carried out by Bishop Fleming in 1428 (Encyc. Brit., 9th ed., vol. xxiv., p. 711), the ashes being afterwards thrown into the river. It is easy to understand that Roman Catholic colleges and schools do not teach much about historical episodes of this nature, but it seems a little curious that the responsible editor of so important a Papal organ as the Tablet should have allowed an error of this kind to escape his notice since the facts have been so widely known for so many centuries. It is an instance of how the rancor of Rome pursues, even after their death, those who have opposed her errors or sought to deliver the people from her tyranny.—Christian Herald.

The motorist emerged from beneath the car, and struggled for breath. His helpful friend, holding the oil-can, beamed upon him. "I've just given the cylinder a thorough oiling, Dick, old man," said the helpful friend.

"Cylinder!" said the motorist, heartily: "that wasn't the cylinder. It was my ear!"—Selected.

A man was charged with stealing $9.50 His lawyer, after a long fight, succeeded in securing his acquittal. After the acquittal the lawyer told the fellow that he ought to have some pay for the hard work. "Have you got any money at all?" inquired the lawyer.

"I've still got that $9.50," said the man.—Kansas Civ Journal.

The first and finest kind of courage is the courage to begin.

A great thought can operate in a small room.

TO THE HENDERSON CORRESPONDENT.

Dear Bro. T. T. Hicks:

I did not have the time to reply to yours of October ', 1912, in Methodist Protestant Herald, neither have I time now, to reply as I wish, but will refer you to a few passages in God's word which I hope you will read carefully and meditate thereon, as you appear to think that "everything happens according to the established laws of nature." Read Exod. chapters 4, 5, 6, 7, 8, 9, 10, 11 and 12. Joshua 6th chapter. "Fall of Jericho." Genesis 41st chapter. Daniel's case, Daniel 6:7. Hebrew children, Dan. 3:6. Paul bitten by serpent, Acts 28. Ananias and Sapphira, Acts 5:5-10. Paul and Silas, Acts 16:23-26. Manna fell. Numbers 11:9 Quails etc., Numbers 11:31. Herod smitten and eaten by worms, Acts 12. We could give many other cases, but I think these are sufficient.

Geo. E. Hunt.

MT. ZION, PINNACLE AND MT. ZION CHARGE.

Dear Herald:

On Saturday, November the 9th, our Quarterly Conference was held at this place. The usual business was transacted with harmony.

Rev. A. L. Hunter filled his regular and last appointment for this Conference year Sunday at eleven o'clock. His sermons are always good and helpful. We hope Bro. Hunter will come back for another year and trust if it is God's will the Conference will send him back; he has done good work this year.

Our S. S. is doing very well, but not what it could do. At this time there is much sickness in our midst.

With much success to the Herald and its readers.

Hattie Wall, Reporter.

MIDWAY, HAW RIVER CT.

Our meeting began the first Sunday, and closed on Wednesday folloing. Rev. G. F. Millaway was the pulpit help, and did all the preaching after Sunday, Bro. Millaway did some earnest preaching and was greatly enjoyed by all who attended the meeting, but there was a good deal of sickness that kept so many away and nearly all who attended were church members; so we did not have any converts, but the church was greatly revived and we hope much good will yet be accomplished. Hope Bro. Millaway will come again.

Bro. A. D. Shelton has been in our midst for some time and we have enjoyed his preaching. May the Lord bless him in his work wherever he may be sent.

Mrs. E. P. Butler one of our faithful S. S. workers, is in the hospital. We ask the prayers of all the Herald readers, for her speedy recovery.

Mr. R. A. Hopkins is still improving we are glad to say, hope to see him out at church soon.

Our hearts were made very sad by the death of Rev. G. S. Kernodle, who has been with us so long; he had left us and gone to Reidsville, but we love him still, and feel a great loss by his death. May the Lord comfort his bereaved wife.

Ella Apple, Reporter.

Reidsville, N. C., November 19, 1912.

FAIRVIEW, ANDERSON CT.

The last appointment for this conference year 1912, was held yesterday. Bro. Lamar gave us a most splendid sermon at 11 o'clock in the morning and again Sunday evening. Communion service was held in the A. M.; a large number partook. We were glad to see so many honoring God. Two young ladies united with the church, Misses Pearl Jones and Elgin Norris. We are glad to state that all claims for this year have been successfully met.

Miss Mary Lesley has returned to Greer to resume her duty as teacher of the Liberty Hill school.

Mr. Eugene Bowie of Vandergrift, Pa., is visiting his sister, Mrs. John C. Ellison, and also his mother-in-law. Mrs. Fannie S. Wyatt.

Sincerely,
Mary Hendrix.

November 18, 1912.

GRAHAM AND HAW RIVER. TIDINGS.

The last "Tidings" gave an account of the payment in full of all regular claims by Haw River church, but nothing was said about Graham. It would not be fair to Graham not to say that since last "Tidings" all claims have been met, and the people are rejoicing. While Graham cannot boast of a mush-room growth there are some things that certainly are to be appreciated. I think there has not been a single year when pastor did not receive all that was promised and in almost every year the pastor's salary has been raised over the previous year. With perhaps few exceptions all General Interest claims have been met. All amounts for building and supporting the church have always been raised without *ever* resorting to a supper, bazarr, etc. Graham church has had quite a struggle, but never has questionable commercialism been allowed to infect it. For this the people deserve praise and credit. And for this consistent effort the church is enjoying the steady increase that is not only telling now, but will doubtless be more evident in after years. The increase for the last two years has been a little more than 86 per cent. Besides raising pastor's salary etc., as above stated. The church has almost always had some improvement or church debt for which to provide. This year $150.00 will be paid on the church debt by its people and it is being planned to pay e balance on debt during next year. The Sunday school and the Ladies' Aid Society have both done splendid work during the year.

The church has been greatly favored in that it has never lost but one member by death that one was the mother of Dr. W. R. Goley who died May 10, 1912.

We still miss Dr. Goley of Graham and Bro. W. J. Crutchfield of Haw River from their respective congregations. Dr. Goley is in New York, and Bro. Crutchfield is traveling in Georgia and South Carolina. These two brethren always to be found at their respective post of duty.

On last Sunday morning at Graham Mr. and Mrs. C. A. Albright and Mrs. Henon Hughes were received into the church. Mr. Albright is a prosperous farmer near Graham. He has been a member of Rock Creek Methodist Protestant Church of Alamance charge. Sister Albright has been a member of the Burlington church. Sister Hughes is the wife of Graham post master and comes to us from the Christian church.

The people of Graham were alarmed and made sad on last night shortly after midnight, because of the fire that entirely destroyed the building of the Methodist Episcopal church South. The building was estimated at about $4,000.00 with only $1,500.00 insurance. The origin of the fire is unknown, and indeed is shrouded in mystery. Pastor, R. L. Edwards and his faithful people deserve the prayerful sympathy of us all. It is to be hoped that the way will soon be found by which the church may be rebuilt.

Geo. L. Curry.

Granville.

Conference is here and we have wound up the second year's work on this charge A busy year indeed. No gains numerically. But a revival of the genuine kind. Class books revised and some who went to heaven several years ago are not counted here now and some who ought to be in heaven if they could do better there not counted any more either.

A great year financially. More money raised than in some time, and while some want their amounts reduced all admit

that in most cases they had less trouble paying up than formerly according to amounts raised. A new barn built and paid for. A new pump put in and new ferniture put into the parsonage. All these improvements are paid for. About six hundred dollars for support of orphans and the Orphanage Building. Some old debts paid that have been standing for some time and some good brethren pay the interest.

Better Sunday schools at some of the churches. Room for improvement at all. The only danger is some thinking that so much has been done that there should be a rest. But progressiveness is the watchword of the present day along all lines and I believe Granville Circuit has caught the spirit.

We appreciate very much the many acts of kindness shown us and the words of appreciation spoken. Some of these have come from the heart and have helped. Others have not so impressed us, for to say, "Yes, it was fine, it helped me too" and then go out and run the same old ruts don't lend much force to such compliments.

Useful things and those that help reduce expenses have come from such faithful Bros. as Alonzo Woodleif, Wm. Garrett Charlie Edwards, L. W. Huff, E. C. Harris, H. B. Hicks, Thos. Stewart, John Mundy, John W. Fuller and J. A. Fuller and Sister Ida Harris, Lillian Huff, Wm Sarah Huff, Sol. Satterwhite, Jewel Floyd Sarah Kuff Sol. Satterwhite, Jewel Floyd, and Mary Stone.

Time and space forbids our mentioning the article given, but they are appreciated just the same. We trust that Conference will be both pleasant and profitable. It will be a pleasure to the writer to spend a week at the home church and go over old scenes of boyhood days besides the enjoyment of mingling with the ministers and meeting so many laymen we have learned to love from the different fields.

With prayers and best wishes for a highly spiritual Conference.

Sincerely,

N. G. Bethea.

Hennderson Nov. 16, 1912.

BURLINGTON.

Our attendance was 162 at Sunday school Sunday. The offering amounted to $5.33, $2.00 of which was a special offering to the Orphan's Home at Denton. A box of various things, including flour, canned goods, apples, etc., was packed and sent to the orphans yesterday.

The statistical report from our Sunday school for conference year to be made to conference is as follows: Enrollment 400, money paid to all purposes during the year $250.00.

On last Saturday evening in the School Auditorium the Jr. Philathea Class of our school gave a play known as "The Peak Sisters." The proceeds, about $17. will be used to furnish their new class room with chairs.

We will be in the midst of Conference when this week's Herald reaches you, and we are using all our energies in preparing to make each minister and delegate feel at home and enjoy the Conference to the full extent. Our next report will give an account of the Conference in some respects.

C. B. W.

November 19, 1912.

REV. J. N. GARRETT.

In 1882, at the Conference at Shiloh, Rev. J. N. Garrett took his first ministerial work. For seventeen years he was a successful traveling minister in the Methodist Protestant Church. Owing to failing sight he was afterwards left without work, and later he was put on the superannuated list. For the last thirteen years he was a member of our quarterly Conference. Taking an active part in the Conference meetings, preaching in our churches, visiting our homes taking an active interest in church work of all kinds.

The last year or two his church zeal seemed increasing. Though blind he was active in the prayermeetings and sometimes took a lively part in the Sunday schools. But he was not to be with us always. Last May, coming home from High Point, he took his bed. During the summer his physicians told him that he could never recover. He said that he was ready, and sometimes was quite happy. August 28, he quietly passed over the river. We the members of the Conference, miss him, but we hope that he, smiling on us with eyes that are no longer dim; will welcome us to that Conference which he has already joined in that heavenly country.

W. T. Totten,
Geo. E. Hunt,
D. S. Leonard.

MRS. J. F. VICKERY DEAD.

Our hearts were made sad when the death angel came into our old home and claimed for its victim our dear mother, Mrs. Nancy Eliza Vickery. She was stricken with paralysis on the 12th of September and died on the 14th. She was mother, grand mother, and great-grand mother. The immediate family left to mourn their loss are her aged husband, Mr. J. F. Vickery, and three sons, Messrs. W. D., R. C. and D. W. Vickery, all on the Randleman Route 1, Mrs. J. E. Rush, of Liberty, Mrs. K. G. Coltrane, Randleman, Route 1, Mrs. A. W. Davis, Edgar, Mrs. E. L. Hayes, Randleman, Mrs. T. E. Marley, Pleasant Garden, Mrs. J. S. Davis, Sophia, Mrs. A. G. Toomer, Pleasant Garden. The two oldest daughters proceeded her to the glory world only a few years ago. They were Mrs. Mary Farlow, and Mrs. Sue Caudle.

Mother was 87 years and 14 days old and had lived a Christian life for over 45 years; she joined the M. P. church at Level Cross when it was first founded and lived a consistent member to the end and she was laid to rest in the cemetery there in the presence of a large concourse of friends and relatives. Funeral service conducted by her pastor, Rev. W. C. Lassiter. The pall bearers were her grand sons, Messrs. P. M. Caudle, E. L. Mayes, Paul Davis, A. B. Marley, J. H. Vickery, and Herman Davis.

Mother has gone, but we can go to her, and I trust that each one will meet her in that better land.

Her daughter,
Mrs. T. E. Marley.

THE NORTH CAROLINA COTTAGE.

By President Elderdice.

At the last General Conference the North Carolina Delegation inspected the North Carolina Cottage erected on the campus of the Westminster Theological Seminary, and occupied by Dr. C. E. Forlines, a member of the Faculty and also a member of the North Carolina Conference. Having learned that the Seminary because of insufficient and unpaid pledges had been compelled to borrow $1,500. to complete the building, they met as a delegation and unanimously voted to invite the Seminary authorities to return to the North Carolina Conference and finish the work, so that the North Carolinians would have the entire credit for the North Carolina Cottage which bears their name. This invitation was not suggested by the Seminary authorities, but originated in the head and heart of a prominent and liberal North Carolinian who was visiting the General Conference. In view of this gracious invitation and because of need of money to refund the $1,500. loan the President of the Seminary and Dr. Forlines will be at the disposal of the North Carolina brethren from December 8 to Christmas. Grateful for the generous aid already given, I respectfully submit the following financial statement:

NORTH CAROLINA COTTAGE FUND.

Charge	Paid	Due
Alamance	$ 18.30	$ 6.00
Albemarle	14.00	
Asheboro	98.00	15.00
Burlington	140.41	32.09
Concord	46.66	63.45
Denton	10.05	7.10
Fairview	46.54	35.50
Flat Rock	44.60	14.00
Graham & Haw River.	22.09	14.75
Granville	3.05	
Greensboro	267.68	103.00
Halifax	51.27	
Haw Rive	16.31	8.15
Henderson	407.01	
High Point	170.65	83.00
La Grange	10.68	
Lebanon	9.05	3.00
Liberty	28.68	1.00
Littleton	22.76	2.00
Mebane	11.00	15.25
Mt. Hermon	28.40	15.00
Oak Ridge	10.28	12.35
Orange	12.60	10.35
Pinnacle	78.83	57.00
Randolph	12.44	15.95
Richland	8.25	
Roanoke	35.07	25.00
Saxapahaw	7.10	12.40
Tabernacle	44.05	2.00
Thomasville	56.05	19.95
Vance	56.01	8.00
Welch Memorial	5.70	1.50
Winston	46.25	20.75
Why Not	44.00	17.00
Yadkin College	5.00	9.75
Total from charges	$1,888.79	
	Total due	$530.29
From Lectures	108.66	
Interest	15.76	
Grand Total	$2,013.21	
Total cost of building		$3,412.46
Total received		2,013.21
Balance due		$1,399.25

Even if the unpaid pledges of $530.29 should be paid sometime in the future there would yet remain to be raised $868.-96.

Westminister, Md., November 8, 1912.

KING, N. C.

King, N. C., is a thriving village of about 300 inhabitants, situated in the A & Y division of the Southern Railway, 25 miles east of Mt. Airy, N. C.

In the village is located a large furniture factory, employing about 30 to 40 hands, four large stores, one nice Baptist church, a State High School Building valued at $3,500.00, and a large attendance of scholars—over one hundrtd and forty being enrolled in all departments, about fifteen of the students being boarding students| We also have a large depot, Barber shop, repair shop, buggy shop, livery stable, etc.

The location is high, being the highest station between Mt. Airy and Greensboro.

We have a hospitable and generous people, but sorry to note only about half the population having reached the age of accountability have joined the church, of any denomination.

Any person desiring to locate in a thriving village will do well to visit King and view the situation.

K.

—Sherman was the seventh vice-president to die in office. Two presidents have died (Harrison and Taylor and three have been killed (Lincoln, Garfield and McKinley).

REV. G. S. KERNODLE FALLS ON SLEEP.

Our community was shocked and grieved to hear of the death of Rev. G. S. Kernodle, which occured at his home on Main Street Wednesday afternoon at 2 o'clock. While his health had not been vigorous for some time, his condition did not become alarming until the first of the week, when he experienced much difficulty in breathing. A throat specialist was called in addition to local physicians who found his trouble to be congestion of the lungs. He gradually grew worse till the end, which came peacefully and apparently without a struggle.

Mr. Kernodle, who was in his 66th year, was one of the county's most substantial citizens, being largely interested in farming and real estate, He was a man of good business qualifications and accumulated considerable property. For many years he has been investing in Reidsville property, erecting several business houses besides a number of dwellings. A few months ago he removed from his home in the country to Reidsville and had settled down to enjoy the comforts of town life when the almost sudden summons came.

For twenty years he has been a local preacher of the Methodist Protestant church, giving his services without remuneration. He took the lead in the work of his church at Midway, where he was an active worker and liberal contributor. That the Methodist Protestants of Reidsville might have a church in which to worship he instructed the pastor Rev. Mr. Raper, to rely on him to see the enterprise through, and at the time of his death had put over $2,200 into the building, which will be completed by his devoted wife in accordance with his last wishes. This speaks volumes for his love for his denomination, and his liberality.

He is survived by a widow, who was Miss Sallie Whitsett, a sister of the late Dr. A. M. Whitsett. Their only child, a daughter, died at a tender age. One brother, Mr. James. S. Kernodle, of Norfolk, and three sisters, Mrs. Thomas Patterson and Mrs. Ida Cooper, of Winston-Salem, and Mrs. Harry Laws, of Yorksville, S. C., also survive.

The funeral services were conducted from Main Street Methodist church yesterday afternoon at 2 o'clock by Rev. C. E. M. Raper, assisted by Rev. W. F. Womble. Mr. Raper paid a beautiful and touching tribute to his departed friend, whom he said he loved next to his own father. All hearts were touched by the pastor's feeling remarks.

The following were the active pallbearers: P. H. Williamson, J. C. Hutcherson, R. A. Carroll, Jno. D. Huffines, T. S. Wray and Dr. W. A. Johnston.

The flower-bearers were: D. L. Carroll, Arthur Dixon, Wade Apple, J. R. McCollum, J. F. Watlington, L. T. Gardner, W. A. Trotter, W. J. Irvin, J. E. Smith, I. R. Humphreys, and Wm. Cummings.

Many friends from the country attended the last sad rites.

The interment was made at Greenview cemetery.—Webster's Weekly.

THOUGHTFUL PEOPLE ARE THINKING.

Inquiries are reaching me in reference to the Board's Annuity Plan.

This plan has much merit, and is used by the foremost Foreign Mission Boards of America.

It provides a reasonable rate of interest on a fixed sum of money which you give outright to the Board.

The Board will give you a bond which stipulates the interest you will receive during life, and this income will be fixed, regular, dependable and free from taxation.

At your death the money, already the Board's, will be used directly in the foreign missionary work, your money being meanwhile invested by the Board.

This plan obviates the necessity of making a will, and will prevent any contest, expense, delay or any diverting of the money to purposes not designed by you.

Our members who have means, the proceeds of which they need for their support, are urged to seriously consider

whether they should not give some definite sum to the Board of Foreign . issions on this plan.

All questions will be cheerfully answered, and printed matter suppled free.

For The Sunday School.

Every school must give attention to the missionary education of the young. The next generation in the church must believe heartily in the universality of the gospel, and must share largely in giving it to all men.

Wide-awake superintendents are using the little book "Five Missionary Minutes" costing 50 cts. It is packed with Home and Foreign missionary information for use at opening or closing of school, and need not interfere with the lesson. Send to the Book Concern for it.

Your school should have the latest missionary map in colors, on cloth, cost $3.-00. Then the missionary charts are instructive giving facts in figures and diagrams, etc.

Once More.

Pastor, teacher, now is the time to organize that foreign missionary Study Class or Reading Circle. Get your young people together once a week for eight weeks, and use one of the books describing a country in heathendom, the people, customs, religions, etc,. It will be profitable, and you will enlist your young people better in church work. Write to me about it.

The World In Baltimore.

The greatest exposition ever held in Baltimore will open October 25, and continue throughout November. October 31 will be Methodist Day with special features. In a large building especially constructed the exposition proper will be held, and there streets, shops, temples, etc., will be seen as they are abroad, and Americans in the costumes of those lands will demonstrate how the natives live, work, worship, etc.

The pagent of Darkness and Light will depict in song, processions and historic characters, great events, achievements of Chrstianity. More anon.

Fred C. Klein, Cor. Sec.

316 N. Charles St., Baltimore, Md.

CHILD LABOR.

That there is more back of the evil of child labor than the simple injustice to the child is the conclusion drawn by that grand body of men and women, experts in truth, who are studying this economic question. Dr. S. Adolphus Knope of New York declares that child labor predisposes towards tuberculosis. He says further: "Tuberculosis is a social disease, in the final analysis. It can not be eradicated until we have social justice." Complete social justice will never be had until child labor, in the strict sense of the term, is eradicated. No one, as the Indianapolis Star truthfully suggests, wants to bring up a child in complete idleness. . It should be responsible for some appointed task in the home or the state institution. The task, of course, should be within the child's powers, and it should early learn the responsibility and dignity of work. But it should not be forced into factory, sweatshop, mine or other occupations while it is weak and undeveloped. It should be adequately supervised as to moral and spiritual well-being till at least 16 years old. English authorities on the child labor question say that lawlessness is directly encouraged by child labor, and which tends to produce dislike or disability for more regular employment. The make mention of the "street trading," fact that money is earned without skill or discipline dulls the child's intellect while sharpening its wits. The work leads to nothing permanent, but in later years usually tends towards crime and lawlessness. The heads of the London police department say that many criminals are recruited from these "street traders." In fact, child labor of any kind has, in this day of industrial struggle and automatic machinery, made the child an automation; his work has ceased to be educative and has actually become demoralizing. Instead of growing into a healthy, useful person, he becomes a lawless useless person, incompetent and, in later years, unemployed. In years to come the world will wonder how it could so long have endured this blight upon the physical and moral vigor of the human race." —The Citizens' Bulletin.

HOW PROHIBITION MEANS MORE DRUNKENNESS.

The New York Evening Journal says that "prohibition means more drunkenness and those that are really and sincerely opposed to drunkenness and to excessive whiskey drinking should be the honest and open opponents of mistaken prohibition and its mistaken friends."

The statement belongs to that class of literature labeled "interesting if true."

"Prohibition means more drunkenness." That explains the desire of every distiller and every brewer to break down the prohibition defenses of Maine and Kansas and the other prohibition territory of the country.

"Prohibition means more drunkenness." That explains why some of the major league baseball parks have abolished the saloons under the grandstands. Everybody understands what a fine advertisement a drunken enthusiast is at a ball game, and the sure way to get him, in large numbers, is to prohibit ball park saloons.

"Prohibition means more drunkenness." Yes. it does; just as doctors mean more diseases, and schools means more ignorance, and food-inspection means more bad meat, and life-saving stations mean more wrecks, and sane Fourths means more lockjaw, and antitoxin means more diphtheria, and the Ten Commandments mean more wickedness.

All these restraining things mean more of the evil they are meant to restrain or cure; but they mean it in just one situation only—when they don't work!—Epworth Herald.

HELPING OTHERS.

Only those who suffer most over their own faults can be of most service in helping their fellows to overcome their faults Only as we are keenly conscious of our own sin, remembering it vividly as we cling in recognized worthlessness and helplessness to Christ as our only hope, can we be of help to others in leading them out of their faults into a lasting Christ-given victory and freedom. Yet we do not often go in this spirit at the task of helping others to overcome. If we see, or think we see, some faults in another, and we contemplate speaking about it, that fault usually looms so big just then that our own faults are quite forgotten in the exercise. And our forgetfulness is the doom of our helpfulness. It makes real love and sympathy impossible. It distorts or clouds our vision. We cannot see others' faults truly unless we are feeling our weakness at the same time. One good result from this insistence upon remembering our own weakness is that others' faults will seem so little by contrast that we shall usually decide not to mention them at all. But if on rare occasions, at God's own urgent leading, we do speak, it will be with a wealth of love and tenderness and sympathy and conscious personal inferiority and utter dependence upon Christ that will uplift and encourage and inspire. May that be always our whole and only purpose as we think or speak of the shortcomings of our fellows!—Sunday School Times.

—Floyd Allen and Claude have appealed to the Supreme Court and the governor has postponed the day of their execution to give the court opportunity to consider the appeal.

—The four gunmen charged with killing Rosenthall in New York have been found gullt. They with Lieutenant Becker will make five to suffer death for the killing of one.

HOW BASIL CROSSED OVER.

Avis is a little girl whose home is in the great city of London. Every morning she goes to school in charge of her great St. Bernard dog, Basil, who walks proudly at her side, waving his bushy tail majestically, and never deigning to glance at the little street curs, who express their opinion of his state by short barks of derision. A crowded throughfare has to be crossed each day, and Avis has taught Basil to run ahead a few steps and bark loudly at the policeman, whose duty is to stop all traffic until foot passengers are safely over.

One morning Avis awoke with a sore throat, and her mother would not allow her to go to school. But Basil, whose throat was not sore, saw no reason why he should be deprived of his usual morning walk; and at the accustomed hour he slipped quietly away. With his usual grand air he walked down the street until he came to the crossing.

The policeman stood in the middle of the road, which was packed with omnibuses, hacks, and hansoms. At the sound of his familiar bark he held up his baton, and immediately the crowded 'buses and other vehicles were drawn up solidly in line.

In response to the wave of his hand, who should step out on the crossing but Basil? He made his way deliberately across to the opposite side walk, apparently quite unaware that he was doing a most unusual thing for a dog, while the omnibus drivers, the passengers, and the dazed policeman burst into a hearty laugh as they realized how, unconsciously, the knowing dog had tricked them all.—Our Animal Friends.

BILLY AND THE DWARF.

Billy was called a bothersome boy. His brothers and sisters thought him a bother because he was always teasing them. The neighbors closed their doors when they saw him coming, for he was sure to get into mischief. The chickens all ran into the corner of the yard when he came, for he was likely to chase them; and the kittens ran and hid, too, for he was not good to them.

Billy sat one evening on a hassock. He was lonely, and he was thinking. "I guess nobody likes me," when suddenly a funny little man, about as big as his thumb, hopped upon his knee. "Do you want me to help you?" said the funny dwarf.

"Yes," said Billy, "if you will make people like me."

"I will," said he. "But you must promise to do everything I say. I will get into your coat pocket, and you must listen and obey."

Billy thought it would be very nice to have the tiny creature always with him so he promised. Then he lifted him gently into his pocket.

Just then his father called: "Billy, run into the house for my newspaper."

Billy was just on the point of saying, "Can't somebody else get it?" when the dwarf called in his sharp little voice: "Run, Billy, run on tiptoe." Then Billy ran on tiptoe, found his father's paper and brought it with a smile.

Just then Billy heard the voices of his brothers and sisters, who had been to the woods for flowers and birch. They had gone without inviting Billy, for they thought he would be in the way. Billy ran to meet them.

"I think you're real mean," he was about to say, when the dwarf whispered: "Billy, share your apples."

Now, Billy had a bagful that his uncle had given him. He had meant to eat them all himself; but when he heard that tiny voice, he skipped away to the shed got his bag of apples, and gave a big rosy one to each of his brothers and sisters They were surprised, and they gladly shared their birch and flowers with the little brother who had been so generous to them.

Early the next morning Billy remembered that the old hen had a coopful of fluffy yellow chickens As soon as he dressed he ran out to see them. He found them all running to hide under their mother's wing. One chicken lost its way, and Billy began chasing it. But the dwarf, still resting in his pocket, whispered: "Give them some breakfast, Billy."

Billy heard the little voice. Then he ran quickly and shelled an ear of corn for the mother hen. He mixed some Indian meal with water in a big yellow bowl for the chickens. Then he gathered around while he fed them, and, as he did not try to catch them, Billy knew that they were afraid of him no longer.

On his way to school that morning Billy met Sambo, a little boy in a big straw hat. Billy's hand went up to snatch the big hat and throw it over the fence, when the tiny dwarf called out: "Ask him to play ball with you."

"Sam, Sambo, will you play with my new ball at recess?" said he.

"Yes," said Sambo. "Do you mean it?"

"To be sure," said Billy with a smile.

The boys had a fine game of ball at recess and in a few days Sambo had learned that Billy was always good to him now.

As Billy walked towards home that afternoon he remembered a pond where the fishes played. He whispered to his little brother, "Let's run away to the pond," though his mother had often said: "Never go to the pond unless I am with you." The tiny friend in his pocket said: "Go ask your mother."

Billy's mother was sitting on the porch, and the boys, politely raising their caps asked her: "Will you please go with us to the pond?" Mother was pleased to see the children so courteous, and she gladly left her sewing to go with them.

One night Billy sat again on the big stone at the bottom of the steps. He was saying to himself: "Most everybody likes me, I guess."

The dwarf whispered from his pocket: "Shall I stay with you, Billy?"

"Yes, said Billy, "I will not let you go."

Billy grew up tall, and handsome, and best of all, he grew to like every one, and every one liked him.—Elizabeth Stoll, in Kindergarten Review.

A FRONTIER HERO.

I think it was about the summer of 1901 or '02 that I had the pleasure of visiting in an excellent German home near Osage City, Oklahoma. As we entered the house a large black Newfoundland dog followed in. His beauty caught my eye, and I made some remark about him; and that led to this story, told by the German lady. I shall not attempt to imitate her speech, though I assure you that her fine German accent and her saintly old face, as she related the incident, added not a little to its fascinating charm:

"In the early days of the settlement of Kansas," said the good old matron, "we settled in the southern part of the state. We owned a bigger and stronger dog then than the one you just saw go out of the house. We had only one child then, Charlie. He was a little over two. Our work team was a yoke of oxen, one of them inclined to be 'ugly.' Well, that dog—Bruno was his name—had taken up with the baby from the very first time he ever saw it—Bruno was just about a year old when Charlie was born—and as soon as the baby was able to crawl, and later to run about, Bruno was always with him. I don't believe he ever let that child go out of his sight when he was out of doors. Well, one day, when father was working away from home, I went out at noon to water the oxen. Charlie had followed me out into the yard, though I did not know it. He had on a red dress, which I guess drew the attention of the ox, and with a snort the animal charged. My first impression was that he was running at me, but the instant I fixed my eyes upon him I knew better, and, turning quickly in the direction of his terrible eyes, I saw Charlie. When he reached the end of the picket rope it snapped like twine. I was

so frightened that to this day I do not know what I did—it always seems to me as I try to recall that awful moment, that I was trying to run to my child, but could not move. As usual, Bruno was near the child. He, too, saw what had happened and what was about to happen. With the noble instinct of his breed (he was a cross between a mastiff and Newfoundland) he sprang in front of the unsuspecting child. I can see him today, his great muscles standing out in knots upon his shoulders, his powerful crouching limbs tense for the on-coming struggle, his white teeth shining, and his flaming, fearless eyes fixed upon the infuriated, charging beast. Before the maddened ox had reached him, with one mighty bound Bruno met him, and, seizing him by the nose, he crouched to the ground and held him fast until I had run and caught my child up in my arms and run into the house. I was so weak with fright that I could not stand, but sank down upon the floor and cried for sheer joy.

"When father came home that night, of course that was the first thing I had to tell him. He had always thought lots of Bruno, and was always very fond of the baby, but I think he had never before thought so much of Bruno or loved his baby so fondly as he did that night as he listened to my story. And when I had finished he took Charlie in his arms, and kissed him half a dozen times; and then he went to the door and opened it and called big Bruno in, and sat down on the floor beside him, and put his arms around his neck and patted him on the big brave head, and for half an hour talked to him and tried to make him understand that he appreciated what he had done." O. B. Whitaker, in Our Dumb Animals.

THE FOOLISH RABBIT.

Once upon a time a rabbit was asleep under a palm tree.

All at once he woke up and thought: "What if the world should break up! What then would become of me?"

At that moment some monkeys dropped a cocoanut. It fell down on the ground just back of the rabbit.

Hearing the noise, the rabbit said to himself: "The earth is all breaking up."

And he jumped up and ran as fast as he could, without even looking back to see what made the noise.

Another rabbit saw him running and called after him: "What are you running so fast for?"

"Don't ask me," he cried.

But the other rabbit ran after him, begging to know what was the matter.

Then the first rabbit said: "Don't you know? The earth is all breaking up!"

And on he ran; and the second rabbit ran with him.

The next rabbit they met ran with them when he heard that the earth was all breaking up.

One rabbit after another joined them, until there were hundreds of rabbits running as fast as they could go.

They passed a deer, calling out to him that the earth was all breaking up. The deer ran with them.

The deer called to a fox to come along, because the earth was all breaking up.

On and on they ran and an elephant joined them.

At last a lion saw the animals running and heard their cry that the earth was breaking up.

He thought there must be some mistake, so he ran to the foot of a hill in front of them and roared three times.

This stopped them; for they knew the voice of the king of beasts, and they feared him.

"Why are you running so fast?" asked the lion.

"O King Lion," they answered him, "the earth is all breaking up!

"Who saw it breaking up?" asked the lion.

"I didn't," said the elephant. "Ask the fox. He told me about it.

"I didn't, said the fox.

"The rabbits told me about it," said the deer.

One after another of the rabbits said: "I did not see it, but another rabbit told me about it."

At last the lion came to the rabbit who had first said the earth was breaking up.

"Is it true that the earth is all breaking up?" the lion asked the foolish, timid rabbit.

"Yes, O lion, it is," said the rabbit. "I was asleep under a palm tree. I woke up and thought: 'What would become of me if the earth should all break up?' At that very moment I heard the sound of the earth breaking up and I ran away."

"Then," said the lion, "you and I will go back to the place where the earth began to break up and see what is the matter."

So the lion put the little rabbit on his back, and away they went like the wind. The other animals waited at the foot of the hill.

The rabbit told the lion when they were near the place where he slept, and the lion saw just where the rabbit had been sleeping. He saw, too, the cocoanut that had fallen to the ground near by. Then the lion said to the rabbit: "It must have been the sound of the cocoanut falling to the ground that you heard, you foolish rabbit."

And the lion ran back to the other animals and told them all about it. If it had not been for a wise king of beasts, they might be running still.—*Ellen C. Babbitt, in St. Nicholas.*

WHAT THE SPIDER TOLD.

"I was spinning a web on a rose vine," said the spider, "and the little girl was sewing patchwork on her doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'Can't do it!' she cried; 'I can't! I can't!' Then the mother came and told her to look at me. Every time I spun a nice thread, and tried to fasten it to a branch, the wind blew and tore it away. This happened several times, but at last I made one that did not break, and fastened it and spun other threads to join it. Then the mother smiled.

"'What a patient spider!' she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the doorstep."—The Young Evangelist.

MRS. CHAS. E. PATTON writes from Ko CHAU:

Because of the revolution I have been in Ko Chau less than five of the nine months since last Mission meeting.

The houses in this district have been packed full of refugees, for the most part women, who terror-stricken by the depredations of robber bands, had fled from their native villages to Ko Chau for safety. Each evening, as night approached and fears grew, they came to us in numbers. They had nothing to do, and after they had eaten their morning rice, would come in big parties to visit me and see the new church building. I tried to make each visit so interesting that they would be glad to come again. One woman has been diligently studying under the most stupid of my women students, and earnestly seeking to enter the church. She is a widow with some property, and of the better class, just such a woman as I had longed to win, and yet she has been brought through the efforts of the humblest of the students—a woman who, I had begun to fear, was only fitted to work among the most ignorant. This is doubly gratifying in that it reveals the fact that the Gospel has really taken root in some of the women's hearts and is beginning naturally to produce its own fruitage.

SPECIAL INVITATION MEETINGS.

In some churches there is a gulf fixed between the Christian Endeavor society and the Sunday school. Of course, Endeavors may be both scholars and teachers, but there is little official coming and going between the two institutions.

The gulf may be bridged in part if the society will build the bridge. One night it may send an invitation to an organized class in Sunday school and prepare a special programme for the meeting, in which members of the class have a share. If there are several classes, invite one at a time.

Different sections of the school may be invited in the same way, a special programme being carefully prepared to meet their needs. On the evening when scholars of Junior age are invited, the work of the Junior society should be explained; and if there is no Junior society in the church, this is the time to organize one

Even the Brotherhood should be invited to attend a meeting, and a royal welcome should be given to the members. Many men would become Endeavorers if they understood the real aim of the society. Cannot we make it winsome?

Again, not only may the various classes and sections of the Sundoy school be invited to atend the meetings of the society, they may also be invited to attend socials. Take them one by one. This is far better than a blanket invitation to a big sociol.

Little Plans That Mean Much.

Perhaps the plan that has worked the longest and the best in many Junior societies is a roll of the members tacked on the side of the room, and every Sunday a member is present a "P" is put after his name with a blue pencil. If he is really, truly sick a red "S" is put after his name If he has not been absent for three months I give him a little present costing about five or ten cents; and as I have forty-five members, it is astonishing how many presents I have to get.

Another thing that is a great help to me is the black-board pictures. Someone draws them for me on the blackboard every week, and the children are very eager for them, and some of the ideas they express about the pictures and what they think they mean are very, very original.

In The Birthplace of Endeavor.

Portland, Me., union has just celebrated its twenty-fifth birthday, and the anniversary was fitting held in Williston Congregational Church, where the first society was formed. Of course there was a supper, followed by roll-call of societies. Dr. Jess Hill gave the newofficers a stirring charge to be true- hearted and loyal as in the past.

Woodfords society had a supper and conference just after the recent election of officers for the year. The chairman of each committee was presented with a note-book containing some clippings relating to the work of his committee. Then committee meetings were held and work for the next month was planned. At the following meeting every committee reported.

Look After Your Reports.

Officers of Sunday schools and Christian endeavor Societies should see that full reports of the school and church are sent to conference. By no means do not overlook this—It is important.

C. E. Topic, Nov. 24.

"The Christian Virtues—Gratitude"—Psalms 147: 1-20 (Thanksgiving Day meeting).

For Daily Reading.

Mon. Nov. 18.—Abel's thanksgiving. Gen. 4: 3-8.

Tues., Nov. 19.—First national thanksgiving Exod. 15: 1-18.

Wed., Nov. 20.—God's thanksgiving call.

Thurs., Nov.—A Christian thanksgiving. Acts 4:23-31.

Fri., Nov. 22.—A theme for thanksgiving. Col. 1: 12-19.

Sat., Nov. 23.—Heaven's thanksgiving. Rev. 5: 8-14.

Some Practical Illustrations.

1. "The birds sing joyously as soon as they wake up in the morning; so let us fill with praise the first minute of our opening day."

2 'As the singer's song grew out of hard practice, so does gratitude, which is the song of the heart. Train yourself to thanksgiving."

3. "Gratitude is a virtue most defied and yet most deserted; it is the ornament of rhetoric and the libel practical life."

4. "Zealous soul without meekness, is like a ship in a storm, in danger of wrecks. A meek soul without zeal, is like a ship in a calm, that moves not as it should."

5. The thankful spirit relieves the heart of its load of care and anxiety. Though the sun may today seem to be obscured by very dark clouds, it will be of little notice to you if you pause a moment and think how good God has been to you.

Thoughts in Brief.

Let our aim tonight be to find the good things, not the sad things. Let our ideal be the bee that flies all through fields where there are noxious weeds, noticing only the sweet and bringing in only honey.

But it is spiritual blessings that we see God's hand most plainly. How often has he provided the armor which enabled you to get the victory over the world without and within? How blind we are, that we should look for his providence only in joy and earthly comfort.

"This is the Thanksgiving season. The Psalmist says, 'It is a good thing to give thanks unto Jehovah.' If we have never tried it—the spirit of gratitude never being strong enough to prompt us—let us do so this year on the strengh of one's word who never found great delight in "counting his blessings" and praising God."

"Not by word only, but we are to "show forth God's loving kindness in the morning and his faithfulness every night. It is not exactly the same as "reciprocating" God's loving kindness. For that were impossible. We are to be"relays" which take up and pass on to others; we are to show forth and sound forth our thanksgiving."

Dr. Holmes compared the thankful heart to a magnet, sweeping throggh a dish of sand with which iron fillings had been mixed, and finding every one of them, The unthankful heart is like a finger swept through the sand, and finding no bit of iron. A grateful spirit always finds cause for gratitude.

Locke, the philosopher, compared the ungrateful to the sea, which is all the time receiving the refreshing showers of heaven and turning them to salt.

It is well to be a careful giver, but it is also well, and sometimes harder, to be a grateful receiver.

A lady, who had just helped a blind man over a street crossing, said to her little boy, "I'm glad I am not blind." "So am I," said the boy. "I will tell God to-night when I say my prayers."

Dr. Cowan tells about a little boy in a hospital, from whose arm a piece of bone had been removed. Before going home he called the kind surgeon and laid his hand on his shoulder. Said the grateful boy, "My mamma will never hear the last about you." If we are grateful to Christ, our friends will never hear the last about Him.

Queen Victoria was greatly moved by seeing the wounded soldiers brought back from South Africa, and asked one poor fellow, terribly wounded, if she could do anything for him. The soldier answered, "Nothing your majesty, unless you would thank my nurse for her kindness to me." The soldier's gratitude led him to forget himself, in the desire to bring pleasure and honor to the one who had helped him.

SOUTHERN RAILWAY SCHEDULE.

N. B.—The following schedule figures are published only as information and are not guaranteed:

12:20 a. m., No. 29 daily, Birmingham special. Through Pullman sleeping and observation car, New York to Birmingham. Dining-car service.

12:32 a. m., No. 32 daily, the Southern's Southeastern Limited Pullman sleeping cars from Jacksonville and Augusta to New York. Also handles Pullman sleeping car from Raleigh and Greensboro to Washington, D. C., this car ready for occupancy at Greensboro, 10:00 p. m. Dining car service.

12:45 a. m., No. 112 daily, for Raleigh and Goldsboro, Pullman sleeping car from Winston-Salem to Raleigh. Open at 9:15.

2:10 a. m., No. 30 daily, Birmingham special, Pullman sleeping and observation car for New York. Day coach to Washington. Dining car service.

2:25 a. m., No. 31 daily. The Southern's Southeastern Limited. Pullman sleeping cars, New York to Jacksonville and Augusta. Pullman Sleeping Car from Washington to Greensboro and Raleigh. Dining car service.

3:45 a. m., No. 45, daily, local for Charlotte, connecting for Atlanta and points South.

7:10 a. m., No. 8 daily, local for Richmond connecting at Danville with Norfolk train.

7:20 a. m., No. 37, daily, New York and Atlanta and New Orleans Limited. Pullman Drawing-room sleeping cars, and club and observation cars New York to New Orleans. Pullman sleeping cars New York to Asheville, Charlotte and Macon. Pullman Chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m., No. 108, daily, for Durham, Raleigh and local points. Handles Pullman Sleeping Car from Washington to Raleigh.

7:35 a. m., No. 11 daily, local to Atlanta. Sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m., No. 150 daily, except Sunday, for Ramseur.

8:15 a. m., No. 237 daily, for Winston-Salem, and daily except Sunday, for N. Wilkesboro.

9:30 a. m., No. 44 daily, for Washington and points North.

9:40 a. m., No. 144 daily, for Raleigh and Goldsboro. Handles Atlanta-Raleigh sleeping car.

12:30 p. m., No. 21 daily, for Asheville and local points, handles coaches and parlor car through to Asheville.

12:50 p. m., No. 130 daily for Sanford, Fayetteville and Wilmington.

12:55 p. m., No. 7 daily, local for Charlotte and points South.

1:40 p. m., No. 36 daily, U. S. fast mail for Washington, New York and points North. Handles Pullman Sleeping Cars from Birmingham and New Orleans to New York and Pullman Sleeping Car, Memphis to Richmond. Day coaches to Washington. Dining car service.

2:20 p. m., No. 207 daily, except Sunday, for Winston-Salem, making connection for North Wilkesboro.

2:30 p. m., No. 151 daily, except Sunday, for Madison.

3:20 p. m., No. 22 daily, for Durham, Raleigh and Goldsboro. Handles parlor car to Goldsb[illegible]

3:30 [illegible] 230 daily, except Sunday, for R[illegible]

3:45 [illegible] No. 132 daily for Sanford.

4:55 p. m., No. 131 daily, for Mt. Airy.

6:10 p. m., No. 35 daily, U. S. fast mail for Atlanta and points South. Pullman sleeping cars to New Orleans and Birmingham and Pullman sleeping car Richmond to Asheville, dining car service.

6:35 p. m., No. 235 daily, for Winston-Salem.

7:20 p.m., No. 43 daily for Atlanta. Pullman sleeping car and coaches to Atlanta.

10:13 p. m., No. 38 daily, New York, Atlanta and New Orleans Limited. Pullman sleeping cars, and club and observation cars to New York. Dining car service. Solid Pullman train.

1:20 p. m., No. 233 daily, for Winston-Salem.

10:31 p. m., No. 12 daily, local for Richmond. Handles Pullman sleeping cars for Richmond and Norfolk.

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The head of a certain family had followed his blessing, as usual, with grumbling about the food on the table. His little girl asked him, "Papa, did God hear what you said when you asked the blessing?" "Certainly," he replied, willing to interest his daughter. "And did He hear what you said about the bacon and the coffee?" "Ye-e-es," the father answered,not quite so willingly. "Then, father, which did God believe?"

DENTON MISSION.

Dear Brother McCulloch:

Our 4th quarterly conference convened at Pleasant Grove on Saturday before the 2nd Sunday in November; preaching at 11 A. M., quarterly conference 2 P. M.. We had a very small turn out. Both churches represented. A good spirit prevailed among those that were present. The usual business was transacted. Finances badly behind. I fear they will not all come up. The pastor's salary for 1913 was fixed at $400.00. We had some bad drawbacks that have hindered our work this year. I hope they will not be repeated another year. I see no good reason why our work at Denton should not become self-supporting in one or two more years. We hope the Denton school can be revived and made a success. The people there want us to redeem it and we can redeem it if we will. May the Lord bless the coming conference. We thank all those who have contributed to the Denton church. We hope to have a list of all their names printed in the M. P. Herald soon.

Fraternally,
D. A. Braswell.

THE PECAN.

Orchard trees are ordinarily transplanted from the nursery to their permanent location during January or February. The soil should first be put in good condition by thorough cultivation and, if necessary, steps should be taken to insure proper drainage.

The usual distance for planting differs in localities. In the deep alluvial lands of Louisiana and the Mississippi Valley, where it is expected that the trees will attain greater size than when grown in the lighter soils of the more eastern States, pecans are now being set at distance varying from 50 to 75 feet. Some planters, having in mind the idea that 100 feet will be the most suitable distance when the trees reach maturity, are planting at 50 feet, with the intention of removing the alternate trees as soon as crowding begins, leaving them eventually 100 feet each way.

In Georgia, a distance of 46 feet and 8 inches each way (20 trees to the acre) was adopted for some years, but as the orchards so set approached maturity it is becoming evident that considerably greater space would have been better. The planters now agree that 60 feet apart (12 trees to the acre) is not too great a distance.

Little Mary wrote a composition on "The Cow." It was brief: "The cow is a very useful animal." Her mother requested her to read it to the minister, which she did, amending it thus to suit the occasion. "The cow is the most helpful animal except religion."—Working Woman's Journal.

—Governor Terrell, of Georgia, is dead.

—According to governmental reports the use of tobacco and liquor in our country is increasing. This is terrible to realize, and great is the guilt of those who labor to induce people to use these articles, and we cannot believe those guiltless who help to supply the demand.

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A GREAT CITY'S WATER SUPPLY.

Yesterday afternoon I paid a visit to Pittsburgh's filtration plant, where they water from the Alleghany is freed from mud and bacteria and made fit for the city to drink. These filter beds are each an acre in size, and there are fifty of them. They are all built underground, covered with earth and sod supported by concrete arches, to prevent freezing. On going inside it seems like entering the Catacombs or some great cave. The beds are made of gravel covered with sand to a total depth of about six feet. They are flooded with water about six feet deep, which soaks through the sand and gravel into terra cotta piping underneath, leaving the mud behind. They say that the mud does not penetrate more than six inches into the sand. After about a month's service the filth clogs up, when the water is run off, the mud and the top sand scraped off, which is separated by thorough washing from the mud, and is thus reclaimed. The regulation of water flow is largely automatic, but there is labor necessary in keeping the filters in proper condition.—From a private letter by Leon McCulloch.

Prize Number Six.

For the greatest number of hidden plants found in the following and sent in before December 1st:

1. As he sang "My love lies bleeding" the hedge-hog hopped on to the foxtail, and the lion's foot stole the fox-glove.

2. The madder she got, the more the hen bit her until I mentioned good King Henry. Then Mother Carey figured and Eli only a mile away screamed "I'll whahoo."

3. Water me, long Tom, allow me cut grass and forget me not again while money or honesty or innocence or everlasting adder's tongues and worthy squires hold forth.

4. In Ivy County, Elder Hardback carries a hare's foot and a goat's beard to charm away false mermaids and water nymphs.

5. An ape, a chimpanzee, and a dragon headed for the St. Peters, wreathed in smiles, and flowers and myrtle branches so as to appear prim.

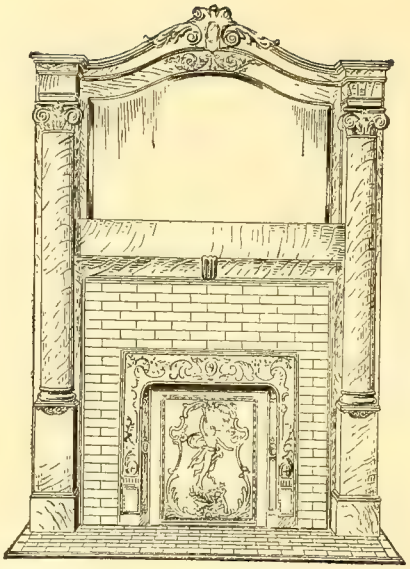
—George Newton, of Raleigh, went to an undertaking establishment to select a coffin for his wife. A pile of coffins fell on him and broke both legs besides dislocating several ribs. One leg was amputated. He is over sixty years old.

—Turkey continues to suffer defeat. Monastir, the second city of importance, has fallen before the Servians who captured three pashas.

Victoria was

Mike: "An' what are ye diggin' out that hole for, Pat?"

Pat: "Arah! an' it's not the hole I'm diggin' out! I'm diggin' the dirt and lavin' the hole!"



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Methodist Protestant Herald.

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Entered as second-class matter at the post-office at Greensboro, N. C.

A Saloonless Nation by 1920!

CONFERENCE NOTES.

—Wasn't the weather just perfect!

—President Cecil and Secretary Bethea were re-elected on the first ballot.

—Next Conference is to begin on Wednesday, Nov. 18, 1914.

—Rev. W. E. Swain and W. W. Hunter of Greensboro were elected stationing committe, President Cecil being an advisory member.

—Rev. W. C. Kennett admitted that he is no longer one of the boys. He was born in 1835. We regret that we did not arrive in time to hear him preach the Conference sermon. He never faills to be interesting.

—Rev. G. W. Holmes preached the ordination sermon on Sunday morning after which Revs. C. W. Bates, L. W. Gerringer and W. A. Ledford were ordained.

—The visit of the Conference to the Children's Home on Friday was an event of especial interest to all. Supt. Garrett made an address, the children sang and recited , and a number of the visiting brethren responded to the call for short talks.

—Highly favorable testimonials as to the value of the Ministers' Summer Conference were given by Revs. T. M. Johnson, L. W. Gerringer, J. H. Stowe, N. G. Bethea, T. J. Ogburn, G. W. Holmes, C. W. Bates, S. W. Taylor, W. C. Lassiter, W. C. Kennett, D. A. Braswell, and C. A. Cecil.

—Asheville and Winston both invited the next Conference. The choice was somewhat difficult to make, as the inducements were so strong at both places, but the earnest appeals of Bro. Bates and others prevailed and Asheville got the majority and then a unanimous vote. We are already looking forward to a great time in Asheville next November.

—Dr. Klein came and spoke for foreign missions in his usual eloquent manner. He looks to pastors to give to the people missionary information without which they cannot be much interested in mission work. Our mission board has to provide not only for evangelistic but also for educational work in Japan. They have a school for the blind with 33 pupils. They have a night school in Yokohama with 298 scholars and a college in Nagoya with 400 students.. The receipts this year are $8,000 ahead of last year, but are not yet adequate to meet the demands of the work. A Presbyterian brother the past year left $10,000 to be divided equally between our church and the Presbyterian for foreign missionary work.

—Dr. Brown spoke Friday morning on the work of the Board of Ministerial Education. The time has come when trained ministers are demanded everywhere. The people want ministers that know more than they not only of religion, but of other subjects. There is no more important work known to men than the work of the minister of the Gospel. It demands the best preparation as well as the most earnest devotion. The work of the ministry should be put before the young men of the church. The Board now has thirty men in training but would like twice as many. He asked that we pray for all men in the ministry, for our Board of Ministerial Education and its Secretary, and that we try to raise the sum asked for the support of this work.

—Dr. Beck followed Dr. Brown, speaking for Home Missions. The Board has had a ten per cent. increase this year. North Carolina stands third in the list of contributing conferences. He made the statement that 75 per cent. of the population of this country have no adequate conception of the religion of Christ. Startling! More men are demanded for the home field, and it sometimes requires as much heroism to serve in this country as in heathen lands.

—One of the interesting features of the Conference was the address by Dr. C. E. Wilbur on our mission work in Japan and China. He recently visited our mission fields and was able to speak from personal knowledge. He spoke in approval of the work in both countries. He had words of special praise for the work of Miss Hodges in Japan and Mr. Heininger in China.

We were glad to have Dr. Wilbur repeat his address in Greensboro on Sunday morning.

—We were favored in having Rev. Lyman E. Davis, D. D., President of the General Conference and chairman of our Commission on Church Union, with us. He gave us helpful information and by his conciliatory spirit helped to bring about harmonious action. The vote for the report of the special committee on church union was 55 for and 23 against. We do not believe that those who voted against are really very much alarmed over the outlook. See elsewhere the resolutions adopted.

THE UNION QUESTION.

No other subject occupied so much time as this. The committee brought in its report early Saturday morning. The discussion began immediately and continued into the afternoon session.

The committee reported the following resolutions:

1. That we declare ourselves in favor of union with the Church of the United Brethren in Christ in accordance with the conditions stated in the resolutions following.

2. That we join in the call for a special session of the General Conference to which the Basis of Union shall be referred.

3. That we instruct our delegates to favor any basis of union that does not require the surrender of anything vital in doctrine or polity on the part of either church and that will secure unanimity of action on the part of both churches.

4. That the basis of union agreed upon by the General Conferrences of the two churches be handed down by our General Conference to the Annual Conferences of our church for ratification

When the vote was taken, this paper was adopted by a vote of 55 to 23.

By proceeding in the deliberate manner proposed which we understand to be required by the Constitution of the M. P. Church, we can better determine what duty to the Kingdom requires of us. and can have time to make our people know better the United Brethren and what a union with them would mean.

REPORT OF STATIONING COMMITTEE.

WHERE THE PREACHERS GO.

Albemarle—J. H. Abernethy.
Alamance—J. A. Ledbetter.
Anderson—W. A. Lamar.
Asheboro—C. L. Whitaker.

(Continued on page 4.)

THE FINISHED "LORD'S PRAYER"

About fifty years ago I preached in the chapel of Clifton Springs Sanitarium, magnifying Christ as the only way to the Father. Immediately after the service a woman said to me, "I have daily communion with my Heavenly Father without any mention or even thought of Jesus Christ." I made no reply, thinking that the woman might be off her balance, mentally.

I had not at that time become familiar with Unitarian literature, which I find is full of the same ignoring of Jesus Christ. They all claim that they use the Lord's Prayer, which is "a perfect formula of acceptable worship." At the close of a course of sermons on that prayer, James Freeman Clarke calls special attention to the fact that "there is, in the prayer, not even a hint of the need of a mediator, or of an atonement. Hence perfect access to God may be had without these."

In reply to this, I would say that probably ninety per cent. of adult Christians, in repeating the Lord's Prayer, think of the Father as

"The triune God of holiness,
Whose glory fills the sky,"

and, in this way, are trusting in Christ as their Savior and Lord. But I do not think that this is rendering full obedience to Christ's command, uttered on the day before His death, "Ask in My name."

Now the question arises, Why did He not incorporate His name in the Prayer we are considering? Our reply is, that this Prayer was given in answer to the request of His disciples, at the very opening of His ministry, long before His Deity was revealed by His resurrection and ascension. So that His name, added to the Prayer, at this time, would have been only a stumbling block to every one of His disciples.

His progressive revelation of truth, in accordance with the ability of His hearers to receive it, is estimated in these words, in His last address before His crucifixion, "I have many things to say unto you, but ye cannot bear them now." But with His resurrection only three days ahead, He thought that they could endure this addition to the prayer He had taught them, without a disastrous eclipse of their faith. He thought, also, that they would have sense enough to make this important addition, since it is requisite for *all* prayer.

But good men all along down the ages have failed to do this, because they have not noted the progress of doctrine in the four Gospels, in which the supreme Divinity of Christ is gradually revealed. This is seen, if any one will read the Sermon on the Mount, and then immediately read the fourteenth, fifteenth, and sixteenth chapters of John's Gospel. Then, if the reader is not convinced, let him study that series of Bampton Lectures on "The Progress of Doctrine in the New Testament," by Barnard, which is like an arc light set in the midst of the Gospel.

To those who object that this makes the Lord Jesus an imperfect teacher respecting prayer, we would say that the same objection lies against Him as the teacher of the Gospel as a whole system, for, as we have seen, He left many of His precepts unspoken, because of the apostles' inability to receive them, intimating that they would be uttered by him from on high, through the Holy Spirit, during the apostolic age. The very first act of His apostles after Christ's Ascension is recorded in Luke 24:52, "and they worshiped him."

Bishop Westcott, the most scholarly and sympathetic exegete of John's writings, notes two sources of theological error, which arise in all times, "the error which finds expression in various forms of polytheism, and the error which treats that which is preparatory, in revelation, as final" (note on John 17:3). This is his comment on the words, "This is life eternal, that they may know thee, the only true God, and Jesus Christ whom thou hast sent." Here the preparatory truth is that knowing Jesus Christ as essential to eternal life, thus putting Him on a level with God, is a truth introductory to the final revelation of His Deity, by the resurrection and ascension. Thus believed His disciples after the Day of Pentecost. This very error, referred to by Westcott, was in the mind of those who had this text (John 17:3) written on the pulpit wall of a Liberalistic church only a mile from Boston, the center of Unitarianism.

To willfully omit the name of Jesus Christ in our approach to God is to dishonor Him. "He that honoreth not the Son honoreth not the Father." Hence the woman who boasted of communion with God, without any thought of His Son, was mistaken, for He distinctly said, "No man cometh unto the Father but by me," and she was guilty of dishonoring both these Divine Persons.

The addition of the name of Christ to the Lord's Prayer enhances its value infinitely. It lays a wonderful foundation for faith in the thought that humanity is on the throne of the universe, that the God-Man has a human heart joined to an almighty hand, which will lift all overcoming believers in Him to a seat by His side, as He overcame and sits by His Father's side.

This finished prayer, taken from the Revision, with the change of "which" to "who" (made by the American Standard), with the addition of the completing words, is as follows: "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. In the name of Jesus Christ. Amen."

I would have this prayer printed in every evangelical creed, catechism, prayer book, and ritual. I would also have it placed on the pulpit wall of every church, thus affording a means of uniformity in union services, and taking a long step towards that unity for which Christ prayed—"That they all may be one . . . that the world may believe that thou hast sent me."—*Dr. Daniel Steele, in Zion's Herald.*

PRACTICAL WORTH OF OUR CHRISTIAN HOPES

"We have been so busy attending to the things that ought to be done, we have had no time to feed the springs that keep alive those mighty hopes which make us Christian men."

"The risks of a tyrannous practical mood are great. When things get into the saddle and override ideas and ideals and all good feeling, when the multiplication of loaves and fishes becomes the only problem of the world, we know the results to be vicious. To be wholly practical is to grub for edible roots and see no flowers upon the earth, no stars overhead."

These sentences, so nearly identical in their message to modern life, come respectively from the published writings of a preacher and a scientist. The first is contained in a sermon by Rev. Charles E. Jefferson; the second is quoted from a book entitled "Introduction to Science," by the Regius professor of natural history in Aberdeen University, J. Arthur Thomson. They are placed beside each other here in order to show how closely the preacher and the scientist agree when it comes to the interpretation of the true values of life.

No person who knows the world today could deny for a moment the seriousness of the problem which Dr. Jefferson and Professor Thomson have here recognized and stated. We are in the tyrannical grasp of the practical mood. The modern world demands that things shall be done swiftly and effectively. We must "have the goods." The boy beginning to learn the details of business yields to the pressure of the practical demand that he "make good." The school must yield immediate results that are available to make an acre of land yield more bushels of corn. The church is under constraint as she is challenged on the point of institutional efficiency. Even the workers in the ideal realm of the fine arts are stopped at the toll houses and tax booths

that a commercial age has set up at every turn and gate, and asked to show their licenses and display useful products before they can pass on. Things are, indeed, in the saddle.

There is a certain advantage in all this. The idealists have a tendency to cast off all moorings and idly sail the sea of dreams. It is a steadying influence upon them when an urgent generation bids them furnish practical results as credentials for membership in the body of those who promote human welfare. There is hard work to be done before the golden age shall come, and the ability to take a firm grip on constructive enterprises is required of every factor in the solution of our modern problems.

The peril is, however, that there shall be so persistent a demand for the immediate yield of practical returns that the true work of ideal forces will be overlooked when sometimes they fail at once to accomplish results. The tyranny of "things in the saddle" is more disastrous than the reign of an unchallenged idealism. For back of every institution lies an ideal, and conduct is determined by the impelling vision that determines the deed. And so, in an age that has been trained to seek for causes, and to go behind events in the heroic effort to discover general laws, we must constantly be brought back to a realization of the worth of ideals.

We are thinking now especially of those lasting Christian hopes and durable visions that have called into being countless helpful agencies by the action of which the life of man has been enriched since Jesus taught in Galilee. Sometimes in the midst of a temporary setback we raise the question whether we have "made an inch of progress since the crucifixion." The spectacle in the Balkans compels us to pause in the midst of any boastful mood as to the permanence of our Christian conquest. But we know when we think the matter through that the Christian ideal has been reached, and that it need have no fear when it is asked to furnish its warrants.

The truth is, our grubbing generation needs to see the stars. Without this vision life remains on the dead level of a dreary routine where good work cannot be done very long because the inspirations to it are withdrawn. For this is the service that the ideal renders in practical life, it creates new motives and furnishes the permanent supports which are needed by those who must struggle with the commonplace. And therefore the Christian vision is of primary and permanent value in the accomplishment of the tasks which are demanded by the age in which we live. The output of daily product will surely cease when the energy is withdrawn from the factory; and the ideals and hopes are the energy that drive to successful work the busy hands of men.

Therefore the work of the church and the message of the preacher are bound to be permanent in the life of the community. Sometimes we raise the question whether there is any longer need of the prophet who shall disturb the contentment of a generation which is satisfied with its stock dividends. But this very satisfaction is the proof that the prophet still is needed to add vision and hope to the dull contentment of his time. We must renew our sense of fthe fact that as Christian preachers and disciples we are engaged in handling those eternal needs of the human soul which will remain unsatisfied even when we shall be using airships in our postal service and talking across the ocean without wires. A matter of forty or eighty miles an hour in the speed with which we can pass from place to place will make no essential contribution to the problem of satisfying the hungers and thirsts of the human soul. For these there must be other satisfactions, and the Christian faith is the source from which they are to be drawn.

The time has come for every Chriistian worker to go over his credentials and see how true it is that he holds the certificates of permanent value. The bookkeeping is done in different terms, that is all. He cannot declare two per cent. quarterly with unfailing regularity; he does better than that, but the returns are not in dollars and cents. The dividend periods shift; sometimes they are long deferred, so far as immediate declarations are concerned. That does not disturb the Christian worker, for he knows that his values are stable. Active disciples of Christ are handling the things that endure, and therefore they work in hope. To have given a new vision of God and truth to men, to have sent a soul ont on a quest for character that shall last forever, to have put comfort and courage into a heart suffering from defeat—this is to have done work in the world more valuable and enduring than to have thrown a monolith dam across a mighty river. The energies of the spirit are eternal, and we work with them in confidence and joy.—O. S. Davis in Zion's Herald.

OUR HOME MISSIONARY WORK.

Miss Alice Conway of the W. H. M. S. sends the following paper prepared for the December program of the Woman's Home Missionary Society by Mrs. Margaret Orear, the aged mother of our loving missionary in the mountains of Kentucky, Mrs. M. O. Everett. Mrs. Orear spent several months assisting in the work, conducting a Sabbath school class of forty children.

Dear Friends and Friends of Jesus

It is a great pleasure and privilege to speak to those engaged in holy work.

It would be a great delight to meet you face to face, to clasp hands and join in fervent prayer.

But as that cannot be we can but be thankful for the ministry of pen and press.

So in behalf of our mountain work and people I come to greet you, dear sisters of the Woman's Board of Home Missions, whom having not seen I love.

Our interests in this great and holy project of soul-winning are as one. Our prayers ascend in unison to our Father's ear. Our counsels and deliberations are all for the best ways of accomplishing God's great designs in the saving of the mountaineers.

You know there is a mighty population scattered all over these highlands, up hill and down dale. Some are in villages, most are scattered. The smoke of their cottage fires rises through the trees in every direction.

On the Sabbath if there is Sunday school, preaching or even singing, the dear people come flocking in to meet and to hear the word of God.

O what an appetite, what a hungering and thirsting for these things, and how little they receive. Our hearts often ache for them when we perceive their unsatisfied longings and we ask, Why are we so favored and have so much of the bread of life, and they so little? We cry out to all who are so well supplied, Send, O send, the bread of life to these dear waiting souls.

They are not a rough race, though their homes, many of them, and work and surroundings are so.

You would be surprised and pleased at the gentle ways and sentiments of most of our sisters there, the touch of real refinement in their expressions, the cordial hospitality one meets and true courtesy.

I love the mountain people and so would you; a great recruiting of God's ransomed host is to come from here.

A grand church and school building has been planned, built and partly furnished, but there are still more needs: more seats, teachers' salaries, industrial necessities and the like.

Shall we not all take a hand in this glorious work? Shall we not all crowd forward with our contributions for it?

Well, sisters, I really meant this as a Christmas greeting and to say kind and encouraging things to you. Instead of that it is an appeal to the tenderest emotions of your hearts to *help* in this goood work.

God bless you all, every one. Ever your friend, Margaret C. Orear.

(Begun on page 1.)

Asheville—C. W. Bates.
Buncombe—L. H. Hatley.
Burlington—George L. Curry.
Caldwewll—W. P. Martin.
Charlotte—D. A. Braswell.
Cleveland—W. C. Lassiter.
Concord—Edward Suits.
Davidson—J. W. Hulin.
Denton—George L. Reynolds.
Fallston—J. H. Moton.
Fairview—J. R. Hutton.
Flat Rock—W. F. Kennett.
Forsyth—A. O. Lindley.
Gaston—H. W. Braswell.
Granville—N. G. Bethea.
Graham and Haw River—O. B. Williams.
Greensboro—R. M. Andrews.
Greenville—D. A. Highfill.
Guilford—S. M. Needham.
Halifax—J. E. Pritchard.
Haw River—W. F. Ashburn.
Henderson—J. D. Williams.
High Point—A. G. Dixon.
La Grange—W. H. Neese.
Lebanon—D. M. Loy.
Lincoln—J. D. Morris.
Littleton—C. J. Edwards.
Mebane—W. E. Swain.
Mecklenburg—H. E. Waldrop.
Mocksville—J. W. Self.
Mt. Hermon—C. H. Whitaker.
Mt. Pleasant—Robt. Troxler.
Oak Ridge—L. W. Gerringer.
Orange—R. C. Stubbins.
Pageland—J. W. Quick.
Pensacola—Homer Casto.
Piedmont—A. D. Shelton.
Pinnacle and Mt. Zion—A. L. Hunter.
Randleman—J. B. O'Briant.
Randolph—W. M. Pike.
Reidsville—E. G. Lowdermilk.
Richland—J. H. Bowman.
Roanoke—Thos. E. Davis.
Rockingham—J. F. Allred.
Saxapahaw—George W. Holmes.
Shelby—C. E. M. Raper.
Siler City—W. A. Ledford.
Stanly—W. D. Reed.
St. Paul—G. F. Millaway.
Spring Church—T. F. McCulloch.
Tabernacle—T. M. Johnson.
Thomasville—T. A. Williams.
Uwharrie—Joel B. Trogdon.
Vance—J. A. Burgess.
West Forsyth—G. H. Austin.
Why Not—J. H. Stowe.
Winston—S. W. Taylor.
Welch Memorial—D. R. Williams.
Yadkin College—H. L. Powell.
Yarborough—W. R. Lowdermilk.

—Rev. E. G. Lowderwilk and wife went early to have more time to visit his sister, Mrs. Smith.

—Rev. W. F. Kennett was called to his home in Stokesdale on Thursday to conduct the funeral of Mrs Avery Jones.

—Dr. Harris Glascock "brought down the house" a time or two by her paper on Foreign Missionary Night.

—The Conference instructed the secretary to write a letter of sympathy to Rev. W. D. Fogleman who is lying ill in St. Leo Hospital, Greensboro.

—Bro. Pritchard, the young pastor of Halifax Ct., reported that his people subscribe for 70 copies of the church papers. He also reported all claims of the Conference paid in full. Recently he wrote that his aim was to see a paper in every family and every cent of every assessment paid. He lacked but little of accomplishing both results. Both the *Methodist Protestant* and the*Methodist Protestant Herald* are taken and read on Halifex Circuit.

—Rev. W. R. Lowdermilk was at Conference much improved in health. He says his physician some time ago wanted him to refrain from all talking and carry a tablet around with him like a dumb man to express his communications.

—Mrs. W. S. Jobe and Miss Emma Jobe of Greensboro were among the visitors at Conference.

—Two of Asheville's good cooks were at Conference and were asked to stand up as an inducement for the Coonference to go to Asheville next time.

—Elon College and Oak Ridge offer free tuition to ministers and ministers' children of our church and Oak Ridge in addition makes a discount of $50 in the bill for board.

—Prof. T. C. Amick in behalf of Elon College invited the next Summer Conference to meet at Elon.

—Bro. S. R. Harris and Prof. M. H. Holt, though not members of the Conference, made speeches when the union question was under consideration.

—Our Conference never seems complete without the presence of Dr. Tagg. This year he was able to be present from the beginning until Sunday and help us in the consideration of the union question as well as in other ways.

—Dr. F. R. Harris presided on Children's Home night. He did not favor a collection, but yielded to the earnest urging of Mayor Tate of High Point and received a substantial offering for the Home.

—Mrs. Dixon has gotten the Sunday school hack for the Home. The other equipment needed will doubtless be acquired in time.

—Rev. C. L. Whitaker was delayed in reaching Conference by an illness from which he has not yet fully recovered.

—It was our good fortune in company with Bros. Ray, Alexander, and W. H. Neese, to be assigned to the home of Bro. W. P. Pickett. Bro. Pickett missed his watch while we were there, but that made no difference in the treatment we received.

—Rev. W. F. Kennett left Conference Monday noon somewhat unwell. We hope his illness will not prove serious.

—High Point pulpits on Sunday were generally filled by our ministers.

—Mr Reiner, our Baltimore Book Concern agent, delighted the Conference with his solos, as well as showing himself to be a capable business man.

—Mrs. Wyatt, of South Carolina, was one of the visitors at Conference.

—Mrs. Hauser, of Shoals, was a visitor in High Point in time of Conference.

—Bro. J. D. Williams was unwell at Conference much of the time.

HERALD SUBSCRIPTION RECEIPTS AT CONFERENCE.

One Dollar Each. J. J. Andrew, N. F. Morgan, W. T. Collins, J. A. Walker, Cyrus Helms, Mrs. H. S. Fleming, R. R. Satterwhite, L. M. Harris, W. M. Martin, Mrs. S. Powell, Rev. G. E. Hunt, T. J. Clinton, S. C. Carter, Rev. L. H. Hatley, Mrs. J. D. Knight, D. F. Yonts, C. F. Hawkins, R. C. Riggan, Mrs. R. W. Parrish, A. R. Hunter, C. G. Hunter, J. S. Speas, G. W. Riley, Mrs. J. M. Lloyd, J. A. Tussey, J. B. Kennedy, F. M. Porter, Miss Mary Wills, Mrs. W. J. Boyd, A. E. Tate, B. W. Childers, Mrs. Lou Lee Browning, Mrs. E. B. King, J. P. Massey, J. H. Moore, Mrs. Rosa Chambless, A. W. Moore, E. S. Pearson, Mamie L. Whitby, J. B. Clements, C. C. Camp, Ethel Crew, Mrs. G. A. Iles, Jno. W. Dixon, S. A. Alexander, D. B. Johnson, J. A. Powell, Henry Pair, Laura V. Pepper, G. F. Furr, Mrs. Marshal Hatley, Miss Rosa Douglas, A. L. Foust, Miss Augusta Combs, Levi Watson, J. F. Whitaker, G. N. Butner, A. N. Roberson,, W. P. Wood, Miss Ina Dillon, C. S. Cook, C. O. Garmon, Mattie Belk, J. F. Hamilton, O. D. Cross, Mrs. C. V. Hauser, B. G. Fesperman, W. M. Julian, T. B. Richards, Jesse Willis, T. P. Deal, C. A. Philips, E. M. Ivester, Mrs. J. W. Austin, J. F. Spencer, W. N. Bean, Mrs. S. S. Glenn, J. L. Self, J. H. Snootherly, R. T. Pickens, J M. Morgan, Harriet Blackwelder, Mrs. L. F. Brown, W. H. Scarboro, L. H. Sides, W. W. Bean Mrs. H. A. Hymen, Rev. C. M. Compher, Mrs. J. W. Leggett, Mrs. Alice Whitehead, Henry Bean, Loyd Cagle, S. S. Cox, Mrs. Annie Stewart, R. H. Hight, Mrs. Annie Grissom, E. T. Ball, Miss Etta Hight, R. A. Harris, T. H. Hicks.

Fifty Cents Each. J. N. Phifer, Margaret Phelps, Addie Davenport, R. C. Smith, W. H. Biggerstaff, C. W. Adkins, D. E. Hilton, J. W. Barrett, Mrs. Irene Moss, A.

M. Little, I. F. Russell, Alvis Upton.

Five Dollars. J. E. Burroughs.

Two Dollars Each. J. R. Cummings, W. N. Thornton, W. A. Moore M. N. Morgan.

Leo Snider, 25 cts.

Mrs. Sarah D. Harris, $1.25.

If any name has been omitted, please report to the publisher at once.

WHAT GENDER ARE YOU?

Dan Crawford, author of "Thinking Black," who has been a missionary in Africa for twenty-two years and who is now lecturing in the United States, says that he translated the Bible into the Bantu language, which has nineteen genders. Don Marquis, commenting in the New York Evening Sun on this statement, thinks that astonishment at this "language having nineteen genders" will vanish upon reflection. "Everyone," he says, "admits that there are three genders in English—masculine, feminine and neuter. And everyone has felt the need of more genders to indicate shades of personality which actually exist, but for which there exists no direct medium of expression. There is a Minor Poet type, for instance, which you would scarcely call masculine. Neither is it feminine; nor yet neuter, in the same sense that a tree [illegible]ter. There is a certain Mil[illegible]itan[illegible]e type, which you would scarcely call feminine; neither is it masculine. Varieties, almost endless in number, will inevitably occur to serious students of our modern civilization."

"Love," said Nietzsche, " is beyond good and evil;" which amounts to very much the same as the Bible's version that "love is the fulfilling of the law." The idea is that all our moral codes, our rules of conduct and canons of righteousness are imperfect, feeble efforts to do what can only be accomplished by a primitive instinct.

One has gained a great deal when he has grasped this truth. For the right sort of folks the sense of "ought" cannot be gainsaid; and to live in daily conflict with one's feeling of duty is intolerable. But when we attempt to get our thoughts, words and deeds lined up by rule to agree with our moral convictions, we find the task hopeless. We are always breaking down. Human nature is always tripping us.

It is a relief then to find the remedy in this very human nature itself, in its most primeval instinct, love.

This world, and the heaven above it, is for lovers. Let us love nobly, wholly, loyally, gladly, and we have all the ten commandments, moral precepts and religious ceremonies in solution in our hearts.

For such a love there is no law.—*Frank Crane.*

Oh! not in the churchyard do we lay our dead,
Nor yet in the depths of the sea,
But only the body whence the soul hath fled,
Only the mere form which we see.
Why think we so much of the burying-place,
As though it were there that they are?
Between them and us there is really no space;
We never must think them afar.
No, not far away in the cold and alone,
Or at rest far down in the deep,
But here in the home which together we've known,
Yes, here in the room where we sleep;
Here at the table around which we all sit,
Or before the chimney-place-glare,
In the dusk when the lamp at evening is lit,
Or there in the favorite chair.
For spirit from spirit there's nothing can part,
E'en Death, let him do what he will.
Be strong then, be calm, of good courage, sad heart.
Our dear dead are here with us still.
Yes, here with us now, but a glad day there is,
When, through Him who rose from the dead,
The body made glorious like unto His,
To spirit again shall be wed.

—*Reginald H. Howe.*

It is a fine thing in life to have found one's ruling passion; to be striving daily to an ideal; to be working with the assurance that your work is the work God planned for you. Not to go just dreaming through life, but being of service to others. A shepherd has many cares. It is not all sitting on the hillside listlessly watching the sheep feed; their daily nurture and daily health must be thought of; and there are ever fresh pastures to be sought. And there come wild storms, when every nerve has to be strained and every effort made to save the sheep. And there are times when the shepherd has to go out to seek for the wanderers, some far away, some fearfully bruised, but each grievously needing the strong but tender care of the shepherd. A shepherd's life is not all ease—he is often brought nigh to tears.

But in spite of tempest and blackness and trembling come seasons of calm and sunshine. And then it is evident that the searching and the striving, the prayer and the labor, have not been in vain. In my quiet moments the one thing that forces itself upon me is the permanent quality of our work. Not merely to rear the temple of God, but to reveal the God of the temple. To be privileged to live to express to men what God is like; to show by word, by action, by a full life that God is righteous, but, above all, that He is Gracious, and infinitely Kind; these things are more than worth while, whatever the cost may have been.—*A Congo Missionary.*

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on; tomorrow comes the song.

—M. D. Babcock.

"Be self forgot in serving others' need,
Thou faith in God through love for man shalt keep—
Dwell deep, my soul, dwell deep!"

The question that appeals to us as leaders is, How shall we give the children the best that is in us; how help to develop the best that is in them? Many there are who are not satisfied with Solomon's maxim or their own haphazard ideas. No one can teach children who is not anchored to faith, and one who is strong in faith and love has cause for rejoicing, for this love is so precious and so far-reaching that those who love little children need not seek a wider field of usefulness.—Selected.

In a literary club in an Ohio city, where China was the subject of the winffter's study, the men were frequently astonished at their wives' superior knowledge of that country, even of the politics. When they asked for an explanation the women replied that they had studied China in their missionary meetings. The women who do not get this kind of return from missionary meetings are the women who put nothing into them. Such knowledge comes as a return, not gratuitously.—Sel.

Are you "Growing in Grace" these swiftly fleeting years? That does not mean are you growing in church society, nor even, necessarily, in church activity. And it may not mean in visions and revelations. But are your sympathies broader? Are you more sorry for earth's Christless ones than ever you were before? Are you doing more for them? Are you giving more money, in proportion to your income, than ever before? Are you living more for God and less for self? Are you more kind and patient? Do you pray more? And, beneath all, do you live more upon the Word of God? For we "grow in grace" as we grow "in the knowledge of Jesus Christ."—*Selected.*

POPULAR TALKS ON LAW.

By W. K. Towers, A. B., J. D., of Mich.

THE DOCTOR'S RESPONSIBILITIES.

Not long ago a Georgia court was called upon to adjudicate a difficulty between practitioner and patient and it seems worth while to report the case substantially in the words of the court itself. This was a contest, says the court, between two members of the gentler sex. Plaintiff was a practitioner of the science or art of osteopathy, and the defendant either needed, or thought she did (which is the same thing), the services of the plaintiff. Several visits were made, at $3.10 per visit; the ten cents being added for street car fare, and the whole bill amounted to $27.90. Defendant claims that the bill includes charges for a number of social calls, and that the services rendered by the doctor gave her no relief and were so unsatisfactory that she was forced to resort to a physician of the allopathic school, who administered pills and mixtures in the good, old-fashioned way. On the issues of fact the plaintiff outswore the defendant, or at least the jury in the justice's court thought so, and the judge of the superior court refused to interfere. It would never do to hold that a doctor is entitled to recover only where he cures the patient. . . So far as we are concerned the doctors may continue to bury their mistakes and recover for their services as always. If we were dealing with lawyers the rule might be different, but sufficient unto the day is the evil thereof. . . It appears from the record that the trial waxed warm, and during the testimony of the defendant the plaintiff became excited and exclaimed, "Liar! liar! liar!" and while the defendant's counsel was endeavoring to persuade the jury to accept his client's theory of the case the plaintiff did at intervals "yell out in court that the defendant was a liar and had lied." It is complained that this conduct of plaintiff prejudiced the jury against the defendant, and that the verdict ought to be set aside because the magistrate failed to punish the plaintiff for contempt. The court answers: "Doubtless the conduct of the plaintiff overawed the chivalrous young justice and embarrassed him quite as much as it did the defendant, and we are not disposed to criticise too harshly his exhibition of judicial timidity. At any rate, the failure of the magistrate to punish the contumelious plaintiff must be allowed to rest upon his judicial conscience. If we had any means of knowing that the plaintiff's conduct terrorized the jury and coerced the verdict in her favor, we would in the interest of a fair and impartial trial direct another hearing. But the jury doubtless felt secure under the protection of the bailiff and the sacred precincts of the court room, and if they had returned a verdict adverse to the plaintiff, there was, no doubt, some rear door through which they might have dispersed, and thus have escaped violence at the hands of a litigant outraged at the injustice which had been meted out to her. Viewing the matter from this safe distance, we are inclined to think that the unseemly conduct of the plaintiff would more likely have prejudiced her own cause than it did the defendant's." Judgment for plaintiff is affirmed.

Thus we note that the rule is laid down in law that a physician does not guarantee to cure a patient by simply undertaking the case, and his compensation is not dependent upon a cure, unless that is specifically agreed in advance.

Generally speaking the duty of the average practitioner towards his patient is to use the ordinary skill and care possessed and practised by members of the profession in general in similar locations. No extraordinary skill or learning is expected of a physician in law, beyond that possessed by the ordinarily skillful practitioner. The physician is supposed to keep abreast of his times, be ordinarily skillful and careful in diagnosis and capable of prescribing and administering the recognized remedies and treatments. If the physician does this he has fulfilled his duty to his patient and is entitled to compensation therefor and is not responsible for any injuries that may occur.

One who claims to be a specialist is expected to possess special skill within his field and if he fails to exercise special skill in the treatment of a patient he is responsible to the patient for resulting injury. As a general practitioner is supposed to be possessed of ordinary skill and required to exercise the usual care he is liable to his patients in damages in a court of law if injuries occur to the patient because of his failure to do so.

In the first place a physician may arbitrarily refuse to take any case. He is under no legal obligation to serve any person if he does not so desire. He cannot be legally compelled to accept a case with or without pay. But if he does accept a case he is responsible to the patient for his acts whether he is acting for pay or gratuitously.

Given a proper opportunity for a complete examination and diagnosis the physician, once he accepts the case, is bound to use usual skill and care in the diagnosis. Following the diagnosis the physician is expected to follow the method of treatment usual in his profession. If he does that with usual skill and care he has fulfilled his duties, is not responsible to the patient for results, nor liable for want of success. The law seems to expect the physician to follow the usual course of treatment and to deviate therefrom at his own risk.

In many cases the courts hold physicians to a rather strict accounting for their acts. Something of the attiutde of the courts may be determined from a recent case in which a woman sued a surgeon for negligence in performing an operation. While performing the operation the surgeon used and inserted in the opening made in the patient a large gauze sponge, which he failed to remove after completing the operation, although it was 14 inches square. Plaintiff charged that the surgeon continued to treat her for six months thereafter, during which time he permitted the sponge to remain imbedded in her, and that by reason thereof she suffered intense pain, was severely injured internally and was compelled to suffer a second operation at the hands of another surgeon for the purpose of relieving her condition, which operation resulted in finding and removing the sponge. The surgeon undertook to excuse himself because, in the performance of the operation, it was necessary in careful and skilled surgery to secure the assistance of certain nurses, internes, and associate surgeons in and about the hospital, and that included among them was one Miss Kelly, the head nurse, to whom he intrusted the duty of counting the sponges before putting them in the body and upon removing them from the body, and that he relied upon the accuracy of her [illegible] that if there was any error in [illegible] not responsible. The trial resulted in a verdict for $5,000, and the surgeon appealed. The Supreme Court of Ohio held that defendant was responsible for the proper removal of the sponge.

A physician who treats a patient is entitled to compensation, unless there was a distinct understanding that he was to perform the services free of charge. If a distinct amount of compensation was agreed upon, that is the amount to be paid. More frequently no rate of payment is set in advance, in which case the physician is entitled to a reasonable sum in payment for his services.

Just what is a reasonable sum is sometimes difficult to determine. If the patient refuses to accept the doctor's own estimate of the worth of his services, and forces the doctor to sue him for the amount, it becomes the duty of the jury to determine this reasonable sum. To aid the jury to determine what is a reasonable sum evidence is presented of ordinary charges by physicians in general. A physician of great eminence and of unusual skill is entitled to extra payment accordingly. The courts of the different states are in hopeless conflict as to whether the financial condition of the patient should vary the charge

of the services rendered him. But the mere fact that a doctor charges a rich man more than a poor man does not prove that he has overcharged the rich man. It may well be that his services are reasonably worth what he charged the rich man and that he has simply undercharged the poor man out of the consideration and generosity that is common among good physicians.

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"PAPPIE AND MAMMIE AND SONNIE"

I'm going to write you a life-story in twenty-five sentences.

It was an English family, and their simple boast was that the grandfather in his humble Britain home had often entertained John Wesley. In this humble English home of America the mother called the father "Pappie," and he called her "Mammie," and there was a touch of the fragrance of primrose, of music and love that could not die, in the very intonation of the words as they used them with each other. He was just a common coal miner.

They carried "Pappie" home one afternoon from the mines. His face was white, even through the coal dirt, white with death's touch.

"Pappie" knew that he must die. He called "Mammie" to his side.

"Oh 'Mammie,' I can't die and leave you and 'Sonnie' so! I just can't!" He wept then. And "Mammie," brave little mother that she was, whose eyes were heavy with anguish and a lonely night's vigil, came over to him again, and laid her hand on his white, fevered face.

"Be brave, 'Pappie.' Just say a little prayer, and it will be all right, for you've been a true husband, a kind father, and a good man. Say a little prayer." Then "Pappie" loked up at her with a wonderlight in his eyes.

"Mammie"—and there was a caress in his voice which must have made the angels weep with sympathy—"Mammie, look in my pit pants pocket. I didn't give you quite all of my wages. I fooled you. I was planning a surprise for you; saved out a little each week; wanted to take you to town soon and get the new shoes and the hat that you wanted."

"Mammie" through her tears clumsily searched the pit pants pocket, and found fourteen dollars which he, sacrificing in his own simple wants, had saved as a love surprise for her, out of his meager miner's wages.

"Pappie" folded his hands as "Mammie" had told him; folded them as simply as a child, while "Mammie's" tears wet them; breathed his little prayer, and dropped quietly into his last sleep. And now "Sonnie" comes into the story.

The next Sunday "Sonnie" came to the church of which his "Pappie" had been a faithful member for years. He took "Pappie's" seat; and "Pappie's envelope was in his hand, just where father had quit paying; "Pappie's" hymn-book was in his hand; he knelt just as "Pappie" was accustomed to kneel in prayer; he listened as "Pappie" had always listened, with eager face. After the service he said to the minister, simply and quietly; "I have come to take 'Pappie's' place."

And this is the story of a simple, faithful coal-miner's life and love. Still the cynics tell us that religion and romance are dead in the world.—*W. L. Stidger, in Pittsburgh Christian Advocate.*

The more of gold a man has, the more of God he needs. Temptations grow fiercer, and he needs grace to meet them. Obligations multiply and he needs grace to discharge them. Problems increase, and he needs grace for their solution.—*Christian World.*

WHAT WILL MAKE YOU GLAD?

When the years have slipped by and memory runs back over the path you have trod, you will be glad that you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

You will be glad that you were happy when doing the small everyday things of life; that you served the best you could in life's lowly round.

You will be glad that men have said all along your way: "I know that I can trust him. He is as true as steel."

You will be glad that there have been some rainy days in your life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors, and life would cease.

You will be glad that you stopped long enough every day to read carefully and with a prayer in your heart some part of God's message to those He loves.

You will be glad that you shut your eyes tight against the evil things men said about one another, and tried the best you could to stay the words winged with poison.

You will be glad that you brought smiles to men, and not sorrow.

You will be glad that you have met with a hearty handshake all the hard things which have come to you, never dodging out of them, but turning them all to the best possible account.—*The Presbyterian.*

PRIVILEGES

We talk a great deal about our duties. Some people even talk as if the reading of the Bible or the daily prayer were a duty. This is surely making the Christian life unnecessarily hard. What if we decided to call these things not duties but privileges? A child that loves its father will never think that it is his duty to have a talk with that father in the evening. Rather he will be impatient for father to come home, and will run to meet him, glad of the chance to hold his hand and talk with him about all that has happened.

Again, we can think of our church relations as giving us not duties but privileges. Christ never urged His disciples to go to church. He set them the example, it is true, but He did not feel the necessity of urging them to follow it, knowing well that as they felt their need of Him they would gladly make every sacrifice to be able to assemble and talk over what He had done for them.

It is a man's duty to provide for his family, but is it not his privilege as well? It may be a girl's duty to help the younger brothers and sisters, but would not most girls consider it a privilege to have younger brothers and sisters to help? Although the more we think over the matter the clearer it will be to us that a duty is merely a privilege turned wrong side out. —*Forward.*

OUR FOREIGN MISSIONARY WORK

Are We Going to Do It?

The raising of $50,000 for the Board of Foreign Missions during this fiscal year, which will end May 1, 1914, will depend entirely on the pastors and members of the Methodist Protestant Church. Alert, aggressive leadership is greatly prized to-day, and the pastor who pays little or no attention to the assessments is standing in his own light, for every church is gratified when its claims are paid, and don't forget, this assessment is a claim.

There are many members who could send us a generous gift for Foreign Missions, and others who could give our Board a good sum to the Annuity Fund, and receive interest during life.

F. C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore, Md.

CHILDREN'S HOME.

Report of Superintendent.

Mt. Pleasant S. S., Mt. Pleasant Ct . $1.25
Mt. Lebanon S. S., Randleman Ct. .. 1.20
Rehoboth S. S., Granville Ct., ... 10.23
Denton S. S. 1.60
Charlotte S. S. Richland Ct. ..... .60
Miss Wilson, Dabney Church 2.00
Flat Rock Ch., Vance Circuit 3.95
New Hope Ch., Vance Circuit 5.60
J. W. Dowling, Gillburg Station 5.00

Lebanon Church, Spring Ct.	3.50
W. M. Byerly	3.00
Caroleen S. S.,	2.00
Concord Church	2.35
Mill Grove S. S.	2.30
Porter S. S.	2.70
Mrs. J. D. Newell	1.00
St. Paul S. S., Greensboro	1.20
Pinnacle and Mt. Zion	22.18
Infant Class, Fairview Ch., Anderson	4.25
Anderson Ct.	5.00
Yarboro Ct.	5.75
J. F. Spencer	1.00
Pleasant Grove, Lebanon Ct.,	5.01
N. W. Ogburn	1.00
Mr.and Mrs. J. C. Davis	2.00
A Friend	.25
Mrs. Dr. R. U. Zimmerman	5.00
J. L. Cashatt	1.00
Mrs. M. H. Holt	1.00
Miss Mary Bennett	.50
Ladies' Aid Society, Rocky Mt.	20.00
Total	$123.42

Gibsonville: Mrs. Sallie Huff and son, one Bbl. flour.

Charleston, S. C.: Mrs. B. Conklin, 6 pair pillow cases.

Covington, Tenn.: Miss(?) Sue Jarrell, two pictures framed.

Henderson: S. R. Harris, L. R. Gooch, H. S. Fleming, and P. S. Ellis, Bbl. apples.

High Point: J. L. Cashatt, one load of shucks, sweet potatoes and popcorn; Mr. Mitchell, turnips.

If you could have heard the expressions from members of the Annual Conference and visitors to the Children's Home within the last few days, you would say. "Surely God is in the work caring for homeless children."

H. A. Garrett, Supt.

Nov. 24, 1913.

FROM OUR PASTORS

RICHLAND CT.

We have found it desirable to make a change in the plan of the pastor's appointments. The following will be the plan until the first quarterly conference:

1st Sunday, Charlotte.

2nd Sunday, Cedar Falls, morning and night.

3rd Sunday, Giles Chapel at 11 o'clock; Browers Chapel at 3 o'clock.

4th Sunday, Franklinsville, morning and night.

We hope for good congregations at all points and a good year's work by all our people. J. H. Bowman, Pastor.

Liberty, N. C., Nov. 26.

—Bro. R. T. Pickens, of Jesup, Ga., was in High Point during Conference.

—Bro. Self and Bro. D. R. Williams were too unwell to attend Conference.

FROM LOCAL REPORTERS

WELCH MEMORIAL.

Conference is over and the ministers are all going away; some to their same places and some to new fields, to take up their new year's work for the Master. We pray the Lord to go with them and may they at all times be led by the Holy Spirit. May this be the most prosperous year in the history of the N. C. Methodist Protestant Conference.

We welcome our pastor, Bro. D. R. Williame, and family back. He has been a faithful shepherd among us for two years and has done a great work. He and his family have many, many friends here who will rejoice to know they are to remain among us another year. May we as members of the church stand by him and all work together for the advancement of the Kingdom, that more may be done this year than ever before, for there is a great harvest. We were glad to have Bro. Millaway preach for us last Sunday at eleven o'clock and Bro. Hutton at 7:30 p. m. Both gave us good deep uplifting sermons. We feel sure all who heard them were made stronger. We hope they will come again. Also glad to have Bros. Austin, Bates, T. A. Williams, and family and several others whose names I do not know who were here attending Conference, worship with us last Sunday. We assure you all you were welcome, and may you all come again.

Love to the *Herald*.

(Mrs.) J. W. Mitchell, Reporter.

High Point, Nov. 25.

FAIRVIEW, ANDERSON CT.

The Ladies" Aid Society of Fairview Church was entertained by Miss Sue Wyatt at her home on Saturday p. m., Nov. 15. A very interesting meeting was held and we were glad to have a number of visitors with us. After the meeting adjourned we enjoyed a delightful social hour during which a salad and sweet course was served. Six new members joined our Society.

The word has just been received that we were fortunate enough to get Bro. Lamar back on this charge for another year.

Mrs. Augustus Ellison is still confined to her bed though skilled physicians are attending her. We wish for her a speedy recovery.

Miss Garlington of Anderson organized on last Tuesday a rural improvement league in our community with Misses Lura Pickens president, Sue Wyatt, vice president, and Essie Henderson, secretary and treasurer.

With best wishes to the *Herald*,

Mary Hendrix.

Brothers.

On Tuesday, Nov. 18, our hearts were saddened by the death of Miss Mabel Brothers, daughter of Robt. Brothers, aged 20 years and some months. She was a member of Macedonia Baptist church, also a member of Pleasant Union Methodist Protestant Sunday school. She was faithful at Sunday school as a member of her class, interesting, as a girl sweet, quiet, kind and helpful. She was much loved by her family and will be greatly missed by them, especially by her dear sister. We sympathize with the parents and the dear children who will feel so keenly the loss of their oldest sister. But let them look up to the home above where Mabel has gone, and ever strive to so live that they may meet her there.

She was a member of Pleasant Garden High School, which school presented a beautiful floral design for her casket. She was borne to Pleasant Union Cemetery after a short talk by her S. S. Supt., W. A. Bowman, and laid to rest beside her little brother who had preceded her some years ago, there to await the glad resurrection morn. Her S. S. Teacher, M. L. B.

RESOLUTIONS OF RESPECT.

Whereas it hath pleased God, our Heavenly Father, to take from our midst one of our number, Mabel Brothers, we the members of Pleasant Union Philathea Class do form these resolutions of respect.

Resolved 1. That in the death of Miss Mabel Brothers our class and S. S. have lost a faithful and interested member.

2. That while we mourn her loss, we bow in humble submission to the will of Him who doeth all things well, praying the Lord that her example may prove a help to us, and her early death a warning to us all to be ready, for in such an hour as we think not the Son of Man cometh.

3. That a copy of these resolutions be sent to the parents of the deceased, a copy spread on our minutes, also a copy be sent to our church paper. (Signed)

The Pleasant Union Philathea Class.

Smith.

Martha M. Smith was born into the earthly life March 26, 1853, and entered the heavenly life Oct. 13, 1913.

She was the youngest daughter of the late Rev. C. McKendree Smith, of the M. P. Church, S. C. Conference.

In July, 1877, she was married to Mr. John D. Smith, of the M. E. Church, Richland Co., S. C. He with their five children, three sons and two daughters, and five grandchildren survive her.

Her mother, Mrs. C. McK. Smith, now in her 85th year, and three brothers and one sister also survive her.

Reared in a Christian home, with its in-

fluences about her, she early in life united with the M. P. Church at Fairview, Anderson Co., S. C. To it and to her vows taken then she remained true and loyal to the end.

In all the relations of life—as daughter, sister, wife, mother, neighbor and friend, she was loving and true.

Cheerful and helpful always, pure-minded, high-souled and large-hearted, she had many friends; and those who knew her best loved her most.

But it was in her home that her life shone brightest and where she will be missed most. "Her children rise up and call her blessed; her husband also, and he praiseth her."

A most beautiful and impressive funeral service was held at the home on the 15th conducted by Rev. A. N. Brunson, of the M.E. Church, Spartanburg. The body was laid to rest in Oakwood Cemetery, Spartanburg, S. C.

All her life she loved to sing. One of the songs she loved to sing in the months preceding her passing was "The Glory Gates," and we feel sure those gates were opened for her entrance into the City where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

"Faithful toiler, thy work well done;
Beautiful soul into glory gone;
Beautiful life with its crown now won,
God giveth thee rest.
Rest from all sorrow and watching and fears,
Rest from all possible sighing and tears,
Rest through God's endless wonderful years
At home with the Blessed."

S. J. K.

UNIVERSAL BIBLE SUNDAY.

The idea of a universal Bible Sunday is that on one and the same day throughout the whole Christian world the Holy Scriptures shall be the subject of special consideration, not only in the churches and Sunday schools and wherever people congregate, but in the press, and that each recurring anniversary shall be the occasion for reviewing the position of the Bible in the world, the progress of its circulation and translation into the various languages, and its relation to all conditions of national and individual life. In such an annual review the discoveries which are every year throwing some new light on the records of Holy Writ can be laid before the people, so that the Word of God may be more deeply studied as its truth is more clearly attested to the intelligence of mankind.

The observance of a Bible Sunday has already made substantial progress in various parts of the world. It has been observed for some years sporadically in Great Britain, the United States, Canada, Australasia, South Africa and in the mission churches of North Africa. It has been established in places in China, while in Korea it is celebrated on a national scale, and was last year made the occasion of general thanksgiving to commemorate the completion of the Bible in the Korean language. In parts of India it has become an important annual event, and in a number of cases the Hindoos and Mohammedans join the Christians in paying honor to the Bible and its teachings.

These observances have taken place at various times of year, and what is now wanted is to co-ordinate them into a common date, so that Christians everywhere may be one in this as they are one in the celebration of Christmas. The churches of New York have for some years had a Bible Day on the first Sunday in December. In a cycle of seven years this would fall four times on the Sunday before Christmas, on which the Episcopal Church of the United States, and the Anglican Church throughout the British Empire, specially refer to the Holy Scriptures. Such a conjunction with an already widely recognized anniversary seems to make this an appropriate time for the annual review of the Bible, and this date does not conflict with any generally established anniversary of other bodies of Christians.

The third Sunday before Christmas falls this year on the 7th of December. Let us therefore join on that date in exalting the Word of God.—Contributed.

A REAL RESPONSE

A little girl was playing with her doll while her mother was writing. After a while she called the child and took her on her lap. The little one said:

"I am so glad; I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am so glad my daughter loves me so; but were you lonely while I wrote?"

"Yes, mamma; but I got tired of loving Dolly."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one or the best."

"And what is the first one and best?"

"Why, mamma, don't you guess?" and the blue eyes were very bright and earnest. "Its because you loved me when I was too little to love back."

While we were yet sinners, Christ died for us, and we love God because He first loved us. It is the love of God for us that awakens and feeds our love for Him. —*Lutheran Observer.*

TEN GREATEST INVENTIONS OF OUR TIME.

ELECTRIC FURNACE.

The electric furnace, through the generation of a heat so intense as to simulate some of the primal forces of nature has produced for the first time many absolutely or commercially new products. It can make artificial diamonds and other gems; it is at the present the only means for commercially producing carborundum (the hardest of all manufactured substances), calcium carbide (the source of a valuable illuminant and a nitrogenous fertilizer), and artificial graphite, which is finding extensive use in the arts; and it has converted aluminum from a merely precious to very useful metal and reduced its price from more than $12 a pound to less than 25 cents. It is responsible for all methods of fixing nitrogen, which, in view of the approaching exhaustion of the natural supply of Chili nitrate, obviates a possible nitrogen famine, and alone makes this agency of inestimable service to mankind.

The electric is radically transforming the steel industry. It produces steel of crucible quality with almost open hearth economy, and for the first time since 1740 the expensive and intricate crucible process finds a competitor. In providing rails and heavy-service steel of crucible characteristics in texture and in toughness at slight increase of cost over the comparatively impure and the unreliable older products a revolution of astounding proportions is going on before our very eyes. The Cowles brothers, Hall and Acheson, in America, Heroult and Moissan in France, Borchers in Gerare the most notable figures in this development.—William I. Wyman in *Scientific American.*

—Baptist New Mexican: "It is a great day in the experience of a preacher when he learns that the best way to combat error is to preach the truth. Some preachers seem to start out with the idea that you can beat the devil out of people and beat religion into them. But that isn't the way. Christianity is born in the heart through the influence of the Spirit in response to the appeal of the truth. 'Ye shall know the truth, and the truth will make you free.' 'I am the truth." There are many errors and wrongs in the world, but we combat them most successfully by holding up the opposite truth and right."

THE EVOLUTION OF A THANKSGIVING.

"Shall I stop at the market and order a turkey on my way downtown?" Mr. Hardin inquired, his hand on the door knob.

"No, you don't need to order any turkey," Mrs. Hardin spoke shortly.

"Why, Thursday is Thanksgiving!" Mr. Hardin reminded her.

"I can't help it if it is!"

Mr. Hardin stared at his wife, bewildered. Suddenly it came to him with a sense of strangeness that she was sitting with folded hands—and it was only two days before Thanksgiving! Every year before that had been a day of bustling activity and the house had been full of spicy odors. He sniffed the air—there was not the ghost of a Thanksgiviing smell!

"Why, Clara, you aren't sick, are you?" he inquired solicitoously.

"No, I'm not sick. But I'm not going to cook any Thanksgiving dinner with nobody here to eat it. I don't feel like being thankful or eating Thanksgiving dinners, either, with the children all gone."

Mr. Hardin looked troubled. The house seemed very empty to him, too, since Florence and Edna and Harry had gone to the distant city. He opened the door softly and went out—he could not think of any thing to say.

Mrs. Hardin rocked on drearily, picturing the children passing a homesick Thanksgiving Day among strangers. Presently her gloomy thoughts were interrupted by the postman's ring. It was the day for a letter from the children, and she hastened to the door. Such a big, fat letter as it was! She expected a homesick wail, but it was cheerful. Mrs. Hardin paused over one paragraph:

"Mrs. Mason has invited us to her home to spend Thanksgiving. She is the dearest little woman. Isn't it perfectly lovely of her to remember that we are away from home? Edna says she is going to pray a little prayer of special thanksgiving for the folks who are good to people who are a long way from home when Thanksgiving comes."

Just at that point, before Mrs. Hardin's mental vision there came the face of the girl who had waited on her at the glove counter the day before. She remembered just as she reached the counter overhearing one of the other clerks ask her if she was going home for Thanksgiving. The girl had shaken her head, saying nothing. It was then that the look that was now haunting Mrs. Hardin had come into her face. Quick contrition overtook Mrs. Hardin. "Some one is being good to my children, and I am not doing a thing for other mothers' homesick boys and girls," her thoughts accused her.

A moment later her resolution had been formed. "That girl at the glove counter is going to have a home Thanksgiving—and I'll have her tell me of some others, too." She hastened to the telephone and calling Mr. Hardin up told him to stop at the market on his way home and order two big turkeys.

When the greatly puzzled man opened the door at lunch time he was greeted with all the delicious Thanksgiving odors that he had missed in the morning. He stepped out to the kitchen and his face lighted up at sight of the familiar preparations. The universe seemed settling into its accustomed ways once more.

Right after lunch Mrs. Hardin took time to run down to the store. "I'm going to ask a favor of you," she said to the girl at the glove counter. "My boy and girls can't come home for Thanksgiving, and I just can't bear the thought of eating our Thanksgiving dinner alone. I happened to hear you say you didn't expect to go home and I wondered if I couldn't borrow you. We can pretend that we belong to each other for that day. Please do take pity on us and come."

The surprised girl only stared at first. She knew well who Mrs. Hardin was, but that only made the proposition seem all the more extraordinary. It took quite a few minutes to convince her that it was real. "I want a whole tableful of young folks," Mrs. Hardin added. "Please, can't you tell me of some other girls who would be adopted for one day?"

The girl's face lighted up. Already she had been won to devotion for the bright-faced little lady. "It's easy to find them," she declared. "There are four girls I know real well, and not one of them can go home. We were all dreading Thanksgiving Day."

Then Mrs. Hardin had a thought that was little less than an inspiration. "I wonder if you wouldn't all come in the morning and help me get the dinner on the table," she said hesitatingly. "I've always had the girls to help me, and I shall miss them so."

"Will we?" A look of pleasure leaped into the girl's face. "If you only knew how good it will seem to get into a kitchen once more."

When Mr. Hardin came home to dinner that evening he remarked, "There are four young fellows over at the office who are looking glum because they can't go home. Would you mind if I asked them over here?"

The answer came prormptly, "Of course I don't. Call them up to-night and ask them."

So this is how it came about that there was a jolly Thanksgiving gathering at the Hardin home, instead of the day being the dreary one to which twelve people had looked forward. And the day left to each one of the twelve a heart full of thanksgiving.—Deaconess Advocate.

THE DOLL FROM THE ASH BOX.

A doll had come by mail as a birthday greeting for the small girl. The box in which she had traveled had given way, and when the doll reached its destination, it was a battered wreck.

"Don't show it to Muriel," said the small girl's mother. "It will only make her feet bad. Throw it out in the ash box in the alley." And there it lay when Lizzie Ann found it.

She was not very large—Lizzie Ann—not much larger than Muriel, who must be shielded from the sight of anything unpleasant. Lizzie Ann, with her basket on her arm and her plaid shawl over her head, was familiar with more disagreeable things than a broken doll—among them, poverty, hunger, harsh words, even blows. She had been sent out to pick the pieces of coal still capable of igniting from the ash boxes along the alley, and the basket on her arm was half filled, when she came across the broken doll.

She lifted it tenderly from its hard bed. The eyes had fallen back into the head, and two cavernous holes stared up at her. One cheek was crushed. The arms and legs were all broken. Only the golden curls remained uninjured. But Lizzie Ann, cuddling the battered thing in her arms, looked down on it as tenderly as a mother might look on a sleeping child.

Eleanor Greason, crossing the alley on her way home, caught sight of a pathetic little figure, and stopped short. Lizzie Ann had set down her basket, partly filled with half-burned coal. She was walking back and forth with the forlorn doll in her arms, crooning a lullaby. On her thin, freckled little face was a look of such tender happiness that she hardly looked like the Lizzie Ann who had fought her way up to her tenth year of life, and had plenty of fight left in her for future emergencies. She was a transformed creature, and, with all her freckles and all her angles, for the minute Lizzie Ann was worth looking at.

She caught sight of Eleanor at the end of the alley, and stopped, half defiant, half afraid.

"I didn't steal nuttin'!" she called, shrilly. "They throwed her out, they did!" Her arms closed aboout her treasure. Appeal looked out of her eyes, coupled with a regret Eleanor couuld not fail to recognize, that she had not, upon the moment of discovery taken flight.

Eleanor could not speak quickly enough, so impatient was she to be reassuring. "It's all right! You can have her, I'm sure."

Lizzie Ann drew nearer, and looked her gratitude. "Say, ain't she a swell doll?" she asked breathlessly. "She's a little banged up, but look at her hair!" She touched the golden wonder with reverent fingers. "I'm going to call her Violet Lillian!" she said. "She deserves a pretty name.'"

When Eleanor reached home she went at once to the garret. In an old trunk were put away her dolls. She laid them in a row, and looked them over thoughtfully. The face of Lizzie Ann rose before her, with its look of transfiguring tenderness.

"I didn't know they cared so. I didn't suppose they could care so." She looked severely at the row of dolls spread out before her. "It's too much happiness to keep locked up in a trunk in the garret. I'm going to see these dolls get where they are needed. But the nicest one of the lot"—her voice grew suddenly decided—"the very prettiest one of all is for Lizzie Ann." —Selected.

ONE SUNDAY SCHOOL CLASS.

The following is the class roll of a Sunday school class which met in Giles' Chapel, Randolph county, during the year 1876. This class was taught by Mr. A. J. Luck. All the members are still living and all are connected in Sunday school work themselves or have children that are actively engaged in the work.

A. J. Luck, R. D. 3, High Point.
K. L. Winningham, Asheboro.
M. L. Winningham, R. D. 2, Randleman.
J. A. Neighbors, R. D. 2, Randleman.
J. C. Allred, R. D. 2, Randleman.
S. T. Laughlin, R. D. 2, Randleman.
W. H. Bonkemeyer, R. D. 2, Randleman.
Julius J. Luck, Fort Sumpter, S. C.
W. C. Davis, High Point, N. C.
M. L. Davis, High Point.
R. W. Giles, Worthvillle.
Joe L. Giles, Worthville.
R. L. Allred, 532 Douglas St., Greensboro.
C. M. Giles, R. D. 3, High Point.

THE PREPARED TEACHER.

There is room for much profitable reflection in the following suggestion made by a successful teacher.

First comes special preparation. By this I mean what the teacher is already doing—getting the best light possible on the special lesson material to be studied on the following Sunday. It is true of this part of the Sunday-school teacher's ideal, as indeed it is true of all of them, that the fact that he has so little time to put into preparation for his work makes it the more necessary that he use that scant time to the best advantage. Let him get in touch with the best helps; let him work at the passage assigned with his own good sense and prayerful desire; coming thus to meet his class each Sunday with the best preparation obtainable in the time at his disposal.

This is a very elementary part of the Sunday school worker's preparation, yet he needs to watch himself lest it deteriorate, and he come with a mind confused and a spiritual sense clouded through inadequate study in advance. It is well for one who has little time for preparation to make that preparation as definite as possible, setting apart a special time each week for preparation of the lesson, and guarding that time jealously. You cannot be a true spiritual guide unless you have a good conscience; and that you cannot have unless your specific preparation has been honest and as thorough as you can make it.

We may asume that this item of special preparation is an element in the ideal of every good Sunday-school teacher. But many go no further. I would urge the importance of the second element, general preparation.

Along with the special study for the Sunday to come, should always go, even for the busiest of men and women, some general Bible study, independent of immediate demands. He is a poor Sunday-school teacher, always unfit, who "lives from hand to mouth." Henry Ward Beecher advised preachers to put a large part of their time reserved for sermon preparation into study and reading bearing no special relation to sermons and services immediately at hand. The same rule holds good for Sunday school teachers. If you have but an hour a week to give to self-training for Sunday-school teaching, it will pay you to cut your preparation for the Sunday just ahead to half the time, and put the other half into independent, constructive, general study of the Bible. Thus you will slowly but surely gain a background for all your Bible study and teaching, a reserve stock of knowledge, well-organized, upon which you will draw with increasing confidence and success. Go through some good Bible history, or a historical geography of Palestine.

C. H. Hubbell.

BIBLE SUNDAY OR TUBERCULOSIS SUNDAY?

Press despatches report that the Association for the Study of Tuberculosis are approaching the churches, the schools, the labor organizations, the President and State Governors, etc., asking that on Sunday, Dec. 7th, they will devote themselves to a discussion of tuberculosis.

If this Sunday is to be taken up with the consideration of tuberculosis, why should we not devote another Sunday to cancer, another to diphtheria, another to typhoid fever, and so on for fifty-one Sundays, and then complete the cycle of the year by consecrating the fifty-second as Insanity Sunday?

We understand the Sabbath to have been instituted as a day of devotion to God, as well as a day of release from human toil; and this year, for the first time, the churches of the United States and Canada are beginning to set apart this third Sunday before Christmas (Dec. 7th) as a day on which to call special attention to the Bible as the inspired word of God and I call the literature of the tuberculosis people to witness that if the Word of God were really the guide of the home that disease would cease to exist.

Wherefore let the anti-tuberculoiss association cease to persuade the ministers of the Christian religion to degrade this day in such manner, but rather let them join in exalting that word. which, if faithfully followed, will do away with all diseases. Yours truly,

Christopher West.

Nov. 12, 1913.

"ONLY A COBBLER."

There is a story told about William Carey well worth repeating.

It is said that long after he had attained to fame and eminence in India, being professor of Oriental languages in the college of Fort William, honored with letters and medals from royal hands, and able to write F. L. S., F. G. S., F. A. S., and other symbols of distinction after his name, he was invited to dine with a select company at the Governor-General's.

On this occasion, one of the guests, with more than questionable taste, asked an aide de camp present, in a whisper loud enough to be heard by the professor, whether Dr. Carey had not been a shoemaker.

"No, sir," immediately answered the doctor, "only a cobbler!"

Whether he was proud of it, we cannot say; that he had no need to be ashamed of it, we are sure. He had outlived the day when Edinburgh reviewers tried to heap contempt on "consecrated cobblers," and he had established his right to be enrolled among the aristocracy of learning and philanthropy.—From "Modern Heroes of the Mission Field," by the Right Rev. W. Packenham Walsh, D. D.

THE STORY OF SIMEON STEPANOFF

At the recent European Baptist Congress held in Stockholm, there was no more impressive figure, from the physical point of view, than the Russian delegate from the "white city of Moscow," Pastor Stepanoff. A veritable giant among men—tall, broad, massive, stalwart, with an enormous head and bushy beard—he looks the typical Russian. Yet, withal, he is the gentlest and most childlike of men. Possessed of strong convictions, and ready to fight or die for them, his big heart is brim-ful of love, and read to embrace as brethren all who love the common Lord.

Speaking as the Russian representative of the National Baptist Union, he greatly interested the assembly, especially when he told that he was one of those who, before the Tzar's edict giving religious liberty, had worshipped God and witnessed for Him in the depths of the forests, beset by spies and soldiers. Our hearts were stirred as he told how, in spite of the repressive measures, the work had prospered, and tiny lights were kindled in the darkness—which now, under more favorable circumstances, flashed out in a line of beauty across the whole country.

We have been favored with the goodly fellowship of our burly brother on more than one occasion in St. Petersburg, and with some notes of his Christian life, which may not be without interest to the readers of these pages.

Mr. Sepanoff began life as a poor man; he had but a few roubles as capital, but he possessed keen business instincts. He commenced by dealing in a small way in grain, and developed such skill in meeting the market requirements that, ere long, he was able to build a mill of his own, and increased prosperity crowned his efforts. He was known as an expert in the business, and bankers were willing to let him have any amount of money to carry out his transactions.

He became comparatively wealthy, but meanwhile he had been preaching the Gospel as opportunity occurred, and that with such acceptance that friends urged him to give up business and devote himself entirely to the ministry of the Word. In his own soul he felt that he ought to do this, but the love for business, for which he seemed to have a genius, and the desire to make money, prevailed against the higher aspirations. His mother, an earnest Christian woman, and his like-minded wife, kept urging him to separate himself unto the Gospel, and he promised eventually that he would do so by-and-by.

At length his mother died, and some time afterward our friend dreamed that she appeared and reproached him for not keeping his promise. He now said he would certainly give up the business, but next day a large order came to hand, and again he postponed the matter. Another night he again saw, in a dream, his mother, who seemed distinctly to say to him: "Simon, Simon, when are you going to keep your promise?" He now definitely resolved that he would make the great renunciation, but once more circumstances proved too strong for him. A very profitable business transaction was put before him; several other gentlemen undertook to share in the financing, having absolute confidence in his business capacity; and as it would mean a profit of some £30,000, he decided to deal with this matter and then retire. That night his mills took fire, and now he was compelled to leave the business, as it practically left him. He felt that he had been disobedient to the heavenly vision, but that the Lord had now mercifully constrained him to enter the path of full consecration; and from that time onwards he has rejoiced to devote all his time to the preaching of the Gospel which he loves, much blessing having crowned his labors.

Those who have felt Brother Stepanoff's strong, warm, hand-grip may have noticed that the hand is minus a finger, and is otherwise marred. We were interested in hearing the explanation of this. One day, his wife said to him: "Simon, I have had a bad dream about you, and you must not go to the mill today, else you will injure your hand." He laughed at her, and said it was nonsense, but she persisted in her entreaty. She said she had dreamed that he came to her, holding a large bunch of red roses in his hand, and that meant blood, and he would surely have an accident, and lose his hand. She was so much in earnest about it, that at last, to please her, he promised that he would not go to the mill that day.

In the course of the day an urgent message came to him that two gentlemen had come on important business and wished to see him at once at the mill. Naturally he went off at once, and saw his friends; but, while speaking to them, something went wrong with part of the machinery: he went to help to put matters right, when somehow his hand was caught in the wheel, and he was taken home to his good wife with his finger amputated, and her dream thus painfully fulfilled.

Recently Mr. Stepanoff, in his desire to spread the Gospel among his fellow-countrymen, has adopted the novel plan of reaching them by gramophone. He has spoken some clear Gospel messages into the gramophone, and the records are being eagerly bought and circulated. In some places the clergy have been alarmed and have called in the aid of the secular power to prohibit the sale of these Gospel records, but meanwhile they are fulfilling their mission, and according to the witness of opponents, this new style of preaching is heard and makes an impression wherever gramophone records are to be found; for instance, in tea-rooms, beer-houses, inns and private houses.

Our brother has a difficult task to hold the Evangelical fort in "Holy Moscow," but the Lord is with him, and blessing is being enjoyed. It was to him a great inspiration to attend the Congress, and meet so many like-minded brethren from all parts of Europe, albeit there were not many of the addresses which he could follow, so limited being the use of his own language We could see, however, that Baroness Yasnovsky frequently gave him the gist of a speech, and so added to his delight —which indeed seemed generaly full; for the "joy of the Lord" is his, and the word most frequently on his lips, and which generally served for answer to all remarks made to him in an unknown tongue, was "Hallelujah!"—*London Christian.*

TOLSTOY'S MESSAGE TO THE CZAR, THE KAISER AND THE KING OF ENGLAND.

This message was a secret one sent before his death by Count Tolstoy, the eccentric Russian writer:

"This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madlly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with them all. In her hair-ornament of diamonds and rubies is engraved her name: 'Commerciallism.' As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victim to her charms. And behold, she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry. The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It car-

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

4.10 a. m.—No. 36 daily, Birmingham Special, Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.

Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-Salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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ries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves. The third torch is that of the law, that dangerous foundation of all authentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

"The great conflagration will start about 1912, set by the torch of the first Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little military training, a writer, or a journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new political era in the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs and the Mongolians.

"After the year 1925 I see a change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. Humanity is without the moral feeling. But then a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit, and immortality will be molten in a new furnace, and I see the peaceful beginning of a new era. The man determined to this mission is a Mongolian-Slav. He is now walking the earth—a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

"And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between man and woman is accepted as a prosaic relation of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. Only small spots here and there remained untouched by these three destructive flames. The anti-national wars of Europe, the class war of America and the race wars in Asia have strangled progress for half a century. But then in the middle of this century I see a hero of literature and art arising from the ranks of the Latins, and purging the world of the tedious stuff of the obvious. It is the light of the symbolism that shall outshine the light of the torch of commercialism. In place of the polygamy and monogamy of today, there will come a relation of the sexes based fundamentally upon poetic conceptions of life—poetogamy.

"And I see the nations growing wiser, and realizing that the alluring woman of their destinies is after all nothing but an illusion.

"There will be a time when the world will have no use for armies, hypocritical religions and degenerate art. Life is evolution and evolution is development from the simpler to the more complicated forms of mind and body.

"I see the passing show of the world drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of Commercialism and a new history begins."

(A reader sends us the foregoing, and asks what we think of it. It is interesting reading, but we attach no importance to it as a prophecy. Tolstoy, while a man of genius, was also at times a man of unsound mind.—Editor.)

THE SMALLEST CHURCH.

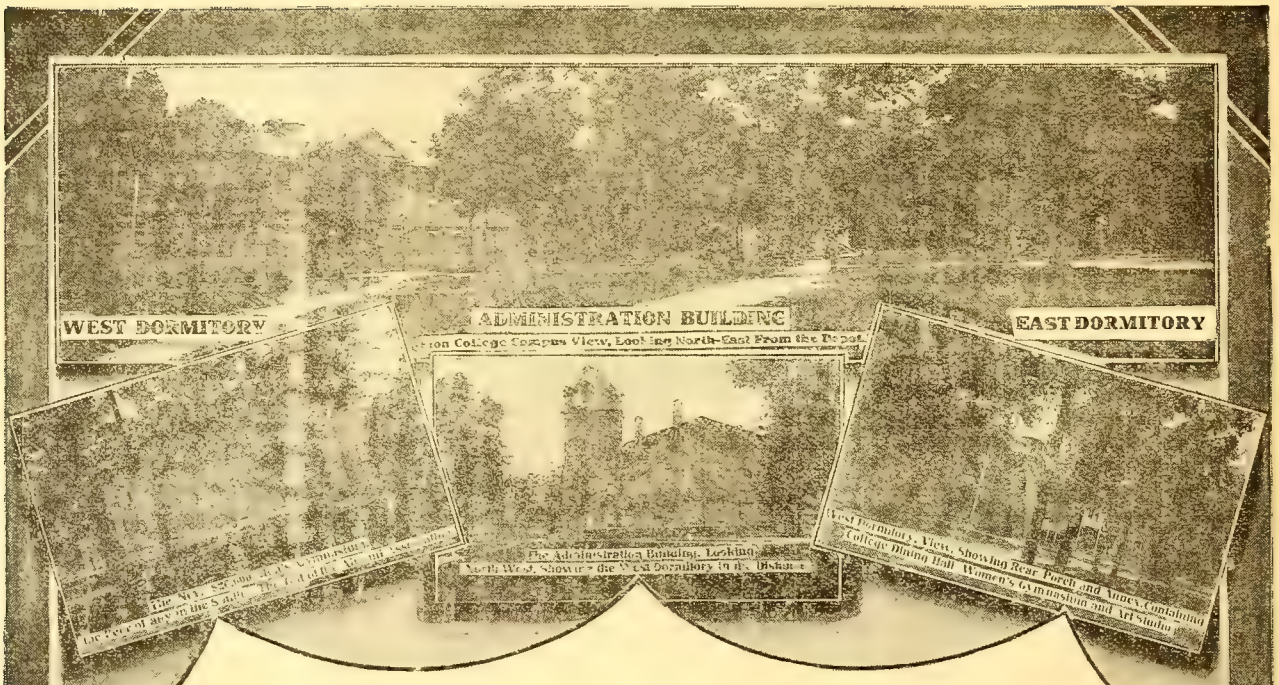
Mexico, which can boast of some wonderfully fine churches, also claims the smallest church in the world. It is situated at Penon, near the city of Mexico, and has a "seating capacity" of about ten, although there are no seats.—Cement World.

—Rev. W. D. Fogleman is under a new treatment for diabetes and has improved a little.

—Don't forget the orphans and the Children's Home this Thanksgiving season.

—Rev. C. W. Bates and wife came on to Greensboro after Conference.

—A brother wanted to be introduced to Peter Slewfoot at Conference and another wanted to meet Mr. Bug Hater.



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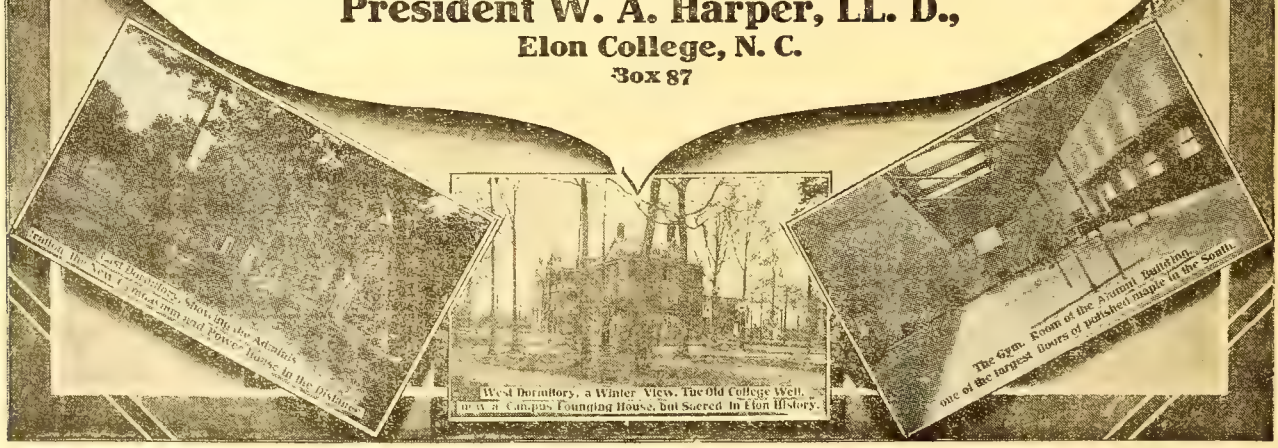

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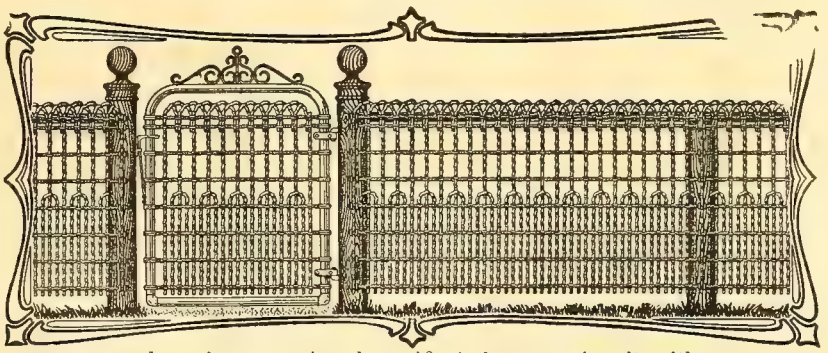

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Jones.

Mrs. Martha Jones fell asleep on the evening of Nov. 15, being 85 years, 5 months and 24 days old. She was the mother of seven children and 23 grandchildren and some great-grandchildren.

Good bye, little children; I am going home. Long through thy weary crowd I have roamed. A river ark on the ocean brim, long I have been tossed like the foam. But now, good children, I am going home. Good bye to the flattering and frowning face of this old world, to crowded churches and streets; to frozen hearts and hastening feet; to those who go and those who come. Good bye, good children, I am going to the one I love so well who has crossed over yonder river alone to a secret spot he calls his own.

In a secret spot in the grave yard I lie, waiting the great Judgment Day.

Good bye to the loved ones at home.

Written by Her Daughter-in-law.

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THOUGHTS FOR DAILY MEDITATION

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This calendar makes an ideal Christmas or birthday gift and is something every one will appreciate and make constant use of. Printed on finest quality glazed paper, size ten and a half by fifteen and a half inches, mailed to your home for 25 cents.

Orders may be sent to the *Methodist Protestant Herald.*

THE PUBLISHERS.

A Saloonless Nation by 1920!

Lindley.

Robert Lee, son of R. W. and Annie M. Lindley, was born Aug. 30, 1908, and died Nov. 21, 1913. Lee was a bright, sweet little boy loved by all. He was sick only a few days, with scacrlet fever. He was very patient and sweet. The day before he died he pointed upward and said, "What is that?" When told by his mother that she didn't see anything, he said, "Well, I do." And just a few minutes before his soul took its flight, looking upward, he pointed with both little hands and said words and appeared to call some one, but they could not understand what he said. Dear sweet little boy, he must have seen Heaven then. O the boundless goodness and love of God! So many times just as our loved ones depart they seem to see right into Heaven, and 'tis such a comfort to those so sadly bereft.

All that a loving father and mother and kind friends could do was done, but God said, Come, and dear little Lee left all sorrow and care behind and went smiling into the arms of the Father. Never a sorrow, never a care, but joy unspeakable forevermore. As our pastor was away attending Conference the funeral service was very impressively conducted at Center church jointly by Bros. Newlin, Braxton, Zachary, and Lindley. They sang very softly and sweetly his favorite song, "Where He leads me I will follow," after which kind friends laid him gently to rest, covering the little mound with beautiful flowers. 'Twas a scene so sad. Many a tear was shed, for

the little life apparently all aglow with hope and promise so suddenly cut off. A precious flower budded on earth to bloom in Heaven.

Lee dearly loved to go to Sunday school and took great pride in his little cards, talking of what the pictures represented and getting up the lesson on them. He enjoyed very much the songs of the Sunday school, and at night before he lay down to rest, he would kneel down by his little bed and say his prayers. Dear father and mother, while he can never pray again for you here, in Heaven he is watching and waiting for you.

Sweet little darling, light of the home,
Looking for some one, beckoning, Come!
Bright as a sunbeam, pure as the dew,
Anxiously looking, Papa and ama, for you."

Think not, dear parents, of the little mound, but rather let your imagination picture dear little Lee all glorious and bright as he enters the pearly gates and walks the golden streets. Up very near the throne we imagine we see him, for "in heaven their angels do always behold the face of my Father which is in Heaven."

Lee loved all things beautiful. How happy he must be in the glorious mansions of paradise surrounded by all the beauties of Heaven. He loved music here. In our imagination we see him join the heavenly choir, and "the music of Heaven is sweeter in measure and purer in every strain than any on earth we can sing."

Heaven so grand and beautiful that in our imagination we cannot even conceive of it, is his home forevermore. Dear mother, the child you feel you have lost is the one you can never lose, for he is safe and happy now, rejoicing in the infinite love of God, the Father. Surrounded also by many relatives gone before, who were there ready to welcome Lee home. Weep not, dear sorrowing parents. God's will is best. God's will be done, and though our hearts are sad, we should humbly bow and sometime we will understand.

His aunt. Inez E. Foust.

The Commonwealth: "Conversion is not character. It is the source of Christian character as an acorn is the source of an oak; but the two should be distinguished. Conversion comes in a day; in fact, it comes in a moment. Up to a certain point of time a man is not converted and then he makes the all determining surrender and choice and he becomes a child of God in Christ. He is converted. But character cannot come in a moment's time nor in a day. It is never the product of one experience. Character is not a creation. It is an achievement. God alone gives the new birth, but it takes God and man working together to make character. It is the product of testing, of discipline, of knowledge, of obedience and endurance. The element of time enters always into the making

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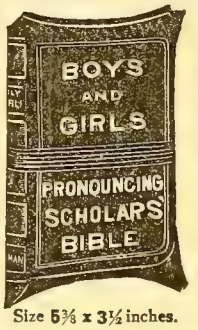

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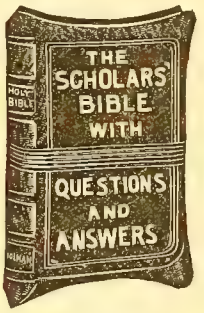

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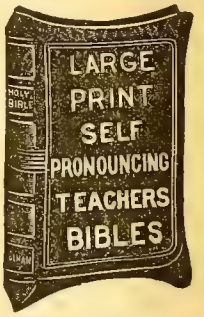

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the priests, the Lē'vītes, the the singers, the Nĕth'i-nīms, they that had separated then

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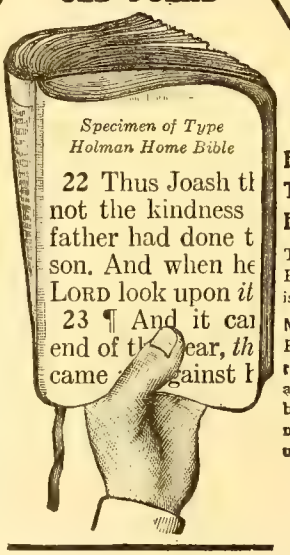

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METHODIST PROTESTANT HERALD , GREENSBORO, N. C.

some decent girl who knows how to make a home for him; and—he will live in the world, not in the clouds. So there, you have my answer. No; you have the reason, too."

"Will you allow me to hear the boy?"

"No, sir."

"But I have heard him. I heard him last Sunday at church."

The other man jumped up and began pacing the floor. 'You love the boy? Yes, yes, I know. I had a child once, just for a little while—just a baby when he died; but he could hold out his little arms to me, and he would laugh, laugh, oh, it was sweeter than any violin! I loved him—I can't talk to you about how I loved him; but—do not dare tell me that I do not understand how you feel about your son! Then there are two questions for you to answer. What shall make the most for your son's happiness —?"

"Not only that," said Simon, "what shall be the best for his soul, also?"

The other man did not raise his shoulders in the expected shrug of contempt; instead, he gravely inclined his head. "You are right," said he, "what shall make the best for his soul also; for else it will not be happiness, only intoxication—and every kind of intoxication passes! But again I tell you that if your son who ought to be a singer, makes himself or you make him into something else, he will miss his highest happiness.

"And I tell you something else. There is another question for you to consider: Have you the right to take that boy's voice from the world? You are a good man; everybody will tell you so. I do not deny it—I am distinctly not a good man. I don't have any fun when I sit up for an hour with my conscience—I am often ashamed of myself; but I have never in all my wasted and unprincipled life done such a wicked thing as you, you good man, propose, when you would deprive the world of——'

"Of a sweet voice? What does that count?"

"It counts more than you can possibly know. What is the thing which the world, old and sad and weary, tired of its hideous wrangle and struggle and grinding toil, what does it need, what does it crave most?"

"Rest," said Simon.

"No," said he, "no, you mistake, we are not so tired as that; what the world craves, what the world needs, is joy! Joy is the real persuader to goodness. Pure joy is the loveliest thing there is: it is the garment of love itself. And the little joys, the moments of happiness, they are fleeting, but they are eternal. The heart that can respond to them is forever young. We need joy, most of all peoples. We need to be civilized enough to enjoy without too much analysis. And it is Art which gives pure joy, impersonal, absolute. Of all the arts, also, does not music own the most penetrating joy? Do you dare to deprive the world of the joy which your son can bring it?"

He stopped; and his face changed. The shop being empty, almost unconsciously Donald had begun to sing. The voice hushed both men. It was such a voice as cannot be forgotten, not so much in its quality, although its limpid sweetness was not more wonderful than its delicious ease of utterance and its range—as in its thrilling tenderness. He sang a Christmas hymn which he was to sing on the morrow.

"Still through the cloven skies they come,
With peaceful wings unfurled:
And still their heavenly music floats
O'er all the weary world;
Above its sad and lonely plains
They bend on hovering wings,
And ever o'er its Babel sounds
The blessed angels sing."

The artist's eyes filled with tears. He looked at the father, who turned abruptly and went to a window, staring out on the darkening street.

At last Simon came back. He was very pale. He laid a hand on the other's shoulder and it was a hand which trembled. "I cannot do it," he said; "you knew I couldn't do it."

"God made that voice," said the artist. "He made it like an angel's to do an angel's work. Tell him it is my Christmas gift to him."

"Go in," said Simon, frowning, "take him; but it is not you that have overcome me. It was his own voice."

And when the artist had passed through the door, he sank into a chair and covered his face. But the glorious voice took up the song again:

"Oh, ye beneath life's crushing load
Whose forms are bending low,
Who toil along the climbing way
With painful steps and slow;
Look now, for glad and joyful hours
Come swiftly on the wing;
Oh, rest beside the weary road
And hear the angels sing."

—Octave Thanet in The Churchman.

HIGHEST TAX PAID.

"I believe that the liquor traffic is in reality the highest tax that is being paid by the common people of today and that it is the heaviest drain on their resources. If this is a fact, it is your duty to legislate in the interests of those people, and not in the interests of the men who are in the business for a profit or a money consideration."—Message of Governor Vessey to the Legislature of South Dakota.

AFTER CONVENTION—WHAT?

Convention season is at its hight. And this has been a great summer for conventions. They are spectacular things, interesting to observe, and full of suggestion. They are worth while. But it may not be out of place to repeat the hint that when autumn comes and all these convention-goers are back to their daily and weekly tasks, there rests on them a grave responsibility to make the expense and the effort and the excitement of convention-time count for big and adequate results.

Just one word will make sure that the instruction and inspiration of the convention will last throughout the year—the word is Christ. If any convention is a success it is because He is there: if any delegate puts in a year of valuable work it will be because he has taken Christ with him back to his task. Let us remember that power for work does not rest in numbers. One shall chase a thousand and two put ten thousand to fligt. One consecrated soul who sees Christ all the year round may accomplish more for the kingdom than a thousand delegates who assemble in enthusiastic convention.

After the wind, the earthquake; after the earthquake, the fire; after the fire, the sill, small voice. Take Jesus back with you from the convention; talk with him moment by moment through the months to follow; get him to lead and teach and strengthen you at the daily tasks—and the convention will not have been held in vain—*Christian Herald.*

A traveler tells of a Christmas custom in Sweden. Every farmer has erected in the middle of the door-yard a pole to the top of which is bound a full sheaf of grain. Not a peasant will sit down with his children to a Christmas dinner indoors, till he has raised aloft a Christmas dinner for the little birds that live outside.—*Church Chimes.*

—Baptist Standard, Texas: "A jury in an Illinois court awarded $50,000 to six small children, to be paid by two saloon-keepers who were charged with selling liquor to their father, rendering him incapable of supporting the children. This jury has set a good example for others. Wherever saloon-keepers are held financially responsible for the harm done by their business, they will quit it."

PRESIDENT'S APPOINTMENTS.

Mebane, ... January 2 to 3.
Orange, ... January 4 to 5.
Graham and Haw River, January 10 to 11.
Burlington, ... January 11, at night.
Fairview, ... January 12 to 13.
Tabernacle, ... January 14 to 15.
Greensboro, St. Paul, ... January 18.
Guilford, ... January 20 to 21.
Flat Rock, ... January 23 to 24.
Oak Ridge, ... January 25 to 26.
Lebanon ..... February 1.
Piedmont, ... February 6 to 8.

Brethren, blend some of your appointments, if possible. Publish my plan for your field in the Herald. State where I am to be met to enter your field. Let me wind up nearest the next field to be visited. These requests are reasonable and compliance with them will be a great help to me. Please grant them. C. A. Cecil.

NOTES FROM THE FIELD.

Thomasville.

On the night of Dec. 17th I met with the people of this church, and held the first quarterly conference. The conference was very well attended and most of the officials were interested and the business was transacted very pleasantly.

There appeared to a visitor just a little bit of the spirit of discord, and the only way to eliminate such a condition is to pray for such a spirit to be removed, and that the Christ spirit may take the place. I trust this will vanish as the days go by.

Bro. Williams and his family are very kindly received, and the people have been pounding them with some of the good things of earth, while he breaks the bread of life to them.

This church tries to pay pastor weekly and they are going to pay all assessments in full besides diminishing their church debt considerably. This charge is doing well. My claim overpaid.

High Point.

On Wednesday night, Dec. 17th, I met the officials and the pastor and held the quarterly conference. Not a full attendance of the officials present; but those present were interested and transacted the business largely to suit themselves. The pastor read a good report, and if the things suggested in it are carried out in full we may expect even a better report than heretofore at our next Conference.

The work is starting off nicely as to Sunday school and church attendance.

This church uses the budget plan to raise their finances, according to my judgment the best plan in practice.

My claim not paid, but vouched for in January.

Through the kindness of Bros. J. E. Cecil and B. E. Kennedy we were permitted to eat turkey for Thanksgiving. They are members of Pleasant Grove Church, Lebanon Circuit.

Why Not Ct.

The pastor of this charge, Rev. J. H. Stowe, met me at Seagrove Dec. 19th and conveyed me to the parsonage at Why Not, near Fair Grove church where the first quarterly conference was to meet on Saturday at 11 a. m.

I preached at 11 a. m. to rather a small congregation for that community, as I thought. The quarterly conference was called to order at 1:30. All churches represented but one (Lovejoy). The conference was interesting and I trust helpful to those present. I can't see how a member who is a Christian, elected by the members of the church to attend to the business of the local church to which he belongs and the other churches on the charge can afford not to attend the quarterly conference. I would be pleased if some layman who is guilty will either write to me or to the Herald explaining the matter.

Fixing pastor's salary caused some discussion; finally salary was made six hundred dollars, and it was urged that the salary be paid monthly or quarterly and the conference recommended the budget plan for all churches on the circuit.

One church has paid one-fourth of pastor's salary to date. I believe all the churches paid some on pastor's salary. Bro. Stowe is popular, and his people enjoy his good sermons.

At 11 a. m. Sunday I preached to the Pleasant Hill people, and 3 p. m. I met the pastor at New Zion and preached to a good congregation. Monday at 11 a. m. we were at New Hope; a small attendance. At 3 p. m. I preached at Flag Springs. I spent Sat. night with Bro. M. A. Cagle; his son took me to Pleasant Hill. Took dinner with Bro. H. Bean, and his son, J. W. Bean, took me to New Zion. Spent Sunday night with Bro. M. J. Presnell, and took dinner on Monday with Bro. W. M. Coble. All of these brethren have my thanks. Claim met at all churches but one, and that will be forthcoming in a few days.

Asheboro.

Sheriff Ross met me at Flag Springs in a new auto, and in just a few minutes we were in Asheboro. I spent the night with Sheriff. At seven o'clock the church bell called and we met to hold the first quarterly conference. Several of the officials were present and the usual business was transacted in a very pleasant manner, and all seemed to be of the same mind as to the matters that came before the conference.

Salary fixed at $750.

This church always pays every cent of every assessment. Bro. Whitaker has a good field and a splendid people to serve. and this people have a good preacher, and Mrs. Whitaker is one of the best of church workers in our Conference that I know, and this means much to the preacher and to the people he serves. Claim not paid, but vouched for in a few days. I am to preach later in the year according to promise; but I want to say I do not believe Bro. Whitaker and his people are like many of our charges and a few of our preachers (I am afraid) in beliving that all the president needs to do is to preach. In my judgment this is the secondary part of the office.

He is to advise and superintend in matters pertaining to the business side of the church and stimulate the membership to greater activity. I would like to do more of this kind of work.

Randleman.

I visited this field on the 26th and 27th of Dec., preached in all the churches; at Randleman and New Salem the attendance was not large. I suppose on account of the mud at New Salem and no light at Randleman. Worthville and Bethany, attendance good. Services interesting. Bro. Spurgeon Caudle met me at Randleman and took me to New Salem. After service I took dinner with the pastor and wife. At 3:30 we met at Mt. Lebanon to hold the first quarterly conference; not a full attendance; but the conference was interesting and the reports indicated progress. Pastor's salary raised $50. The pastor stated in his report that a parsonage had been bought near the depot at Randleman for $1600, and he was raising money to make the first payment by the middle of Jan., 1914, and had on hand in cash and subscription over three hundred dollars and had done this in ten or twelve days, and he is confident he can raise the first payment in due time, and it is to be hoped that his people will all rally to his assistance and give such assistance as they are able, and many as I passed around spoke encouragingly. Randleman has long needed a parsonage and now is the time to make sure of it while they have a pastor who is willing to do all he can to help the Circuit to have a house for the preacher.

I spent Saturday night with Bro. R. W. Lineberry pleasantly. Took dinner at Worthville with Bro. A. G. Myrick Sunday, and ate from a four-story revolving table, and I counted 25 different articles to eat on the three upper stories, and what the pastor and wife, R. W.

Lineberry and I did for the rations was a plenty.

Took supper with Bro. Barker Sunday night at Randleman. Went to Naomi M. E. Church and heard Bro. Chrissenbery preach. Spent until four o'clock a. m. at the Tavern. Left Randleman for High Point at 5:30.

Bro. O'Briant and wife are esteemed very highly by the people on their field of labor. Claim paid. Truly,

C. A. Cecil.

FROM OUR PASTORS

THE POSTAL CARD

W. F. KENNETT, EDITOR

This is Christmas eve and all the world is akin. Gladness and joy fill many a heart. Of course there are many hearts that are sad, because there is sin in the world—and a long train of the consequences of sin mars the happiness of many a home. The birthday of the world's Redeemer will be celebrated in various ways. The devout will look up to God with thankful hearts for the wonderful manifestation of His great love. Others will revel in wine and strong drink, and spend the day in carousing. The Editor of the Postal Card and his family have great cause for thankfulness; for while the mistress of the parsonage has not been well for some weeks, yet we trust she is somewhat improved. One of the many causes for thankfulness is the continued kindness of the people of Flat Rock circuit which has abounded towards us for so many years. The approach of Christmas has brought to us many evidences of this continued kindness. The list should read as follows: Mrs. Simpson, pigs' brains; Mrs. Branson, potatoes and canned peaches; Mr. and Mrs. C. J. Angel, sweet and Irish pototoes, fresh meat including sausage; Mr. and Mrs. Wirt Harrison, sausage, scrapple and pressed meat; Mrs. C. W. Vance, ribs, chine, sausage, pickle and cake; Mr. Caruthers, pumpkin; Mr. and Mrs. Gordon, butter, potatoes, turnips, pumpkin, ribs, chine, and sausage; Mr. and Mrs. N. T. Pegram, butter, lard, ribs, chine, sausage, haslet, potatoes and pumpkin; Mrs. B. W. Johnson, ribs, chine, sausage and scrapple; Mrs. H. G. Moore, fat hen and eggs; Mrs. Elma Parish, sausage, scrapple, ribs and kraut; Mrs. Ogburn, ribs, chine, sausage, and hominy; Mrs. Dwiggins, eggs; Mrs. M. W. Gant, cake and cake plate.

Under the license of an editor we tender sincere thanks and wish everybody a happy Christmas and a good New Year.

Stokesdale, N. C., Dec. 24, 1913.

Mt. Hermon Circuit.

The first quarterly conference will convene at Mt. Hermon church Sat., Jan. 3rd, 1914 at 1:30 p. m.

It is important.

C. H. Whitaker, Pastor.

Halifax Ct.

On our return to the parsonage last week we found that the good people of Bethesda had been to the parsonage in our absence and had given us a real good pounding. As there might be some objection to my giving the names of the donors and of the articles I will simply say the gift was very greatly appreciated by the pastor and his wife. We have also been remembered substantially by Mrs. S. M. Lewis of Union church for which she has our thanks.

The pastor was not able physically to meet his appointment at Bethesda and Fingwood last Sunday, but is out again now.

J. E. Pritchard.

Graham and Haw River.

President's appointments:

First quarterly conference in Graham church on Sat. p. m. at 3 o'clock, Jan. 10th. President Cecil will preside. The president will preach at Glen Raven Sat. night, Jan. 10th at 7:30; at Haw River Sunday a. m., 11 o'clock, Jan. 11th; at Graham Sunday 3 p. m., Jan 11th.

O. B. Williams.

Notice.

The first quarterly conference for Granville Circuit will be at Rehoboth on Saturday before the first Sunday in January at 11 a. m. No preaching, but the business of the circuit, as the distance and bad roads these short days will not permit. Lunch immediately after the business session.

N. G. Bethea.

Greensville Ct.

On Dec. 13, I arrived at Lawrenceville, Va., on my way to the charge assigned me by the last Annual Conference. Bro. A. W. Moore met me at station and conveyed me twelve miles to his home, and next day (Sunday) I began to fill the appointments made for me by Bro. Moore. I preached at all the churches, held the first quarterly conference on Sat., Dec. 20th, a harmonious session; all churches represented but one. Salary fixed at $435. I was on the work eight days, preached eight times and held one prayer meeting besides holding the quarterly conference. I expect to return and fill all the appointments in January as made by the quarterly meeting as follows: Philadelphia, first Sunday, 11 a. m.; Hobb's Chapel, 2d Sunday, 3 p. m.; Matthews Chapel, 3rd Sunday, 11 a. m.; Wesley Chapel, 3rd Sunday, 3 p. m.; Ebenezer, 4th Sunday, 11 a. m.

I met with a kind reception all around the circuit, and am expecting a pleasant year serving this people so far as the treatment I will receive from them is concerned, but any one can guess how hard my lot will be this year trying to

DENTON HIGH SCHOOL.

SPRING TERM OPENS DECEMBER 29, 1913.

DENTON is situated in the Piedmont hills of Davidson County, twenty miles south from Thomasville on the Carolina and Yadkin River Railway. This railroad connects us with the Southern at High Point on the north and with the Southbound at High Rock on the south. We have four daily passenger trains which make the school easy of access from all points.

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For further information, address at Denton, N. C., GEO. L. REYNOLDS, A. B., *Prin.*

serve a charge of five apointments 190 miles from home and can come home only every fifth Sunday.

Any one wishing to write me can address me at Triplet, Brunswick Co., Va., until further notice.

D. A. Highfill, Pastor.

La Grange Circuit.

The members of La Grange circuit who have not been otherwise informed will please note that I will fill the regular appointments on this work, beginning with the first Sunday in January.

I have made two business trips to the town of La Grange in search of a residence. After considerable walking over the town and faithful inquiry I finally found a brother who will have a house ready for us in a short while.

On my first visit to La Grange I was advised to be vaccinated, since it was reported that smallpox was then in town. Consequently, in order to relieve me of the danger to which I might have been, or might be, exposed, I received the "scratch." On this the tenth day I am experiencing, I think, every pain and ache laid down in the vaccination program. I shall not attempt to write more while in this physical and mental mixup, further than to say that my heart is in the La Grange work. My hope and prayer is that I may have the prayers and the hearty co-operation of every member and friend on the work.

With best wishes for all, I am

Yours to serve, Will H. Neese.

Elon College, 12-21-1913.

FROM LOCAL REPORTERS

New Hope Church, Monroe.

On the 12th of December the Revs. Mr. Stacy and Mr. Haywood opened a revival at this place. At first the interest was very small, or at least seemed so; and from a human standpoint there did not seem to be much prospect for an old-time revival. But, praise God, through the prayers and efforts of the preachers and people God sent the old-time power.

The Lord came in convicting power and sinners wept and fell in the altar and prayed through to God. Praise God! He gave us our desires. Twelve conversions and ten accessions to the church.

We thank God for the faithfulness of Bros. Haywood and Stacy in proclaiming the word. Era Belk.

Another Report.

This is to say that a protracted meeting of nine days' continuance was held at New Hope church under the management of O. D. Stacy and A. B. Haywood; closed Sunday night, 21st, with fine results. 25 conversions and 10 accessions to the church and the church revived very much. "The power came down our souls to greet and glory crowned the mercy-seat."

O. D. S.

Rockingham.

Our pastor, Bro. J. F. Allred, came and preached for us at Peedee church the 1st Sunday in December and it was a helpful sermon to all. We believe that the Lord directed in sending Bro. Allred here and we like him fine. He has already shown by his actions and work that he is much interested in the work here on Rockingham Ct. He has visited many homes, read and held prayer and talked religion to them till he has got hold on them. By this he has made many friends to himself. He has a little book that he carries with him and he is giving the church credit for everything that they do. We have done much that we have never gotten any credit for, but the Lord is taking care of that now.

Now as we have no reporter at St. John's church I will write a few lines for that church, as I go down there nearly every Sunday. I have been down there since Bro. Allred preached for them and I was told that he had spent nearly a week there in visiting, reading and holding prayer with them, and I find that he has started up a midweek prayer-meeting. I also find that he has made many friends down there. He was there and helped your writer do some repair work on the windows. I am so glad that we have got a man who has the work at heart and is doing all he can for us.

Our first quarterly conference will be held at Peedee church on Sat. night before the first Sunday in January, 1914. Hope all the churches will be represented.

With best wishes to the Herald and its readers I close. W. T. Collins.

Bethany, Randleman Circuit.

Our S. S. had a Christmas tree on Christmas eve. The children gave a very nice program. Bro. O'Briant and wife were with us to enjoy the exercises. A Christmas offering was taken for the Children's Home.

Mr. D. T. Gaster has been elected S. S. Supt. for the following year. Miss Bessie Hayes re-elected secretary. One of our teachers, Miss Laura Julian, is sick with typhoid fever. We hope she will soon be well so she can come back to her class.

Bro. C. A. Cecil was with us yesterday afternoon. He certainly preached a good sermon. We were glad to have him. Hope he will come back again.

"We are all glad" to have Bro. O'Briant and his good wife with us for another year, and may we take Bro. Cecil's text to heart. We are laborers together with God. Let us do more at Bethany this year than ever before. Best wishes to the Herald and its many readers.

A Member.

Friendship, Haw River Ct.

Our regular appointment was filled last Sunday by our pastor. He preached a good sermon. The congregation was very good. We are going to continue our Sunday school during the winter. We hope to have a better one this year than ever before.

We were glad to have Mr. E. O. Pritchette, who is a student of Western Maryland College, with us Sunday. He will preach for us next Sunday morning at eleven. We hope to have a large congregation. Blanche Weatherly, Rep.

Deer mr. editur:

i have bin a akin fur some time to tel what is a gwine on in our church, but you know old brother slu-fut come out in the papur a few months ago and said a good deal about preechers a writin to the papur about what the folks was a givin em. Well, it got our preecher all bothered up so he didn't no what to do about it. He axed me if i thot old brother slu-fut wood jump on him ef he was to rite a peice for the papur about the good things the folks was a fetchin to him. You see some preechers what haint never bin to collage dont like to buck up agin a man whats edicated. So our preecher said nothin. i woodn't say nothin now but fur the fac that old Sandy Klaws has bin a comin to our preecher's house right along all thru the year. Seems like hit dont make no difference to him whether hits Crismus or not. Ov course hit dont make no difference to old Sandy whether the preecher rites anything fur the papur or not but the preecher felt bad cause he was a gittin so much and nothin bein said about it. Why, all along thru the spring an summer old Sandy brot beeries, cow cumbers, beats, and things like that and then in the fall he brot turnips and cabbige and the like.. A little later when the weather got cool he brought saw sig, back bones (and meet on em too) and liver pud and spair ribs and etc. what ever that is. Not long ago one member had a chicken shet up a fattenin fur Crismus an one night along about mid

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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METHODIST PROTESTANT HERALD.
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Entered as second-class matter at the post-office at Greensboro, N. C.

"THE UNFRIENDLY NEIGHBOR."

This title of our last Sunday school lesson appears to us without justification. Where does the unfriendly neighbor appear in the lesson? We do not see him. Jesus supposes a case, that you go to a friend at the unseasonable hour of midnight with the important and urgent object of borrowing bread for a friend that has arrived unexpectedly. Jesus asks a question which we understand to be substantially this: Would your friend refuse to lend you for such a purpose even under such conditions? The answer expected is, No, to be sure he would not. To make this answer the more evident Jesus adds, Even if he did not rise and give you because of friendship, he would do so because of your importunate asking. He would certainly grant your request.

The point of the parable we take to be that God will certainly answer prayer,—not that we are to be very importunate in praying.

We de not claim originality for this view of the passage,—only that it seems to us the correct view.

SINKING OF THE MONROE.

Men who go down in great ships and try their fortunes on the sea have dangers to encounter that land-dwellers do not appreciate. Many a ship has gone to pieces or been sunk in the depths of the sea, and men never know when they enter a ship for a voyage that the ship will reach its destination. Men thought that they had overcome the perlls most to be feared when they constructed the Titanic, but it sank on its first voyage.

In addition to the danger from storms and from hidden rocks and from floating mountains of ice there is the danger of collision between ships. This caused the sinking of Steamer Monroe of the Old Dominion Line on Thursday night of last week in a fog off the coast of Virginia. We made the trip from Norfolk to New York in this steamer some time ago. It was filled with passengers, so many that we could not obtain a state room. It was a handsome vessel and we had no fear of the fate that really came to it finally. It collided with Steamer Nantucket and sank in ten minutes. More than forty people lost their lives, though more than that number were saved. One man, Thomas Harrington, of Connecticut, swam with his wife's hair in his mouth in an effort to save her with himself. His wife died soon after being taken into a boat and he was almost exhausted. The responsibility for the collision is being investigated. Each captain seems disposed to blame the other.

Bro. Swaringen of the Senior Class in the Seminary is filling the appointments of the Congregational church at Blue Ridge.

—Miss Lillian Highfill, daughter of Rev. D. A. Highfill, was married yesterday in this city to Mr. J. E. Welburn, of High Point. The marriage took place at the home of Mr. V. L. Atkins on Lucy St., Rev. G. F. Millaway officiating.

—People who make a practice of exposing the errors and shortcomings of their fellowmen seem not to realize that their own records, if gone over in the same spirit, would disclose some very grievous failures and positive transgressions.

—Mr. Earl Harris, of Henderson, gave an organ recital or sacred concert with the help of the choir in Grace Church last Sunday night which brought out an unusually large attendance. Earl has musical talent of such high order that it seems nature intended him for a musician, but we understand that he thinks of being a doctor. We wonder if his music wouldn't soothe and help the world more than his pills and powders.

—Mr. Charles Ireland sent Christmas greetings to the ministers of Greensboro concluding with this cheering expression of appreciation: "At this season when one counts up the blessings for which he should be grateful, there is none other for which I more devoutly thank God than for a true, loyal, consecrated ministry of my city, and I wish hereby to acknowledge my gratitude and to wish for you the season's greeting of good cheer for the present, and a better and happier New Year than you have ever had before."

—A South Carolina paper has the following report of a sermon by Rev. J. W. Quick, of the Methodist Protestant Church.

"What have they seen in thy house?" 2 Kings 20:15.

Napoleon was once asked, "What is the greatest want of the French nation?" He hesitated a moment and then said with greatest emphasis, "The greatest want of the French nation is mothers." If you will ask me the greatest need of America I wish in my reply that I might speak with the power of a Napoleon and that my words might live as long, for I would say, "The greatest need of the American nation today is homes," not palatial buildings, of necessity, but homes where Christ is honored, where God is loved and where the Bible is studied. If you will tell me what is in your house by your own choice I will tell you the story of your home life and will be able to tell you whether yours is a home in which there is harmony and peace or confusion and despair. Let me read the names in your guest book; allow me to read the titles of the books of your library in which you have special delight; permit me to examine your magazines which you read most, allow me to listen to your conversation when you do not know that you are being overheard, make it possible for me to visit with you your friends in whom you have particular delight, do this and I will write a true story of what you have been, of what you are and of what you will be but for the grace of God, even though I may not know you personally at all. In other words whatever may be seen in your home determines what your home is. "Great God, give us homes."

Mr. Editor: I wish to say to Bro. T. T. Hicks that the reward which he offers in the *Herald* of Jan. 29 is not at all equal to the magical power of the *nom de plume*, Peter Slewfoot. In my opinion if Bro. Hicks desires Peter to change his *nom de plume*, he will have to offer a more valuable reward. J. A. Burgess.

IS IT?

Is preaching the Gospel the supreme duty of the preacher?

During the larger part of my life I would unhesitatingly have answered this question in the affirmative.

But some things have occurred lately and statements have benn made, both publicly and privately, that have caused me to think more on this subject than I ever had done before, with the result that I now answer it in the negative, and say unhesitatingly that preaching is not the supreme or first duty of the preacher. That it is his principal work and should never be made secondary to any other work is freely admitted. And woe to the preacher who would allow some other business to take first place in his life. But this is quite different from saying that the preacher's first or supreme duty is to preach. From the very nature of the case we would expect the preacher's principal work to be different from the work of other men. But his first duty we would expect to be similar to the first or supreme duty of every other person.

And as I see it the supreme duty of every person is *to stand by, cleave to, and support the right* as "God gives to see the right," not in doctrine only, but in everything. A failure to distinguish between the supreme duty and the principal work, or a disposition to magnify the work above the duty, has done much to keep some preachers out of the ministry of the Methodist Protestant Church and to get some out who were already in.

A very able preacher of the M. E. Church, South, said to me on different occasions some years ago: "You Methodist Protestants are right; your principles of church government are right, and I am in the M. E. Church, South, only because I am more certain of having a place to preach." Another preacher who about this same time was fixing to leave the M. P. Church for the M. E., South, said, "While I admit that the principles of the M. P. Church are right I don't know that it makes any difference whether a man believes the system he is working under is the best or not so he preaches and does good." Other cases might be given of preachers who have been and who have not been in the M. P. Church, who acknowledge that she is right, but who in order to get a place to preach fail to give or withdraw their support from the right as God has given them to see the right. Those men may be true to their call to preach, but I claim that no man is justified in withdrawing or withholding his support from the M. P. Church—even for the sake of preaching, as long as he believes her principles are right. But if he becomes satisfied that they are wrong, then let him depart in peace. If one is justified in turning his back on what he believes to be right and giving his support to the opposite, just because by so doing he can get to preach, why might we all not go back to the Roman Catholic Church, if she will give us a place to preach? But you say some of her doctrines are wrong. But is it any more wrong in the individual to support what he believes to be wrong in doctrine than in polity? I think not. But let me say in closing that I believe all the men referred to directly or indirectly in this article are true at heart, but I believe they have looked at things from a wrong point of view. May the Lord enable us all to see the right and may we be men enough to stand by the right, uphold the right, if we never get to preach another sermon.

Old Student.

THE VOICE OF GOD.

Life's course stretches itself out before me. On it I see the world of sin and selfishness. The home land call is heard, and the heathen's cry echoes over the briny deep. Empty pews and vacant pulpits are seen. What shall I do? God calls me all the day, and His Spirit disturbs my dreams at night. I must say "yes" to the voice—I have, and now I am happy.—*From a personal note of a college student.*

God still calls men, and this young man's case is only a sample of his type. The Master's work *must* be done. Have you heard the call to service? What is your answer?

C. B. Riddle.

SUPREME MISSION, HIGHEST DUTY

The supreme mission of the church is clearly determined in the Word, and the bounden duty of every member to help carry out that mission is also therein forcefully set forth.

The church can only give expression to its purposes, demonstrate its saving principles, and develop its enterprises by what its members believe and practice, by what they give and do to prosecute its activities.

They are the guardians of its honor, the custodians of its oracles, the exponents of its truths, the promoters of its beneficent work; and unfaithfulness on their part, of necessity, discredits the church, impoverishes peoples God commissioned it to bless, and invites the divine displeasure, with lessened joy, spiritual power and growth.

The mission of the church is indicated in God's first command to Abram; Gen. 12:1,2—"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and thou shalt be a blessing."

The message of the angels emphasized the church's mission, Luke 2:10—"Behold, I bring you good tidings of great joy which shall be to all people," to be made known to them through the work of the church.

The prayer Christ taught elucidated the church's mission, Matt. 6:10—"Thy Kingdom come. Thy will be done in earth as it is in heaven."

Christ's first command after His resurrection demonstrated the church's mission, John 20:21—"As my Father hath sent me, even so send I you," for His disciples today are to preach Him as the world's sole hope, as His first disciples did.

Christ's last deliverance is the culmination, Matt. 28:19—"Go ye therefore and teach –make disciples of—all nations." We must go or help send.

Fred C. Klein.

TO PARENTS.

What Are You Doing for Your Sunday School?

The Sunday school is one of the greatest factors in a rural community, or, in fact, in any community. What are you doing for it? Almost any up-to-date man will tell you that he believes in the Sunday school; that it is doing a great work etc.; that he would not have it done away with for anything. But what is his life to it? If it is so useful, what is he doing to make it successful? If it is good for his child's life, is it not good for his own? The father who stays at home all day Sunday, lagging about in his dirty clothes and takes no interest in this great factor for the community's good, need not be surprised if his boys do not have the highest purposes and ideals in life. He, as far as his ability goes and his life touches, is to that extent responsible for the success or failure of this great cause. Parents, what is your life to it? That of a critic or a helper? A hinderer or a worker? Parents, encourage your children to go to Sunday school by going yourself. Your going not only encourages the children, but the superintendent and teachers and shows the interest you have in your children and your community and your respect for yourself. Tell the children on Sunday morning that you will go to Sunday school with them that day, and see if that little child is not more interested in its lesson. For teachers can very soon tell from the lesson what the child's parents are doing. And, mother, please don't refuse to give the little one the penny it asks for to take to Sunday school, for God loves a cheerful giver. Once a little girl in my class looked up at me with tears in her eyes because her mother didn't give her any money to bring to Sunday school. And, mothers,

suppose those little eyes should be closed in death before the next Sunday comes: O how your heart would ache to see those little dimpled hands folded, and the money you would give if you could only have those little bright eyes reopened and the little dimpled hand to grasp that money. Parents, remember to pray for your Sunday school and your superintendent and teachers. (A Sunday school teacher on the Piedmont work.)

DISAPPEARANCE OF THE MARY CELESTE.

Many a good ship has sailed away over the sea and disappeared forever. Sometimes an account of the accident or misfortune is obtained but usually the grave and solemn sea holds the secret locked securely away from all who would learn of it. A story of this nature concerning the brig Mary Celeste whose captain and crew mysteriously disappeared more than forty years ago and were never seen or heard of afterward is often told by old seamen, especially when some fresh sea mystery recalls it to their minds.

The brig Mary Celeste sailed out of the harbor at New York bound for Genoa with a cargo of petroleum and alcohol. She was commanded by Capt. Benjamin Briggs of Massachusetts, with Albert Richardson, of Stockton, Me., as first mate. In addition to the officers and crew the Mary Celeste carried the wife and little daughter of Captain Briggs.

As they sailed out of New York harbor the whole ship's company was blithe and happy, for the brig was in first-class condition, staunch and tight, well manned and well equipped in all respects; yet no one of her company was destined ever to be seen by their old friends again, dead or alive, for not a trace of a single one of them has been found in the 40 years that have elapsed since they sailed away.

The brig sailed Nov. 7, 1872, and on Dec. 4, she was found off the Azores drifting aimlessly about in a light breeze, her head sails set and the remainder of her canvas down. Not a soul was on board and nothing was found to indicate what had become of her crew when the brig Dei Gratia, from New York, found her.

After making a careful examination of the Mary Celeste, Captain Moorhouse of the Dei Gratia put a prize crew on board her and sent her to Gibraltar, where she arrived a few days later and was turned over to the admiralty court. The owners of the brig refused to pay the heavy salvage demanded for her and let the salvors take her. The officers' effects were collected and sent to their old homes in America.

The mate's log and other belongings of his were turned over to his father at Stockton. The last passage written in the log was regarded as significant. It was: "Fanny, my dear wife." Nobody knew whether the mate wrote those words to express his affection for his wife while thinking of her and their home or whether he wrote them in a moment of panic and despair when the crew were about to quit the ship under stress of some awful calamity. This last entry was made on the 24th of November, and when the brig was found 10 days later one might have thought from all appearances that she had not been deserted more than a few minutes.

The men from the Dei Gratia who boarded the Mary Celeste found her stern boat gone and the davits broken but there was nothing to show that the crew had taken more than a small quantity of canned goods from the lockers. Everything was shipshape; her running rigging was all properly made fast and the slack neatly coiled away in good order. The companion ways were open; half-turned music was found on the rack of the little organ in the cabin while a child's toys lay scattered about the floor.

In the captain's room his gold watch was found hanging at the head of the bed and the impress of a child's head was found on the pillow in the room of his wife. In the cook's galley the kettles were found on the stove and meat was found on the table. Clothing and even money belonging to the men had not been disturbed. Everything seemed to indicate that the crew had quitted the vessel in dire haste.

Many and varied theories and stories to account for her crew's mysterious disappearance have been brought out in the 40 years since the brig sailed. Everything possible from mutiny to piracy has been suggested. In 1877 a story got started to the effect that Mate Richardson had been found hiding in the West Indies and that he and other members of the crew had murdered the captain to get the great sum of money which the vessel was carrying. The story gained but little credence however because it was well known that the Mary Celeste carried no money.

Some 20 years later another yarn was told; according to this account a sailor who had been the mate of the Dei Gratia had confessed on his deathbed that when he boarded the Mary Celeste he found all hands except Capt. Briggs, his wife and the cook, had died of smallpox, and that he, the confessor, had thrown the survivors into the sea, appropriated $8,000 which Mate Richardson had been carrying to set himself up in business in Africa, and returned to the Dei Gratia with the report that the vessel had been found completely abandoned. When this story drifted into Maine it was discounted as a pure myth.

The only true, rational explanation of the mystery is the supposition that the officers and crew became alarmed at the rumbling of the cargo and fearing that the vessel was about to be blown up by the gases accumulated from the petroleum and alcohol got out as quickly as they could. This story is strengthened by the well-known fact that cargoes of oil when closely confined do generate considerable gas, especially when the vessel is pitched and tossed about in rough seas.

This gas gives rise to a peculiar and terrifying rumbling sound below decks. The log of the Mary Celeste speaks repeatedly of the noises under decks and expresses fear on the part of the men that she may explode. It is strange however, if this theory is correct, that the men should have failed to think of the expedient of opening the hatches and allowing the gases to escape. It is thought that when the boat carrying the people from the Mary Celeste tried to make a landing on the Azores the heavy surf capsized her, though as a matter of fact there is no record of the finding of any bodies or the boat.—The Pathfinder.

HIS LESSON LEARNED.

A darkey had been tried and found guilty of murder, and was sentenced to be hanged. The time set for the execution had arrived, and the condemned negro was led to the scaffold.

"Rastus," said the sheriff, "have you anything to say before the sentence of the law is carried into execution?"

"No, boss," replied the prisoner, "I ain't no spechifier, but I suttenly believes dis am gwine to be a lesson to me."—Philadelphia Telegraph.

—Government surveyors have recently checked up some of the lines reputed to have been run by George Washington, and have found them good.

Washington, of course, used a simple compass, and his line could not be expected to check absolutely with that obtained by the government surveyors who have retraced his survey, using high-power transits and all the refined and accurate methods which modern instruments allow. Nevertheless, the line was run so carefully in the first place that but little variation has been found in it.

—Telephones are used for dispatching trains on some railroads, increasing both safety and facility in handling trains.

—There are 36,500,000 young trees in the government's forest nurseries.

THE POWER OF A BIBLE VERSE.

A certain barber who is an earnest Christian was annoyed frequently by profanity and coarse language about his shop. It was comparatively easy to send the small boys and loafers about their business, but he had regular patrons who were not so easy to handle. It is a sort of tradition that a barber shop, being a locality that ladies never have occasion to frequent, is a place where loose language is perfectly permissible. This barber is a reasonable man, and has no wish to interfere violently with any one's personal liberty, and being, moreover, a poor man who must live by preserving the good will of the public, he cast about anxiously for a polite protest which could not be criticised.

He finally hit upon one, and the writer, stepping into his shop one afternoon and taking his place in one of the chairs, found himself face to face with that useful warning—neatly and very legibly soaped across the upper half of the mirror—from Ecclesiastes: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God, for God is in heaven and thou upon earth; therefore, let thy words be few."

There was something in the circumstances and surroundings that gave the words unusual force. The solemn utterance of the old preacher, framed in that prosaic modern setting, moved the reader's heart, first to a sort of awe, and then to a serious consideration of their profound meaning. It was a verse which he had often read before without special thought, and although he had not offended in quite the way the barber had in mind when he printed the verse across the mirror, he felt very unpleasantly conscious that the words nevertheless came sharply through certain other gaps in his armor.

"Has it made any difference in the shop?" he asked the barber. "A very decided difference," was the answer. "Has any one treated it lightly or sarcastically?" "Not a man. Several fellows have looked at it rather dashed, and a good many have spoken to me about it, but every one has been respectful. I put it up mostly to save my own ears and the ears of respectable customers, but I'm finding out that it's going to do a good deal more and better things than I planned it for."

We might make much more use and more effective use of the Bible than most of us do. It is so common nowadays to employ Biblical phrases and passages for purely literary ends, or even for frivolous humorous effects that our respect for the Biblical phraseology is in danger of growing blunted, but the worst of us has an innate reverence for its sacred utterances, and the example of the Christian barber might be followed with profit by all of us. We expect to see and hear the Bible when we attend church, but the junctures where it really counts most, after all, are those at which it helps solve the difficulties of everyday life. "All Scripture . . . ." Paul wrote to Timothy " is profitable for doctrine, for reproof, for correction, for instruction." How often have we tested this assurance in our own persons?—Prof. Roy Temple House in Zion's Herald.

LIQUID BREAD.

The late Mr. W. S. Caine, M. P., said: "I remember once seeing over a public-house door in Liverpool, 'Good ale is liquid bread.'

"I went into the house, and said, 'Get me a quart of liquid bread.'

"The landlord said, 'Ah, first-rate sign, isn't it?'

" 'Yes,' said I, ' if it is true.'

" 'Oh, it's true enough—my beer is all right.'

" 'Well, give me a bottle to take home.' He gave me a bottle of this liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him, 'I want you to tell me how much bread there is in this bottle.' He smelled it and said, 'It's beer.'

" 'No, no,' I said, 'it's liquid bread.'

" 'Well,' he said, "if you come again in a week, I'll tell you about it.' He charged me three guineas. In a week's time I went to know all about the liquid bread. The first thing about it was that there was ninety-three per cent. of water.

" 'It's liquid, anyhow,' I said; 'we'll pass that: Now, let's go on to the bread.'

" 'Alcohol, five per cent.'

" 'What's alcohol?' I asked.

" 'There's the dictionary; you can hunt it up yourself.' I hunted it up, and found alcohol described as a powerful narcotic poison.'

" 'Well, I thought, 'this is the queerest description of bread I ever read in my life.' Then he gave me a number of small percentages of curious things, which he had put carefully down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty looking powder. That was the bread—two per cent. 'And there would not be so much as that,' said Dr. Samuelson, 'if it were Bass' or Allsopp's. This is bad beer.'

" 'So the better the beer the less bread there is in it?'

" 'Certainly. It is the business of the brewer to get the bread out of it, not to put bread into it.' This is the simple scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is practically no nourishment in them at all."—National Advocate.

THE VENTURED ARROW WHICH WENT HOME.

Under God, Governor Patterson's chance to become a Christian came through a man who, in his own modest words, "writes a good many letters." That man is John Langdon Weber, a quiet, soft-spoken South Carolinian who is pastor now of the Madison Avenue Methodist Church in Memphis. Mr. Weber has a favorite pastoral method: he watches the papers and listens to the gossip of men in his town for news of any great sorrow or great joy which has befallen any fellow citizen of his. Especially does he note cases where the sins of men have found them out and brought them to humiliation. And into every such opening in the worldly armor of reserve that men wear Dr. Weber skilfully seizes the opportunity to thrust straightway his gentle sword of gospel appeal. "The Lord has blessed you greatly; will you honor Him?" or, "You have fallen into great trouble; will you not turn to Christ for succor?"

So it was that when the papers of Tennessee were telling broadcast how Ex-Governor Patterson, in Nashville, had been connected with an episode of sensational disgrace, others jeered, but Dr. Weber wrote a letter. Something after this manner its persuasion ran:

"Dear Governor Patterson: I have never met you, but I sorrow greatly for your humiliation through sin. Yet may not your day of shame become your day of blessing through your turning to the Lord Jesus Christ for salvation? Perhaps you will resent this; you have a right to. But I can't help writing."

And the ex-governor sent back word:

"Resent it? Never! You are the first minister who ever spoke to me about my soul. Come and see me."—*Continent.*

—Mrs. Wade had "no imagination," as her husband expressed it. At the supper table he mentioned that he had read in a newspaper that a passenger on a transatlantic steamer had fallen overboard in mid-ocean, and had never been seen again. "Was he drowned?" asked Mrs. Wade. "Oh, no; of course not," said Mr. Wade. "But he sprained his ankle, I believe."—*Christian Register.*

—The semi-annual meeting of the Board of Young People's Work was held in Pittsburgh on December 9th.

WHEN TROT SAVED HER MISTRESS

We all know about that Mary whose pet lamb "followed her to school one day." But this story—a true one, the New York *Tribune* says—is about another Mary, who had not a lamb but dog, which, instead of following her, took her to school and brought her safely home again at night. That he was a dog of rare sagacity the story shows.

Mary lived on the Colorado plains, and went two miles to school every day over the prairie, where there was no road nor path, nor even a bush or tree to guide her. Mary was about eight years old, and she had a shaggy shepherd dog named Trot, who came with her every day and waited until school was over. Then he would caper and bark as they started off together for home.

"Mary," said the teacher one day, "why do you bring your dog to school?"

"Oh," said Mary, "I do not bring Trot; he brings me. I could not find the way alone."

"How did Trot learn to find the way?" asked the teacher, "and does he never get tired of waiting and go home without you?"

"The first time we came," replied Mary, "father came with us. When he reached the school I gave Trot a piece of meat, and when we reached home I gave him some more. No one ever feeds him but me. The first two or three days we had to tie him. If he should go home without me father would bring him right back, and that night he would have no potatoes for his supper. But we have no trouble. He likes school as well as I do; he even wants to come Saturday. Mother was afraid to trust us at first, but I coaxed, so she said we might try it."

One day about twelve o'clock the wind clouds began to gather. Children who have never seen a western wind storm can hardly imagine what it is like. In Colorado it does not rain at all during the winter, so the sand is very dry and light. The wind lifts it up from the ground and whirls it around as if it were raining sand. It chokes and blinds you. Sometimes the wind is strong enough to take the houses and barns with it. Indeed, the people often build the houses only one story high, so that the wind may be less likely to blow them down.

On this day the teacher saw the clouds gathering. She closed the school and sent the children home, thinking they would reach shelter before the storm broke.

But it came sooner than she had expected. The wind howled; the sky grew dark, and the sand whirled. The teacher thought of poor little Mary alone on the prairie. How would she survive the fright even if she were not lost? As soon as the wind subsided she got her horse and rode to Mary's home. The little girl met her at the door.

"Do you not think," said Mary's mother, "that dogs know as much as some people? Mary and Trot were about half way home when the wind commenced to blow. There is an old dugout some distance to the right of the way they take home. Trot took hold of Mary's dress and led her, for the sand blew so in her eyes she could not see where she was going. They cuddled down in the dugout together until the storm was over."

HOW DONALD EARNED MONEY.

The boys on Mercer street were very anxious to earn money. Harry Sims' mother had told the boys about a family she knew where the mother was very ill, her husband dead and her oldest boy a cripple. Mrs. Sims wanted to get the boy a pair of crutches, and she asked the boys she knew to help her. Donald Kent was one of them.

"Now earn the money," she said to the boys. "Don't ask your fathers for it."

Donald listened to her. He looked at his sturdy little legs, and wondered how he would feel if he had to go about on crutches. Then he went home looking very sober.

"What troubles my boy?" asked his mother when he came into the room where she was sewing.

Then Donald told her about little Dick Swan, the lame boy, and how he wanted to earn money to help him. "But I am so little, mother," he said; "I can't earn money." His big eyes filled with tears. "And I'm so sorry for Dick, too," he added.

"I know a way," his mother said, quickly; "but I'm afraid my boy will find it too hard."

"Oh, no; just try me," Donald said, eagerly.

"It is this," said Mrs. Kent. "If you will not cry and be so cross every morning when Sarah dresses you, I'll pay you for it."

Donald's bright face fell. He had always been naughty when he was dressed. Nothing seemed to break him of the old habit. How could he promise to be good?

"I'll try," he said, at last. And he did. Two days he stamped his foot and cried, so that he lost money, but all the other days he could put his nickels in his bank ready to give Mrs. Sims. And when at last he handed her a shining dollar, how happy he felt!

"Ye I'm big now," said Donald proudly, "and I'm through with being a cry baby. I shan't cry any more, even if Sarah pulls my hair awfully."

That is the way Donald earned his money. But I think he would have been bigger and more manly still—don't you?—if he had been a good boy without being paid for it. —Central Presbyterian.

—Real wealth is not in mines but in manhood.

PETER'S LITTLE TALENT.

"No use," sighed Peter, "I can't think of one single thing to do that will bring me any money to put into the missionary box. Miss Porter talked to us about using our talents, but I haven't got any talent unless it is for going fishing."

Suddenly Peter struck his hands together. "My!" he exclaimed, "I never thought of that. I believe I'll try."

So he went to the barn and got his fishing tackle, which wasn't very elaborate. Peter knew the mountain brooks the best of all the village boys, and that day he fished more carefully than he ever did before, because of the big purpose in his heart. He even went to the deep hole, where the foaming brook covers over the cliff, and there he caught his largest trout. "He weighs half a pound, if he weighs an ounce," cried Peter. He kept on fishing and caught many more.

Twenty fine trout, all nicely laid on cool leaves, Peter brought back to the village. "But now the hardest part of my job is to come," he said. "Guess I'll try Mrs. Purington first."

"O, you delightful boy!" exclaimed Mrs. Purington, when Peter opened his basket. "Just what I want for my city boarders."

So Peter went home with his bare feet spat-spat-spatting on the sidewalk, his heart thump-thump-thumping under his jacket, and something that crack-crackled in his hand.

And the next Sunday when the missionary box was passed Peter put the dollar bill, all folded tightly, into it. Miss Porter looked surprised, and then she let her hands rest on Peter's shoulders and said, "Well done, Peter."—Around the World.

I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree near by, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth.—Martin Luther.

SAM JONES'S LAST SERMON

(Republished by request.)

We have selected as the text for this occasion these words from the twenty-ninth chapter of Proverbs and the first verse:

"He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy."

The bare announcement of this text is enough to bring every one of us to our feet with this question: "Unto whom does God speak in those fearful words? Unto whom does God address himself in that fearful language?" There are in this audience hundreds of people who ought to remain standing and announce another fact, and that is, "Surely God means me, for I have been often warned, I have often been reproved and have often haard His Word. Surely He means me." "He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy." I announce strictly a fact when I say there have been more sudden deaths in the last twelve months of this world's history than any other year since the evening and the morning of the first day of this world's life. More men in the last twelve months have suddenly gone into the presense of God than in any twelve months in all the World's history. You hardly pick up a leading daily paper in the United States that there is not from fifty to 5,000 persons that have been swept away suddenly and have come into the presence of God. By earthquake, by fire, by tidal waves, by accidents on railroads, by storms at sea, by apoplexy, by paralysis, by heart failure; day by day the register has gone up; and, mark my words, just as God gives the warning to men so is that proportion of sudden death multiplied in all the earth. More men have hardened their hearts and more men have been swept into the presence of God, and as you hear me tonight I shall recall illustrations of these fearful facts that lie back in my brain and which have been gathered from all parts of the country.

I want to say to you that I have preached to thousands and tens of thousands of people who have been swept suddenly and awfully into the presence of God soon after my voice died out in their ears. I was preaching at that memorable meeting at Nashville, Tenn., some years ago. On the second Tuesday night Captain Ryan, a man who owned all the steamboats along the river, came forward and asked to be prayed for. Shortly one of the pastors walked up to my side and said, "Mr. Jones, that man, Captain Ryan, is the most wicked man in this city and a very great sinner." That night Captain Ryan was converted, and he walked up to me after the service and said, "I want you to come to my house and I want you to see my wife and children." I answered, "I cannot come before a certain date." He said, "I will come for you on that day." On the morning of the day arranged he was at the service, and after that service we got into a buggy and rode up to his splendid home. When we got out of the buggy he introduced me to the mayor of the city and three of the captains of boats which he himself, owned; also to lawyers and other influential men of Nashville.

Presently Mr. Ryan's wife walked in and I was introduced to her, and after a few moments of conversation, she said, "Now, gentlemen, dinner is ready." As we crossed the hall into the large dining room the captain took my arm. "Mr. Jones," he said, "not one of these four men is religious and I want the last one of them brought to Christ." He put me at the head of the table. The mayor of the city sat directly on my right and at his side was one of the captains. Immediately on the left side were the other two captains—four great big, stalwart men. I addressed my conversation to those four men, pressing Christianity and the question of religion on them with all the force I could, incidentally mentioning the fact that within twelve months there would be sudden deaths among those sitting at that table.

After the meal was over we parted and not one of those four men was a Christian or came to the meetings. I had not been away from Nashville three months until the steamboat captain who sat next the mayor on my right side walked up to his home one day and when his feet struck the front porch of his home he fell with a heavy thud and was dead when his wife and children reached him. Not three months more had passed when the man who sat on my left, just as he stepped on to his boat and as the boat started to move off, fell on his face and never spoke another word. Not two months more had passed when Captain Ryan sent me a paper from Nashville in which I noticed that the steamboat captain who sat second to my left went suddenly into the presence of God. A few days later I saw where the mayor of the city had been out hunting and when loading his gun the gun went off, putting the whole load of shot into his head. He fell forward and never breathed another breath; and before I had been away from that town twelve months those four stalwart men had all been suddenly called into the presence of God.

"He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy."

I was preaching at Gainesville, Miss., some three or four years ago. There were only a few days left in the meeting and I said to the men who were helping: "Let us all get down to work." Next morning pastor Brown came in and said that he had passed two saloonkeepers on the street that morning as he was coming down and had asked them to close their saloons and come down and hear Sam Jones. They said, "Does Sam Jones think that we can close up our business and go down town to hear a man like him talk?" I mentioned this incident in the meeting and said that two saloon-keepers of that town had cursed on the street and said they could not close up their places of business to hear the Word of God. I said, "I have seen doors closed with black crepe tied on the door knob; they had better look out."

The morning I left Gainseville one of the saloonkeepers who had said this came down town in the early morning to open his saloon, and just as he unlocked the door and pushed it open he fell in the doorway and lay there dead when the first policeman came around on his beat that morning. Dead before his wife and children could say "Good-bye!" Mr. Brown sent me a marked copy of the paper a few days later which said that the other saloon-keeper went up to his home and fell on the floor as he was going in and was dead when his wife got to him. There was black crepe on the doors of those two saloons, and, mark my words, there are men in this town that are cursing this meeting and cursing, on the street, who will be suddenly struck down. I am not a prophet nor the son of a prophet, but you will have deaths in this town that will startle it before the last of this very month. Mark that! God hath said it. There are people in this town that are turning against God and despising His mercy, some of them in the last sixty days of their lives, and every time you turn your back on God and walk off from His mercy you are refusing the greatest offer that a man can ever have.

"He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy."

Years ago a corps of civil engineers came to a little town in a valley in Pennsylvania and went into the mountains and examined the dam which controlled the waters of the stream which flowed down into the valley. They came back to the valley and said to the people of the town, "That dam is unsafe. The people in the valley are in consequent danger." The people said to them, "You can't scare us." That fall the men came back to the valley and examined the dam again and said to the people in the valley, "We warn you people again, you are in danger every

hour." They laughed at them again and said, "Scare us if you can." The men went up again in the spring and warned the people again, but the people said, "That is a chance. We have been hearing that so many times. Scare us if you can."

It was not fifteen days later, that a boy with his horse on the dead run came down into the valley shouting, "Run for your lives! The dam has gone and the water is coming!" The people only laughed at him; but he did not wait to hear their laughter; he went on down the valley still shouting the warning. In a very few minutes the dirty piling water came and in less than thirty minutes after the water struck the town Johnstown was in ruins with more than 3,700 of those who had been in the town in the presence of God. You have been reproved many a time yourself, and frightened many a time yourself and you sit out there and say, "Scare me if you can." "Get me by frightening me if you can," but on God's judgment day you will run and call for the rocks and mountains to hide from God's just fire, you little soul. God gets closest to the man who is closest to his own soul and is in need of Christ. God help you to pray about this, "I am not to be frightened into Christianity."

"He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy."

It is an awful thing to die, anyway, but to die without a moment to pray, without a moment to counsel the wife, without a moment to talk to the children; but to be stricken down suddenly.

I don't know when I shall die or where I may go down, whether in a railroad wreck, in storm at sea, and I might even go down on a wagon or I might drop dead with heart failure; I don't know how I shall die, but I know I prefer to die easily. I know I deserve to die suddenly but I don't know when or where I shall die. I may be taken with a stroke of paralysis and would have to be hurried to the train and from the depot up to the old home where I can live for years into the room where I have sat and talked hours at nights with my wife and children. I would suffer and linger there for days talking to them about the responsibilities that would rest upon them when I was gone, about right living, and, when the last day would come and the last night would come, and the doctor had packed up his stuff and gone; wife and children would stand around my couch and I would bid them live good lives; at the last moment I would turn to my wife and speak the last words of my heart to her and bid her be faithful to the end; I would kiss them all good night and go home as happy as any school boy ever went home from school; but to die suddenly and without preparation, without a word of counsel to the wife, without a word of comfort to the children, without a moment to utter anything to this world. "Cut him down, why cumbereth he the ground?" God help me to go home easily.

"Suddenly destroyed and that without remedy." How we look to remedies here. Millions of dollars are spent in patent medicines, doctoring and all that sort of thing, and it shows how men dread death and how they lean upon remedies and how they look to remedies to heal and remedies to effect the cure; but "without remedy." The saddest hour that I ever saw was after more than ten weeks of suffering and hard work when my wife was very sick. That night the doctor came to me and said, "I now break to you the saddest news that ever fell on human ears. Your wife cannot live." I looked at the doctor and said: "Doctor, do you mean it?" He said, "The symptoms now say that remedies are useless." I went into the upper chamber of my home and turned my face toward God and said, "O Lord Jesus Christ, who raised Lazarus from the dead when he had been buried four days, and said, 'Come forth, Lazarus,' and he stepped forth and drew the napkin from his jaws and the grave clothes off of him and walked home with his sisters; keep the words that you spoke that day and spare my wife." She lives today, cured by that only remedy of God.

The day will come to you, father, mother, man and woman, when your doctor will pack up his medicines and go, and when every instrumentality shall leave; mark my words, and you will turn your eyes toward humans and human instruments and they will say, "There is no remedy," and then is the time when that man or woman shall turn his eyes from human remedy to God and God shall sit upon his throne and say, "No remedy." There is no remedy in either human or instrumental power and there is no remedy in Heaven for that poor fellow. "He that being often reproved and hardeneth his neck shall suddenly be destroyed and that without remedy."

I want every man of you here to settle this question tonight, either surrender your life right here tonight or deliberately make up your mind to run on to ruin.

You are daring God to his face to execute His word on you. If you feel that there is more important business than we have here you may go, but I tell you what I want to do. I want to take the hands of you mothers, I want to take the hands of you fathers, I want you to stay and let the other people do what they will. I want all the sinners here tonight to say, "God help me, I will be a Christian from this time on." I want you to come up here and say, "Here is my hand and I endorse every word you have said tonight," and I like the man with courage to do what his convictions tell him to do. Come on now and give me your hand and let us pray with you.

(We printed this sermon March 28, 1907, soon after the sudden death of Mr. Jones. —Editor.)

WHAT IS CARNEGIE NOTED FOR?.

Answers from papers submitted by pupils in a recent New York regents' examination in elementary United States history:

He invented: wireless telegraphy, carriages, reaper, sleeping car, steam laundry, Atlantic cable, bicycle, medicine, railroad, wagons, typewriter, printing press, screwdriver, steam propeller, electric light, threshing machine, wheel-rake, harrow, airship, electric car, levees along Mississippi river.

He was: a general in the Spanish,American war, a British spy, Secretary of War, governor, an orator, president of the Northern Pacific R. R., first man to sail to China with ship and crew.

He found that steam had power, discovered an anesthetic, started for Europe to get help for the South, became wealthy by manufacturing glue, urged Congress to annex Hawaii, and wrote a book.

He is: the best after-dinner speaker in America, phylonisphith, a phynopsis, a thanatopsis, the head of the weather bureau, an auto speeder, a steel magnet, the head of the steel trust, and trains wild animals.—The History Teacher's Magazine.

WANTED TO GET IT RIGHT.

A traveling salesman died suddenly and was taken to his home in the west. His relatives telephoned the nearest florist, some miles distant, to make a wreath; the ribbon should be extra wide, with the inscription "Rest in Peace" on both sides, and, if there is room, "We shall meet in Heaven."

The florist was away, and his new assistant handled the job. It was a startling floral piece which turned up at the funeral. The ribbon was extra wide and bore this inscription:

"Rest in Peace on Both Sides, and If There Is Room We Shall Meet in Heaven."

PRESIDENT'S APPOINTMENTS.

Piedmont, ... February 6 to 8.
Yadkin College .....February 14-16.
Davidson Ct. .....Feb. 21-23.
Denton ..... Feb. 22 at night.
Uwharrie Ct. .....Feb. 24-26.
Randolph Ct., ...Feb. 26, 27.
Mt. Pleasant Ct., ...March 1.
Liberty church, ...March 1, at night.
Liberty Grove, ...March 2, 11 a. m.
Siler City Ct., ...March 2-4.
Alamance Ct., ...March 5-6.
Mt. Hermon Ct., ...March 7-8.
Winston Sta., ...March 15, 11 a. m.
Maple Springs, Forsyth Ct., Mar. 15, 3pm.
East Winston, ...March 15, at night.
Pinnacle & Mt. Zion, ...March 24-25.

Brethren, blend some of your appointments, if possible. Publish my plan for your field in the Herald. State where I am to be met to enter your field. Let me wind up nearest the next field to be visited. These requests are reasonable and compliance with them will be a great help to me. Please grant them. C. A. Cecil.

Please note the above request.

I have tried to give the Sundays to those who had the week day appointments last year as far as I could.

NOTES FROM THE FIELD.

OAK RIDGE CT.

Bro. L. W. Gerringer met me at Flat Rock and we drove to Bro. J. F. Linville's and spent the night.

Sunday at 11 o'clock I preached in the M. E. Church and there was a large congregation and the service was good. Our church will be rebuilt at this place. We stopped to see Prof. M. H. Holt who was confined to his room on account of grippe; he was improving, and we hope he will soon be out again.

The pastor and I took dinner with Bro. Mooney as we were on our way to Piney Grove, our next appointment at 3 o'clock. Here we met a splendid congregation; the larger part of them were comparatively young people, and it appeared to the writer there was a splendid opportunity to build up a large membership. Bro. W. R. Lowdermilk and family attended services at P. G. We drove to Kernersville and I took supper with an old acquaintance of mine, Mr. D. H. Bodenhammer. At 7:30 we met for service in our church in Kernersville and had a full house, and good attention was given to the message, if the preacher was somewhat worn and tired from having preached three times on that day. I spent the night with Bro. J. M. Guyer where I always enjoy my stay so much.

Was pleased to have Bros. Lowdermilk and Porter in our services at Kernersville. Our next appointment on Monday at 11 a. m., was at Ai, where we met a small attendance. I suppose three reasons could be given as follows: a small memebrship, it was Monday, and lack of interest. I believe the last is the prevailing reason in all communities. We took dinner with Bro. W. S. Beason, then we drove to Bro. M. H. Pegg's for supper. At 7:30 we met our last appointment on the charge at Sandy Ridge. Attendance good and an interesting service. Spent the night with J. R. Teague. My trip to Flat Rock and OakRidge was very pleasant. Bro. Gerringer brought me to High Point. Both pastors and people seem pleased with their relations and I trust a good year will follow. Claim overpaid.

LEBANON CT.

I spent Feb. 1st on this field preaching at 11 a. m. to the Lebanon people. Owing to various kinds of sickness there was not a full house. Those present seemed to enjoy the service. This church is moving along nicely; since I made my visit last year they have completed the church nicely and have a nice place for worship. There is some indebtedness on this church, but the membership is planning and working to reduce the debt from year to year and it will not be long until the debt is paid in full. The membership and the former pastor deserve credit for the noble work done for the last few years.

We took dinner with Uncle Wesley Hedgcock and found Granny H. much better than she has been for some time. She is a mother to all our preachers, and friendly to everybody. Bro. Edward Montgomery drove me to Pleasant Grove for the 3 o'clock service. Bro. Loy drove his pony which had been sick for a few days, and he was merciful and regarded his beast, and only took himself. There was a good attendance and a very helpful service apparently to all. Here we have a new church and several good substantial members who go to their church when able whether they like the man that's going to preach or not, and this is as it should be. Love the church so well that we will not permit the enemy to turn us aside on the account of some little misunderstanding, or because we do not see things alike. The membership here are well able to pay off their indebtedness and the sooner it's done the more prosperous and helpful the church will be to the community and the church at home and abroad; this is true not only on this field but throughout the district. This is an ideal field as to church buildings and people to preach to and territory; churches only five miles apart and thousands of people in the bounds of these two churches, it gives the pastor large opportunities for usefuness. Bro. Loy is well received; but, as every other pastor, he has work before him. Let us go and do it.

This field eleven years ago adopted the budget plan and have used it since that time; and all these years the entire amount has been paid except at one church; for some reason they failed to pay quite out one time.

I hope at no distant day to see this plan prevail in our Conference. My claim paid.

I am pleased to see so many splendid reports from the various fields both from the reporters and pastors as to the good things that are being done. Let other pastors and reporters send in some reports from the fields that have not been in the habit of reporting. Bro. Pastor, you are due this to your people and to yourself and to the paper of our Conference.

Did you see what Bro. Waldrop and his people have done? All the general interests collected and ready to send in before January is gone.

Do not forget the 4 per cent. for Superannuates on Pastor's Salary for 1914.

Truly, C. A. Cecil.

AS TO CONFERENCE JOURNALS.

In my former notice I overlooked the fact that the Conference had directed that proceeds of sales should be sent to the publisher, Rev. Geo. L. Curry, Burlington, N. C. Let that be done. But the main point was that the Journals should be sold and not given away. The object of taking the collections for the Journal Fund has been to accumulate a fund great enough to pay for a year's issue, which fund is to be kept up by selling the Journals. If we give them away, we will be back where we were—without any fund. C. A. Cecil.

—The N. C. Club at Westminster held its regular meeting on Jan. 21st.

—To our correspondents: Please do not sew or pin your sheets together. Just number your pages, and we'll put them in the right order.

—Wilmington, N. C., has undertaken to conduct the canvass (for missions) in March, and the churches of the city have united for this purpose. It is hoped that this will prove to be a demonstration of what can be accomplished by united and simultaneous effort.—*Men and Missions.*

—Moriah people (near Greensboro) are going ahead with their church building and will soon be ready to have a corner-stone-laying ceremony.

FROM OUR PASTORS

Oak Ridge Ct.

President Cecil was with us Sunday and Monday, Jan. 25-26. He preached at all of the churches on Oak Ridge Circuit. Personally I was very glad to have Bro. Cecil with us; and I am sure all the churches were helped by his visit. Judging from the expression from various church members I am sure Bro. Cecil's sermons were enjoyed and appreciated. I hope that along with the sermons we may remember and put into action some of his suggestions as to our church work.

I am glad to see indications of increased interest in our work here. All five of the churches have decided to continue the S. S.'s thru the winter. It will be a good day for our churches as well as for our S. S.'s when we learn that there is no such thing as "winter quarters" for a Sunday school.

Last Wednesday night a week ago we started our midweek meeting again at the Kernersville church. Since Bro. Lowdermilk has been unable to look after this meeting it was discontinued. We are glad to have this meeting again. I fear we underestimate the value of a prayer meeting during the week. The first Wednesday night we had—must I tell it?—eight present. Last night there were about twenty-five present. The Sunday school also is improving. Bro. Lowdermilk has a class of men. We are hoping and expecting good things from this class as well as from the whole school.

All who read the papers have heard of our misfortune at Oak Ridge. We are hoping to rebuild as soon as possible. And if the sympathy of any friend should happen to take the form of *money,* please send it right on to the pastor and he will see that it reaches the proper hands. Until we can rebuild our preaching services will be held in the M. E. church. The pastor of the M. E. church and some of the members kindly invited us to worship in their house until we can rebuild. We thank them sincerely for this. The S. S. will be continued. This will be held in the Graded School Building.

All pastors who read this will please begin to think about and plan to attend the Summer Conference. Yours in service,

Linley W. Gerringer.

Kernersville, Jan. 29.

Thomasville.

Rev. A. D. Shelton and Miss Maud Nance were happily married Jan. 31st at Thomasville M. P. Parsonage by the writer. We wish for them a long and prosperous life. T. A. Williams.

Albemarle

We moved from La Grange sometime since and are now living in the parsonage in Creswell. I have preached at four of the churches; namely, Creswell, Woodley's Chapel, Mt. Elma, and Mt. Hermon, and will go to Rehoboth and Edenton soon.

When we moved into the parsonage one day, that night a number of men, women and children of our church and some from the Episcopal and Baptist churches came over and brought a fine pounding of many useful articles.

On the past Saturday our first quarterly conference met at Woodley's Chapel. It was an unfavorable day, so the attendance was small, but we had a pleasant and profitable conference. The regular business was attended to, and plans arranged for the work. The debt for painting the parsonage or a part of it inside was divided between the churches. There is some more inside painting to be done later.

There is a debt of $200 on the parsonage for building material etc. It was decided to try to pay this debt this year. Conference asked the pastor to collect this and Mr. William Wiley started the list with $35. If any one would like to help they may send to me; but don't do so unless you want to, we are not begging you, but if any want to help pay the debt it would be appreciated.

The Ladies' Aid Society in Creswell will be re-organized this week. Last week our young people here organized a missionary society. The work on this charge is going on nicely.

J. H. Abernethy.

Yadkin College Ct.

Our president, Rev. C. A. Cecil, will be on this charge Feb. 14-16. He will preach at the churches as follows:

Friendship, Sat., 14, 2:30 p. m.
Yadkin College, Sat. night, at 7 o'clock.
Shiloh, Sunday, 11 a. m.
W. Lexington, at night, 7 o'clock.
Bethesda, Monday, 11 a. m.

President will reach Lexington on No. 11, Saturday a. m., at 8:32. Pastor will meet you and we will start from here. If you expect mail, have it directed in care of pastor. Mail comes to our door twice a day. H. L. Powell.

Our first quarterly conference was held at Shiloh Jan. 17th. A fine turnout of official members. Some new steps and financial plans. Friendship has reported about one-third of pastor's salary to date and other churches are doing finely. There seems to be more than usual interest. We are now planning our revival work. With the continued cooperation of this good people we may expect God to do great things for us. In the Master's service,

H. L. Powell.

Henderson.

Yesterday was a good day with our church in Henderson. We observed "Go to Church Sunday" and the services were well attended by the members and visitors. After the celebration of the Lord's Supper the doors of the church were opened and sixteen members were received into the church—fifteen by certificate and one on profession of faith. These are all good people and will, no doubt, prove a very great blessing to our church here. Our next effort is to get one or more of our church papers into every Methodist Protestant home in Henderson before the first of March. I am happy in my work and the prospect is bright for a successful year in the Lord's work. Our Spring Valley church is thoroughly alive and doing good work for the Master. Brother L. M. Harris, the faithful and efficient superintendent, informs me that the school was never so good as at present. J. D. Williams.

Asheville.

A small army of men are at work on the church now—masons, plumbers, carpenters, tinners and electricians. All the work that is being done seems to be of the highest character, and the materials used are of the best. The contractors seeme to be taking peculiar pride in doing a good job. Just as soon as the brick veneer work is advanced far enough to get an idea of its character, we expect to have a half-tone plate made of the building, and have it published in the *Herald.*. So you may be on the lookout for it. I think you will be delighted with the appearance of the building.

We had a good day yesterday. Three additions to the Sunday school enrollment. The offering of the Sunday school, amounting to $2.75, has been sent to the Children's Home. Three new members were received into the church. We are expecting several more to unite with us shortly.

We desire to acknowledge with thanks a check for $5.00 received from Col. S. V. Pickens for the Andrew Pickens memorial window that we propose putting into the church auditorium. We are expecting that a number of the windows will be taken as memorials to various individuals. An endless chain of letters for the purpose of helping us seat the church has been started. It is expected that each person receiving a letter will write five more letters, and also send five cents or more to the endless chain treasurer. If you want

Continued on page 12.

REV. W. D. FOGLEMAN'S BOOKS

Now Offered for Sale at Bargain Prices.

(These prices, being very low, do not include transportation charges. Sets of books would perhaps be transported most cheaply by freight, if heavy. If ordered by mail, estimate the postage and add to the price here named. Send all orders to Mrs. W. D. Fogleman, Mebane, N. C. We have seen many of these books and noted that they were remarkably well cared for, many of them being scarcely distinguishable from new books in a bookstore. In the case of old, worn books of which there are very few, the price is marked very low.—The Editor.)

The first column of prices are the prices of the books bought new so far as we could ascertain; the second column, the prices at which the books are now offered.

If you do not need any of these books now, keep the list in view of your future needs, as all may not be sold at once.

Pulpit Commentary, 52 vols. $	———	$40.00
Theological Institutes, Watson's,	——	2.50
Expositors' Bible, 25 vols. ..	——	12.50
Biblical Museum, 8 vols.	——	4.00
Clarke' Commentary 6 vols ..	——	5.00
Sermon Bible, 12 vols. (paper)	——	3.00
Winston's Encyclopedia, 8vols.	48.00	24.00
Biog. Sketches Pioneers of Methodism, by Summers	——	1.00
Wit and Humor of the Parson, by Rev. F. J. Mallett, ...	1.00	.60
Divine Credentials of the Bible, by T. H. Lewis, D. D., ...	1.25	.75
Curiosities of the Bible, by Rev. J. H. Vincent	2.00	1.00
Natural Law in the Spiritual World, by Drummond, ...	.75	.50
Life Work and Sermons of Moody, ...	1.50	.75
Cyclopedia of Illustrations for Public Speakers, by Robert Scott and Wm. Stiles, ...	5.00	3.00
Hist. of Meth. Ref., Drinkhouse, 2 vols.,.....		2.00
Hart's Com. & Rhet.		.50
Abbott's Hist. Christianity		.50
Ralston's Els. Divinity	1.75	1.25
Hitchcock's Anal. of Bible		3.00
History of the Devil, De Foe (old)		1.00
Broadus on Prep. & Deliv. Sermons..		1.25
Hopkins Law of Love	1.75	1.25
Baptism with the Holy Spirit, by Torrey, ...	.50	.25
Bible Dictionary, Smith and Peloubet		1.00
Comstock's Philosophy, ...		.25
Cause and Cure of Infidelity, by David Nelson	.60	.40
Talks on the King's Children, by Sylvanus Stall, ...	1.00.	.50
Perren's Outlines of Sermons	1.50	.75
How to Preach with Power, by Young, ...	1.00	.50
Revival Kindlings, Knapp, ..	1.00	.50
Critical and Explanatory Commentary Scranton, 2 vols., ...		2.00
Cyc. of Religious Knowledge, by Sanford, ...		1.00
Blackburn's Hist. of Chr. Ch.		1.00
Buck's Theol. Dict.	1.50	1.00
Binney's Theol. Compend, ..	.60	.50
Seed basket for Ministers, S. S. Teachers, and C. E.'s		.25

Any of the following by Banks at 50 c. each:

On the Trail of Moses.
David and His Friends.
Christ and His Friends. ,
John and His Friends.
The Sinner and His Friends.
The Fisherman and His Friends.
Sermon Stories for Boys and Girls.
Hero Tales from Sacred Story.
Poetry and Morals.
Paul and His Friends.
Windows of Sermons.
The Saloon Keeper's Ledger.
A Year's Prayer Meeting Talks.

BOOKS WANTED.

I want to buy the first year's Conference Course. Anybody having the books for sale write me at Easley, S. C.

W. A. Lamar.

SIAMESE BOYS AND GIRLS

A Siamese boy learns to walk and to smoke cigarettes at the age of two years. Soon afterwards he learns to swim, and at the age of seven or eight he can paddle a small boat, and is able to take care of himself out on the river. At first I used to feel alarmed at seeing five or six children in a little boat, loaded down to the water's edge, all laughing and shouting in high glee, for I was afraid they would upset and be drowned, but I soon learned that they thought there was no better fun than to tip the boat over and send all who were in it headforemost into the water. As for being drowned, there was no more danger of that than if they had been so many ducks.

When a Siamese boy is eighteen years old he usually becomes a priest, or rather a "nain," as the young priests are called who are old enough to take full orders. Sometimes they enter the priesthood earlier than this, sometimes later; but every boy who has any ambition to rise above the lowest rank must remain at least a short time in one of the temples. When he enters the priesthood his head is shaved and he wears a yellow robe, and every morning goes about the city begging rice for himself and the older priests. He is taught to read and write, and to repeat the long prayers, of which he does not understand a word; but his friends think it is a high honor to be a priest, and when his father and mother happen to meet him they worship as they do their idol. Usually he does not remain in the temple more than three months, and after that time has expired he helps his parents or goes to work in some way to make his living.

With the girls it is different. If a man has three children, two of whom are boys, and you should ask him about his family, he would say he had two children and a girl. From this you will understand that they don't think much of the girls in this country.

During the first eight or ten years of her life a Siamese girl grows up with her brother, and lives very much as boys do. Afterwards she has usually a hard life. If she is bright and graceful, and her parents are poor, they will probably sell her to the owner of a theatre, to be trained as an actress; or if they are people of higher rank they will present her to the king, and she will be confined in the palace among the king's wives until she is grown up. Here she will be as safe as anywhere else, but she must be the servant of the women of the harem, and her life is far from happy. It is impossible to explain to the Siamese children what we mean by the words "home" and "family." They have no word in their language to express either idea.

I know a young prince who was asked by an American lady how many brothers and sisters he had, and he said he did not know. She inquired if he had fifty, and he replied that he supposed so, but really could not tell. The late king had nearly ninety sons and daughters, and many of the nobles have families almost as large. Often the wives live in different places, in order to keep peace with the family, and the children grow up as strangers to one another. Thus, you see, many of the blessings which are so familiar to boys and girls at home that they forget to be thankful for them, are altogether unknown to the children of Siam.—The Missionary Messenger.

—Miss Clyde Sullivan, of Georgia, grew 5,354 pounds of tomatoes on a tenth of an acre, surpassing by 1,374 pounds the highest record made by any girl in the North or West. Other Southeastern girls did remarkably well, notably Miss Lizzie Kelley, of South Carolina, with a record of 4,375 pounds on a tenth of an acre.—President Harrison of S. Ry.

—The northernmost national forest in the Chugach in Alaska; the southernmost is the Luquillo in Porto Rico.

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.

Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinelu Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

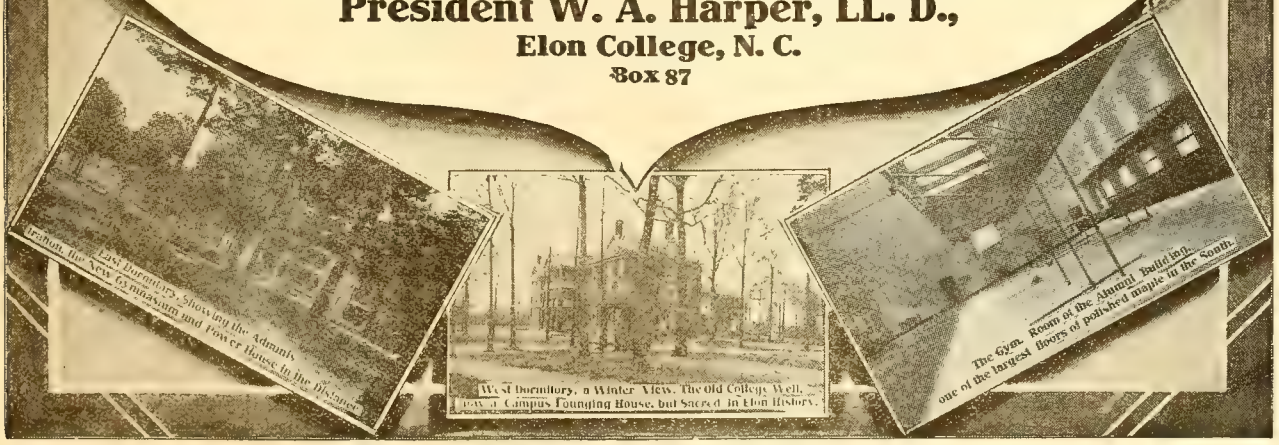
Elon College is distinctly a high-grade institution, though its charges are moderate. Its graduates are admitted to the graduate departments of all the great universities without examination. Its literary and scientific courses are arranged in various departments which lead to the degrees of Master of Arts, Bachelor of Arts, Bachelor of Science, Bachelor of Philosophy, Bachelor of Pedagogy, and a three-years' course leading to the degree of Licentiate of Instruction, designed especially for teachers. This institution affords special opportunities for training in Piano, Voice, Expression, Fine Arts, Normal Training, Physical Culture and Commercial Practice.

The Faculty consists of twenty-one specialists; men and women selected not only for their superior teaching ability, but also for their exemplary character and manners.

The student body numbers nearly four hundred and comes from thirteen states.

The lowest Rates in the South, only $131 to $191 per College session of ten months. Fall Term always opens the first Wednesday in September. For full descriptive catalogue and view-book, address

President W. A. Harper, LL. D.,
Elon College, N. C.
Box 87


West Dormitory, a Winter View. The Old College Well.
The Gym. Room in the Alumni Building, one of the largest floors of polished maple in the South.

Begun on page nine.

to help, send your name and five cents or more to Mrs. Pearl Havner, 44 Hillside St., Asheville, N. C., and she will tell you what else to do.

The preacher's chicken story seems to have struck a responsive chord in the laity. As a result of it, he had a letter last week from a lady in Kansas City, which put him in touch with a young man in one of the Sanitariums here. He had been here a month without my knowing it. I am sure there are many more members of our denomination here who might be helped if the ministers and laymen of their conferences were sufficiently interested to write to the pastor of this church. Won't you do it? C. W. B.

ASHEVILLE CHURCH BUILDING FUND

Mr. T. A. Hunter	$25.00
Mr. J. R. Hardin	7.50
Mrs. C. L. Whitaker	5.00
Rev. C. A. Cecil	5.00
Dr. J. A. Sinclair	5.00
Dr. F. L. Hunt	5.00
Mr. J. H. Cathey	2.50
Mr. and Mrs. H. A. Garrett	2.00
Mr. J. M. Whittemore	1.00
Weaverville M. P. Church	1.00
Mr. C. C. Renfre	.50
Mr. Claude Robinson	.50

This looks better, but I still miss *your* name. Won't you send in your offering so I can put your name in the list? It won't be complete until you do.

C. W. Bates, Pastor.

BURLINGTON TIDINGS.

We were delighted to have President Cecil with us on the night of Jan. 11. As usual, his visit was very pleasant and very beneficial. He preached an excellent sermon to a large and attentive congregation after which he gave some timely advice. Thank you, Bro. Cecil, and come again. One feature of our Sunday school work worthy of note is that our Superintendent is appointing some member of the school for each Sunday to conduct the opening service. This brings a very healthful variety into the school and makes the work more attractive. Miss Ila Stafford conducted the school on last Sunday. Both the Foreign Missionary Society and the Ladies' Aid Society at their respective meetings planned for some special work. I t is believed more will be heard of them in the near future. On last Sunday the regular monthly communion service was observed. It was indeed pleasant for us to gather around the Lord's Table in sweet communion. To say the least it was a sweet service. After the communion service as is our usual custom the doors of the church were opened and seven candidates were received into full membership. It is hoped that others will be received on next first Sunday.

Our correspondent, Bro. C. B. Way, who is now in Greensboro, is very much missed. He was not only faithful as a correspondent, but Charlie worked anywhere.

Geo. L. Curry.

P. S.—I want to say amen to what Bro. T. T. H. said in last week's *Herald* about the deformed *nom de plume.* I may myself some day write over such a crippled *nom de plume,* but—well, to say the least, if a writer has a good thing to say I think it is neither immodest nor a sin for him to let the world know what good person said it.

G. L. C.

FROM OUR REPORTERS.

CANAAN, UWHARRIE CT.

On Jan. 2, death visited the home of Mr. and Mrs. John Ward and took their youngest child, aged 17 months and 6 days. Little Fred was a bright, lovely child and will be so greatly missed in the home. But do not weep, dear parents, the dear one is safe in the arms of Jesus. No tears are shed up there.

On Jan. 16, Mrs. Margaret Cody, a highly respected lady of near Cid, passed away in her 88th year. She was a good woman. She told her friends and children that she was ready and willing to go. She leaves several children and grandchildren and great-grandchildren and a large circle of friends, but we will not mourn as those who have no hope.

We were all very glad to have Bro. Trogdon returned to us. The three years he has been with us he has endeared himself to all. Hope all of the *Herald* readers will pray for us of Canaan that we may have a closer walk with God, do more for His cause and have a more prosperous year than we have had in the past. Also pray that our pastor may have his health restored and he may live long to labor in the Vineyard of the Lord. Wishing all the readers a prosperous and happy year, I remain sincerely, M. J. Ward.

FAIRVIEW, ANDERSON CT.

We are glad to have W. A. Lamar and family live in our community this year. We have been deprived of the social meetings of our pastor's family for the last four years, for they have lived 45 miles from this work. We cannot express our appreciation in words in getting W. A. Lamar for another year. We are glad Mrs. Lamar can be with us in the Ladies' Aid Society.

Our Sunday school is progressing nicely. We feel encouraged with the attendance of last Sunday.

The health of the community is not very good at this writing.

Mrs. Augusta Ellison is very ill at present. One of the oldest members of our church, Mrs. Elizabeth Smith, fell and broke her arm the 23d of Jan.

Ethel F.

Easley, S. C., Jan. 27.

FAIRMOUNT, RICHLAND CT.

We had a fine day Sunday. There were 50 present and 27 absent. Collection, $1.01. Our Sunday school is progressing nicely. Our new pastor, Rev. J. H. Bowman, was with us the fourth Sunday at 11 a. m. and preached a splendid sermon. We are all glad to have him with us. He is liked by every one. Our work here is still going forward. We are indeed proud of our little secretary, Mr. Elmer Slack. I think he is doing just fine. I am glad to say that we can have Bro. Bowman with us twice a month instead of once a month. We ask all you *Herald* readers to pray for us that we may do a good year's work this year.

Josie Jones, Reporter.

Feb. 3.

PINEY GROVE, SILER CITY CT.

Last Sunday was our regular preaching day, but our pastor was absent, visiting relatives in the western part of the state. The pulpit was filled by Rev. W. C. Kennett, a former pastor. He used for his subject "Riches," and although he is almost 79 years old he preached a most forceful sermon. Some of the old members said it was the best sermon they ever heard him preach.

We took up a collection last Sunday for the orphans at High Point, which amounted to $1.15 or more.

Our S. S. is progressing nicely. Present last Sabbath, 49. We hope it will increase as spring opens up.

We are expecting to have an Easter-service. Fleta Kivett, Reporter.

MT. PLEASANT, PIEDMONT CT.

The Lord dealt very kindly with us in sending Rev. A. D. Shelton to this work. The harvest is great and the laborers are few. On the 4th Sunday his subject was Loss of Opportunity. He made us feel that we art not living up to our privileges and opportunities.

The Sunday school work on a part of the charge has gone into winter quarters, but, like the groundhog, I suppose when the warm days of spring come they will start up again.

I must not forget to tell you that our pastor, Bro. Shelton, strayed off to Thom-

asville last Saturday morning, without our knowledge or consent, and had Bro. Williams marry him. There seems to be a little romance in the affair. It seems that he had been paying his respects to Miss Maud Nance of near Denton who is teaching in the bounds of his work; so last Saturday a. m. they boarded an automobile, went to Thomasville and were made one. Miss Nance is an accomplished teacher and a young lady of high Christian character, and possessed of all the attainments that will aid him through his ministerial career. We wish them a smooth journey over the sea of life.

Bro. J. E. Frazier, one of the pioneer members of Spring Hill church, died Jan. 24th and was buried at Spring Hill on the 25th. He was a good man, class leader of his church for a number of years.

Mr. C. W. Sowers and Miss Janie Beck were married by J. R. Stone, Esq., on Feb. 1st at his office.

Miss Sallie Sharp, of Mt. Pleasant, spent Saturday night and Sunday with Miss Girthy Stone.

Rev. A. D. Shelton made a pastoral call on J. R. Stone and family last Monday and Tuesday. Trusting that this will be the best year in the history of the M. P. Church for the garnering of many precious souls and upbuilding of His Kingdom,

Yours in Christ, J. R. Stone.

P. S.—Bro. Cecil, our beloved president, will be on the Piedmont charge from the 8th to the 10th; will preach at Mt. Pleasant 2d Sunday at 11 a. m. and at Canaan in the afternoon. J. R. S.

Mt. Pleasant, Uwharrie Ct.

Our S. S. attendance for the winter months has been about 35. Bro. Lee A. Briles is Supt. Bro. Trogdon preached a good sermon yesterday. I am glad to know that Bro. Trogdon's health has improved.

We do not know what 1914 will bring to us. It behoves us to be ready for the summons to go hence.

Bro. Wm. Thayer was taken from us not long ago and is much missed. He was a good neighbor and a friend to the poor. G. F. Cashatt.

Union Chapel, Mocksville Ct.

Our pastor, J. W. Self, was sent to us for another year and has preached the 2d time since Conference. His first sermon was on Union and was extra good. I heard the expression made that he shot one of his big guns. His second was on Christ, the True Friend, and was also good.

I am sorry to state that our S. S. has gone into winter quarters. I hope it will soon open up again. It seems so bad not to have Sunday school. There is prayer meeting nearly every Sunday evening. As there is no Sunday school Bro. Self took a collection at his last service for the Orphans' Home. We have a Christian Endeavor Society. It too is about to go into winter quarters. The president has missed two meetings. I hope she will do better next time. One of our girls, Miss Hattie Gaither, was married to Mr. Walter Rickard Dec. 27. Rev. Mr. Shore officiated. Bro. Self missed the job by not being at home. And another one of our girls and one of our boys, Miss Annie Holton to Mr. Ernest Frost. These were married in Nov.

We had a little corn club among the children. Eight of the boys and girls took 100 grains of corn each and made $2.36 for the Orphans' Home. It was sent to Mrs. Dixon on the Sunday School Hack. I think this a good plan to get up money. Some of these children were very small and didn't make very much. If more of the boys and girls would try this plan it would help so much.

Two of our members have died since there has been any report from here: Mr. Thos. Boger and Mrs. Sallie Hunter. Bro. Self conducted the funerals, assisted by Bro. Willie Walker, of the M. E. Church.

S. I. G., Reporter.

Pleasant Grove Items.

Sunday school met at 2 p. m. Feb. 1st with Supt., W. S. Cecil, all teachers and 74 scholars present.

Children's Home collection taken; amt., $1.23. School closed for preaching and our beloved president, Rev. C. A. Cecil, being with Bro. Loy on his annual visit, preached an able sermon on the layman's duties to the church. Would to God that all church members could have heard it, for they would have been better Christians and better church members.

Walter Burton.

—Dr. J. R. Gordon, of Guilford, has arranged to help the State Board of Health secure full registration of all births and deaths in the State. His work will be largely educative. He will meet with the doctors, undertakers, local registrars, midwives and others concerned with the new law and explain to them not only the working of the law, but the tremendous possibilities for good that will follow its thorough enforcement, in order that they may carry the same information among their patients and others.

—A Jewish synagogue is proposed for Hebrews living in High Point.

—The Baraca Class of Grace church has a class photograph taken with the members standing in front of the church.

—Mr. Floyd Coble has prepared a remedy for croup and pneumonia which he thinks possesses unusual merit. It is in the form of a liquid and strikes in more readily than some other remedies.

—A new house with four lightning rods between Greensboro and McLeansville suggests the thought that the owner has probably been victimized by a lightning rod agent and been made to pay for more than thought he was bargaining for.

VANCE'S THANKSGIVING OFFERING FOR CHILDREN'S HOME

Mr. J. M. Millikan, Dear Brother:

Enclosed you will find checks to the amount of $46.54, which amount is to be placed on the list of last year's Thanksgiving Offerings for the Orphanage. I was not at home during Thanksgiving and so could not hold the service which you requested, but since getting back to my field we have taken a collection at each church to take the place of this service. Following is the list from Vance Circuit: Harris Chapel, $6.40; Flat Rock, $6.36; Gillburg, $8.53; New Hope, $25.25. Total for the field, $46.54. Fraternally, J. A. Burgess.

I wish to call the above letter to the attention of other pastors who failed to take a Thanksgiving offering last year and request that they do so now.

Sincerely, J. M. Millikan,
Chairman Board of Trustees.

Dr. J. E. Wyche.
DENTIST.
Office in Fisher Building, North Elm St,
Rooms 211-213,
Greensboro, N. C.

Dr. C. W. Banner.
W. Market St., Opposite Court House,
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STOMACH AND INTESTINES.
121 South Elm St.,
Greensboro, N. C.
Hours: 9 a. m. to 1 p. m., 2 p. m. to 5 p. m.

MINISTERIAL EDUCATION.

How to Obtain Aid.

"What steps are necessary to be taken in order to receive aid from the Board of Ministerial Education?" is asked so often that we feel justified in answering the question through our church papers.

1. The person seeking aid must be recommended by his quarterly conference to the annual conference on blanks furnished by the Board. This is the initial step and must not be overlooked.

2. Armed with an application properly filled out and endorsed, the applicant presents himself for matriculation at one of our denominational schools. At the time of his matriculation he hands his application for aid to the President of the College or Seminary. If he pass the examination that will be given him at a subsequent time, his application will be filed with the Secretary and Treasurer of the Board, who submits it to the Board for final action.

3. All money for beneficiaries is paid through the officers of the schools. At the time the money is paid the beneficiary signs a note obligating himself to pay ten per cent of whatever salary he may receive each year after he enters upon the active work of the ministry, until the amount borrowed shall have been repaid. No interest is charged on these amounts, except in cases where beneficiaries leave the denomination, or fail to enter upon the work of the gospel ministry.

Why Aid in the Work?

No department of our general church work ought to appeal so strongly to our people as this of Ministerial Education, for the very success and perpetuity of the church depend upon our educated, Spirit-filled ministry. Every other department of church activity—Foreign Missions, Home Missions, Colleges, Seminary, all depend upon the Board of Ministerial Education to a greater or less degree to furnish men with which to carry on their operations. The best men we have in the work to-day, and this is not said to the disparagement of any man who did not have the opportunity f acquiring an education, were educated by our Board. We have given between four and five hundred well equipped men to the work of the ministry in the Methodist Protestant Church. Such a work ought not to be embarrassed for a lack of funds. It is so worthy that men ought to clamor for an opportunity to contribute to it.

A Simple Request.

So far as we know, except in rare instances, the church has never had a chance to make one contribution to our cause aside from every other interest, and we feel that the time has come when it ought to be given that opportunity. So the Board asks that each pastor in the denomination place this matter before his people in the next few weeks, and give them an opportunity to make a contribution worthy of the cause. And when you do this, brother pastor, please do not hold the money until your annual conference meets, but send it immediately to the Secretary and Treasurer at the address given below. No investment promises such great returns to the church. With the money contributed men are educated and trained to do church work and sent out in every direction to bless mankind. Could there be any better work than this? We think not.

George R. Brown, Secy. & Treas.
Westminster, Md.

DIED.

Dora Briggs Powell.

Dora Briggs Powell departed this life Jan. 9, 1914, aged 37 years, 5 months, and 28 days. Husband, eight children, parents, five sisters, and two brothers are left to mourn their loss. She was married to Willie Andrew Powell December 26, 1894, and they lived happily together till she was called to her heavenly home.

She gave her life to Christ and the church at the age of 16 and united with Union Chapel Methodist Protestant church to which she remained a devoted member till the Master she served so faithfully called her to her reward.

It was the privilege of the writer to know this good woman in her home as well as at church and she was a sweet-spirited Christian; always in her place at church and faithful to her duties at home as is shown by the love that her husband and children manifest for her. She delighted to have her pastor come and read the Bible and pray with her. During her sickness of a little over six months she never complained of her lot but often gave assurance of her willingness to go when the Lord should call. She said to me one day, "I did not send for you to come to pray and sing for me because I am not right with God, but because I love to hear it and it comforts me." She expressed her regret at leaving her loved ones, especially her little ones, but she knew that God does that which is best. There never seemed to be a shadow of doubt as to the way being clear to her. What a power over the last enemy—and it all came as a result of trusting it all to Jesus when the enemy was not in sight. This devoted wife, faithful mother, loving sister, obedient daughter, kind neighbor, for there was none kinder to the sick than she, and heir of the Kingdom is gone apparently, but her influence, her life, will continue to live in greater power, for "the path of the just is as the shining light that shineth more and more unto the perfect day."

We pray that you dear ones may look forward with joy to the glad reunion over on the other shore, and that God will comfort you in this sad hour with the thought that your dear one is now where God wipes away all tears and that by being true to this same Jesus you too may be with your loved one in the sweet by and by. Her body sleeps in the cemetery at Union Chapel awaiting the glad resurrection morn.

N. G. Bethea.

Elizabeth Fentriss Coble.

Mrs. Elizabeth Fentriss Coble, the wife of P. R. Coble, was born June 23, 1839, and died January 26, 1914.

She is survived by her husband, three daughters, Mrs. J. R. Hutton, Mrs. R. C. Cox, Mrs. H. E. Knight, two sisters, Mesdames M. S. King, J. H. Coble, one brother, Dr. R. F. Fentriss, and ten grandchildren.

She was converted in early life and joined Tabernacle M. P. Church, of which she remained a member until 21 years ago when she joined Grace Church, Greensboro, of which church she remained a faithful member until death.

For more than a decade Mrs. Coble had been in poor health. Much of this time she was confined to her room. But during these long years she patiently bore her suffering and maintained a cheerfulness that was indeed beautiful. Although deprived of the privilege of attending the services of her church most of the time of her sickness she never lost interest in its welfare nor ceased to love her pastors.

Possibly but few of us who knew Mrs. Coble only during her illness are quite able to appreciate her deep consecration to the cause of her Master and her great power in prayer. I was told by a lady who had known her for more than a score of years that she always had family prayers when well enough and would lead in prayer in the community prayer services, and that she was most gifted in prayer.

Nature had fitted her to shine brightest in her home, where true worth is alone revealed. Her power to love her own seemed to be her greatest gift and she reaped the reward of this devotion in a service by her loved ones that was beautifully unselfish. She received every attention their love prompted them to give which only increased through the gathering years of her affliction. It doubtless must have cheered her last conscious moment to behold their unwearied devotion.

But her service of love may well be called state-wide. She was a benefactress in

no small degree. I have been reliably informed that not less than two hundred students at the Normal College came under her influence and were helped by her life. Many of these were enabled by the assistance she gave them to attend the college, which possibly they could not have done otherwise. All who roomed in her home were treated as her own daughters, were advised, admonished and encouraged in their work as though she were their mother. And there was doubtless sorrow in many a home in our state when the news of her death was heard.

A good woman, who served God in a simple, unostentatious way, has gone to her reward. But the things which she loved have been vitalized by her life, the truths for which she stood have been made precious to those who loved her, by her deeds. She is missed in her home, but she lives in the hearts of the home folks. Death only set her hampered spirit free and loosed her faltering tongue. Not only is she at rest, but now can she serve the Savior whom she loved with an unhindered devotion.

Grace Church has lost a faithful member, the husband a faithful wife, the children a devoted mother, and the community a Christian woman.

R. M. Andrews.

CHILDREN'S HOME.

REPOTR OF SUPERITENDENT.

Rehoboth S. S., Granville Ct., ...$5.50
Woman's Home Miss. Soc., Henderson 9.15
Mr. and Mrs. W. H. Finch, Granville, 5.00
Albemarle S. S., Stanly Ct. 4.20
Burlington S. S. 3.08
Miss Anna Hunt, Granville Ct. 5.00
Rev. Joel Trogdon, Uwharrie Ct. 1.00
J. S. Kinley, Uwharrie Ct. 1.00
C. Tarkington, Albemarle Ct. 11.50
W. J. Teague, Asheboro 3.00
Brown Summit S. S. 1.20
Maple Springs S. S. Forsyth Ct. 2.34
Total $51.97

Don't think interest in the Home is waning if you don't see a report in every issue of the *Herald*. Since my last report the Treasurer of the Woman's Home Missionary Society, Henderson, N. C., informed me that her society had decided to support a child in the Home. A good sum of the money is already in hand. Our people at Henderson always set good examples. Who will be next to follow? There are the members of Grace Church, Greensboro, who have always been liberal in supporting the Children's Home. They saw the need of developing the musical talent, so last week they sent us an organ which made us all happy.

There is a faithful little band of Jr. C. Endeavorers in Asheville, N. C., who have the right spirit. They are building a church, yet they do not forget the Children's Home. They sent us a half dozen good towels.

Come see what we are doing and what we need.

The health is good and the future is brighter than ever for the Home.

Yours for the children, H. A. Garrett.
Feb. 2, 1914.

MY MOTHER'S BOY.

By Victor P. Hammer.

You may think human love, like sweetness of the roses,
Is borne away and lost, as nectar on the air;
But mother-love is power of heart that interposes
And binds her own and dear ones to her everywhere.

You shall no longer think your wayward boy is straying
Still farther from his home and mother's tender care;
Because tonight, as years ago, I hear you praying,
And I shall go in answer to that holy prayer.

You shall no longer hope to know your boy's condition,
Nor pass away your days and nights in dreads and fears;
For I'm aroused, awake, and feel a deep contrition
Impelling me to go and dry my mother's tears.

You shall no longer pray for God to light each mountain;
Disrobe the plains; unfold the waters of the deep;
For I'm not lost; I'm found; I now walk paths more certain,
Like mother told me when she rocked her boy to sleep.

You shall no longer say my mother's boy is sleeping
Beneath some fortress or beleaguered citadel;
Nor shall the heart of her whose love his soul is keeping
Wait long before he's back with her again to dwell.

You must, I know, be growing older, for your image
Reflects the strains of many passing years and sad;—
To you, in riper years, I turn to do you homage
For lessons taught to me when I was but a lad.

And you, whose laden years have been o'erflown with sorrow,
And troubling griefs and fears have burrowed in your brow,
Before the golden sunlight fades away tomorrow,
Shall see your boy again, for home he's coming *now*.

Nor will I ever pierce your heart again with sadness,
Nor waste the counsels you would have me keep and love:
I'll do your bidding, mother, like a child, in gladness,
And *know* that I am on the way to Home above.

Washington, D. C., Jan. 31.

We stand in awe when we view the achievements of scientists, and we marvel when we read of the power of radium. There is something thrilling in the fact that men harness the forces of the mountain stream to their wheels and grind the corn, and saw their giant trees, and turn their lathes. There is something majestic in the iron monster that speeds us across the continent, and it seems as if we are viewing something superhuman as some great ship steams into the harbor, having crossed the ocean in six or five days. We do not understand the mystery, but we can appreciate the electric current that wings our messages of greeting and brings the world to our door, and lights our city, and propels our cars. We stand gazing into the heavens, spellbound, as some man soars across the houses and rivers and forests, as if gifted with an eagle's wings. And we call these wonder-signs "power."

But greater than all is the power of God. That energetic propelling force of love, let loose on earth, harnessed to the hearts of men and women, and doing things, working miracles, changing chaos into order, planting trees of healing in the desert places of man's path, and opening springs of refreshment in the barren spots of man's existence. Doing things, accomplishing great tasks, like the hidden power of the mountain streams, like the power of steam, line the current of electricity. This wonderful power of God is a lifting power. It not alone lifts ideas and ideals and world to a higher plane of thought and conduct, but through its hundred and one agencies it lifts the stone of the field and the wood of the forest, and lo! we have a hospital for earth's ills and a house of refuge for earth's weary and schools and colleges for the dispelling of ignorance and the advancement of learning.—Sel.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M. No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta [illegible] to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for

3:30 p. m.—No. 230 daily except Sunday for Madison.
Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points scuth Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

—Jerry Moore, of South Carolina, grew 228.75 bushels of corn on a single acre in 1910. This directed attention to the great advantages of the Southeastern States as a corn-growing locality. Now comes Walker Lee Dunson, of Alabama, with a record of 232.7 bushels on a single acre, setting a new mark for the members of the Boys' Corn Clubs throughout the United States. The superiority of the Southeast for corn production is demonstrated not only by Walker Dunson's remarkable record but also by the fact that the yields obtained by the prize-winning boys in each of the states of Virginia, North Carolina, South Carolina, Georgia, Florida, and Tennessee exceeded the highest yield obtained by any boy in a Northern or Western state.—President Harrison of the Southern Railway Company.

"GET IT AT ODELL'S"

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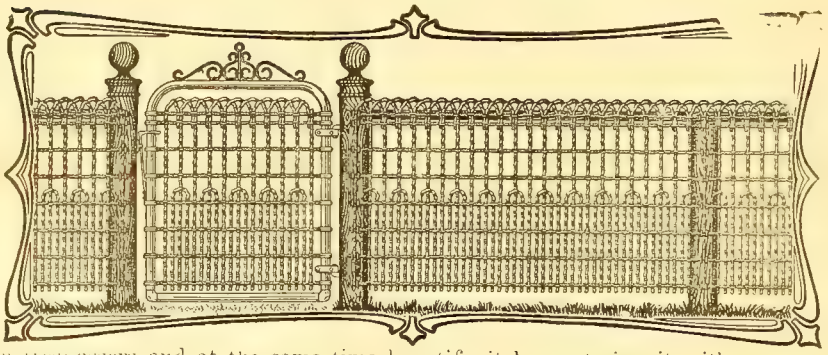

from trespassers and at the same time beautify it by enclosing it with

CYCLONE ORNAMENTAL METAL FENCE.

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Absolute Security for Your Savings

Is the first and most important thing to consider when selecting a bank. This bank with its capital of $200,000, surplus $70,000 and stockholders' liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W M. Combs, Mgr. Sav. Dept.

MALARIA IN THE EAST.

Dr. von Ezdorf, the Government expert who has been making the rounds of some of our eastern Carolina cities, continues reporting that he finds from ten to fifteen per cent. of the people he examines infected with malaria. The facts of the case are that if the doctor finds the malarial parasite in the blood of that number of people, there are doubtless even a still greater number carrying the infection, as in many instances the parasites, although present, cannot be found.

All this malaria could be eradicated if people who have ever had malaria would take 20 grains of quinine a day for two days each week for six weeks. By so doing all malaria would be wiped out and next summer and fall the mosquitoes rould bite as much as they cared to, but they could spread no malaria.—State Board of Health.

CITY OF INCAS DISCOVERED.

The recently discovered city of Machu Picchu, the cradle of the ancient empire of the Incas on the top of the Andes in Peru, is expected to prove the most important ruin discovered in South America in four hundred years, with the possible exception of Cuzco. The discovery was made by Professor Hiram Bingham of Yale, director of an expedition into Peru, who came upon the ruins by accident. The importance of the discovery was not realized until excavations were in progress. The history of Peru has three distinct periods, the pre-Inca, reaching back to the earliest legends; that of the rule of the Incas; and that from the Spanish conquest until now. The period prior to the Incas was one of high education, of material thrift, of beautiful art, of large cities and a golden civilization. The city uncovered may have belonged to this civilization, or it may have been the beginning of that of the Incas. The founder of the empire, Manco Capac, with his wife Mama Ocello, claiming to be children of the Sun, started out to teach the simple tribes. He took with him a golden wedge and said that wherever he should throw it down and it should sink in the earth, he should lay the foundation of his capital. In the plain of Cuzco his wedge sank out of sight. Professor Bingham thinks that the city was built high in the mountains and hard to approach as a city of refuge from enemies.—Christian Herald.

this is a new name. Why is there a Charlotte Circuit in our Conference? There is a servant of God, full of the Spirit and consecrated to the work of the Master, and he heard the Macedonian call. He went forth in faith to preach the gospel wherever opportunity offered, and if there was no place prepared he made one. Who can read this report of Rev. D. A. Braswell without thanking God for giving us this man. He is the kind of which the Methodist Protestant Church was founded and built. He is the kind that does not have to leave his church to find a place to preach. He has made places even for others.

There are other builders in the Conference of whom I would love to speak. He that only serves to fill a place that has been prepared by another and does not make it larger and better has the smaller mission or fails. He should go forth into the highways and build. R. T. P.

Jesup, Ga.

INGRATITUDE.

Of all the dark spots on depraved human nature, of all the vile acts of man toward man, none throws such a freezing chill, over the whole body, and drives back the purple current on the aching heart like base and damning ingratitude. I think of the past and have lived to see much of this base and damning ingratitude. I have seen the old father and mother used for servants and I have actually known of instances when the old wornout father, with one foot in the grave and the sands of time fast crumbling beneath the other, treated worse than many slaves. I have heard children speak of their mothers in tones of meaning that they would be glad they were dead, and some have said to me, I wish I were dead, and really meant it.

I have seen this same ingratitude show and assert itself in other things.

Think of the old ministers in many instances pushed off on a pittance. Old horses traded to traveling traders.

You have the idea. Forgetting the sacrifice, toil, denial, and self-sacrifice; to bring about the present happy surroundings. Indifference continued, coldness persevered in, favors forgotten, friendships unrequited, by those who have been the willing recipients of our esteem and bounty: bring a palsying horror over the soul, that thickens the blood in the veins, making the whole head sick, and the whole heart faint.

Pour upon a man of fine feeling, a noble, generous soul, the combined diseases flesh is heir to; let death snatch his loved ones from him, strip him of all his earthly goods; let him be assailed by keen adversity and pinching want; let prison gates confine his body to the lonely cell, let the poisoned arrows of malice and revenge be hurled, and pierce him with wounds—these, all these are a panacea to his bleeding heart compared with the deadly pangs inflicted by base ingratitude.

O Lord! whence came this king of passion's fiends? It must be the offspring of him who was [illegible] the fallest angel in the high heavens, and first sowed the seeds of dark rebellion there. Yes, it was he that dared to lift his rebel arms against his benefactor, the great Jehovah; and was hurled with lightning vengeance from his lofty height to the lowest hell. He was the first that disturbed the harmony of God and angels, the Apollyon of the human race, the morning star of pandemonium. Foul blot on blackness. And why is he permitted to belch out his burning lava on frail mortals? Is it to teach man humility? Wean him from this world of sin and woe, and turn his immortal soul toward that haven of enduring peace and enrapturing happiness where the ungrateful and barely wicked cease from troubling and the weary are at rest?

Transporting thought! Most sovereign balm for the scorpion stings of scathing, blighting ingratitude. My God! what will be the eternal reproaches and pangs of the ungrateful if they repent not? O, may we, one and all, keep our skirts clean; if they are not, let us hasten to make restitution and amend our ways. Fraternally,

C. E. M. Raper.

CHURCH STATISTICS AND CIRCUIT CLASS BOOKS.

By Rev. Bartholomew Lightfoot.

This scribe, at last Conference, was changed from one circuit about 300 miles to another, and soon after arriving here, some of the leading brethren began to enquire of me how much salary I was going to expect. I told them as there were more than 500 members on the circuit I thought they could pay at least $500, for I thought it must be a very poor circuit that could not average at least $1 per member. My statement as to the number of members was called in question, and, to satisfy myself, just as soon as I could find the Circuit Class Book I counted the names of the living, dead, dropped and removed. I found that I lacked 83 of having as many as were reported to last Conference. And when I counted the actual living members, I lacked 145 of having as many as the pastor reported to Conference last year, and yet he reported a net increase of more than a dozen. And now what must I do? Suppose I should have no increase nor decrease during this year, yet I shall be honestly bound to report to next Conference a net decrease of 145, when such decrease did not take place under my administration at all. It makes it appear that the circuit is going down under my administration, when in fact the going down was under some other pastor preceding me, but I must bear the disgrace of it, for I intend to make as truthful report as I know how. If I could discover such discrepancies, my need of such discrepancies. I say, there is no of a pastor's duty to keep things straight, and the way to keep things straight is to revise the class books every year. I have followed some very popular pastors who had been pastor of that work for years and who aspired to the presidency of the Conference and who reported to Conference that the class books had been revised during the year, and yet the Circuit Class Book proved to the contrary and the members of the circuit said they had not been revised for years. Some of our Circuit Class Books are a disgrace to us as a church. They are a reflection on the intelligence and education of some of our pastors. These things ought not to be. Brethren, let's do better. This is all I have to say now.

JESUS RECONCILES.

Once a man went to a wicked town to preach. He was told the people would not allow it. The man went. He was not admitted to any building, but spoke from a box on the street corner. When he began to preach the people began to hiss at him and the police took him by the arm and asked him to stop. The man of God asked that he might remain a few more minutes. He was granted the request and began to sing, "O how I love Jesus, because He first loved me." The people became reconciled, the policeman let the minister go, and a great service followed. The name of Jesus has a wonderful effect.

C. B. Riddle.

TO THE MEMBERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Dear Sisters:

Our year of opportunity is fast drawing to a close and we are far from reaching our aim set at the Branch meeting. I said year of opportunity, and it has been that to each one of us. Never before has the Woman's Foreign Missionary Society faced such a promising situation as now. Upon the North Carolina Branch rests a part of the responsibility for meeting our obligation. Are you doing your part? Ask yourself the question.

Mrs. J. F.McCulloch,
President N. C. Branch.

POPULAR TALKS ON LAW.

By Walter K. Towers, A. B., J. D., of Mich.

WHEN AN ANIMAL DOES DAMAGE.

By W. K. Towers, A. B., J. D., of Mich.

In Kansas City there is a place of amusement called the "Hippodrome." A part of its attractions is a wild animal show, the cages containing lions and other animals. Some time ago Miss Cushman, by name, went to an afternoon performance as a guest of one of her friends who was one of the exhibitors and trainers of the animal show. At the instance of her friend she was admitted by the doorkeeper without purchasing a ticket. After the show had closed Miss Cushman loitered about waiting for her friend to appear. She came near the bars of the arena and a lioness, either attracted by the red hat which Miss Cushman wore, or because of its natural viciousness, reached through the bars and seized the young lady by the head. She was seriously injured before she was extricated. She brought suit against the proprietors.

The court held in the first place that though she had not purchased a ticket she was not a trespasser, but was legally and properly on the premises and so was owed the same degree of care and protection as any other visitor. It was further held that while it is not unlawful for a person to keep wild animals, though they may be such as are by nature fierce and dangerous, it is their duty to keep them in such manner as to absolutely prevent injury to others. As they had failed to do this they were responsible for the results and Miss Cushman recovered damages to the extent of $3,000.

In a similar case a small boy attended a combination moving-picture show and museum where a monkey was running at large without restraint. The boy, having seen others feed the monkey, began to give it peanuts. The monkey dropped one of the peanuts and the boy stooped to pick it up. This seemed to enrage the monkey which attacked the boy, biting him on the leg. For the injury he sued. The court held that the monkey is an animal naturally wild and vicious, and that the keeper of such an animal must prevent its injuring another at his peril. As the boy was not directly responsible for the attack he was entitled to recover damages.

These cases illustrate the general rule of law that one who keeps an animal that is wild by nature does so at his peril and for all resulting damage must be held responsible. These are the responsibilities which one assumes by keeping what is commonly known as a "wild" animal.

In the case of domestic animals the rule is somewhat different. One who keeps an animal which has been domesticated and cannot be classed as necessarily vicious by nature is not necessarily liable for all damages. One who keeps a domestic animal which is not naturally inclined to commit mischief, while he must use all reasonable means to prevent ts doing any damage, is not legally responsible should it chance to commit unforeseeable damage at a place where it had a right to be. But if it be demonstrated that the animal was in fact vicious and further that the owner knew of that fact, or should have known it, then he will be responsible for the injury. Thus in the case of domestic animals the owner's responsibility depends upon his knowledge of the animal's vicious traits.

The increasing of the liability of the owner because of his knowledge of his animal's viciousness is a rule of law that is found in the Scriptures. In Exodus 21: 28, 29, it is written: "If an ox gore a man or woman, that they die; then the ox shall surely be stoned, and the flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in the past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner shall also be put to death."

The reason for casting this special responsibility upon the keeper of vicious animals is stated by the courts as follows: "The reason of the rule is to enable strangers to pursue their objects with security from vicious animals. The public are entitled to act upon the presumption that all dangerous animals are properly confined and people are therefore exonerated from any special caution against such beasts, except when, without right, persons go upon the land of the owner of such animals and within the place where the latter may be lawfully kept."

This general rule applicable to domestic animals is applicable to dogs, though some courts have hesitated to classify them as strictly domestic animals. Some judges have insisted that a dog is essentially vicious by nature and so special responsibility is imposed by statute. But, generally speaking, one is only responsible for injuries committed by his dog if he knew the dog to be vicious or if he allowed the dog to be where he was not allowed by law. One who has no reason to believe that his dog or his cow or his horse is vicious and who handles it in the usual and proper manner is not responsible should some injury result from a trait of the animal that could not have been foreseen.

But if one knows that his dog or his horse or his cow is ferocious and likely to attack people an absolute responsibility is imposed upon him by law. If the animal does damage to another he may be held in damages to the injured party. Even tho' the vicious animal be kept on the owner's premises and the person injured be a trespasser, the owner may be liable if the person trespassed in the daytime, and was not warned away or otherwise protected by reasonable means.

If a person is required by the laws of his state to keep his domestic animals enclosed on his property and they break away onto the property of another, the owner is responsible for the damage they may do even though he had no knowledge of any mischievous or vicious propensities.

(Copyright, 1913, by Walter K. Towers.)

CHINESE PASTOR SERVES WITHOUT SALARY.

Pastor Gia Yu Ming, minister of Ichowfu Presbyterian church, Shantung, China, is an intensely spiritual preacher and a faithful pastor of his 450 parishioners. In 1912, finding that some of his people were threatening to refuse to pay his salary because he preached in such a way as to rouse their consciences from formalism, Pastor Gia, after much prayer threw himself and all his worldly cares on the Lord. With the consent of the Presbytery of Shankiang he was released from his pastorate, but permitted, on invitation of the session, to continue as pulpit supply of the church. He is receiving no salary, but is trusting God to give him from time to time such free-will offerings as are necessary for his support. These have come in slowly; sometimes the consecrated man has suffered privation, yet he still is faithful and cheerful, believing that the Lord will care for him. Already the results on the people are marked. With the continuance of Spirit-filled preaching the session is consecrated and wide awake, many of the church members are living a life of daily dependence on God that was before an unknown thing to them, and the Lord is adding to the church month by month.—The Continent.

—The Biltmore forest school, established in 1898 and therefore the oldest forest school in America, has been discontinued. Dr. C. A. Schenck, its director, has returned to his home in Germany.

—In trying to find uses for blight-killed chestnut it has been found that it cannot be utilized for crating stone; quarry owners say that chestnut wood leaves an indelible stain on the marble or granite.

—Railroads caused nearly half the forest fires in Colorado and Wyoming last year, and almost one-sixth were set by lightning. In California lightning started more than half, with railroads a comparatively insignificant cause.

"A BEAUTIFUL FATHER."

"Tell your mother you have been very good boys to-day," said a school-teacher to two little new scholars.

"Oh," replied Tommy, "we haven't any mother."

"Who takes care of you?" she asked.

"Father does; we've got a beautiful father, you ought to see him."

"Who takes care of you when he is at work?"

"He takes all the care before he goes off in the morning, and after he comes back at night. He's a house painter, but there isn't any work this summer, so he's doin' laborin'. He leaves us a warm breakfast when he goes off and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories, and plays on the fife, and cuts out beautiful things for us with his jack-knife."

Before long the teacher did see the home of that father. The room was a poor one, graced with cheap pictures, autumn leaves and other little trifles that cost nothing. The father, who was at the time preparing the evening meal for his motherless boys, was at first glance only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace, and the man a magician.

His children had no idea they were so poor, nor were they so, with such a hero as this to fight their battles for them. This man, whose grateful spirit lightened up the life of his children, was preaching to all about him more effectually than was many a minister. He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstances. He was rearing his boys to be high-minded citizens, to put their shoulders to the burdens rather than become burdens to society in the days that are coming. He was, as his children had said, "a beautiful father," in the highest sense of the word.—California Voice.

WHAT A HELPLESS SWEDE DID.

Several years ago I heard Mr. Nathan, at that time a missionary in Morocco, preach a sermon in St. Louis on "The Hidden Minister." In illustrating his subject he told of a young Swede who was converted in one of Mr. Moody's meetings in Chicago. After his conversion the Swede came to Mr. Moody wanting to know what he could do for Jesus. Mr. Moody looked the young man over; for he was awkward and illiterate. Finally Mr. Moody said:

"How would you like to be a sandwich?"

"Anything, anything for Jesus," said the young man, not knowing what it meant. It was arranged that he should report the next day for duty.

The young man came at the appointed hour, and they placed two boards, strapped together on his shoulders. On one board was printed John 3:16 in full; on the other was printed a notice of the meeting then being held.

"Now," said Mr. Moody, "you must walk up and down these streets for Jesus and advertise the meeting;" and the Swede went off smiling, happy that he could do something for One who saved him.

As he walked down Clark street—the boys throw stones and mud at the board—a traveling man saw him and stopped to read the sign and watch the happy Swede. The result was the traveling man attended the meeting that night and was converted.

This traveling man had a splendid voice, and after his conversion he made it a rule to sing in the missions of the cities which he visited in his travels. One night he was in the Bowery Mission in New York singing the gospel. Presently he saw a young Jew come in and take a seat in the audience. Attracted by the singing he entered the hall, not knowing the character of the meeting. When he heard them singing about Jesus, the Jew became restless, for he had been taught to hate that name. The traveling man was watching him, and when finally the Jew started toward the door he was there to meet him. He led him into an adjoining room, and spoke to him personally about Jesus as his Messiah and Saviour. The result was that the Jew ultimately accepted Christ and found salvation.

In closing, Mr. Nathan said, "The young Swede lies in an unknown grave in Chicago; the traveling man, too, has gone to his reward; but I am that Jew, and am now a missionary in Africa, winning souls for Jesus. When we all stand before Him to receive our rewards according to our service, shall I receive all the reward for the souls won in Africa? How about the travelinging man who led me to accept Christ? How about the Swede who did what he could for Jesus? Will he not receive his full reward because of his faithfulness?—Reformed Church Record.

The London *Times* says that a railway will soon be built in Nigeria, from a point on the west coast to the Udi coal fields, and connecting at Kaduna with the existing system. It will be 550 miles in length.

Our God is abundantly able and willing. Isn't it comforting to have such a God?—Catherine Mabie.

SACRIFICE.

Is sacrifice so hard a thing?
We give a useless seed
To God's kind care, and—lo!—we reap
A harvest for our need.

We give a scanty draught to one
Who faints beside the way;
There flows a fountain for our thirst
Some weary, woesome day.

Ah, sacrifice is but the door
To dwellings of delight;
And selfishness the subtle key
That locks our joy from sight.

WHY HE CHOSE HER.

Kanjunda was a chief in Bihe, West Central Africa. Like all African chiefs, he was a polygamist, and had a large assortment of wives. He was converted under the preaching of a Congregational missionary, and in order to live a consistent Christian life he could have but one wife, so he must make a selection of one and put the rest away. His selection not being the most prepossessing woman in the lot, he was asked why he had made such a choice. He replied, "Oh, on the whole, I thought she was the most docile of the bunch."

EMPHASIS LAID ON EDUCATION.

The school is the conspicuous institution in Japan. One may visit the imperial universities, where one is told that some of the departments rank with similar departments of the universities of Europe and America, and one marvels. But one marvels more on going to the small islands of the Inland Sea, or to the villages in the rice-fields, or to the cold Hokkaido, and finding schools, schools, schools everywhere. Education is compulsory for all children up to a certain age, and when that age is reached the sons and daughters of Japan need no compulsion. I am informed that only about one-third of those who graduate from the grammar-schools and wish to go further can be accommodated in the high-schools, and only a small proportion of those who graduate from the high-schools can be accommodated in the universities, and this in spite of the heroic efforts of the Japanese government.—Missionary Review.

A CONTRAST.

Buddha says: "Birth is suffering. Decay is suffering. Illness is suffering. The presence of the objects we have is suffering. Only complete cessation of desire for life, and everything in life, is cessation of suffering."

Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Sel.

PRESIDENT'S APPOINTMENTS.

Davidson Ct. .....Feb. 21-23.
Denton ..... Feb. 22 at night.
Uwharrie Ct. .....Feb. 24-26.
Randolph Ct., ...Feb. 27, 28.
Mt. Pleasant Ct., ...March 1.
Liberty church, ...March 1, at night.
Liberty Grove, ...March 2, 11 a. m.
Siler City Ct., ...March 2-4.
Alamance Ct., ...March 5-6.
Mt. Hermon Ct., ...March 7-8.
Saxapahaw ..... March 9-10.
Winston Sta., ...March 15, 11 a. m.
Maple Springs, Forsyth Ct., Mar. 15, 3pm.
East Winston, ...March 15, at night.
Mocksville, ... March 16-18.
West Forsyth .....March 19-21.
Forsyth ..... March 22-23.
Pinnacle & Mt. Zion, ...March 24-25.

Brethren, blend some of your appointments, if possible. Publish my plan for your field in the Herald. State where I am to be met to enter your field. Let me wind up nearest the next field to be visited. These requests are reasonable and compliance with them will be a great help to me. Please grant them. C. A. Cecil.

Please note the above request.

I have tried to give the Sundays to those who had the week day appointments last year as far as I could.

On account of bad weather I called off my appointment for Yadkin College Circuit, hoping to announce an appointment later when the weather will be more pleasant and the roads better and the people will be more likely to go to church.

I am pleased to see that the Journals are all out and I trust all sold and the money being sent to the Publisher, and that he will be able to report through the *Herald* the amount in his hands for the Journal fund.

I regret to find our statistical tables so far from being correct, and I am not placing the blame on any one individual, for perhaps many are at fault; but I believe we soon can have them correct if all will take a little more pains in making out the different reports. And, too, I believe pastors having to read their report in open conference will assist in correcting some errors heretofore made. I do not know what the committee to get out blanks for pastor's official report are going to ask, but I do know that a pastor ought to be able to answer any question in reason that may be asked by the committee or by the Conference. Now is the time to begin to take notes preparatory to making said report.

I notice the apportionment for general interests for Siler City Circuit does not appear in the list for 1914; the pastor will have to go by the apportionment in last year's list.

I am glad to learn that most of the pastors that have been sick are better and are able to take up their work again.

I hope the weather will be so I will not have to call in any more appointments.

Pastors and the people may expect according to the plan of appointments.

C. A. Cecil.

Feb. 17, 1914.

CONFERENCE JOURNALS AVAILABLE.

Rev. S. W. Taylor, Winston, has 7 copies.
Rev. J. D. Williams, Henderson, about 25.
Rev. C. L. Whitaker, Asheboro, 2 copies.

FROM OUR PASTORS

ASHEVILLE.

The groundhog certainly must have seen his shadow the other day; anyway, work on the church has been practically at a standstill since the last report. The masons put a little more of the concrete sill in place, and did a little work on the brick veneer; but otherwise there was nothing done. We are hoping that the weather will moderate this week so that all preparations for the laying of the corner stone may be completed in time for the exercises this Sunday afternoon. We are expecting a number of the members of the surrounding churches to be present with us, and wish that the entire membership of the church in North Carolina might be with us. Won't you be with us in spirit, even tho' you cannot be in body, and pray for us that the power of God may rest upon us? It means larger things for us, this corner stone laying, larger things than we have thought or dreamed of, and you may have a part in it with us. I do not believe we have yet fully realized what part the church in Asheville ought to play—and in the providence of God—is to play in the development of the denomination not only in this state but throughout the entire borders of the church. For we have not yet realized that Asheville is unique among all the cities of the South, and that our church here must have tremendous effect upon the whole church.

The Baraca and Philathea classes of the church were given a reception at the parsonage last Friday night. In spite of the extremely disagreeable weather, some thirty young folks come, and seemed to enjoy themselves greatly.

The report is pretty good this week, and we thank all the friends who have contributed to make it so. You have never given more wisely or to better purpose. May there be many like you!

ASHEVILLE CHURCH BUILDING FUND

Dr. J. R. Reitzel	$25.00
Miss Jessie Williams	5.00
Weaverville Church	4.00
Mr. W. P. Smith	2.50
Mr. G. B. Taylor	2.50
Mrs. G. B. Taylor	2.50
Mr. W. A. Ward	1.00
Mr. J. K. Pool	1.00
Mr. C. E. Henderson	.50
A Friend	.50

C. W. Bates.

MOCKSVILLE CIRCUIT.

Our president, Rev. C. A. Cecil, will be on this charge March 16-18. He will preach at the churches as follows:

Elbaville, Mar. 16, 11 a. m.
Dulins March 16, 3 p. m.
Bethel, March 16, 7:30 p. m.
Union Chapel, March 17, 10:30 a. m.
Union Grove, March 17, 7:30 p. m.
Byerly's hapel, March 18, 11 a. m.

The president will leave Winston-Salem March 16 at 5 a. m. Pastor will meet you at Advance. You will leave Mocksville charge from Mocksville on March 18, at 2:18 p. m. for Winston-Salem. Direct your mail to Mocksville, N. C. Yours truly,

J. W. Self.

ALAMANCE CIRCUIT.

President's appointments:

Sapling Ridge, Thurss, Mar. 5, 11 a. m.
Center, March 5, 3 p. m.
Bethel, Friday, Mar. 6, 11 a. m.
Rock Creek, Mar. 6, 3 p. m.

J. A. Ledbetter.

PIEDMONT CT.

Our president was on this work from the 6th to the 8th. Personally it was an inspiration and a pleasure to be with him and hear his plain, practical, uplifting sermons; and so far as I can learn, all the people were pleased and benefited by his visit: come again, Bro. Cecil.

The work seems to be moving along very well in this part of the Vineyard; but yet there is so much to be done that we feel like praying the Lord of the harvest to send forth laborers into His harvest. The congregations hold up well at some of the churches; but not so good at the others, anyway not what they ought to be. Some people are very easily scared away from church on account of a little cold weather; but they expect the preachers to drive fifteen or twenty miles over the bad roads, and through the cold, and they sit at home and bake their shins by the fire, while he preaches to empty benches. This ought not to be, and God hasten the day when

every professed follower of His will be alive to their duty. We are planning our revival work as fast as possible. May this year be the time when we will witness the greatest ingathering of souls ever known. The brethren at Mt. Carmel are moving along with the church, and we hope to have it up in the near future.

They are still carrying on their Sunday school at Bro. Faw's house, which shows a great interest.

May God bless the brethren in their work. A. D. Shelton.

West Forsyth Circuit.

President's appointments:
Harmony Grove, Mar. 19, 11 a. m.
Baltimore, March 20, 11 a. m.
Stony Knoll, March 20, 3 p. m.
Pleasant Hill, March 21, 11 a. m.

President will be met at Clemmons on the 18th. G. H. Austin, P. C.

Birthday Dinner.

On Tuesday, Feb. 3, a delightful birthday dinner was given to Mrs. C. T. Hauser at her home at Shoals in Surry Co. The dinner was in honor of her 56th birthday and was a complete surprise to Sister Hauser. Before she knew what was happening the road was full of carriages, buggies and wagons, all heading for her home. Her oldest son, who lives a few miles up the river from his mother, had preceded the crowd to the home, and to break the shock on his mother, made some pretense to get her to the front door just in time to see the crowd coming up the road. "You can't fool me any longer," she said to her son, "I know what it means now." In a few minutes the house and yard were full of relatives, neighbors, and friends, all delighted to do honor to this good woman. By count there were 150 persons present. A long table was built in the yard on the south side of the house. On this was spread the good dinner that the neighbors and friends had so generously provided. We ate and chatted and chatted and ate till all felt we never would want anything more, and still the supply was not exhausted. However, we were not trying to eat it all; it was so tempting and the supply so generous that we found difficulty in stopping. In the afternoon the young people sang and played games while the older people gathered in small groups and talked. Soon the time came for us to go home and we all left feeling that all had spent a glad day. And no one, we are sure, enjoyed the day more than Sister Hauser. It was a home-coming day for the family. All that are living were present—nine sons and a daughter. The husband, Mr. Thos. Hauser, and two sons are dead. To have her children all with her again, of course, delighted the heart of this fond mother. She was also deeply touched and made very glad by the tokens of love and esteem so generously shown her by a host of neighbors and friends. Sister Hauser is a member of the Shoals Methodist Protestant Church and attended the High Point Conference. May she have many more happy birthdays.

S. W. Taylor.

Winston-Salem, 2-16-14.

To our many inquiring friends will say that our daughter who was operated upon for appendicitis at St. Leo's Hospital, in Greensboro is getting along nicely, and has returned to her home. W. D. Reed.

FROM OUR REPORTERS.

Moriah, Tabernacle Ct.

An interesting event of last Thursday afternoon at 2 o'clock was the laying of the corner stone of our new church. Bro. W. C. Kennett preached for us, or rather gave us an interesting history of founding of "Old Moriah" as far back as he knew. Mr. J. Norman Wills made a talk about Moriah and some of its noted characters while he was Supt. of the Sunday school. Both of these talks were enjoyed. We were also glad to have Bros. Hutton and Andrews and our editor, Rev. J. F. McCulloch. We hope it will be our pleasure to have these and all other visitors with us again when we get our new church finished.

As weather has been very bad for last few days the men could not work on our church. "But we must be happy together whatever the weather." The framing is all up and part of weather boarding, and it has an appearance of church that looks good to us.

As Bro. Johnson is going to be away this coming Sunday, Bro. J. P. Lanning has gladly promised to preach for us at 11 o'clock, the usual preaching hour. I hope we will show our appreciation of Bro. Lanning's favor in one way by our presence. We would like for him to be present during our Sunday school hour also.

It was the pleasure of a few friends and relatives to be present at the home of Mr. and Mrs. A. L. Aldred Feb. 11th at 3:30 p. m., when their daughter Viola was united in marriage to Mr. Robert Forsythe. Mr. and Mrs. Forsythe are the recipients of many nice presents. They have our best wishes for a happy and prosperous journey through life. With much love to readers of *Herald*, Lillie Sharpe, Rep.

Feb. 17, 1914.

Reidsville.

We are striving to do something for the upbuilding of God's kingdom at this place. Our pastor, Bro. E. G. Lowdermilk, has been preaching some very helpful sermons for us since he has been with us. I do wish more would come out and hear the good messages he has for them.

Our Sunday school is moving along nicely under the direction of our new Supt., Bro. A. J. Dixon, who makes a good one, and I feel sure our school will increase when spring opens. Let us all work to get new scholars. We have Bible readings every Wednesday night. We study our Sunday school lesson and read the references on it and this is so interesting and helpful to us all that attend. Let more come out and enjoy these good things with us. Our Ladies' Aid Society held its regular meeting on the 2nd of this month. We have paid off a debt of $24.75 on carpet and raised $55 and paid on the parsonage and had a little more done on the parsonage also. Let us all become more interested and strive to make this the best year's work. Mrs. D. L. C., Reporter.

Gibsonville.

Our S. S. is doing finely considering the weather. We use the cross and crown system which helps our attendance some, I think. We have a good Supt. and also good teachers; D. M. Davidson, Supt., mayor of the town, book-keeper at Minneola Mills, a very busy man, and with all that business on his mind, last week he had a pleasant find in the person of D. M. Davidson, Jr.

We have preaching first and third Sundays at eleven and at night. Rev. J. R. Hutton, our pastor, as usual preached an excellent sermon Sunday morning; no service at night on account of the severe weather.

There has been talk of remodeling the church here; hope the talk will turn to reality, for it is needed. Gibsonville is a coming town; a hosiery mill about complete, the real estate company is buying lots, building dwellings and selling at reasonable prices. With best wishes to the *Herald* and its readers I will close. Reporter.

Grace Church, La Grange Ct.

Our pastor, W. H. Neese, was taken sick Jan. 23rd. Feb. 6, Mrs. Neese, also, was taken sick. The doctor advised us to put them in a hospital; so on Feb. 10th we took them to the hospital in Kinston, N. C. Both have typhoid fever. Last report states that they were doing as well as can be expected. Join us in prayer for their speedy recovery, if it be our Father's will.

Nannie E. Sutton, Rep.

Feb. 14, 1914.

IN MEMORIAM.

Edna Walser.

On Jan. 23, 1914, little Edna, eleven-months old daughter of Mr. and Mrs. Artis Walser, was removed by death. She was a sweet, gentle child, loved by all. She is now safe in the arms of Jesus. Some day we will meet little Edna where all is bright.

On the following day she was laid to rest at Shiloh. Her funeral was preached by Rev. H. L. Powell.

A Friend.

Jane Albright.

Jane Albright was born June 5, 1825, the daughter of Andrew Albright and his wife, Sallie Shoffner; was married Feb. 13, 1845, to Jeremiah Sharpe.

To this union were born five children, of whom three daughters and son survive, one daughter having died in infancy.

Her husband preceded her to the spirit world a little over three years, she having passed away December 8, 1913, aged 88 years, 6 months and 3 days.

The old family Bible furnishes us the dates and facts above, but had a much more important influence on her life. The sacred truths made early and lasting impressions on mind and heart.

She remembered her Creator in the days of her youth, having been converted in her girlhood, and united with the church at Mt. Hermon, so long ago that the date is unknown. A relative, himself over eighty years old, says she was a member as long ago as he has any knowledge of the matter. That she was married at twenty and was a member previous to that time.

She was almost certainly a member of the church over seventy years. Having put her hand to the plow she did not look back, but pressed onward and upward.

Hers was not a life of loud profession, but rather a light that shined steadily.

She and her husband walked and worked together for sixty-five years, while she faithfully performed the duties of a wife. "She looked well to the ways of her household, rising while it was yet night," to give them food that they might go unhindered to their toil. And now, "Her children rise up and call her blessed," for, like Abraham, she "commanded them to keep the way of the Lord."

In the neighborhood, "the law of kindness was in her tongue," and helpfulness her rule and practice, so that now words of love and appreciation abound.

It was her habit to attend the services of the sanctuary, going regularly as long as she was able, and when the infirmities of age forbade regular attendance, she still went when she could. Even during the last year of her life, when almost half a score of years beyond the extreme limit set by the Psalmist, she was present several times.

She was a good neighbor, a good mother, a good church member, because she early gave her heart to the Savior and followed Him to the end.

C. H. Whitaker, Pastor.

Sallie Walker Nicholson Jobe.

Sallie Walker Nicholson Jobe was born Nov. 3, 1836. Professed faith in Christ in October, 1852, and joined Mount Hermon Methodist Protestant Church. Was married to Jonathan Franklin Jobe, June 17, 1855. Transferred her membership from Mt. Hermon to Hebron M. P. Church in 1868.

She was the mother of eleven children. Seven of these, her husband, 41 grandchildren, 28 great-grandchildren, one sister and five brothers survive her. Patient, sympathetic, gentle and helpful, disregarding her own personal comfort she gave her foremost thoughts to the help and comfort of others. Solomon wrote a brief obituary of her when he said in Prov. 31: 27-29, "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed, her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all."

Not only will she be missed by her children and grandchildren, but by all relatives and friends. We all loved Aunt Sallie, we will miss her so much when we go there and find her chair vacant, her place at the table vacant, and then we miss her pleasant face and greeting and advice. But do we not all know she is better off? We know Heaven has gained what we've all lost.

Just another tie binding us to Heaven. We all hope to meet her and all our loved ones there.

We are so thankful, if she had to go, that she didn't have to suffer so long. She was stricken with pneumonia on Wednesday and died on Sat., Jan. 31, 1914. We do truly sympathize with the bereaved husband and children. May her Lord give them strength to bear this trouble. May their lives be like hers.

Don't weep for Aunt Sallie: prepare to meet her in the great beyond.

Hebron has lost another of its truest members, but we hope all of her descendants may be as true as she to church and God. The funeral was conducted at the home by Rev. W. E. Swain, as her husband has been sick for quite awhile and was not able to go to the church; then she was buried at Hebron. A large crowd attended. The floral tribute was very beautiful.

Aunt Sallie has gone from us, and our hearts are saddened by this, but may we all be one family up yonder.

"Sleep, well beloved; sleep on and take thy rest.
We loved thee well, but Jesus loved thee best."

Her Nieces, Cora Nicholson and Fannie Nelson.

A granddaughter, Miss Lelia McAdams, pays the following beautiful tribute at the close of an obituary substantially the same as the foregoing:

Faithful Grandmother, thy work well done,
Beautiful soul into glory gone;
Beautiful life with her crown now won,
God giveth her rest.
Rest from all sorrow and watching and fears,
Rest from all possible sighing and tears,
Rest through God's endless ages of years,
Rest over yonder with her loved ones.

Evelina Hinshaw.

Evelina Hinshaw, another one of Mt. Lebanon's oldest members, passed away at the age of 77 years, 9 months and 10 days. She was a highly respected lady and had professed faith in Christ early in life and joined Mt. Lebanon Church where her membership remained until death. Being afflicted she did not often get out to church. Her hearing was bad and of course she did not get out of the services what she did earlier in life. She leaves three brothers and two sisters who will miss her much. Mt. Lebanon church feels that they have lost a good member. Feb. 3, with quite a large crowd of people, consisting of relatives and friends witnessing, we laid her body to rest in Bethany burying ground, to await the summons from on high.

J. B. O'Briant.

J. June Siler.

J. June Siler, son of Mr. and Mrs. John Haywood Siler, died Feb. 4, 1914, aged 20 years, 7 months and 20 days. He professed faith in Christ at the age of twelve.

After finishing at free school he entered the High School at Siler City, and went from there to Denton, N. C. The following year he went to the Atlanta Dental College to prepare himself for the profession of his choice, returning home April 30, 1913. On May 8 he went to Gulf, N. C., where he practiced dentistry very successfully. He came home Thanksgiving to spend a while with his parents. While he was at home his health gave way; a physician being summoned pronounced his dis-

ease diabetes in a bad form. From that day until his death he gradually grew weaker. All that medical skill could do was done, Doctors Foust and Shepherd, of Liberty, being his physicians. On Sunday before his death (Wednesday night) the doctors told him he could not possibly live. It did not excite him in the least. While he desired so much to live it seems that God has something far better for him than this world can give. While it is hard to lose our dear ones, after a time of anxiety and preparation, but the grief is much heavier when they are taken, as June has been taken, in the very bloom of manhood.

May the comfort God alone can give to the bereaved family be theirs. A Friend.

CONTRIBUTIONS TO THE CHILDREN'S HOME.

The following is a list of the contributions to the Children's Home.

The Young Ladies' Aid Society of the M. P. Temple, Fairmont, W. Va., $75 to furnish a room; Tabernacle church, $75 to furnish a room; Rev. C. A. Cecil, $5; Moton Glenn, Falston, $5; H. A. Moffitt, High Point, $5; Christ M. P. Church, Baltimore, Md., $10; John A. Wright, Delmore, Del., $5.00.

I would like to say that there are still four rooms that haven't been furnished, and I would like to ask if there are not four individuals or four churches that will send us $75 each to furnish these rooms. You remember that each room has a name plate placed upon it specifying that a certain church or a certain class as the case may be has furnished the room. I hope that this may appeal to the good people throughout our denomination and that we may receive applications to furnish these rooms at once, for we very much need the money to pay for the furnishings of the rooms. I would like to add that we now have twenty-five children in the Home and that everything is moving along smoothly and nicely out there, and if the good people will only continue to rally to the support of the Home it can be made a wonderful success.

With many thanks to all for their many donations that have been sent us, I remain, Very sincerely, J. R. Reitzel,
Sec. and Treasurer.

"All cannot charge or lead the van.
All can be brave and true;
And where the Captain's standard waves,
There's work for all to do;
And work from which thou may'st not flee,
Which must be done and done by thee."

TEN GREATEST MODERN INVENTIONS.

MOVING PICTURES.—HOW A NEW ART WAS CREATED.

The moving picture has transformed the amusements of the multitude and promises a future so enormous that only its present swift development can give faintest indication of. Offering the first serious check the theater's popularity has suffered since Shakespeare's time, its ramifications are b coming more varied and extended. As a factor in education, science, trade, and in recording current history, it has seen its beginning only, and in its application to amusement in its higher form we already have a promise of a large and brilliant future.

Thousands of theaters are devoted to the "movies" in this country, in which eighty million dollars are invested, producing an annual revenue fast approaching three hundred million dollars. The whole world is levied upon to "stage" the play, history and travel visualized, and the obscure processes of nature explained and analyzed.

The "kinetoscope" of Edison "was the first commercial appliance to show pictures in natural movement," although he owed much to the Eastman film and prior investigations. As with the automobile and aeroplane, great credit must be given to the French promoters for first showing its possibilities on a marked scale.—William I. Wyman in Scientific American.

SEEKING THE LOST.

A student of human nature, visiting a prison one day found his greatest interest in trying to read the faces of the men behind the bars. One of these faces, the story runs, affected him strangely, so gentle was it, so sensitive, so delicate.

"Friend," he said, "you have no look of a criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer. "I am unjustly accused."

"You have the appearance of an artist," said the visitor. This was true, for the man's coat was of velvet, his hair was long and his fingers were bedaubed with paint

"I am an artist," he replied. "I was taken from my studio while at work. Do you not see my pallette and brushes?" He pointed to where they lay in a corner.

"Is there no small service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would to God," he said, "that I had but a piece of canvas."

The visitor knew that it would be impossible to bring anything from outside for a prisoner, but he saw on the floor of the hall a soiled and wrinkled napkin, dropped from a tray. "Take this," he said, smoothing it out and pushing it through the bars. "Paint me a picture upon it."

Every day while the artist awaited his trial the stranger came to see how his picture grew. The napkin was nailed upon the wall, and every day the artist prayed, as he painted, "Lord God, help me to paint a picture of Thee that shall win men to Thee."

And every day the touch of the brush brought out more clearly against the dull wall of that cell the radiant face of Christ in a picture so beautiful that afterward it was hung high in a cathedral to draw the reverent gaze of thousands. Yet before it was touched by the transforming genius of the artist, it was only a soiled and wrinkled napkin, tossed aside into a dusty corner.

The story is a prison parable. There are lives, soiled and wrinkled and dusty, tossed aside, outcasts from the world, waiting only to be lifted by some friendly hand into the presence of the Master Artist to be transformed by Him into his own glorified likeness.

Pray for the vision and the passion, then will come the peace and the power.—The Missionary Survey.

A perfect man! A perfect woman! Who has not had longings after perfection? What longings the name of some favorite character in history or fiction awakens within us. We unconsciously are moulding ourselves into the image that will not disappear. We see the beckoning of its hands. Its call is ever ringing in our ears. We shut our eyes and yet we see the form. What a struggle there is ever to "go on unto perfection!" What a glorious model we have in Jesus Christ, the Son of God, "unto a perfect man, unto the measure of the stature of the fullness of Christ."—Selected.

When the best is there already—why, there is no need for anyone to make it. Making the best of things implies a lack, and a determination to meet it and make it abound instead. It implies courage and cheerfulness and growth and a freedom and largeness of character developing out of brave living. "Making the best of it" is a big thought—so big that many of us never truly glimpse it. But it is there, ready and waiting, for any life that will try its magic powers.—Selected.

There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.—John Milton.

BURLINGTON.

Last Sunday was an unfavorable day for Sunday school and church attendance. Consequently there were only 96 in attendance at Sunday school and not much larger number at the church service.

Bro. Curry, our pastor, has been preaching a series of special sermons to the young men of our congregation at the Sunday night services, which have been highly enjoyed and very beneficial, not only to the young men, but to all who have heard them. Our pastor is proving himself to be a good pastor, both in the pulpit and out of the pulpit.

The members of our choir are meeting every Friday night for practice. Bro. G. L. Amick is their leader and rs. G. L. Curry is organist.

Early last Friday morning while standing near the fire-place little Clara, the nine-year-old daughter of Mr. and Mrs. W. E. Crutchfield, caught afire and was seriously and probably fatally burned. She is in a critical condition, but at this writing there is hope for her recovery. Little Clara is a member of our Sunday school and was always a faithful attendant. Several prayers were offered in the Sunday school and church services for her recovery. Every thing that human hands and medical skill can do is being done looking to her recovery. The entire church and Sunday school is in sympathy with the parents in this very critical time in their lives.

There is a movement on foot to publish a directory of our church in the near future. The purpose of the promoters of this project is to have published, in book form, a complete directory of the church and Sunday school, which will contain a list of all [illegible] of the church and Sunday school [illegible] name and address of every member of the church, and any other matter of importance pertaining to our church and Sunday school work. Such a publication would be of special interest and benefit to our people, and we trust the plans for its publication will materialize.

The writer, who has been located in Greensboro for the past two months, is back in Burlington, and will endeavor to furnish a report for the *Herald* from this church each week. C. B. Way, Reporter.

Feb. 17, 1914.

CHARLOTTE.

Our S. S. is moving on very nicely, but am sorry to say I haven't been able to be there the past two Sundays. I was prevented last Sunday by the death of my grandmother, Mrs. C. F. Helms, six miles south of Monroe. She was 81 years, 9 months and 21 days old. She had not been well for six months; was very low for three months. She suffered a great deal, but was very patient. She was a member of the M. P. Church. She leaves a husband and four children, thirty-four granchildren. She was a sweet old lady and one whom all seemed to love. She was old and could hardly get about, yet she was always full of life, and will be missed by us all. But she died happy and in good hope of a better home not made with hands. We hope to see her again some day in the great beyond. Pray for us that we may ever keep our hearts and minds centered upon God and things above.

We regret very much that Mr. Silas Garmon has left us. We miss him so much at Sunday school. I miss little Johnnie and Grace so much in my class; they were always there unless sickness prevailed. But may God go with them wherever they go cause. Mattie Belk.

DENTON STATION.

We just haven't taken time to tell what has taken place on this charge. Our church was made stronger yesterday when Rev. G. . Reynolds and wife, also Rev. John W. Hulin and wife, united with us, bringing their letters. They were heartily received. Lord, teach us that we may so live as members that they will never regret that they pitched their tents in our midst. And still here is room.

Our school is progressing nicely; 35 grown students in attendance, about 30 in the primary and intermediate department; 7 young men in book-keeping class.

Short-hand and typewriting will be added and taught next term. Begin thinking, brethren; let's educate at home. It is far cheaper. Northern institutions heartily endorse Prof. Reynold's theory of teaching.

Our special meeting is expected to start on Monday night after the 4th Sunday in March, the 23rd. Rev. G. F. Millaway is expected as pulpit help. Let us remember that while he is noted as a good revivalist his coming will be in vain to us individually unless we do our full duty. Christ's teaching profited only those that accepted his teaching. So let us step up in line on a high plane of Christian living.

Our S. S. officers feel that they are not tired of their office; they still announce from Sunday to Sunday that there will be school next Sunday. To those that happen to fail you can remember the next Sunday at 10 o'clock and be sure to be on time is our motto. Yesterday was a good day for us; we had two good sermons by our pastor. Reporter.

Feb. 16.

CANAAN, PIEDMONT CT.

We are glad to say that our Sunday school has not gone into winter quarters. We are having good attendance. Our enrollment, Sunday, was 98 present and 46 absent. Most of the Sunday schools around here have stopped, but we thought best to go on with the good work. We are also having a good prayer meeting every Wednesday night. We are glad that the people around Canaan are not too tired and sleepy to attend prayer meeting service.

We were pleased to have Bro. C. A. Cecil preach to us Sat. night. His sermon certainly was enjoyed by all, and am sure if we practice the thoughts he made so plain to us, it would help us all to be better men and women.

Miss Julia Reese spent Saturday night and Sunday with Mrs. Burton Clodfelter, Mrs. A. D. Shelton, and Miss Nancy Spoolman spent Sunday with the writer.

Our pastor filled his appointment Sunday evening at the usual hour; his sermon was splendid. There will be preaching the second Sunday in next month at three o'clock. Everybody come and join us in our good work. Clara Reece, Reporter.

(From Another Canaanite.)

I saw in the *Herald* such a good sermon, I have given in to a neighbor, hoping it will do him a lot of good. I take the *Christian Herald* and the *Protestant Herald*, both of them full of help to me, and I let others read them for a help to them; they are so full of Christian help I want everybody to read them. I often see a sermon I would not miss for anything.

Remember us in your prayers.

HICKORY GROVE, SILER CITY CT.

Our new pastor, Rev. W. A. Ledford, filled his second appointment at Hickory Grove the 2d Sunday in February, and it was a helpful sermon to all. He has shown by his actions and work that he is much interested in the work here on Siler City Ct. The congregation was very good.

Since our last report our Sabbath school has made very good progress. In fact, the best we have had for some time. Average attendance, 48. Our school will continue during the winter. We are planning to have a better one this year than ever before.

Prayer meeting every second and fourth Sunday, and we are glad to see so many young people interested in the work. It is encouraging for the older ones when the young people take an active part in the work. I think this is one of the best ways for the church to keep progressing.

Miss Clatie Daffron came home from Rural Hall where she has been visiting her sister; we were glad to see her in our Sunday school again. She is one of our best

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—We publish this week the form of blank for Pastor's Report to the Annual Conference. See page ten. Also the program of the Summer Conference on the same page. These are matters of special interest to all pastors.

—We understand that the committee to prepare blanks for financial and statistical reports to the Annual Conference contemplate a plan of reporting which will make compiling and tabulating the reports by committees at Conference unnecessary. That is certainly an end to be desired, as this work has taken quite a number of men from the Conference sessions for days. Besides, errors are almost certain to creep in in copying a large number of figures. The Conference should have a committee to see that all reports are handed in, made out in due form, legibly written in ink, and these original reports of pastors can then be used by the printer in setting the tables for the Journal. If the form is correctly planned, it will fit the pages of the Journal, and the result will be fewer errors and a speedier issue of the Journals. The totals should be given in a separate table, as this year. The committee to add the columns should have the aid of an adding machine, which would save time, mental effort, and complaints of incorrectness afterward.

—The long contest between the trustees of Vanderbilt University and the General Conference of the M. E. Church, South, for the control of that institution has been decided by the Supreme Court of Tennessee in favor of the board of trustees. It is to fill vacancies in its own body. To an outsider this decision seems unjust to the church.

TALKS WITH OUR READERS.

I do not agree with "A Minister's Answer" to the question, "Is it hard to live a Christian life?" If his answer is correct then I doubt my Christianity. I have not found it easy, and I write to ask your opinion. Is the life of a Christian easy? What is Christianity? Is it not helping our fellow man to a higher plane of life; doing something to help man spiritually, following Christ? No one will or can follow Him unless he is a Christian, and I deem it no easy task to follow Him. There is a great pleasure, comfort, and consolation, even in this life, in following Him, but is it easy? Did Christ himself while in this sinful world find it an easy task to help fallen man? Did He find it easy when the enemy was continually after Him to destroy his teachings and works? When the tempter took him upon the pinnacle to tempt Him, did He find it easy to resist? Did He find it easy when He was before Pilate and Herod? Was it easy for Him when He was in the garden of Gethsemane, praying, "If it be possible, let this cup pass from me." I admit there is very great pleasure in resisting these temptations, and that God's word teaches us that we, like Christ, can get the power of resistance as He did by praying to the Father, but is it easy? In my early life I chose farming for my occupation, and I really enjoy farm life. I love to plow and hoe, as I do nearly every day of my life, yet I can't say that it is an easy life. Still I can't see for my life how any one can say that I am not a farmer because I don't find it easy. I am inclined to believe the reverse to the minister's answer is nearer correct. What do you think about it? E. C. Harris.

March 30th.

(We think the minister's answer good in that it emphasizes the difference between being a Christian and not being one; between having divine help in the moral life and not having it. But it is also true (and this the minister's answer seems to ignore) that the Christian has conflicts just because he is a Christian; he takes up and carries burdens just because he is a Christian. Still many of the troubles that we "Christian people" have arise from the fact that we are only half-hearted Christians or have for the time being ceased to avail ourselves of divine helps through faith and earnest prayer. The life of the whole-hearted Christian is a life of holy joy, but it is not a life of ease of any other kind than ease of conscience. But that is the best kind of ease, and Christ declared that his yoke is easy and his burden light. My experience in the Christian life has been much like that of Bro. Harris, but I am not prepared to say that most of my "hardships" might not have been avoided by a closer walk with God. It is easy to keep warm in a warm atmosphere, but very difficult to keep warm in a very cold atmosphere.—Editor.)

Dear Editor:

Enclosed you will find a letter which was supposed to be written by Christ. I ask you to publish it in the *M. P. Herald,* and if it costs anything, let me know.

I think you will understand the reason why I want it published. Yours sincerely, (We withhold name.)

(This letter was sent to us for publication several years ago. I declined to publish it then, and I must decline now for the same reason: I would consider it a reflection on our Lord Jesus Christ to attribute to Him a production so utterly unworthy of Him, and one that tends to promote superstition rather than true religion. Christ said, "No man lighteth a lamp and putteth it in a cellar or under a bushel, but on the stand, that they which enter in may see the light." But according to the account accompanying this letter, which claims to be of great value to whoever reads it, heeds it and causes it to be published, after the letter was written it was hidden away in the ground under a stone where it remained an indefinite time until finally discovered by a little child, and then it was treated with the greatest neglect for a thousand years, notwithstanding the threats which the letter contains against those who refuse to aid in its publication.

The letter was probably written by some irreverent joker and has been taken seriously by people of a superstitious turn. Our judgment is that it is mere rubbish, and that the sooner it is lost to the world the better.—Editor.)

—Bro. Raper writes: "108 at Caroleen Sunday school last Sunday. Our special meeting begins 4th Sunday in April."

THE *CHURCH PAPER AS A MEANS TO GENERAL INTELLIGENCE.*

There are a few great fields which comprehend very nearly all human interest and activity. They are the agricultural, the economical, the social, the literary, the political, and moral and spiritual, or the religious. There are very few things of value to the human race which do not come within the bounds of one or another of these fields. A person who has a fair knowledge of these fields may be said to possess general intelligence. This, I think, makes clear the meaning of our subject, "The Church Paper as a Means to General Intelligenne." We are to study the relation of the church paper to agricultural, economical, literary, political, and moral and spritual, or religious intelligence. In this study it will help us to substitute religious literature for the church paper. Now the question is, what is the relation of religious literature to man's agricultural, economical, social, literary, political, and moral and spiritual, or religious life?

It has twi very important relations. Its first relation is that of the principal part of a whole to that whole. When this has been taken away the whole ceases to be a whole. It is the relation of the head to the body. When the head has been taken away you cannot say of what remains that it is the body. It is only a part of the body. It is the relation of perception or memory or imagination or thought to intellect. The intellect is the sum of these. Take away either of these and what remains is not the intellect. It is only a part of the intellect. It is the relation of intellect or emotion or will to mind. The mind is the sum of those. Take away either of these and what remains is not the mind. General intelligence covers all the great fields of human interest and thought and activity. One of these is the religious. Cut this out of your store of knowledge and what remains cannot be called general intelligence.

Religious intelligence is obtained in the same way that we get agricultural, economical, social, literary, and political intelligence. There are certain newspapers and periodicals and books which are supposed to contain information on all these subjects. If a man wants agricultural information he must read regularly the best farm journals, and the different farm bulletins as they are issued from time to time. He must come in contact with the best and most progressive farmers and study their methods and get their ideas. If it is business intelligence he wants he must gather it from the best business publications, the best business men, and the field of experience. If it is social intelligence he wants he must search the best literature written on this subject, and he must study, so far as is possible, at first hand all the different phases of this field. If it is literary intelligence he wants he must go to the world's master literary productions, and make the best magazines his companions. If it is intelligence concerning the daily conduct of men, the great political questions, and world movements he wants he must go to the great daily newspapers. In these he will learn of all the thefts, the robberies, the divorces, the murders, the questions of government, the doings of the nations, the launching of battleships, the raising of armies, the declarations of war, and the horrors of the battlefield. If it is religious intelligence he wants he must go to the field of religious literature, and through this to the field of religious experience. There is no other way to get this knowledge. Just as it is the function of farm journals and bulletins, of the different business publications, of socialistic literature, of the daily newspapers, and the great magazines to convey to their readers full information concerning their fields, that they may act intelligently upon all the great problems which arise in these fields so it is the function of religious literature to furnish its student with information of all the good and all the evil in the human heart, of its hunger and thirst, of its most exalted emotions, of its crushing disappointments, of its most sublime aspirations, of its greatest danger, of its only hope, and of all that God has said and is saying to the human race, that he may know his full duty to his Creator, to himself, and to his fellowman, and act intelligently in each of these directions. In this field it is not only the privilege of the student to think the thoughts of the strongest and best and purest and holiest of men, but also the greatest thoughts of his Creator. Of course, when we say this we mean to include the whole field of religious literature, all that man has written and is now writing out of his own experience, and all that God has moved him to write and is now moving him to write. This is a vast field, and when we look over it the church paper is lost to view. Nevertheless it has its work to do. It fills a need which can be met in no other way. Man's religious life has needs which cannot be supplied by religious books, or commentaries on the Bible, or spoken or written sermons, or even the Bible itself. They were never intended to be supplied by these. The Christian needs the help which comes through a knowledge of the victorious experience of his contemporary miles away. He needs that strengthening of his own faith which comes through a knowledge of the triumphant faith of others in the midst of circumstances and in the face of difficulties a hundredfold more discouraging than his own. He needs that intensifying of his love for Christ which comes only through a knowledge of the more intense love of others less favored than himself. He needs that enrichment and enlargement of his own Christian life which comes only thru a world vision of the needs and the triumphs of the Kingdom of God of which he is a part. This is possible only thru a clear vision of the needs and successes of his own church. He must get the vision of his own church needs and successes through his own church paper. I know of no other way. The Bible can't give it. The pulpit can't give it. There is just one solution, and that is your church paper. Then your church paper covers a large part of the most important field of human interest, for there can be nothing of so much importance to man as his duty to his Creator and to himself and to his fellowman. The church paper undertakes not only to give him information as to the nature of this duty, but also how best to discharge it. Now we do not hesitate to charge the man who refuses to read the farm journals, or the business publications, or the world's master literary productions, or the daily newspapers with a lack of general intelligence. Is it possible to say less of the person who neglects one of the principal mediums of knowledge in the highest field of human life? It is not. It matters not what degree of intelligence he possesses along other lines if he is not intelligent religiously he is ignorant where least of all he can afford to be. To fail to read the church paper is to not fully cultivate the field which yields the richest and most far-reaching returns. It cultures both the heart and the head. But religious literature has a much more important relation to general intelligence than the one which we have already pointed out. Its relation is vital. It does more than simply to complete the whole. It produces. Its relation is the same as that of fertile soil to a fine crop. It is the relation of a good heart to a good mind. A heart full of avarice and hatred and falsehood and impurity is not conducive to a good mind. It is exactly the opposite. A bad heart of necessity means a bad mind. A man's heart is the controlling power of his life. It determines the use to which he will put his mental powers. It decides whether he shall dissipate them or direct them along constructive lines. In this way the value of the mind is determined by the goodness or the badness of the heart. If the heart is bad the mental powers are wasted, and the mind is worse than worthless, for it becomes a power under the di-

rection of a corrupt heart to effect evil. If the heart is good the mental powers are conserved and developed and directed along constructive lines, and the mind's value cannot be estimated, for it is an unlimited power under the direction of a good heart to effect only good. Or we may say the relation of religious literature to general intelligence is that of a healthy and well developed mind to a good strong body. The body must have nourishment and protection and exercise in proper proportion. The laws of sanitation must be kept. All this is the result of a healthy and well developed mind. The one is the cause. The other is the effect.

The relation of religious literature to general intelligence is all that we have just stated for the simple reason that it conserves and develops and puts to the very best possible use all of man's natural resources. Its distinctive work is the production of character. Its first work is to conserve and develop the heart. This prepares for its second work which is the conservation and development of all the physical and mental powers. It is this very work that makes its relation to general intelligence vital. When the greatness of the task of becoming intelligent in all the great fieds of human life, or even in one of these fields, is appreciated it is manifest that he who attempts it can only hope for success by commanding all of his natural resources. He cannot afford to neglect anything that will prevent the dissipation of these. This is the work of religious literature, and if this is true of religious literature as a whole it must be true of each of its parts, and is, therefore, true of the church paper. It not only condemns the deadly habits of alcohol, opium, and the cigarette, but it shows how these impair the body for the doing of the best work along any of the great lines of human interest, and at the same time it encourages and helps in the formation of those habits which conserve the bodily strength, and prepare it to do the very best work in whatever field of activity the individual may choose to enter. It prevents the dissipation of his mental energy by disclosing to the youth the beauty of love, truth, justice, purity, mercy, and goodness. A mind and heart exercised in these never grows weaker, but continuously stronger. Give a young man character and there is no limit to his other achievements. Deny him this and there is no limit to his failures. Character is the soil which yields every other good. Your church paper helps you to grow it.

To read your church paper is one of the debts which you owe to yourself and to your church and to humanity. I recommend the church paper to the farmer because it will give him a clearer brain and a stronger body. I recommend the church paper to the business man because it will quiet his nerves and prepare him for the week's strain and keep his feet out of devious paths. I recommend the church paper to the youth ambitious to succeed because it puts into his hands an infinite capital on which to draw. I recommend the church paper to parents anxious for the safety of their children because it fills the heart and mind with good things and thus makes the life impervious to evil. J. A. Burgess.

THE BEST METHOD.

A great many things might be said concerning methods to increase the circulation of the *Methodist Protestant Herald,* or any paper, for that matter. But it is a conviction with me that the one supremely best method is a personal man to man canvass by one really interested.

Note the fact that in every instance when a secular paper offers large prizes to the persons procuring the largest number of subscribers, whatever else the winners of these prizes may do, the one thing done in every instance, and done vigorously and persistently is the personal canvass. All else combined would never win if this is left out.

When I traveled our Conference District as President I distributed scores, perhaps hundreds of sample copies of *Our Church Record,* as it was then called, and urged from practically every pulpit in the Conference the people to subscribe, but with very little resullts. But enquiry revealed the fact that pastors who really succeed in getting subscriptions do so by the personal canvass—"button-holing the man," as one pastor eminently successful expressed it.

When a pastor has several congregations covering a large area he cannot make the whirlwind canvass alone. That is my situation now. My plan is to make the canvass in sections, assigning a list of names to each of several canvassers in their respective locallities.

T. M. Johnson.

—1914 is one-fourth gone.

—Tabernacle Church is preparing for a special Easter service.

—Bro. S. R. Harris was in Greensboro last Sunday, visiting his daughters, Miss Ethel, and Mrs. R. M. Andrews.

—The soul occupied with great ideas best performs small duties.—*Martineau.*

—Happy is the man that findeth wisdom and the man that getteth understanding.

A HUMAN INTEREST STORY.

It happened one day last week.

Her nurse called for a minister. The patient was a young mother of three months. She was almost a thousand miles from home—from her mother and sister and her infant. Her devoted husband was by her bedside. Her mother had been notified by wire and would reach her the nert morning at three. This was at six in the afternoon. She was a beautiful blond with bright blue eyes. Her husband had large round brown eyes. Both had known each other from childhood. They were professional violinists. One week ago they had come to this city with the hope that she could be cured. He was advised by the physician to take her home at once. He could not give up hope.

On the minister's arrival, the open-souled musician husband said: "I am so glad you have come. My wife is dying. She wanted a minister—some one to comfort her. No, you need not call a priest. I have drifted from the church and she belongs to another church. There is no minister of her church in this city."

The wife gave the minister the same cordial greeting. She immediately told him that she was dying. "I could call in a minister of a church almost like yours," he said. "No, you need not do that. God loves us all—tell me about death—and can I be saved?" were some of her words. The minister said he would give her to Jesus in a prayer. He offered her in simple words to Jesus and to the Father: "Jesus, take this, thy child, to thine own heart. Bless her now with thy salvation. Forgive her sins. Father, receive her into thy loving arms. Breathe thy life into her soul. As she loves her own babe, let her know that Thou dost love her. * * Amen."

The patient sank into the gentlest quiet. Some of her utterances were: "I thought I would be frightened at the approach of death. * * * Do you think this is death? * * * I do not suffer at all. * * * For the last half hour I have had such peace. * * I did want to live for my husband and my child. It may be better that I go. I am so glad that He helps me to say, 'Thy will be done.' Dear, you will come back to God? You will take our boy to the church on Easter Sunday and let him be christened,—on that resurrection Sunday? * * *I wish I could live for my boy and my husband. Sacrifice. This is a woman's part! Sacrifice! * * * Please say some more verses —they are all so comforting. There is nothing like the Bible. * * The Lord is my shepherd? Yes, I have always liked that. We will say that together. * * *

Dear, the Lord's Prayer. Let's say that together. 'Our Father' * * * And 'now I lay me down to sleep.' * * Why are people afraid to die? * * If I go to sleep now, will I awake here in the morning? Or will it be over yonder?"

She did fall asleep in less than an hour. Her husband sat up for the train, met her mother, and they remained up the remainder of the night trying to comfort each other. The mother has been the editor of the German edition of a metropolitan daily for sixteen years. She told about this daughter from infancy—how she was a born musician, how she thrilled an audience with her violin at the age of seven, how she would delight in large audiences—being inspired by the crowd rather than abashed, how she and her younger and only sister were so devoted to each other and that the younger sister was left at home with the infant in her arms and frantic with grief at the news of her sister's critical illness.

The mother declared that this city was a revelation to her; that she had never seen such kindness as was being shown her afflicted ones and herself. "In the big city, everybody seems hard and selfish. Nobody takes time to show kindness. Everybody is after money. * * And you have so many evidences of religion here. That banner on the public square—'Go to church Sunday'—that looks good for this town. * * * There is surely something after death in spite of the many contradictions. I cannot believe that my darling is dead."

In just twenty hours from the time of her translation, the husband and mother started on their homeward journey with the snow white body of this artist young mother. Her greatest triumph, no doubt, was her self-offering on the love-altar of her Heavenly Father and husband and babe. And her husband will likely go to his priest before Easter Sunday and renew his vows and consecrate their child and be a transformed artist henceforth.

J. S. Williams.

Asheville, N. C., March 23, 1914.

—Work on the new Methodist Protestant church has begun in earnest, and it will be pushed to completion as rapidly as possible. Mr. John E. Smith is foreman, and the members of the church will do the greater part of the work themselves. The main part of the building will be 30x45 feet, and there will be a Sunday school room 16x18 feet and a vestibule 9x9 feet. The tower will be about 45 feet high. The building will be storm sheeted and substantially put together throughout. The walls will be plastered, and the church when finished will present a neat and attractive appearance inside and outside.—*The Pageland (S. C.) Journal.*

SOME SUNDAY SCHOOL PROBLEMS

Bro. McCulloch:

I would like to enter the Sunday School Discussion in your next week's paper. Under the pastorate of Bro. Highfill, Sept., 1890 (I think), we organized a monthly prayer meeting and Sunday school which has continued summer and winter for nearly 24 years. And I am proud of the fact that I have been a regular attendant from the first, having missed but a few Sundays, less than any member of the church or Sunday school, having filled every position (not all at one time, however) from scholar to superintendent, and I have watched the growth of our church with marked interest. The attendance has more than doubled, both in Sunday school and church service. The behavior has almost grown to perfection. The financial interests have increased at least 75 per cent. The members that do not pay any thing can be counted on the fingers of one hand, thumb excluded. The work done in this Sunday school is telling not only on this circuit, but all over the N. C. District. While we feel proud of these facts, we fully realize that we are far behind our privileges and duty. Like every other Sunday school we have many discouragements to front. How to meet them we know not, and write for instruction. And we don't want any advice from any theoretical standpoint. Theory won't run a Sunday school very far.

One of the most discouraging things we have is lack of interest on the part of some of our church members. I believe it the duty of every church member to attend Sunday school. There may be a few exceptions, but very few, and these few could show an interest in the work in some way. For instance, if it is impossible to attend, send a proxy in the shape of some good Sunday school paper or library book. This would show your interest, help you and the work. I remember in our infancy a good old brother, living five miles away, did not attend Sunday school, but showed his interest by suggesting things to me when he met me in town, and every church day he would slip a quarter or fifty cents into my hand for the S. S. Where there is a will there is a way. Now for some questions:

How to get any member of the church to do to the best of his ability anything asked by the church or Sunday school?

How to prevent those who won't do anything from criticising those who do the best they can?

How to prevent those who won't go to Sunday school from visiting on Sunday those who do go? (This is one of the worst things with which we have to contend.)

How to get every member to take part in the opening exercises?

How to get people to see that S. S. service and church service both are for both young and old?

How can we get our children to believe the S. S. a good thing when we manifest no interest in it?

How can we get our *teachers* at least to study the lessons? How can we teach if we fail to do this?

How can we get our pastors to attend Sunday school? I have noticed some of the excuses they render. "They have to preach." So does a S. S. teacher have to teach, but whom could they teach if no one were present? I consider it just as much my pastor's duty to be present and hear what I have to say in my class as it is mine to be present and hear him preach: am I right? However, this does not apply to our last three pastors, for it has been a great uplift to me to have them in my class nearly every time.

Why does any S. S. go into winter quarters like a snake or frog? I have killed many snakes and frogs with the plow while in winter quarters, and they never knew that they ever existed.

Pardon me for referring so often to our school, but I wish to say our best work is done in the winter and our most regular attendants live two, three, and four miles from church.

In conclusion I will say I hope some one will answer some of these questions in which I feel so much interest, and not pass them by unnoticed as was done by the two asked about a month ago. E. C. Harris.

(As Bro. Harris does not want answers except from experience, we refer these questions to anybody that has seen the difficulties or any of them overcome. We hope somebody can answer to the satisfaction of Bro. Harris and to the great help of others who have the same troubles to meet.—Editor.)

—Rev. W. A. Ledford spent his fifth Sunday vacation at Elon College, the guest of his friends, Prof. and Mrs. Amick. On Sunday night the preached an uplifting sermon in the College Chapel.

—The teachers' normal course at Elon College opens next weeek. A large number of teachers is expected this year.

—One of our M. P. boys at Elon College will be in the graduating class this year. Another is a Junior.

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

Bethesda Ch., Halifax Ct. $5.00
Brown Summit S. S. ..... .65
C. Tarkington, Raleigh 1.00
Y. W .H. M. Soc., Grace Ch., Greensboro 5.00
Total $11.65

Mrs. Andrew Luck, High Point, canned fruit, onions, eggs and peas.

Senior and Jr. C. E. Societies, Lincolnton, N. C., two quilts and dress goods.

E. M. Lindley, Siler City, 32 apple trees and one cherry tree. The selection was good.

The Woman's Home Miss. Soc., Asheboro, and the Y. W. Home Miss. Society, Grace Ch., Greensboro, have sent in the spring clothes for the girls they are clothing. These societies are having a wholesome influence on the girls they are clothing.

Some of the children that are not supported by individuals say, "I wish some one would take me to support in the Home." We like something definite to work for. Why not select one of our boys or girls and we will call it yours, and I really believe it will be a blessing to both.

Yours for the children.

H. A. Garrett.

SEEING JESUS.

"A little while, and ye shall see me." This follows another statement: "A little while, and ye shall not see me." This last refers to the few hours which remained of our Lord's life, when his disciples could see him with the eyes of sense, and then he would disappear. But the promise that they should see him uses a different word for seeing, which doubtless signifies that the second seeing was not by the senses, but by a spiritual vision. There is no limit to this second seeing, and it covers the period down to the present and forward to his second coming. The word for "not see me" is different from the word used for "see me." They are different kinds of seeing. One is the sight of sense, the other the sight of faith.

Mary and the disciples on the way to Emmaus and the disciples on the Sea of Galilee each for a time saw Jesus with the sight of sense, but failed to see him with the spiritual sight of faith. They were not happy until they had the spiritual sight. Jesus is always with his people, but they do not always see him. But we always need to see him. It is this spiritual sight of Jesus which makes us strong in our weakness, gives us joy in our sorrow, greets us in our anxiety, and blesses and sustains us in all our experience. We cannot be fearful or sad or straying as long as we can see Jesus.

To have this vision of Jesus, this shining of his countenance upon our hearts, this sense of his presence with us, is personal Christianity. It makes life strong, clean, noble, blessed. It gives victory over temptation. It calls us to repentance, like Peter in the court. It gives us endurance, like Moses, who endured as seeing Him who was invisible. It destroys fear and takes away loneliness. The light of his countenance fills the soul with joy. Nothing is more precious to the believer than the conscious presence of Jesus Christ.

How, then, may we secure and maintain this vision? Our Savior says it is the work of the Holy Spirit, whom we cannot see, to give us this vision. Jesus says: "He shall take of the things of mine and show them unto you." But while the Holy Spirit gives us this vision and is its real source, yet there are conditions which may be cultivated by the believer and which are necessary to this vision. We must be thinking about him and looking for him. Mary was looking for him when she saw him in the garden. The disciples on the way to Emmaus were talking about him. The disciplles at Galilee must have been thinking about him. If we want to see him, he will appear; but if we do not want to see him, he will not intrude. If a man will keep his eye upon the foul bog or the cesspool, he will not see the setting sun, although it may be painting the western sky with the most beautiful colors and tints. It is those who look for Jesus who will see him.

Again, a knowledge of the Word is necessary to see Jesus. The eyes of the Emmaus disciples were holden. The reason is given by our Lord: "O fools and slow of heart to believe all that the Scriptures have spoken concerning me!" It is the Scriptures which give form to his person. Many of us are too blind to see, because we are too slow to believe. Obedience is a great means to seeing. An act of obedience is worth many hours of meditation. It was when his disciples obeyed his command to cast their net on the right side of the ship that Jesus was revealed and John saw him. Let us not expect to see Jesus while we lead the life of disobedience. Submission to his will opens the eyes. While Mary was shedding the tears of rebellion, she saw him not; but when his voice subdued her, then her eyes were open. Love is the great clarifier of vision. When Christ asked the disciples at Galilee, "Children, have you any bread?" and they said "No," he then commanded them to cast in the net; and when they were drawing in the fishes, it was the soul of John, the lover and the beloved, who first said: "It is the Lord." Let us look for Jesus, obey him, submit to him, love him, and we shall find that the "pure in heart . . . shall see God."—*The Presbyterian.*

TOO MANY FOR THE BOSS.

One of the bosses at Baldwin's Locomotive Works had to lay off an argumentative Irishman named Pat, so he saved discussion by putting the discharge in writing. The next day Pat was missing, but a week later the boss was passing thru the shop and he saw him again at his lathe. Going up to the Irishman he demanded fiercely:

"Didn't you get my letter?"

"Yis, sor, Oi did," said Pat.

"Did you read it?"

"Sure, sor, Oi read it inside, and I read it outside," said Pat, "and on the inside yez said Oi was fired, and on the outside yez said, 'Return to Baldwin's Locomotive Works in Five Days.'"—February *Lippincott's.*

A GRATEFUL DOG.

Two near neighbors in the county of Suffolk, a tanner and a farmer, entertained a great friendship for each other, and kept up a close intimacy by frequent visits. The tanner had a large Ban-dog for watching his yard, which, from some unknown cause, had conceived such an inveterate hatred to the farmer, that he could not go with safety to call on his friend when the dog was loose, and on this account the tanner loaded him with a heavy clog, that he might not be able to fly at the farmer. As the farmer and one of his ploughmen were going about the grounds together one day, the latter espied at a distance something on a stile. As they drew near they perceived that it was the tanner's dog, which in attempting to leap the wall, had left the clog on the other side, and was thereby almost strangled.

The boy, knowing the enmity which the dog had to his master, proposed to dispatch him by knocking him on the head, but the latter yas unwilling to kill a creature which he knew was useful to his friend. Instead of doing so, he disengaged the poor beast, laid him down on the grass, watched till he saw him recover so completely as to be able to get up on his legs, and then pursued his walk. When the farmer returned to the stile, he saw the dog standing by it quite recovered, and expected an attack; but to his great astonishment the creature fawned upon him, and expressed his gratitude in the most lively manner, and from that time to the day of his death he attached himself to his benefactor, and never could be prevailed upon to go back to his former master.

A HISTORICAL SKETCH OF THE METHODIST PROTESTANT CHURCH.

By Nemo.

"If we are true to it (the pure, unmixed question of representation), if we are not ashamed of it, if we glory in it, it must finally prevail, and proselyte every Methodist in the United States. They may, indeed, remain episcopal Methodists, but so sure as we are not moved away from our high calling, the whole lump will be leavened into representative Methodists."

This prophecy, uttered in 1864* by the Reverend Nicholas Sneethen, one of the great fathers of the church, is in briefest form the dynamic of the denomination of which we are a part. This was its cause, this has been its purpose, this is its life. For any other purpose it would have no right to life, until this purpose is accomplished it cannot die. That it is leavening the lump of Methodism in the United States, no one who will look back over the last eighty years of ecclesiastical history, can deny. The task is not yet finished, will not be until the tyranny of bishop and elder gives place to the common conception of equal rights, and the officers in the church join with the laymen in the pew in the hand clasp of a common service. The dates 1866, 1h72, and 1900 stand out as years in which evidences of the leaven at work in the lump were especially manifest, and these years stand out as presages of that time when all that the Methodist Protestant Church has stood for and fought for through almost a hundred years of history, shall have been won.

It is my desire to review as briefly as possible the origin and history of our church, but to do so I must go back to the origin of Methodism itself. For let it not be forgotten, we be Methodists, of the stock of Wesley, Methodists of Methodism. In all the glorious history of this the most wonderful religious movement of all the centuries since the Catholic Church was founded, we have a share.

Methodism began, not as a denomination but as an experience, in Oxford University in England in the year 1729, when two young men, "reading the Bible, saw that they could not be saved without holiness, followed after it, and incited others to do so. In 1s37, they saw holiness comes by faith." John Wesley writes in his Journal: "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced f sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that I should spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads.

"That we might have more time for this great work, I appointed a day when they might all come together, which, from thence forward, they did every week, namely, on Thursday of each week. To these, and as many more as desired to join them (for their number increased daily), I gave those advices from time to time, which I judged most needful to them." Mr. Wesley adds: "This was the rise of the United Society in London first, and then in other places." It is wise to notice the name that he uses—the United Society. He was when he organized these societies, and ever remained, a clergyman in the Church of England, although long out of sympathy with that church; and, at least in the beginning of the movement, many of the members of the societies he organized, were members of the church to which he himself belonged. But the church refused to be spiritualized, and became aggressively antagonistic. The result was that as time passed the movement grew away from the church, and a separate denomination was formed, known as the Methodist Society, not formally distinct from the mother church, but practically so.

Naturally, as membership in the new organization grew, and the tide of emigration to the new world increased, many followers of the new faith found their way across the sea, and set up religious societies in America. These societies were under the fostering care of John Wesley, but as their number grew he found it necessary to appoint others to take over the superintendency of the work in America, while he gave himself most largely to the work in the old world: The ministers of the new societies were for the most part clergymen of the Church of England, maintaining an active relationship in that church while at the same time, they were in sympathy with the more spiritual movement. But the Revolutionary War put an end to the Established Church in the United States and made necessary the organization of the Societies in America, as those in England had already been made, into a denomination. To that end Mr. Wesley appointed Dr. Thomas Coke and Francis Asbury Joint Superintendents. These two called a conference of the ministers of the church, and this conference, which met in Baltimore, Maryland, in December, 1784, voted to establish an independent church with the title of "The Methodist Episcopal Church", and elected Thomas Coke and Francis Asbury bishops of the new organization. The Articles of Faith of the Church of England were made the basis of the new Articles. The government of the church, both legislative and administrative, was placed in the hands of the ministry. The church was organized by ministers, it was, and to a large extent still is controlled by preachers, although legislatively many concessions have, of necessity, been made since the church first began. But these concessions have not been made without many a hard-fought battle. It has taken the pressure of the leaven to make possible what little has been gained.

No sooner had the church been organized, than discontent with the form of government began to be manifest. Our fathers had fought on many a bloody battlefield in the belief that "taxation without representation was political tyranny", it was hardly to be expected that they would submit quietly to that same principle even though it were applied to ecclesiastical government. "Equal rights" and "Lay representation" became increasingly the shibboleths of a new warfare, one that was destined to work as great a revolution in the church as the other had in state. At first in articles in the religious press, then in pamphlets and in magazines established for this special purpose, then in meetings of indignation and protest, the new principles found increasing expression. These protestations at last took the form of petitions to the General Conference of 1824 praying for a repreentation of ministers and laymen in the law-making department of the church, but the only answer the petitioners received was: "If by 'rights and privileges' it is intended to signify something foreign from the institutions of the church as we received them from our fathers, pardon us if we know no such rights; if we do not comprehend such privileges."

Immediately upon the close of the General Conference of 1824, a meeting of ministers and preachers who had been attending the sessions of that conference and were in sympathy with the reformers, together with many prominent laymen of the denomination, was held, at which it was decided to organize Union Societies for the purpose of finding out what strength the reform movement had, and in order that with that knowledge a more determined protest might be brought up to the conference of 1828. Many of the organizers of these societies were tried and expelled from the church, as well as many of the members of the societies. These, with their sympathizers, organized themselves into a society called the Associated Methodist Reformers, and many branches were formed in New York, Baltimore, Philadelphia, Pittsburgh, and Cincinnati.

But the great majority still hoped that the church would grant the reforms for which they contended, and with this hope still uppermost they presented a memorial to the General Conference of 1828 proposing the elimination of the episcopacy and the presiding eldership, and the admission of laymen to the general and annual conferences. But the General Conference, "after deliberating three whole weeks in committee upon the memorial, not only denied the necessity or justice of the memorial, but extended the claim for the exclusive right of ministers to legislate for the church to the extreme point of ecclesiasticism. The great Head of the Church himself has imposed on us the duty of preaching the Gospel; of administering its ordinances, and of maintaining its moral discipline among those over whom the Holy Ghost in these respects has made us overseers. Of these also, namely, of Gospel doctrines, ordinances, and moral discipline, we do believe that the divinely instituted ministry are the divinely authorized expounders; and that the duty of maintaining them in their purity, and of not permitting our ministrations in these respects to be authoritatively controlled by others, does rest upon us with the force of a moral obligation."

Unable to find within the church the Methodism they desired, the reformers were forced to organize a new Methodism that would guarantee the things for which they had so long contended. They therefore held a meeting in the city of Baltimore in November, 1828, at which articles of association were adopted, and issued a call for a convention to meet in 1830. This convention, representing fourteen Annual Conferences, and containing one hundred and fourteen delegates, met on Nov. 2, 1830, chose the name The Methodist Protestant Church, formulated a discipline and adopted a constitution, perhaps the first constitution ever adopted by any denomination. The constitution as well as the discipline have stood from that day to this without substantial change, and form together the best denominational system of government that has yet been devised.

The church has grown steadily from the beginning. In the first twelve years of its history it reached the fifty thousand mark. In 1890 it had a total membership of 141,000; in 1906, a total of 178,000; and last year this total had increased to 184,000. No figures are available for the number of souls that during the eighty years of the church's history have found salvation at its altars, but their number is legion. The church has taken its place in all the religious, philanthropic, and educational movements of the last hundred years. Out from her colleges and schools have gone a constantly increasing stream of young men and women into all the activities of our beloved country. But the greatest place our church has held has been in the field of Christian unity. No great movement for the union of denominations in this country in the last fifty years, but has heard the voice of some of our fathers, and their voice has brought about a better understanding, if not always actual union, between many otherwise estranged denominations. In common with many other denominations the slavery question split the church. But it was one of the last to split, in 1858, and one of the first to reunite after the close of the Civil War. So it has given expression in concrete form to the ideal it has of the necessity and beauty of the unity of kindred denominations. This I conceive to be one of the great missions of the church, one that along with the others for which our fathers stood so long, has been the source of its life, and must continue to be until they have been completely secured, the continued purpose for its existence.

*This date cannot be correct, as Snethen had been dead at that time for nearly twenty years.—Editor.

MORE ABOUT THAT CLASS BOOK.

I noticed a piece from Rev. Bartholomew Lightfoot some weeks ago about keeping church registers. I began to get acquainted with my members when I came to this circuit. I would look over the little book with all the members on the circuit on it, and more too. I would read over the names and would pray for them, and I don't doubt that I prayed for some good old soul that has been gone on to glory for years and years, for I called a meeting of the members of the church and a book was opened, and another book was opened, and we had 20 more names on the circuit book than on the local church book. So you see if all the churches had lost as many names as this one did, it would be 80 members that Waldrop had lost in three months. It grieves my heart to see such slack business carried on in the church of God. I hope to make a correct report of the membership this coming fall.

I hope we can have great meetings and build up the membership in reality.

Our second quarterly conference will be held at Stalling on Sat. before the first Sunday in May.

H. E. Waldrop.

Matthews, N. C.

PRESIDENT'S APPOINTMENTS.

Richland Ct., ... April 3-5.
Asheboro, night of the 5th.
Reidsville, ...April 11, 12.
Brown Summit, April 12th, at night.
Why Not Circuit,..... April 17th.
Rockingham Circuit, ... April 18-20.
Pageland Circuit, ... April 21-22.
Mecklenburg Circuit ..... April 23-24.
Charlotte Ct., Love and Mill Grove, April 25-26.
Albemarle ..... April 27-28.
Uwharrie, May 16th, at Cid.

Pastors please state where I will be met in going from one field to another.

C. A. Cecil.

NOTES FROM THE FIELD.

WEST FORSYTH CT.

I spent from the 19th to the 21st on this field. Bro. Austin met me at Bro. J. P. Sprinkle's where we spent the night in Clemmons. I called to see Prof. James F. Bower, my old schoolmate, who is teaching in this village.

Bro. Austin and I started to our first appointment at Harmony Grove and we met a fairly good attendance, and attention was good. We took dinner with Bro. W. L. Moser, then drove to Bro. A. M. Smitherman's and spent the night.

We drove to Baltimore for 11 o'clock service and it had snowed so much there was a small attendance. Services over, we spent a few minutes with Bro. Sanford Doub's and took dinner and left for Stony Knoll service at three p. m. A good service. Spent the night with S. M. Speas.

At 11 a. m. Saturday I preached at Pleasant Hill to a good little congregation. This completed my visit on this field. At some of the churches on this field there is to be some improvement in the way of painting etc. Bro. Austin and his people are getting along smoothlly so far as I learned. The general interests were not paid in full last year and the pastor does not receive as much salary as the charge ought to pay, but they are gradually going up on pastor's salary and they will soon be paying a fair salary, I trust.

My claim overpaid.

I took dinner with the pastor and wife.

FORSYTH CT.

Bro. Lindley came to the parsonage for me and we drove to Tabernacle and found a good attendance for the evening, considering the mud and snow. We spent Saturday night with Bro. R. L. Cox pleasantly and drove to Hickory Ridge for 11 o'clock service. A small attendance on account of snow, I supposed. We drove to the parsonage for dinner; found Mrs. L. looking for us, and as soon as we could

eat dinner we were off for Oak Grove appointment where we met a few of our membership and several of some one else's people. Why this church was located out one mile from the town is a mystery to me; but this is just like we have done in several other places in time past, but we ought to cease to do so now. Bro. L. and I spent Sunday night with Bro. Kiger. There was no appointment made for preaching at this place, so we took a good rest. I took dinner at the parsonage on Monday; at 2 p. m. Monday I held the 2nd quarterly conference at Oak Grove; there was a fair attendance, and all seemed to be interested. Reports were fair; but not as good on finance as they ought to have been. I am still insisting on monthly and quarterly payments, especially to pastor. Claim overpaid.

PINNACLE AND MT. ZION CT.

I took the train at Rural Hall for Shoals where Bro. W. D. Moser met me and we drove to his home where I met the pastor. We took supper and drove to the church where there was gathered a good congregation; a helpful service. Spent the night with Bro. H. C. Hauser. Our next appointment was Pilot where we were met by the faithful few. Took dinner with Bro. S. H. Marion; ate lunch at Bro. A. N. Brown's on our way to Mt. Zion for the night appointment.

Several young people and a few of the old ones were out. After services we drove to the parsonage where we spent the night. At 11 a. m. on Wednesday I preached in Pinnacle Church to a good attendance. The school attended in a body which increased our attendance and made the services more interesting. A good service. Took dinner with Bro. Levi Watson. At 4:30 I boarded the train for home; at 8 o'clock I was at home. Claim paid.

More pastoral work and visiting was all the demand I heard on these fields. Let all pastors take notice and look after this part of the work a little more closely.

C. A. Cecil.

March 27, 1914.

FROM OUR PASTORS

Burlington Tidings.

The more I know of Burlington the more I am favorably impressed. I have found Burlington to be a town composed of people who work. In the mill, in the shop, in the store, in the office, in the bank, in the home or in the church,—any where these people find themselves they are ready to work and show that they are energetic and progressive. This same spirit of work is to be found in our Burlington church. They are a *working people*.. This is so much to be appreciated, for little is to be accomplished without work. It is the working man who "delilvers the goods."

The attendance is not as good as we would like to see it, yet it is very encouraging indeed. The morning services are better attended than the night services. This is due partly to the fact that quite a good number of our people live in the country and cannot well come at night. The night attendance is improving.

Our Sunday school under the efficient leadership of our faithful superintendent, Mr. J. G. Rogers, is doing a splendid work. The attendance under favorable conditions is around two hundred. But this is not enough, for no Sunday school under favorable conditions should be satisfied with a smaller average attendance than the number of its membership. Miss Eizabeth Bunch has recently been elected superintendent of the primary department.

Our prayer meeting is not what we would like it to be. There is a faithful few and that "few" is a number to be depended on. But out of the ten, "where are the nine"? By the way, a discussion in the *Herald* regarding practical methods to get desired results in prayer meeting woud be more profitable than some things we are having.

While the business department of our church is not entirely satisfactory, it is I believe far above the average. Our regular business meeting is doing a great work. These meetings are not so largely attended, but then real business for the church is transacted. The church that is not having its business meeting is a great loser.

At our first quarterly conference it was found that 13 out of 27 members were present. Had not one man been sick we would have had at least a majority. . We must do better than that next time, for certainly a quarterly conference should have more than one half of its members present at a meeting. To the satisfaction of all Bro. T. T. Stafford was elected Sec. of this conference for the year. The treasurer's report showed that pastor's salary was paid in full to date but that general interests were some behind. This ought not so to be. We should be just as careful to pay other interests as to pay pastor's salary. Something should be done to get our people to begin in the very beginning of the year to pay general interests as well as other things.

Only one of our homes has been entered by death during the year. This was the home of Bro. Ellis Crutchfield when on Mar. 15th little Clara, the bright little twelve-year-old daughter of the home, died of a very severe burn received on Feb. 13. From the beginning it was known that she was very severely burned, but at one time it was thought that she would recover, but in spite of all that could be done death came and left a very sad home. It is very difficult for us to understand just why such must come, yet by trusting in an all-wise Heavenly Father we can become resigned to His will and know that all things that He does are for the best.

Quite a number of our people have been sick at different times during the winter, but at present all are well or improving. Miss Maggie Baldwin who has been very sick is not yet well, but is now improving.

Our Sunday school is very enthusiastically preparing for Easter. It is hoped that the entire program will be rendered as prepared by the Home Mission Board. Bro. G. L. Amick, our choir eader, is doing an excellent work preparing the music of this program. Bro. Amick's work is not only telling in this Easter service, but his splendid efforts are telling in every department of the church music.

We are preparing to begin our spring revival the 10th of May. Bro. Taylor is to be our pulpit help. We trust that a great revival indeed will be the result. For this and every other effort of our work we earnestly desire the prayers of our brethren. In the work for Christ and the Church,

Geo. L. Curry.

Greensville Ct.

The second quarterly conference of this charge is hereby announced to meet at Philadelphia church on Saturday before the second Sunday in April, at 11 a. m.

D. A. Highfill, Pastor.

Grace Church, Greensboro

The Sunday school attendance for Mar. has been 242, 218, 224, 118, and 155, making an average of 190 and two-fifths. Our enrollment is 297.

Halifax Circuit.

Our all-day S. S. Rally came off at Lee's Chapel laost Sunday as had been previously announced. The weather was threatening and in fact a mist fell all day, but there was yet about a house full of people. Some of the speakers and neither of the soloists came, but we went right ahead with the rally. The pastor preached in the forenoon and the Sunday school addresses were in the afternoon. I believe the rally will bear fruit in a larger attendance at Sunday school. Bro. Eli Bellamy was re-elected president and Bro. Lonnie Williams was re-elected secretary of the union.

Our meeting at the Fossburg Camp has been changed from second week to first week in April, the meeting to begin Sunday night.

There will be all-day service at Eden church next Sunday—first Sunday. There will be preaching by the pastor at eleven o'clock followed by communion, then in the afternoon Bro. D. W. Hardee, of Henderson, will speak on some phase of S. S. work. This will be followed by a general discussion of the S. S. problems.

Last Tuesday the writer was called to the home of Bro. B. F. Willey of Eden church to conduct the funeral service of his sister, Mrs. Pattie Smith, who died almost suddenly at the home of her daughter in Littleton on Monday. It was not the privilege of the writer to know Mrs. Smith personally, though he has been informed that she was a good woman. We deeply sympathize with the family and pray God's blessings upon them.

J. E. Pritchard.

ORANGE CT.

The winter is past, the snows are ended (we think) and the spirit of spring is with us. With the coming of spring there come better opportunities for work on the country charge as well as elsewhere.

On Sunday, March 8, we dedicated the church at Chestnut Ridge. Bro. A. G. Dixon was present by invitation and assisted in the dedication, and preached an excellent and timely sermon.

We received a pounding on March 21st when several of the Chestnut Ridge folks gathered at the parsonage bringing canned goods, flour, butter, and other pantry supplies. There were also one or two packages sent from Efland and Union Grove. It is a pleasure to serve a thoughtful and appreciative people and we thank them most sincerely for what they have done.

Our revival at Efland is to begin next Sunday with Rev. N. G. Bethea and Prof. T. O. Pender as our help. We are expecting a good work to be done.

R. C. Stubbins, Pastor.

March 30.

FORSYTH.

Our president, Bro. Cecil, visited our work—preaching at Tabernacle on Saturday, Mar. 21, at 3 p. m., and finishing his work on our charge by holding the second quarterly conference for us at Oak Grove on Monday afternoon. The roads and weather were so unfavorable that a very small congregation heard him present the truth. But those who did hear him were helped, and much pleased with his sermons; and his aid in our quarterly conference. He preached at every appointment on the work except at King, where we have not a suitable house to worship in in cold weather. Bros. J. F. Baity and R. M. Cox are the nominess for delegate to our next Annual Conference. Either one would make a good representative. We are hoping for better weather, and greater accomplishments on Forsyth. Pastor.

March 26, 1914.

RANDOLPH CT.

The second quarterly conference will meet at Bethel on Sat. before the 3rd. Sab. in April. Important business. Come.

W. M. Pike.

March 28, 1914.

MECKLENBURG CT.

There have been many things that perhaps I ought to have written about, as we haven't any reporter on this work this year. Since we last wrote we have put the two coats of paint on Antioch church and some fifteen or twenty broken window panes have been replaced. This church is at the old Antioch Camp Ground. Hope to have a number of our preachers at the camp meeting which will be held about the second week in August.

The church at Beulah is moving on nicely. Have also put some window panes in here.

We are always glad to have the M. E. people from Weddington worship with us in the afternoon of the second Sundays at Beulah church.

Zoar church is 20 miles away from the parsonage, but we always like to go and meet those good people. We have had some very bad traveling, but have filled every appointment on the work this year.

Our church at Stalling will be built this year if something awful doesn't happen. We are having the framing sawed now, and have some of it on the church lot. Some of our good people are doing all they can to help the work move on and some are standing back waiting till it is built. So they can say, Look what we have done.

The work is going on now, and people are glad to see it. One man came from Indian Trail one and a half miles from here to our Thursday night prayer-meeting. When I told him that we were placing the lumber on the yard he said, "I will give you ten dollars on that building." So I feel that there are others who are going to help us. This man was a member of the M. E. Church. A number of our people have told us that they would help build a church at Stalling, because they see the need of a church here.

Our church will cost about $1,500. We have 35 members here. We have some good active members at each church on the work.

We want to thank all the people for their kindness to us, and most especially Grandma Poore for the nice milk she has been giving us for the past three months. Grandma Poore is one of our oldest members at Antioch. May the good Lord repay her for her kindness to us.

H. E. Waldrop.

Matthews, N. C.

SHELBY CT.

Dear Bro. Cecil:

We held our second quarterly conference at Caroleen. Not a large turnout. Lincolnton and Caroleen represented in person. Bro. D. B. Johnson and Bro. Wood went 40 miles to be there. It cost them $2 apiece to get there—that was going some. We held a splendid conference. One note on Caroleen of $100 is due in May. In less than 10 minutes we raised a freewill offering of $75 from Caroleen members. We will get the other $25 by the time it is due, I feel sure. Lincolnton and Shelby are carrying their debt right along. Bro. G. H. Gale, secretary of Shelby S. S., elected in Dec., sent a statement showing that they have paid off a S. S. debt of about $7.90 and have $12.50 on hand. Shelby is behind on pastor's salary—not many to pay—but I believe they will. Caroleen is a little ahead and so is Lincolnton. Bros. C. W. Atkins of Caroleen and D. B. Johnson of Lincolnton are the nominess for delegate. They are talking parsonage—as soon as we can get out of debt. I am satisfied they will have one, and save the pastor $17 per month rent &c. They are good to us. We have had several calls from churches at other points, and I take this method to say: we are full up this year. We are sorry we cannot help all, but we have not very many members, and this is a struggling year with us—to meet our obligations. The 5th S. S. collections will go to our Children's Home in High Point. We would do more if we could. Fraternally,

C. E. M. Raper.

YARBROUGH AND ANDERSON.

Or congregations have been unusually large for winter. During Feb. I filled only one appointment, being sick with catarrhal fever. My appointments were met by Bro. Watson, of Cross Anchor, and Bro. Andrew Pickens, of Greenville. Bro. Watson also held quarterly meeting for Yarbrough charge. I appreciate his kindness to me during my sickness. The people speak well of his efforts.

We have been kindly treated by our people since moving to Easley. People have

Continued on page 12.

PASTOR'S REPORT BLANK TO ANNUAL CONFERENCE.

The committee appointed to prepare such a form submits the following for the information of the pastors now. The blanks will be printed hereafter. These are intended to take the place of the former Official Character Blanks, and when the reports are made before open Conference the character of the pastor may then be passed or referred to the Com. on Official Character, which will act only in such cases. The items named in this report are for the information of the Conference and the public who may hear them; and are designed to include all the points of special importance and interest. There will be blank spaces at the bottom for whatever new items the pastor may desire to insert. None of these reports need take more than three minutes to make, and Bro. W. P. Pickett, who has kindly offered to pay for printing these blanks, says that the first one to move that these reports be not made must pay the printer's bill at once.

THE REPORT BLANK FORM.

I have met .... appointments.
I failed to meet .... appointments.
I have made .... visits.
Have had .... personal interviews about religion.
Have had .... conversions as results of these.
Have held or assisted in holding .... special meetings.
Had .... conversions in these meetings.
Have had .... conversions on my charge.
Reported .... times to the President.
Made .... written reports to my quarterly conference.
Administered the sacrament .... times at each church.
Have given .... Disciplines to new members.
Have collected $..... for church debt.
Have raised $..... for parsonage debt.
Have raised $..... for new church building.
Have raised $..... for new parsonage.
Have fixed pastor's salary for next year at $.....
Have raised $..... for local purposes.
Have raised $..... for Conference claims.
Have .... Sunday schools.. .. ..
Have .... scholars, officers, and teachers.
Church is insured for $..... (Give names and amounts if more than one.)
Parsonage insured for $.....
Have had .... accessions; present membership is .....
Have raised for all purposes $....., which is .. per cent. of all assessments.
(Below the spiritual condition of the work may be briefly stated with other matters of general interest not given above.)

THE SUMMER CONFERENCE.

We are publishing the program of our Pastors' Conference this week because we are exceedingly anxious to get all of our pastors to plan to be present. We believe that you will admit that the program presents an assortment of topics that ought to appeal to even the most indifferent pastor. Later when we have secured the speakers for all these we expect to have it printed in full.

Remember the date—June, night of the 29th, including the 30th, 1st and 2nd of July. The place, the Children's Home, the cost not to exceed $2.50 for all expenses.

Let every pastor who has not yet given his name for membership write at once to Bro. L. W. Gerringer at Kernersville and give assurance of support.

May we suggest to our charges that are far away from High Point that you pay the expenses of your pastor to this Conference. It will be a fine token of your appreciation of his services, and it will do him great good. The cost could not possibly be much to do this for the remotest pastoral charge in our District.

R. M. Andrews, Pres. Sum. Conf.

PROVISIONAL PROGRAM OF THE PASTORS' SUMMER CONFERENCE.

Beginning Night of June 29, Continuing through July 2nd.

MONDAY NIGHT.

8 p. m. Address, The Influence of Wesley outside Methodism. Dr. Tagg.

TUESDAY.

Morning Meditations—Address, The Dawning Day.
Breakfast.
9 a. m. Lecture by Prof. Forlines.
10 a. m. Address, The Pastor as a Personal worker.
10:45 a. m. Address, the Need of an Educated Laity and Ministry.
11:30 a. m. Address, Making Our Prayer-meetings Effective.
12:30 p. m. Dinner.
2:30 p. m. Conference, Our Undeveloped Resources.
4 p. m. Round Table Discussion, Organized for Efficient Work.
Supper.
6:45 p. m. Twilight Talk, Waiting the Message.
7:30 p. m. The Work of the Holy Spirit.
8: p. m. Address, Present Day Missionary Problems. Dr. Tagg.

WEDNESDAY.

Morning Meditations—Address, By the Enemies' Fire.
Breakfast.
9 a. m. Lecture by Prof. Forlines.
10 a. m. Address, The Pastor and Prayer.
10:40 Address, Some Fundamentals.
11:30 Address, Making Pastoral Visiting More Helpful to the Pastor.
12 m. Address, Relation of Conscience to Life.
12:30 p. m. Dinner.
2:30 p. m. Business Meeting.
3 p. m. Round Table Discussion, The Advantages of a Long Pastorate.
4 p. m. Preachers Exchanging Views on Sermon Building.
Supper.
6:45 p. m. Twilight Talk, Fellowship with Jesus.
7:30 p. m. The Amusement Problem.
8 p. m. Address, Thomas a Kempis the Ascetic. Dr. Tagg.

THURSDAY.

Morning Meditations. Subject, The Right Side.
Breakfast.
9 a. m. Lecture by Prof. Forlines.
10 a. m. Address, Jesus Winning Men.
10:40 a. m. Address, The Country Pastor.
11:30 a. m. Address, The Pastor and Church Finance.
12:30 p. m. Dinner.
2:30 p. m. Round Table Discussions of Books that have been Helpful.
4 p. m. Round Table Discussion. Subject, Preaching the Bible.
Supper.
6:45 p. m. Twilight Talk, A Walk with Jehovah.
7:30 p. m. Address, Our Doctrinal Inheritance, by J. F. McCulloch.
8 p. m. Address, Some Tripod Experiences. Dr. Tagg.

THE WORLD CONFERENCE COMMISSION CALLS FOR A TRUCE OF GOD THROUGHOUT CHRISTENDOM.

To Our Christian Brethren in Every Land, Greeting.

We, the Advisory Committee, representatives by appointment of many churches in the United States, have become associated with the Commission of the Protestant Episcopal Church in the preparation of a World Conference on questions of Faith and Order as a first step towards unity. We believe in the one people of God throughout the world. We believe that now is a critically hopeful time for the world to become Christian. We believe that the present world-problems of Christianity call for a world-conference of Christians.

This proposal has already received the

approval and co-operation of a large number of Christian churches; approaches are being made to others as rapidly as possible; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority or desire to enter into a discussin of the important questions which the Conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfil.

At the present moment some of these important issues have suddenly become matters of renewed controversy. From the mission field the long outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh outpouring of God's Holy Spirit.

Before alll indifference, doubt and misgivings, we would hold up the belief that the Lord's prayer for the oneness of His disciples was intended to be fulfilled; and that it ought not to be impossible in the comprehension of the church, as it is practicable in the State, for men of various temperaments and divergent convictions to dwell together on agreed principles of unity. We would, therefore, urge all who hold positions of leadership or authority in the Church to labor without ceasing to work out in this generation, by mutual recognitions and possible readjustments, a practical basis of unity in liberty, in order, in truth, in power and in peace. To this end we ask your prayers.

By order of the Advisory Committee of the Commissions of the World Conference on Faith and Order: by

William T. Manning, Chmn.
Robt. H. Gardiner, Secy.

WHO WINS? MEDALS OR PENNANTS, WHICH?

As announced on the third cover page of the Easter Program, the Board of Home Missions will give a beautiful Gold Medal to the Sunday school making the largest Easter offering to the work of the Board, and another just like it to the school making the largest per capita offering for this purpose. The medal for the largest offering is held by the Sunday school of the First Church, Seattle, Washington. This school has had this medal for four years, and offers it as a challenge to the whole church again this year. They retained it last year with $282 as an offering. The medal for the largest per capita offering is held by our mission school at Lawton, Oklahoma, with a per capita offering of a little more than $1.15 per member. Surely there are other schools in the denomination that can do as well, or even better. Who will hold the medals next year?

The Board of Home Missions has added a new feature to its contest this year. With the medal contest, only two schools in the denomination can win. We have added a Pennant contest. There will be pennants presented to two schools in each Conference this year under the same rules governing the medal contest. One pennant will be presented to the school in each Coinference making the largest contribution, and another to the school making the largest per capita contribution to the work of the Board. This contest is not limited to the schools using the Easter Program—all Methodist Brotestant Sunday schools may participate. Many schools do not find it convenient to hold the Easter service, but all can make an offering on Easter Sunday, and send it to the Board of Home Missions for the evangelization of America.

RULES OF THE CONTEST.

1. Notice should be given when the remittance is sent, that the school expects to compete for the Medal or the Pennant.

2. All remittances for the contest must be in hand by April 30.

3. All cash paid by Home Missionary Sunday schools previous to April 30 will be credited on the contest.

4. We will furnish envelopes for the offering if you want them, whether you hold the service or not.

The Easter offering is the annual thank-offering of the Sunday school.

We hope that the annual thank-offering will be made by every Methodist Protestant Sunday school in 1914. If we reach our aim, $20,000 from the Sunday schools for Home Missions on Easter Sunday, we shall need an offering from each one, and larger than many of them have been. About one fourth of the schools have been holding the service. An average of $10 per school would make the amount asked for. An average from one-fourth of the schools would require $40 per school. We are counting on you.

UNIVERSAL SUFFRAGE.

Each Sunday school in the Methodist Protestant Church will cast a ballot on Easter Sunday. This vote will decide as to whether the Board of Home Missions must reduce the work undertaken; whether the work shall continue at its present standard; or whether we shall enlarge the work and go on to splendid victory. *Vote early and often.* Faithfully yours,

Charles H. Beck, Sec.

—A correspondent of the *Apopka News* of Florida has this interesting personal note regarding our esteemed Bro. S. V. Pickens: "No doubt the reader is aware that the Pickens family has for many years figured largely in the history of the Carolinas. It was my good fortune to fall in with a distinguished member of that family, Col. Pickens, a tall courtly old gentleman, was a confederate officer in the late Civil War, and was wounded in one of the battles of that war. His home is in Hendersonville, N. C., and he comes to spend the winter in Florida where he had an orange grove. He talked freely, frankly, and intelligently, about the war and its outcome. He seemed to harbor no grudge or ill will against the north, but to be entirely willing to accept the results as settled and satisfactory. Evidently he is thoroughly reconstructed.

"Among many interesting incidents related by him was one concerning Horace Greely, which I do not recall seeing in print. At a certain stage of internecine strife, Mr. Greely went to England with the hope to turn the tide of British public feeling from its then southward trend, toward the north. He was scheduled to speak in a certain city on a given evening. When the hour came, the American faced an unsympathetic, if not unfriendly, audience. When he rose to speak, they

hissed him vigorously, and he sat down. He made three attempts with the same result. At the fourth effort, a burly Irishman arose in the audience, with the query, Might I ask yez a question, sorr?' 'You may,' was the response, 'and if I can answer it, I will.' 'Well, didn't yez say in yez paper that you could whip the Southerners in four months time?' 'I believe that something like that was said.' 'Well, now, why didn't ye do it?' Like a flash came the retort, 'Because they are Americans. Had they been Englishmen or Irishmen, we should have whipped them out of hand.' This stroke of wit settled the feeling of the audience, so that Mr. Greely was suffered to go on with his address."

Continued from page 9.

continued to give us all during the year. Got home today from making three calls, and found my buggy overtaxed and more was offered that I could not take on. Bro. Wyatt has been a father to us in our sickness. The promise of God to be a father to the fatherless is plain to me now. I used to wonder how He did it, but know now. Mrs. Wyatt, his wife, is not one whit behind him when it comes to looking after the pastor's family. A preacher of another church said the other day that he wished he had just one member like her.

Since we have been living in Easley we have been depending on sympathy for milk and butter. She gives a sufficient supply. Some people say "she goes dry often," but we haven't found it so. I appreciate very much the fact that Bros. Julius Watson, H. A. Foster and R. F. Wyatt have kept our woodpile from going out of existence. My last visit to Harmony was by rail. When ready to return Miss Kate Medlock handed my railroad fare to me excepting 75 cents which was paid by Bro. C. A. Moore and wife, and was told "this isn't salary." These gifts encourage a pastor. We received into the church in March at Fair View Mrs. ` ildred Henderson. She is a godly woman; glad to receive her. She was formerly a Baptist.

W. A. Lama.r

Asheville.

You will be glad to know that Mrs. Swain is at home again, and practically recovered from her operations. We are all delighted that it is so.

Work on the church is progressing nicely, although it is now confined to the interior. The supply of brick gave out when the men were about two-thirds done, and we are having to wait for the balance of the brick to be burnt before the exterior can be finished. But that is a matter of not more than a week, since the brick is in the kiln. With the brick they had, the masons were able to complete the entire south side of the building, and got the other side and both ends well along, so that, when the brick comes, it will not take more than a week for the whole exterior to be finished. The carpenters are putting up the ceiling, and fitting the window sash now.

Our men folks in the Sunday school have organized themselves, and have named the class the "Rough and Ready Class." The name is well taken. The men that compose it are rough—meaning by that just common folks, without airs,—and they are ready, ready for any service that they are called on to do.

A farewell reception was given to one of our members, Mrs. Mary Briggs, last Friday night at the home of Mr. and Mrs. Roy Schreyer. Mrs. Briggs is moving to Kentucky. We are sorry to have to give her up.

The financial report is good this week; the best it has been I think since the campaign started. I want to make a remark or two about some of the items in this report. We are grateful in a larger degree than we can say for each amount, and do not single out some for comment because we appreciate these more than the others, but because of the circumstances connected with them. Mrs. Hattie Fleming, who sends us a check for $25, is a member of our church in Fairmont, W. Va. This is the first amount received from outside N. Carolina. The opportunity here is one that the North Carolina Conference,—I mean the membership throughout the state —ought to take advantage of. It ought to be a matter of regret that those outside this state are seeing it before you do. The quarter was given by a little boy who was paid by his grandfather to keep his ducks while he was in Florida for a few weeks. The boy divided his money, and gives the half of it to the work of the church. I wish we all might practice such self-sacrice. How much we need it here!

C. W. Bates.

ASHEVILLE CHURCH BUILDING FUND

rs. Hattie Fleming	$25.00
"A Friend in High Point"	15.00
Miss Cora Carter	5.00
Rev. C. L. Whitaktr	5.00
Mr. Jasper Roberts	5.00
Dr. I. N. Gill	5.00
Mr. W. G. Burgin	5.00
Mrs. J. McNeely	1.00
Rev. James Pickens	1.00
By ` r. C. C. Greenwood	5.00
William Swain, Jr.,	...25

FROM OUR REPORTERS.

Union Chapel, Granville Ct.

On account of the deepest snow of the winter our pastor could not fill his regular appointment at Union last Sunday. Yesterday being the fifth Sunday he came and preached, although the day was rough and the attendance reduced. He preached a good sermon. Owing to rough weather our S. S. has not averaged as high as it has been; but as spring opens up we are expecting a larger school. We look around and see so many that have good opportunities to go to S. S. and are so careless and indifferent as to how or where they spend the Sabbath it makes us sad.

We are glad to know that Mr. Clifton Floyd is recovering from pneumonia. Hope he will soon be able to be out again.

Bettie Davis, Rep.

Winston.

Our series of meetings, begun three weeks ago, closed last night. II was truly a glorious meeting, and Bro. Tayor's ardent labors for a successful revival were rewarded as night after night he saw the large congregations assemble and the devout and prayerful attention given to the preached word. A solemn awe seemed to pervade every service as though each one present felt the presence of the Holy Spirit in our midst.

Bro. Pender conducted the music which on several occasions was simply sublime and well calculated to inspire and elevate our thoughts to things heavenly and divine. Brother Bethea was with us for nearly two weeks and his heart-searching sermons were well directed and effectual and we all regretted when he had to leave to go to his own work, but we all extend to him a cordial invitation to come again. Pres. Cecil was with us on the second Sunday of our meeting and preached an eloquent sermon, full of true gospel. He regretted, however, that his official visit occurred during our special meeting. The inclement weather prevented our hearing Bro. Gerringer who came up and preached for us one night. We regret that we failed to hear him, as we are told that he is a young man of rare consecration and ability.

We had quite a number of converts and others were reclaimed and have made a new start for Heaven and immortal glory. Some of the converts have joined the church; others are to be received next Sunday.

Nearly all of our city pastors attended our meeting and gave us the aid of their presence and prayers. Dr. Bain, of Centenary church, preached for us twice. Bro.

Taylor is exceedingly popular with all the pastors.

We believe our meeting was and will continue to be a benediction to this city. May we not have received the grace of God in vain.

A vote of thanks is due to Mrs. Taylor and Mrs. J. R. Cummings who so kindly entertained our visiting brethren in their homes. Reporter.

BURLINGTON.

Our attendance was 206 last Sunday, which was a decided increase over the two previous Sundays. This was a good attendance considering the inclemency of the weather. The offering amounted to $4.90.

The children are still being trained for the Easter exercises, and the choir met Sunday afternoon for special practice in preparing music for the Easter service.

A short while before the Sunday-school hour Sunday morning, our pastor was called upon to perform the ceremony which united in marriage Mr. William Mann and Miss Pearl Wagoner, at the parsonage. These young people are very popular in this community, and have a host of friends who wish them much happiness and prosperity in life. Mr. and Mrs. Mann will reside in the southern part of Alamance county on a farm.

Mr. M. G. Curl, one of our highly esteemed Baracas and one of our best Sunday school and church workers, left last week for Alabama where he will engage in the fruit tree business. We are sorry to lose Mr. Curl, as he is a most splendid young man. We wish him success in his new field of labors.

Miss Cuma Reitzel, of near Liberty, is spending a few weeks with her cousin, Mr. T. T. Stafford.

C. B. Way, Reporter.

UNION GROVE, MOCKSVILLE CT.

Pres. Cecil preached a good sermon here on Tuesday night, Mar. 17. It was enjoyed by all present, and there would have been more out but for sickness in the neighborhood.

Bro. Self failed to fill his last appointment on account of sickness. We are expecting him to preach on the first Saturday night and Sunday at 11 a. m., April 4-5.

Our S. S. is coming right on, though our attendance is small.. Hope for better attendance soon. Measles is among our people now.

Had a singing at Mr. S. S. Templeton's Sunday afternoon which was enjoyed by all present. Reporter.

PILOT CHURCH.

We are still living and trusting in the Lord. Our Sunday school closed at Christmas which ought not to have been done, but most of the weather has been too bad to go, as most of us have quite a way to go. But we reorganized Mar. 22 for the summer and I truly hope we will have a better school this year than ever before.

Our pastor, Rev. A. L. Hunter, has been very faithful to us this winter; he hasn't missed a single appointment at our church. Pres. Cecil preached for us last Tuesday, March 24. He certainly delivered a fine sermon.

Mr. Ernest Moser and little Hazel Lawson who had pneumonia are improving very fast. Etta Whitaker, Rep.

Pinnacle, N. C.

ROSENEATH, ROANOKE CT.

Bro. Davis preached another most helpful sermon for us yesterday morning. We had a good congregation although the day was cloudy. He explained to us so clearly that we are either for God or against Him. I hope that more of us may determine from this time on to work more faithfully for our Master.

We also elected officers for our Sunday school: H. C. Neal, Supt.; Marion Ivey, assistant; A. V. Price, secretary; Miss Era Staton, treasurer. We will start next Sunday; hope we will have a good many out on that day. Let us work for a good school.

We are still soliciting funds for our church. We hope we can write more about it later. I will say we are getting on nicely with it, and the solicitors seem encouraged. Emma V. Ivey.

March 30, 1914.

MIDWAY, HAW RIVER CT.

Our pastor, Bro. Ashburn, filled his regular appointment at this place the second Sunday afternoon. And he also preached on Saturday before the fourth Sunday at eleven, and held quarterly meeting in the evening. There were not very many present on account of the bad weather. The business was transacted in a spirit of love. Bros. L. R. Dixon and James Weatherly are nominees for delegate to Annual Conference.

Bro. Ashburn preached on Sunday a. m. to a small but attentive congregation. We haven't had S. S. since the third Sunday on account of bad weather and our Supt. not being able to come, but am glad to know that he is better at present.

Mrs. Tom Bowman, little James Apple and Mr. Will Hubbard's little girl are right sick with pneumonia; will ask the prayers of all the *Herald* readers for their speedy recovery. Ella Dixon Apple.

March 30, 1914.

BETHESDA NEWS.

Last Thursday, March 19, a crowd of friends and relatives gathered at the home of Mrs. Geo. Wagner in honor of her 90th birthday. There were 90 people present. Ten years ago this occasion was celebrated and at that time she was 80 years old and there were 80 people present. Strange as it may seem, but the greater the number of years the greater the number of people who attend these gatherings. It is sufficient evidence to show that attention and love for Grandma in her last years are increasing. Relatives from all parts of the county and adjoining counties were present. It was a beautiful day. A large table had been prepared and placed out on the spacious lawn. The linen was spread and boxes and baskets of good things to eat were brought forth and set in order upon the table. A more artistic display, a greater variety and a prettier dinner table was never seen than this one was.

All the children and grandchildren around the table with Grandma at the head was the most beautiful scene of all. Talks and speeches, music, both instrumental and vocal, was the program of the afternoon, and very much enjoyed by all present.

While she is bowed with the weight of many years and the frost of many winters has brought to her locks silver threads among the gold, there was never a more pleasant countenance and a sweeter disposition in an eighteen-year-old girl than Grandma now has. At the closing hour when her children were telling her goodbye and wishing her many happy birthdays like this one was, she seemed to be as sturdy and serene as the strongest. Ah, it only means a well-spent life. Grandma's life is indeed a blessing to the world and her descendants are 10 children, 6 living; 69 grand-children, 48 living 75 great-grandchildren, 67 living; 1 great-great-grandchild.

Rev. C. A. Cecil, our beloved president, preached a strong sermon at Bethesda last Sunday. Roby Wagner.

—We thank Rev. J. S. Williams, of Asheville, for his "Human Interest Story." This was written at the request of a friend, and will be read with interest by many of our readers. We hope Bro. Williams will furnish us some more stories, for he is in a position to find the material easily.

—Bro. Klein is still appealing for funds to buy a multigraph to multiply his usefulness as our Missionary Secretary. His persistent appeals should be rewarded.

IN MEMORIAM.

Redding.

Miss Martha Catharine Redding departed this life Feb. 18, 1914. She was born in Randolph County Nov. 23, 1856.

Early in life she heard the call of the Holy Spirit to give her heart to Christ and yielded, joining the Charlotte Methodist Protestant Church, near Asheboro, and remained a faithful member till a few years before her death when she placed her letter with Grace M. P. Church, Greensboro.

Nature endowed her for leadership in the battle of life. She was constituted by nature and training for a teacher. She knew the value of an immortal soul and was willing to wrestle with the dullest until the consciousness of duty dawned in that life. Patient, yet firm and conscientious in all she did she commanded the highest regards of all who went to school to her and by her consistent, godly walk, she commended her Lord to those who came daily in touch with her.

For years she taught public school in many towns and districts in Randolph Co., when by both precept and example she enlarged the conceptions of life of those who came to her and left scores there today who feel a keen sense of indebtedness to her for the faithful service she rendered them. She wielded a remarkable influence over children. They loved her and yielded an unquestioned obedience to her will, and she was equally willing to grant all their requests that were right and proper.

When she came to make her home in the home of one of the members of Grace church she left her letter at her old home church, but when she was told by one of the children of that home that he wanted her to join Grace church with him, she at once sent for her letter and placed it where it remained until her death.

A few months before her death she was called by Supt. Garrett of the Children's Home to be his assistant in caring for the homeless ones under his charge. The work appealed to her, she gladly took up the arduous duties and rejoiced with him in the great work they are doing there till disease weakened her and she was compelled to take her bed. The physician saw at once that she was very ill and every thing was done for her that medical skill could devise, she was cared for by a trained nurse, but she never responded to the treatment, and gradually grew worse till the end came when she passed peacefully over to the other shore.

A brief service was held in the Home by the writer amidst the broken-hearted little folks and loved ones before her body was taken back to her old home church. With fitting service and tender hands she was borne to her resting place in that quiet country church yard to await the resurrection morning.

Her father and mother had gone on before her. She leaves one sister, Mrs. B. F. Bulla, and brother, W. F. Redding, the only members of her immediate family.

We pray that the power of her good example may continue to bear rich fruit for the Master's vineyard and that her mantle of service may fall upon others.

R. M Andrews.

Sapp.

Jemima Caroline Sapp w called to her eternal reward on Sunday morning, March 22, at the age of 65 years and one month. Her husband, the late Thomas Benton Sapp, died a few years ago. Sister Sapp has been a follower of Christ for 23 years; and a member of the Friends church. For several weeks she had been confined to her bed. On March 9, fearing lest she should leave something undone, at her request baptism was performed by the writer; and the request given him that her name be presented to the church at Hickory Ridge, at the next appointment, which request was complied with.

She leaves six children and one sister and four brothers to mourn for her. In her sickness she was very patient.

A large number of people gathered at the Griffin Cemetery to pay their last respects to the deceased, where the writer conducted the funeral services on Monday evening, and her remains were laid by the grave of her husband. A. O. Lindley.

T. R. Totten Dead.

I received a sad telegram to-day from Mr. Tom Carroll, grandson of Bro. T. R. Totten. I promised him if I outlived him I would attend his funeral, if I could. It was late in the day. I am under the treatment of a physician; he said I must deny all the calls I could. The train connections were such I would have had to be up about all night to get there in time for the burial, 2 p. m., March 29th. I am about 175 miles away. Uncle Totten was the cause of my going to Haw River Ct. 23 years ago. He actually shouted for joy when I was sent back four years ago. He has ridden hundreds of miles with me and we have slept together more than 100 nights. He stayed with my wife and daughter while I was at last Conference and waited on them just like they were his own folks. When we separated in Reidsville he said: "Bro. Raper, how I will miss you." He turned to leave without looking at me. He has written me several times. He was the starter of Bethany Church. He walked four miles many Sundays to S. S. there. He was always interested in that church, Haw River Ct. and the cause of Christ

He may have had some strange ways—we all have; but few knew him better than I and my family. I feel that he is in the glory world. He spent many days and nights in my home. He felt so much at home; he would come in without knocking. If he came there and we were away, he would take a seat in the porch and wait our coming. How sad to me to know he is gone. But I feel that he with many others will be waiting and watching for me at the beautiful gate. He was 83 years old. May the Lord keep his loved ones very preciously. Sorry I did not get to go. C. E. M. Raper.

March 28, 1914.

George Scarboro.

On Sunday, Mar. 22, Bro. George Scarboro passed from this life at the age of about 47 years. His wife preceded him about three weeks to whom he had given his greatest care in her sickness for about 5 months. A few days after her burial his two oldest children nearly grown were taken with pneumonia. This made his task very hard, even with good help to wait on them. When he fell a victim to the fatal disease he lived but a short time. It was a pitiful scene to look on, to see the corpse of a father and the two oldest still in bed sick, a broken-up home. The three children deserve help and the prayers of praying people. Bro. Scarboro was a good man in his home, in his community, and also in his church, and was ready to do whatever he could for his Master's cause. He leaves an aged father and brothers and sisters and three children to mourn their loss, and many friends, but we believe their loss is his eternal gain.

His body now sleeps in the graveyard at Lineberry church, Davidson Ct., N. C.

N. F. Morgan.

Theophilus White.

A few days ago death came into our community and took from us Bro. Theophilus White who was born in Perquimons county. He died Mar. 20, aged 84 years and nine days. He came to Guilford county when a boy of ten years and was bound to David and Ruth Wheeler with whom he lived until his 21st birthday. He was married to Nellie Hedgecock, and to this union were born three sons and three daughters, of whom two sons and two daughters survive; namely, Jacob White, of Deep River, and Harrison White, of Jamestown, Mrs. Mesie Parrish, of Trin-

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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ity, and Mrs. Bettie Thrift, of High Boint. After the death of his first wife he was married to Hannah Barton, and after her death he married Rena Schism, who with their four children survive him. He was a good, kind, affectionate father and husband and a man that always stood ready to assist in anything for the advancement of his community or country. He ws a veteran of the Civil War and a member of High Point Camp, and was held in the highest esteem by them. In the death of Theophilus White the community has sustained a loss which will be felt for years to come. He made a profession of faith in Christ when about 20 years old and joined Lebanon M. P. Church and remained a member of this church for a number of years. But for some cause he left the church and was not connected with any church for several years. Finally he became dissatisfied out of the church. He came back to the church and remained a member of this church until twelve years ago, or thereabout. He again decided to withdraw from the church and at his death he was not identified with any church. His body was laid to rest in the cemetery at Spring Hill M. P. Church. His funeral was conducted by the writer last Sunday morning at 11 o'cllock. May the Lord bless and comfort all the bereaved, and may they all so live as to be prepared to meet their father and friend in Heaven where friends and loved ones meet to part no more. Peace be to his ashes.

D. M. Loy.

March 24, 1914.

WELLONS' FAMILY DEVOTION.

A neat little book of 20 pages, the object of which is to assist in establishing family worship and systematic Bible reading. The author has been a preacher for over sixty years, and is now in his 89th year. He is so anxious to see the children reared under the influence of family worship and regular Bible reading.

The first lesson in the little book is a consecration vow before rising in the morning. Then Bible reading and prayer at the table, led by any member of the family. If the head of the family is absent, even the children may conduct it. Two appropriate forms of prayer are given, suited to the occasion, or an extemporaneous prayer may be used. Then evening services, all reading the Scripture, then prayer by some member of the family. Here are given two forms, suited for evening services, led by any member of the family, closing with music.

Then suitable forms of graces to be used by any member of the family, that all may become accustomed to asking a blessing at the table.

The object of our good brother Wellons is to do good, and he has put the price at 10 cents a copy postpaid or $1 for a dozen copies.

Order from Rev. J. W. Wellons, Elon College, N. C.

—Bishop Butler said: "We know that a life that does not pour itself freely into the common stream of public good is lost in dry and sterile sands. We know that a life spent upon self is contemptible, barren and empty." Again he speaks of confessing our sins: "The rehearsal of the wrongs that we have done in the past or suffered by us can effect no good. When conscience has done its work and we know that the past is irreparable, let the waters of oblivion bury the crimes and their consequences since human intermeddling may do more injury than good."

—The House of Representatives by a considerable majority has voted to grant Pres. Wilson's request and repeal the Panama tolls act. This was opposed by both Speaker Clark and Leader Underwood.

—Mr. Clark Kirkman, of Pleasant Garden, has returned from California after a prolonged absence.

DIED.

Fuller.

John A. Fuller, born April 17, 1849, died March 11, 1914. Bro. Fuller had been in ill health for some time, but he was not of a complaining nature and he was always so cheerful that you would hardly know of sickness unless you were to inquire particularly. He was taken to the Sarah Elizabeth Hospital, Henderson, for an operation and from a complication of troubles that the doctors could not relieve he succumbed to the master hand of death. When he was being dressed for the operating table he sang, "Where He Leads Me I will Follow," and after he was placed on the table he prayed, and the ones who were accustomed to such scenes were affected by his prayer. He rallied from the operation, but the presence of other troubles for which there seemed to be no cure was revealed, and death came to his relief. During his sickness, but while he was still able to be about the yard, the writer went to see him one day and before getting out of my buggy he asked if I ever prayed with colored people, and I replied that I would go anywhere to help one in need. So he took me to see a colored boy that was very ill with pneumonia near by. We prayed with him and sang a song together, for Bro. Fuller always loved to sing, and while we sang the poor negro gave his heart to God. "Cousin Johnnie," as he was familiarly known, was as happy as the unfortunate darky. He was always ready to help to do good. One of his last acts when he was able to go was to point a lost soul to Christ. A great climax for the ending of a Christian life. He was for many years superintendent of the Union Chapel Sunday school of which church he had been a member since boyhood and had always been a worker in the church. He was always in his place at the organ to help in the singing when at church. He will be missed. Especially in the special meetings at his church, for he was always there with a big box of dinner and all who would go were welcome and many the hungry ones he fed there. He was often criticised, but criticisms that come from those who fail in greater matters are not counted,—the others we may expect. But he was often praised. He was loved by all the children. It was a great day for my little ones when they could go to "Cousin Johnnie" 's, as they called him. It was pleasant to be in his home. He never talked about his neighbors. It had been his desire for some time that Bro. Ogburn should conduct his funeral, and finding this out, before leaving for Winston, I made this arrangement with Bro. Ogburn to come. The services were conducted from Union Chapel and the sermon was highly edifying to the large congregation present. One good woman said, "How could any one hear that sermon and not be better?"

To the good wife left behind we extend our heartfelt sympathy. To the brother and sister and relatives and friends, we will miss that kindly face and smile; but how can we complain when he is in the better land? His wife speaks thus: "I wish that every one could know of his sinless life,—not that he was perfect, but I am sure that if any one would follow his earthly example they would not miss it far.". "Blessed are the dead which die in the Lord; their works do follow them." May we all be able to say from ourhearts:

The path that we are treading
Is the path that saints have trod,
That leads to that beautiful city
Whose Builder and Maker is God.

N. G. Bethea.

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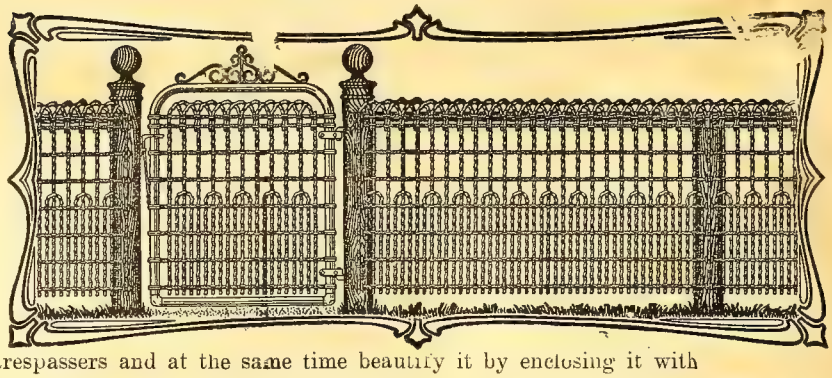

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THE YOUNG GIRL.

It is a terrible thing to send girls out into the world, and especially into the business world, where they come into constant close contact with men, without posting them in regard to the temptations and awful dangers they will encounter. Parents might as well expect that lambs would be safe in pastures infested with wolves as to send ignorant innocent young girls out among men, many of whom are brutal and sensual, and expect them to remain unharmed. If any human being in this world is to be pitied it is an ignorant, unsophisticated girl exposed to its perils.—*Pictorial Review.*

A TALE OUT OF SCHOOL.

In a certain city school a little girl was asked by her teacher to spell the word *grateful.* She did so, spelling it correctly. The teacher declared her spelling incorrect, and to punish her and correct her kept her in after school and made her write one hundred times *greatful!* What ought to be done with that teacher?

—Bro. Davis writes that our Enfield people are about ready to begin their new church. They have adopted the plan being followed at Asheville.

"TALENT PLAN" CONTEST.

For Every Woman of the Methodist Protestant Church in North Carolina.

Every woman in the Methodist Protestant Church in North Carolina is urged to enter into "The Talent Plan Contest" for the general fund of the North Carolina Branch of Woman's Home Missions. Contest to begin March 15th, end April 15th. *Plan*—Each person take 5 cents and with that amount see how much can be earned during the month. Reports and money should be sent to Miss Pearl McCulloch, Greensboro, N. C.

The person earning the most money in the "Talent Plan Contest" will receive a **nice Bible.**

make offerings to the gods and to the ancestors. Their family have lived there for 500 years. I know this is a poor picture of Soochow and these Chinese homes. How I wish I could have taken pictures of the rooms—but it was so dark that picture-taking was out of the question.

We left Soochow this morning at 9:30 feeling that we would like to go again to "beautiful Soo," as the Chinese call it. We sail tomorrow afternoon (Oct 25) for the South. Cordially,

Nancy Virginia Grose.

"I NEVER HAVE."

Peter was to receive his great commission. When, by a marvelous vision of the plan of redemption that was to include the whole world, he was shown his task, he offered as an excuse for deep-seated racial prejudice that he had never done such a thing before.

That time-worn, battered excuse has been presented from that hour to this.

"I never have been interested in politics, nor voted but twice," said a man nearing fifty, a man well up in literary circles. There was scarcely a day when he did not display some narrowness, or some ignorancee of public affairs, the retributive justice he could not escape for failure of public duty.

"I never have been interested in foreign missions." Thousands are the victims of this prejudice, who yet strangely enough call themselves disciples of Christ, and they halt painfully along, seemingly unaware of their crippled Christian life.

"I never have been to college, and see how well I've come out," said a father of plethoric bankbook and emaciated intelligence to the son, to whom a college course would have proved undoubtedly the successful road to manhood. At mid-life the son, with his father's ways exaggerated, and many a vice added, is the bewilderment as the disgrace of the parent who knew but a single way.

"I never have entertained save my kinfolk," said a woman with a niggardly stock of ideas and no vision beyond her garden gate, and when life's burdens were laid on her she bent beneath them, wholly unaware that, with larger scope of life, all its distresses are more easily borne.

"I never have taken any part in the prayer meeting," so she thought the social weekly gathering dull, was easily persuaded not to attend it, and had an unerring gift for criticism of those who did. What happened? Instead of going "from strength to strength," her path led from weakness to weakness.

The members of the "Never Have" Club are many. Peter thought better of it and said wisely, "What was I that I could withstand God?" Is it not precisely what we need to see, that, instead of fancying we have said the last word with "I never have," we are being disobedient to a world vision, when, bidden to any service needful to humanity, we offer so flimsy an excuse? God uses greatly only men and women who obey.

The effective work of the world might easily be doubled if the "Never Haves" would only change their motto to "I always do."—Zion's Herald.

THE GRUMBLING HABIT.

Grumbling is usually worse than an act: it is a habit, and an inveterate one, very hard to get rid of. The children of Israel certainly had this habit. They were always discontented and ready to find fault. It is hard to imagine how a people could be more signally delivered and helped all the way along than they were. Surely they ought to be one people who should never give way to the murmurings of discontent. Their proneness to this sin teaches us that grumbling is no true sign of ill fortune. On the contrary, we often find people most cheerful who are in the saddest circumstances. There is a story about a negro in jail in Kentucky who was of a musical turn of mind. He missed his banjo; but instead of fretting and complaining about this, he set to work to make one. With the tin pan in which his food was brought he made the head of his instrument. A rough piece of poplar whittled down with an old broken-bladed Barlow knife was made into the neck and screws. He took 12 cents, all the money he had, and by the aid of his jailor bought five strings, and his odd-looking banjo, under his skillful touch, was ready to make the sweetest music. It is doubtful, after all, whether there is any real need for fault-finding and worry in this world. The bad things are not as bad as they seem, and there are always good things. Said an old farmer, "I had plowed around a rock in one of my fields for five years, and I had broken a mowing machine knife against it, besides losing the use of the ground where it lay, supposing that it was such a large rock that it would take too much time and labor to remove it. But one day when I began to plow for corn I thought that by and by I should be likely to break my cultivator against that rock. So I took a crowbar and began to poke around it to size it up and then go to work in earnest to get it out of the way. It was one of the surprises of my life to find that it was a little more than two feet long. It had been standing on its edge and was so light that I lifted it into the wagon without help."—Edward S. Lewis, in the Sunday School Journal.

TEN GREATEST MODERN INVENTIONS.

Wireless Telegraphy, the New Means of Communication.

If the aeroplane is the most spectacular achievement of this age, wireless telegraphy appeals most to our imagination and dramatic sense. Its importance and significance however are in direct proportion to the hold it has on our interest. The scheme of transmitting intelligence was never complete so long as ships at sea and remotely situated stations could not be communicated with. "Wireless" supplied this "missing link" and made intercommunication as universal as the world is wide. In the short fifteen years since its introduction by Marconi, wireless apparatus has become part of the equipment of every modern sea-going and naval vessel, has been placed in hundreds of government establishments and dozens of relatively inaccessible stations, has become an important factor in military and naval operations, and, most important of all, has robbed the sea of its terrors and saved thousands of lives through its operation. Rapid as has been its growth, it is but in the infancy of its development and usefulness and promises a career in overland and inter-continental communication quite as startling as its performances at sea.—William I. Wyman in Scientific American.

He had decided at least to make the great avowal, convinced that a word would suffice to assure his good fortune. He only lacked a beginning, a beautiful, poetic, inspiring beginning. At last he found it.

Presenting himself to the desired one, and suddenly showing her a ring, he said, "My love for you is like this ring; it has no end."

The young lady examined the little golden circlet for awhile with close attention, and then returned it to him.

"My love for you is also like this ring; it has no beginning."—The Youth's Companion.

—The space between a man's ideal and the man himself is his opportunity.—Margaret Deland.

AN APPRECIATION OF DR. REITZEL

By W. R. Lowdermilk

I would like to add this testimony in behalf of our late and much lamented Dr. J. R. Reitzel. When I first met him at High Point I was much impressed with him, and as I came to know him better and learned more of his Christian character and devotion to every good cause, my love and admiration for him grew to more than a mere love for a brother in the church. I could trust him. I could depend on him. I knew just where to find him. We can not estimate our loss in cold mathematical calculation. We have to consult our better nature, our inner life, the best that is in us, in order that we may get a faint conception of our loss in the community, in the church, in the home.

He was eminently worthy of the expression "He was a great man," with all that that term implies. But when we come to look at the other side, the great amount of good he had done in a comparatively short life, his influence for good, the impressions he has made on human hearts that will last through eternity, the pains he has relieved of both body and soul, our great sorrow is somewhat palliated and our minds naturally turn to a brighter picture, and we are somewhat compensated in the thought that the real Dr. Reitzel is not dead, but lives. He has moved up into higher territory where there is no sin, no mishaps, no death. Death to him was not his worst day but his best day. It was not his last day, but his first day. It was his reaping day. It was his transplanting day. It was his robing day, when he took off this mortal robe and put on the robe of immortality. It was his crowning day when he took off this mortal crown and put on the crown of immortality. It was the day when he struck hands with loved ones beyond the river. Do we not almost envy him today! Would we call him back again to suffer the sins and pains of this lower life? Or do we not rather congratulate him on his early arrival into the kingdom—the uplands of eternity?

Sister Reitzel, he is just over there wating for you and loved ones. May God bless [illegible]

—Bro. J. G. Rogers, of Burlington, was [illegible] yesterday.

—Bro. W. A. Bowman was in Greensboro on Wednesday.

—Mrs. K. H. Kime has returned from her winter home in Florida to her summer home in Burlington, N. C. How good it must be to be a migratory bird!

WORLD CONFERENCE ON FAITH AND ORDER.

Bulletin No. 5.

In May, 1913, the Commission of the Protestan Episcopal Church on the World Conference on Christian Faith and Order, which was proposed by the Convention of 1910 of the Protestant Episcopal Church as the next step toward Christian Unity, appointed a deputation of non-Episcopal ministers to visit the communions, other than the Anglican, of England, Ireland and Scoland, in the interest of the Conference. The Deputation, as appointed, consisted of the Rev. Newman Smyth, D. D., of the Congregational Church; Bishop J. W. Hamilton, LL. D., of the Methodist Episcopal Church; the Rev. J. H. Jowett, D. D., and the Rev. W. H. Roberts, D. D., of the Presbyterian Church in the U. S. A.; and the Rev. Peter Ainslie, D. D., of the Disciples of Christ. Bishop Hamilton and Dr. Jowett were unable to go.

Dr. Smyth, Dr. Roberts and Dr. Ainslie reached London on January 7, 1914. The Rev. Tissington Tatlow, M. A., Secretary of he Archbishops' Committee of the Church of England on the World Conference, had arranged a program for their meetings and rendered invaluable service to them throughout their tour.

The leading religious and secular papers of London recognized the importance of their mission and gave much space to it. The first meeting was held in the Whitefield Tabernacle with members of the Swanwick Free Church Fellowship, an organization of about three hundred young ministers of the non-Anglican churches who have bound themselves together prayerfully "in the light of all new knowledge and scientific method to re-examine and, if need be, re-express for our own time the fundamental affirmations of the faith," desiring "to cultivate a fraternal spirit in all parts of the Christian Church."

Conferences were held with the official representatives of the Presbyterian communion with all branches of the Church of England, of the Primitive Methodists, of the Congregational Union of England and Wales, with the Committee on Unity of the Anglican Fellowship, with the officers of the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Ireland, the Congregational Church in Scotland, the Christian Unity Association of Scotland, the Welsh Calvinistic Methotists, the Baptist Union of Great Britain and Ireland, the Wesleyans, the United Methodists, the Association for the Promotion of the Unity of Christendom, the Friends, the Moravians, the Disciples of Christ, the Archbishop's Committee of the Church of England, and the Churchmen's Union.

In all, they met thirty-one groups in conference and accepted twenty invitations of a social character for further conference with representative men. In all instances their message was sympathetically received, and from all the conferences they had the definite promise of recommending to the various annual meetings the appointment of commissions to co-operate in arranging for and conducting the World Conference. Not only did they thus advance the project of that Conference, but they were the means of bringing the Christians of England, Scotland and Ireland into much closer relation and sympathy and thus, perhaps, to bring about the beginnings of the healings of division there.

A fuller report is in the hands of the printer and may be had free on application to Robert H. Gardiner, Gardiner, Maine, U. S. A., with pamphlets showing how the World Conference is expected to prepare the way for Christian Unity.

ADVANCE STEPS IN THE WORK OF EVANGELISM

By Rev. W. E. Biederwolf,

General Secretary of the Commission on Evangelism of the Federal Council of Churches of Christ in America.

This article is written by an evangelist. Surely he needs no apology for his enthusiasm for and interest in evangelism as long as he does not lose sight of the significant place which other forms of Christian activity occupy in the program of the world's redemption.

It is utter folly to think about the day of evangelism being past. This special form of Christian enterprise is here today as never before, and present time conditions with their resultant problems which have been and are apparently increasing in their seriousness and perplexity, are calling the church to such a task that she can neglect it only at her peril.

It is because of the recognition of this fact and because of the crying need for more thorough ecclesiastical supervision of this work, that the Commission on Evangelism of the Federal Council of Churches of Christ has been called into existence.

It is clear that we must not be satisfied with present conditions. I speak for the strongest and most successful evangelists of the country when I say that they will rejoice in any proposed elevation of the standard of the work to which they are devoting their lives, and they realize that

the supervision, the restraint and the encouragement so much needed can only come from the church herself.

It is premature to talk very much at present of any extensive and thoroughly developed plans. The very nature of the situation and the seriousness of the problems with which the Commission will have to deal, make this altogether evident and demand that the policy pursued be a conservative one.

The immediate work of the Commission will relate to the appointment, by each of the co-operating denominations, of a national evangelistic committee, where such committee does not already exist, for the purpose of superintending the evangelistic work of its own denomination and of co-operating in any general work throughout the country which the Commission on Evangelism of the Federal Council may inaugurate. The majority of the constituent bodies have already appointed such committees and the wisdom of it has been amply manifested by what the committees have accomplished.

An endeavor also is contemplated looking toward the appointment of Credential Commitees by the different Synods, Conferences, Conventions and other ecclesiastical units which will make it their studied business to acquaint themselves fully as to the fitness of the men of their own denomination who desire to engage in evangelistic work.

It is also hoped that co-operation can be secured with the Theological Seminaries of the country and kindred institutions, in arranging for the students a series of lectures on the general subject of evangelism by either some competent evangelist or evangelistic pastor, in conjunction with which there could be furnished a practical illustration of evangelistic work by the conduct of a series of regular evangelistic meetings in which the students could be enlisted in personal evangelism and other features of the work. Corespondence has already been held with many of the Theological Seminaries and response has been enthusiastically favorable.

The conducting of conferences for pastors and interested laymen in the various county seats or in some center easy of access for the pastors and laymen of several counties will also constitute part of the Commission's work.

These matters together with the creation of a body of literature calling the people of God to a realizing sense of their responsibility for the unsaved and dealing with valid methods of evangelistic work, will answer to some extent the many inquiries as to the purpose and plans of the Commission.

No one realizes the difficulties of the situation or the seriousness of the problems confronting the Commission, more than the Commission itself. The pastors and evangelists of this country must come together on a basis of operation which will command the respect and approval of the best judgment in the church in general. And when it shall please God to bring us to one mind concerning this matter, and we give ourselves without reserve to do His will, we shall find the way opening along which we can move, pastors and evangelists together, in a sane and thorough evangelism, both of a pastoral sort and of a vocational or so-called profesional kind, out into the whitened fields of harvest, and, please God, the day of land-wide revival and of great in-gathering, for which Christians have so long yearned and prayed, shall dawn upon us.

CHILDREN'S HOME

Report of Superintendent.

Liberty S. S.	$13.10
Bethany S. S., Reidsville Ct.	1.20
Mill Grove, Chorlotte Ct.	1.70
St. Paul, St. Paul Ct.	2.00
Union Chapel S. S., Granville Ct...	3.61
D. H. Parsons, High Point	5.00
Welch Memorial S. S., High Pt...	3.13
Star S. S.	2.55
Grace S. S., Greensboro	15.63
C. E. McCulloch, Wilmington	10.00
Charlotte S. S., Richland Ct.	2.00
Mrs. Emma Guthrie, Concord, Saxapahaw Ct.	1.00
Mrs. Daisy Guthrie, Concord	.50
Mrs. T. H. Moore, Concord	.50
Mrs. Jno. Morrow, Orange Chapel, Saxapahaw Ct.	.50
Mrs. Jno. Crawford, Orange Chapel	.50
Orange Chapel	.50
Mrs. — Montgomery, High Point..	1.00
Total	$64.42

$2.75 credited J. P. Owen last week should have been Shoals S. S.

Thomasville, J. W. Boyles and — Connell, sugar, lemons and ice; Mrs. Boyles, table cloth, aprons and sheets.

Do you want to know some of our needs just now? Table linen and material for sheets and pillow cases.

Dr. S. S. Coe, a promising young physician of High Point, gives his services in the Home since the death of Dr. Reitzel.

Dr. J. W. Long, Greensboro, a very prominent surgeon, offers to do our surgery gratis.

H. A. Garrett.

—During the twenty-five years of Emperor William's reign in Germany the population has increased from 48,000,000 to 68,000,000. In this time the area of land under cultivation has not increased and the rural population has remained stationary.

—The Rockefeller Institute of Medical Research received an additional endowment of $1,000,000 from Mr. Rockefeller for the study of the diseases of animals, such as cattle tuuberculosis and hog cholera, which cause vast economic losses to the country.

—Absolute prohibition will prevail in the United States navy after July 1 next. Secretary Daniels has made public a sweeping order, which will not only abolish the traditional "wine mess" of the officers, but will bar all alcoholic liquors from every ship and shore station of the navy..

—We often pray: "Lord, help me to do my work." As we learn more of the Gospel we pray: "Lord, help me to do Thy work." But as we come closer to Christ we see that the prayer we need to pray is: "Lord, do Thy work through me."—Selected

The number of lepers in the Philippines has been reduced from 5,000 to 2,000 since the United States took over the country; and the number of new cases, from 700 in a year to 200. There were formerly 40,000 deaths in a year from smallpox; now there are only 300 in all the islands.

—Men and Missions reports that Baron Edmund Rothschild has purchased a large tract of land in Palestine for archaeological investigation. He is planning to build on it a Jewish museum, and expects, in the surrounding region, to find much information regarding the history and times of the kings of Israel.

—A Chinese girl, Miss Yarlock Lowe, is studying law in Berkeley, Cali., and will return to China to practise. She says: "It is for the lawyers of China to help in the re-making of the nation; in shaping new laws and enforcing them, and in protecting the interests of the Chinese people while making China a nation of influence in the world."

—Since the two and one-half-cent passenger rate went into effect on the Louisville and Nashville and the Nashville, Chattanooga and St. Louis Railroads, the companies have agreed to issue penny script in books of one thousand miles at the rate of two cents the mile. This script will be good on practically every railroad in the South and Southeast.

A PIONEER MISSIONARY'S HUNT FOR A WORD.

A missionary in Eastern Equatorial Africa tells this incident to illustrate the difficulty of reaching a people who have no written language. There was one word which it took me two and one-half years to get. It was in my thoughts by day and in my dreams by night, and I shall never forget the thrill of joy that came to me when the long search was rewarded. One night my people were seated around the campfire. I listened to their stories, and finally my head man, Kikuvi, told a story of a man who was attacked by a lion. But he did not say a word that I could construe to be the one I wanted. I was about to turn away when he turned to me and said: "Bwa-na-nu-ku-than-i-wa na Ki-ku-vi"—"The master was saved by Ki-ku-vi." I immediately said to him, "Uk-uthan-ie Bwana?"—"You saved the master?" "Yes," said he. "Why," said I, "this is the word I have been wanting you to tell me all these days, because I wanted to tell you that Jesus, the Son of God, died to—." He turned to me, his black face lighting up in the lurid blaze of the campfire, and said, "Master, I understand now! This is what you have been trying to tell us all these moons, Jesus died to save us."

AN OPTIMIST.

Some one has said that an optimist is one who can scent a harvest while snow still covers the ground. But I read a better definition than that. It was in a story. The young man in the story was trying to establish himself as a peach grower. He had worked for years, and invested his all in a peach orchard, which at last bloomed bounteously—and then came a frost. He didn't go to church the next Sunday, nor the next, nor the next. His minister went to hunt him up, and inquired the reason. The discouraged young fellow exclaimed: "No, and what is more, I'm not coming any more. Do you think I can worship a God who loves me so little that He will let a frost kill all my peaches?"

The old minister looked at him a moment in silence, and then replied kindly: "Young man, God loves you better than He does your peaches. He knows that, while peaches do better without frosts, it is impossible to grow the best men without frosts. His object is to grow men, not peaches."

—The Northern Baptist Convention will meet in Boston, Mass., June 17-25.

TO THE NATIONAL CONGRESS OF THE DAUGHTERS OF THE AMERICAN REVOLUTION.

Shortly after the last National Congress I addressed a letter to the regent of every chapter and State organization in the United States calling attention to a resolution adopted by it favoring the restoration of the sale of alcoholic liquor in the Army Post Exchange.

The many replies in my possession prove that many delegates did not know or realize what was being done when this was passed and the action already taken by various chapters and some State bodies seems to indicate that it does not represent the real sentiment of your organization.

Last fall the great National Convention of the Anti-saloon League of America representing the federated temperance forces of the Nation, including the overwhelming majority of the churches of the country, adopted a resolution respectfully requesting your National Congress to rescind this action. The Board of Managers of the Temperance Society of the Methodist Episcopal Church, at the annual meeting at Topeka, Kansas, in November, representing three million communicants and ten million adherents took similar action.

Aside from this letter and the introduction of these resolutions I have taken no action in the premises, believing a mere suggestion to be all that is necessary. I am informed that your Executive Board at a meeting closely following the Congress decided that such controversial questions should not be brought up in the future. But this action leaves your Body on record as taking sides on this controversial, political, economic and religious question which is admittedly outside your province.

We believe that as representatives of American Womanhood your body does not wish to permit itself to be used, however innocently, to do for the brewers what they cannot do for themselves. But if there is any doubt about the rescission of this I respectfully ask the opportunity to be heard in behalf of the temperance forces. However, you will note that our request is not that you actually take the temperance side but that you simply cease to advocate the liquor side of this controversy.

The recent order of the Secretary of the Navy applying to officers the rule which the Surgeon General said had worked so well with the men, indicates the trend of public sentiment on this question, and instead of the Government going back into the saloon business to debauch the enlisted under sanction of law the tendency will be to require the officers of the army also to conform to the efficiency standards of the business world.

William H. Anderson,
State Supt. Anti-Saloon League of New York, Nat. Legislative Supt. of the M. E. Church Temperance Society.

FOREST LANDS PUT TO MANY USES.

Almost every conceivable use to which land may be put is represented in the permits reported by the forest service for special projects on the national forests. Some of the uses shown range alphabetically from apiary through brick yard, cannery, cemetery, church, cranberry marsh, fox ranch, marine railway, rifle range, and turpentine still, to wharf and whaling station.

There are 15,000 permits in force for such special uses, which are distributed geographically from Alaska to the Mexican line, and east to Florida. This figure does not include any of the 27,000 permits in force for grazing cattle and sheep on the forests; nor the 6,000 transactions for the sale of timber, and the more than 38,000 permits issued last year for the free use of timber by settlers, miners and others in developing their homesteads and claims; nor the nearly 300 permits for water power development.

California led all the national forest states in the number of these special use permits, followed by Arizona, Colorado, Montana and New Mexico in the order named. The largest single class of permits was for special pastures, or corrals, to be used for lambing grounds, shearing pens, and the like. Next came rights of way for conduits, ditches, and flumes, practically all these being free. Various agricultural permits come third, telephone lines fourth with more than a thousand permits for 6,500 miles of line, and drift fences for the control of grazing animals, fifth. In both of these latter classes, too, practically all of the permits are free. Reservoirs for which more than 600 free permits were issued for the occupation of more than 100,000 acres come sixth. The rest of the uses are not classified though there are a large number of apiaries, camps, summer hotels, and schools. The use of the government's lands for schools is given free; for hotels a charge is made.

The principle which governs the charge is based, according to the forest service, on whether or not the use of the land is sought by the permittee for a commer-

cial purpose. If it is the intent of the user to make money from a resource which belongs to the whole people, the service holds that he should give a reasonable return for that use. If, on the other hand, farmers want to use the government land for their own telephone lines, irrigation works, and schools, the government gives them that use without cost.

PRESIDENT'S APPOINTMENTS.

Concord ..... May 20
Gaston Ct. ..... May 21
Yarboro and Anderson Ct. .. May 22, 24
Asheville ..... May 25, 26
Buncombe Ct. ..... May 27, 30
Pensacola ..... May 31
Lenoir Ct. ..... June 1, 2
Lincoln Ct. ..... June 3, 4
Cleveland Ct. ..... June 6, 7
Falston Ct. ..... June 9
Shelby Ct. ..... June 10, 11
Charlotte ..... June 12, at night

Pastors please state where I will be met in going from one field to another, and make such arrangements between yourselves. C. A. Cecil.

Mocksville Circuit.

NOTES FROM THE FIELD.

Through the kindness of Bro. Sidney Braswell I was taken fro McFarlan to Cheraw, S. C., where I took the train for Patrick, where I was met by Bro. Quick.

Pageland Circuit.

We drove to Bethsaida where we found a good congregation awaiting our arrival. This church is not finished, but when completed will be a very good church. We took dinner with Sister Roscoe and her son and some other little boy drove us to Chesterfield, S. C., where Bro. Quick hired a man to take us to Pageland in an auto.

I preached in Pageland at 8:30 to a fair attendance. I took supper with Bro. Quick and spent the night with Bro. J. A. Turner.

The church at Rose Hill has been sold and a nice location secured up in the town of Pageland and a church well on the way is being built; the carpenters are at work on it, and the pastor expects to have it completed by the third Sabbath in July. It will be a nice church when completed. We have a good band of workers in our church at this place, and there is no reason as I can see why the membership should not increase rapidly. Bro. Quick and I left Pageland on Thursday a. m. for New Hope Church five miles from Monroe for the 11 o'clock service, and the faithful few were present and gave good attention to the preaching. Service over and Sister Belk was kind and thoughtful enough to bring dinner and four or five of us ate in the church and had a good social chat. Then we separated and I was driven to Monroe for the 2:25 train where I boarded it for Mecklenburg Ct. Thanks to Bro. Belk for conveyance to the latter place. This charge is very much scattered and hard to serve, but the writer sees no way to remedy the situation. Bro. Quick is doing well and is well thought of at all the churches I visited.

Claim overpaid.

Mecklenburg Ct.

I took the train at Monroe for Stallings where I found Bro. Waldrop and spent the night with him. Thursday a. m. we visited some of our members and took dinner with Bro. A. B. Garmon. I preached at Antioch at three o'clock to an attentive people. This church has recently been painted and the membership seems to be taking on new life.

We took supper with Bro. C. M. Garmon and drove to Beulah church for night services where we had a fair attendance, mostly young people. There have been some repairs on this church since I visited here last year and they would do well to paint their church again on the outside. Spent the night with Bro. T. B. Moore.

We drove back to Stallings for eleven o'clock service; a fair attendance and a helpful service. Took dinner at the parsonage again. At two o'clock we met in the second quarterly conference; all of the churches were represented but one. The usual business was transacted.

Some incidental matters ordered looked after. The reports were very good and all things taken together indicate some progress.

Some lumber on the ground to build a new church at Stallings and they expect to have the church complete by the time our Annual Conference meets, and according to the plans and specifications it will be a nice, neat structure.

Bro. Waldrop has raised all of his general interests except the Superannuate collection, and this he expects to collect. Bro. D. A. Braswell preached in Stallings at 8 o'clock on Friday night.

Claim paid.

Charlotte Circuit.

Bro. Braswell came to Stallings for me and we started at 8 o'clock for Mill Grove where we met a good congregation at 11 o'clock. Dinner on the ground. Quarterly conference convened at 2 p. m. Not a large attendance, but a very interesting conference, so said those that were there; all the churches were represented, reporrts fairly good and indicated some progress; the financial reports for pastor and general interests ought to have been better and I trust they will be in the future. I was informed on the account of influences and training in the past the people at Mill Grove and Love's Grove are slow on the subject of finance; but the young generation are coming to see differently. Bro. Braswell and I spent Saturday night with Bro. M. C. Garmon. Sunday at 11 o'clock I preached to a good congregation at Mill Grove; good interest manifested. Took dinner with Bro. S. N. Garmon; drove to Love's Grove and found a large congregation and they gave good attention to the preaching, and I believe good will be the final result.

The pastor and I drove to Bro. J. C. Tarlton's for supper and Mrs. T. soon had a good meal, and I ate heartily and Bro. Tarlton took me to Stanfield station where I took the train for Norwood; here I spent the night.

Bro. Braswell is doing his best to do the work and to please his people. I heard no complaint of his work in any way. Claim overpaid at these two churches.

Stanly Circuit.

On Monday morning I took the train for Albemarle. I made my way to Bro. M. Hatley's for breakfast. Soon Bros. Reed and Curry came in and we talked over some matters, and Bro. Reed and I drove to Friendship for 11 o'clock service. We stopped at the parsonage where I met Bro. Reed's mother; she is blind and growing feeble, but she is cheerful and trustful. May the good Lord bless her in her declining years. I preached to a goodly number of Bro. Reed's official members and several of the membership at Friendship. I took dinner on the ground. At 2 o'clock the second quarterly conference met and the usual business was transacted and we had a good conference. All the churches were represented. Some of the reports were good and the financial report was extra good, the best in the history of the charge, they using the budget plan. Bro. Reed and I drove back to Albemarle where I was to preach at night, but in view of the fact that Bros. Curry and Reed had been running a meeting for about a week I refused to preach and Bro. Curry preached a good practical sermon and there was one conversion and several others asked an interest in the prayers of the church. I trust much good will be accomplished before the meeting closes. I spent the night with Mrs. E. A. Plyler.

The church at Porter is being built and they hope to have it so they can hold their third quarterly conference in it. I did not go to Porter to preach, only passed through on the train.

Bro. Reed and several of the members stated that the work is moving along nicely and the prospects indicated a good year. So may it be. Claim paid.

C. A. Cecil.

April 28, 1914.

Greensville Circuit.

Since my second quarterly report appeared in the Herald the brethren and friends at Wesley Chapel have raised $92 to repaint the church, and about $65 has been collected at Matthew's Chapel to paint the inside of the church there and to buy carpet for the aisles and chairs for the pulpit. I hope to be able to report other material improvements on the charge after awhile. Fraternally,

D. A. Highfill, Pastor.

Powellton, Va., May 1.

Pee Dee, Rockingham Ct.

Our pastor filled his regular appointment the first Sunday in April with a good sermon enjoyed by all. At the close he held the largest communion service we have ever seen held after which he received four into the church. Our work is moving along nicely. We were glad to have Bro. Cecil with us from the eighteenth to the twentieth. He gave us a helpful sermon and good advice for which we thank him and invite him to come again. Our Sunday school is improving; we have over a hundred on roll. Our pastor is now at the upper churches, Melton Grove and Pleasant Grove, where he held our 2nd Quar. Conf., also where Bro. J. B. Solomon and your writer just returned from yesterday. The business of the conference was carried on nicely and in love, and we stayed over till after service Sunday morning and then we took our long ride on our wheels home, about thirty miles. We are expecting our special meeting to begin the first Sunday in May. Pray for our success that many souls may be saved. W. T. Collins, Rep.

Mill Grove, Charlotte Ct.

Our S. S. declined during the winter but is now growing and we expect to have a large and flourishing school during the summer. Bro. Cecil was with us on last Sat. and Sun. He gave us an excellent sermon on Sat. morning; there was dinner on the ground and quarterly conference in the afternoon with Bro. Cecil presiding. Every one seemed to enjoy Bro. Cecil's visit very much; he gave the church members some advice, which I think if only put into action would bring about a more prosperous condition in the church, as I am sure he is a man competent to give advice. We are all pleased with Bro. Braswell. We think we could not have gotten a more earnest worker than he. We are hoping to have the best camp meeting this year we have ever had. Pray for us that we may. Bro. M. C. Garmon was appointed reporter also; I have been waiting for him to report, but haven't seen anything from him.

Nealie B. Fincher, Reporter.

Thomasville.

The Philathea class met at the usual time, Sunday, April 26. We had an interesting lesson which our efficient teacher, Mrs. J. W. Boyles, explained in an interesting but simple manner. After the lesson, the officers for the ensuing term were elected. They are as follows: President, Ruby Jones; Vice president, Addie Maie Burkhardt; Sec., Ada Wood; Asst. Sec., Mrs. Lee Tysinger; Treas., Ruby Jones; Membership—Misses Delia Perry; Asst. Treas., Delia Royals; Teacher, Mrs. J. W. Boyles; Asst. Teacher, Grace Harris.

Our committees are as follows: Volunteer—Misses Delia Royals, and Rosa Burkhardt; Relief—Mrs. J. W. Boyles, H. A. Ritchie, and Lee Tysinger; Social—Misses Myrtle Perry, Grace Harris and Ruby Jones; Membership— Missees Delia Royals, Ada Wood and Vetra Carmichael. We want to thank the officers who preceded us for their faithfulness to us as a class and as individuals. We hope the class will still keep growing under the supervision of the new officers.

Praying God's blessings upon all I am your sister in Christ, Ruby Jones, Rep.

Mecklenburg Ct.

We had Brother Cecil with us Thursday and Friday of last week. He preached at Antioch, Beulah and Stallings; held our Quarterly Conference Friday afternoon. The business was transacted very pleasantly, though we didn't have as many official members out as I think we should have had.

Brother M. T. Stallings and Brother A. B. Gorman were named to be voted on for delegate to the Annual Conference which is to be held in Asheville. Some more names were mentioned but some one said a member that wouldn't go to a Quarterly Conference might not go to an Annual Conference. I hope our official members will all turn out to the Quarterly Conference when it is possible.

About dark on Friday evening we saw Brother D. A. Braswell coming in and he preached for us on Friday evening. We enjoyed the splendid sermons delivered to us by Brother Cecil and Brother Braswell. Hope to have them again soon.

We had the largest congregation at Beulah and Antioch last Sunday that we have had since coming to the work. The weather has gotten warm and we hope that we will still have more attendants.

I think the work is moving on very well, but there is room for more moving on. Pray for us that we may do the will of our Father in Heaven.

H. E. Waldrop.

Center, Alamance Circuit.

Our W. F. M. S. held Thank Offering service first Sunday p. m. in May. Questions and answers by two of our members on missionary work, a short exercise by children, a very good talk by our pastor, Bro. Ledbetter, songs and prayers, made up our program. If before hearing Bro. Ledbetter's talk any doubted the great necessity of foreign missions and our duty to help all we can, it seems that they could not but believe and understand now, knowing that all he said was based on great truths from the Bible. Thank Offering $6.73, dues $1.35, penny collection, 6 cents; total, $8.14. Our next meeting is to be held at the home of Mrs. J. W. Whitehead first Sunday p. m. in June. We were glad of the presence of Bro. Dosier and glad indeed was the writer to have Bros. Dosier and Ledbetter spend the night at our home. Their company and conversation was enjoyed very much.

Miss Daisy Richardson has been elected as delegate to Branch meeting in Greensboro. We are expecting to hold Children's Day service at Center some time soon. Guess all the Center people will be glad to learn that Bro. Ledbetter is expecting Bro. Stubbins to assist in the protracted meeting, as he was liked so well last year.

We miss Miss Lillian Lindley, who taught at Chestnut Hill, since her school is out. Mrs. R. W. Lindley.

Charlotte, Richland Ct.

Last Sunday Bro. Bowman filled his regular appointment. He gave us a splendid lesson. There was a large congregation. I am sure that everybody that heard him was benefited. We certainly de appreciate our pastor being with us in S. S. Hope he will every time.

Our S. S. attendance is larger since we are having fine weather, and several

new families have moved into the neighborhood. There is no reason why we should not have a fine school. May we all get busy in church work.

Our regular preaching appointment has been changed from 11 o'clock a. m. until 3:30 p. m. Hope our people will attend our second quarterly conference Saturday evening before the third Sunday in May at Fairmount.

Jessie Redding, Reporter.

Pleasant Grove, Lebanon Ct.

We had a very pleasant meeting of our quarterly conference April 25. Everything reported in good condition. Bro. Loy gave us a very good talk on our duties. We nominated for delegate Bro. B. E. Payne and Bro. J. W. Johnson.

We were glad to have Bro. Loy with us in S. S. He made us feel like he was one of us. We took the regular monthly offering for our Children's Home, amounting to $1.53. We think we should do more for our Children's Home, for it certainly is a noble work.

At the close of Sunday school Bro. Loy preached an excellent sermon, then administered the Lord's Supper.

Well, Brother McCulloch, we just love the Herald fine. It is an excellent paper, and may the Lord bless and prosper you in your good work.

Walter Burton, Reporter.

Denton.

Yesterday was communion day, and there was a full turn-out, comparatively speaking. The largest this season. Pastor Reynolds was at his best, and delivered well the sermon. Our regular days are first and third Sundays at 11 A. M. and at 8 P. M. of each month. Bro. J. H. Spencer from Why Not attended services with us yesterday. Come again, Bro. Spencer. You are always welcome to take part with us.

Our S. S. seems to be in a prosperous condition. Still there is room for others. May I ask the questin, why is it that in our S. S. lessons of May 3rd, the word temperance is added to the Prodigal Son for the subject of this lesson.

We are all looking forward to the annual Commencement. Sermon will be preached in the auditorium of the school building May 17 at 11 A. M. by Rev. C. A. Cecil. Monday night the children will have their entertainment. Tuesday, May 19, wil be commencement day. The Athenian and Phi Literary societies will have their annual oratorical contests, and Rev. G. W. Holmes will deliver the address. We will be glad to have any of the trustees and friends of the school attend these exercises. Drop us a card and we will be glad to arrange free entertainment.

C. H. S., Reporter.

Uwharrie Ct.

Our second quarterly conference will convene at Cid on Saturday, May 16. President Cecil will preach for us at 11 A. M. and hold quarterly conference at 1:30 P. M. Brethren, take time to attend and look after the business of the church, and then the Lord will bless your business, and your souls will enjoy more of His presence. So come and do not fail.

Joel B. Trogdon.

Concord, Saxapahaw Ct.

Our pastor, Rev. G. W. Holmes, was with us again Sunday, and preached another one of his excellent sermons to a very good congregation. All seemed to give strict attention to the beautiful words of truth as they fell gently from his lips. He always gives us an interesting and helpful sermon.

We met Easter Sunday and reorganized our S. S. with A. N. Roberson Supt., C. M. Moore Asst. Supt., Lena Roberson Secretary and Grace Curl Ast. Secretary. The school is not as large as desired, but we are trying to do our best, and if we do this I am sure we will be rewarded.

Mrs. W. H. Guthrie has been some feebler than common, but glad to say she has improved.

Louvenia Lewis, Reporter.

May 4.

Friendship, Haw River Ct.

Sunday was a good day for us. We had a splendid Sunday school. We were pleased to have such a large attendance. We have in our school so many bright little girls and boys, and they take such an interest in Sunday school.

Our pastor, Bro. Ashburn, filled his regular appointment and preached a good, helpful sermon. A large congregation was present. We are preparing for Children's Day, and expect to have it the third Sunday in June. We are hoping it will be a great success, and that our Sunday school will be better this year than ever before.

Blanche Weatherly, Reporter.

Burlington.

Last Sunday was a Red Letter Day in our Sunday school. The attendance was 270, the largest we have had this year. It was known as "Baraca Rally Day," and the members of the Baraca Class rendered a very interesting program. There were 62 Baracas present. The entire offering, which amounted to $7.77, goes to the Children's Home at High Point. At this hour pledges were taken to the amount of $150, which will be used in installing a new furnace in the annex of the church. The Baraca Class of our Sunday school is certainly living up to its motto: "We Do Things."

The Philathea Class will observe next Sunday as "Philathea Rally Day." They are preparing a special program, and are expecting to have a large attendance. The Baraca Class is making special efforts to have a large attendance also, as next Sunday is the close of the Baraca-Philathea contest. There is quite a rivalry between the two classes for the victory in the contest.

Rev. G. F. Millaway, of Greensboro, who assisted Rev. C. H. Whitaker in a revival meeting on his charge last week, spent a short while in our city last Saturday en route to Greensboro. We were pleased to see Rev. Mr. Millaway, as he is very pleasantly remembered as one of our ex-pastors.

Rev. C. H. Whitaker, pastor of the Mt. Hermon Circuit, was a pleasant visitor in our town last Monday.

Our special meeting began Sunday morning and is in progress this week. Rev. Taylor arrived Monday, and is doing the preaching. His messages so far have been directed to the church members. The service on Monday night was not well attended because of the threatening weather. However, the Tuesday night service was largely attended and much more encouraging. There was considerable interest manifested by the members of the church, as a good number responded to an altar call for the consecration of their lives to the work of the meeting and for the salvation of the lost. We believe there will be a great revival in our church and many souls won for the Master. There are simultaneous meetings in progress in four or five of the other churches of our town, and there seems to be a great united effort on the part of the several churches in this religious campaign. Readers, pray for our meetings.

C. B. Way, Reporter.

—Biblical Recorder: The Supreme Court of the United States call it "a business that tends to produce idleness, disease, pauperism, and crime." It is, according to Sir Wilfred Lawson, "the devil in solution," according to Robert Hall "distilled damnation," and according to Lord Chesterfield, "an artist in human slaughter." The verdict of mankind has been pronounced against it. Why not wipe it from the face of the earth?"

I FEEL SAD AND LONELY.

My father died when I was a small boy, leaving mother a widow with eight children, three boys and five girls, and I was the youngest of them all. My father was not a member of any church at the time of his death. But the first person I ever knew was a Methodist Protestant; that one was my dear mother! Why should any one be surprised at my being an uncompromising Methodist Protestant? I love the very name, and I am not willing to go into any union of church organizations by which the name of the church of my dear mother will be lost and unheardof except in musty history of the past that many will never see or read! And then I also think of the hard battles fought in 1828 and 1830 and the years following, by our forefathers, and how they were persecuted and misrepresented. Yes, I think of the Bellamies, Drakes, Joneses, Harrises, Gray and Hunts, who labored so hard and also many others that they and their children and grandchildren and all true Americans might have the opportunity of living in a country without a king and belonging to a church without a bishop. I wonder how these fathers would look upon us their descendants, should we ever consent and vote for any measure that would lead to the loss of the name of our beloved church. In my mind, I can see now old Brother Ivey Harris, with his sightless eyes, sitting in his great arm chair, and always ready almost to the very last to enquire as soon almost as I entered the room, "Bro. Hunt, sit down and tell me the news." If he were living today and I had enteered his room on my return from last Conference, and he had asked, "Bro. Hunt, what is the news from our Annual Conference?" O what a trial it would have been to have broken to him the news that over half of the Conference had voted to refer the subject of church union with another denomination with bishrop proclivities to a commission and by said action the name of the M. P. Church was subject to be forever lost as an organized church! (Bro. Hunt will pardon us for injecting a word here: it was to our General Confereence and not to a commission that our Annual Conference voted to refer the matter.—Ed.)

But then I ask, what is wrong with the organic laws of the M. P. Church? How are we to give up any part of our organic law, and Scriptural doctrine, without substituting something not as good as that we now have? Anything that did not require the giving up of some things and the adoption of something else, would not be a union at all, but simply joining our M. P. Church. The government is as near perfect in my opinion as human wisdom can make it! We have had some difficulties, it is true, but these have come from electing men to office of bishop proclivities who usurped powers not given them by the government of the Methodist Protestant Church! Hence a good government may be abused; but a bad government is absolutely wrong all the time!

But pardon me for this digression from the subject I had in view mainly when I set out. My main object to write about the sad and lonely condition I am left in, viz: Mother lived to raise her eight children and see them all grown and all married but one daughter, who was taken away in the bloom of life by that much dreaded disease consumption, or tuberculosis. She passed over the river shouting with almost her last breath! This was the first break in my mother's family of children. What a happy family we were, mother and eight children all grown and all members of the M. P. Church at old Crooked Run. Neighbors would gather in of nights to hear the family sing those songs of that day so full of gospel truths, fresh in memory still. It was not then considered a mark of weakness to see and hear people shout aloud the praises of God, and some of the happiest times I ever saw was in that family circle, when no one was present but the family. Sometimes the whole family was happy at the same time!

"What peaceful hours I once enjoyed,
How sweet their memory still!"

But, Mr. Editor, I do not want to make this article too long, therefore, I must abridge what I would like to say. But I do not suppose there has ever been a family so happy that lived together long, but what sooner or later that family circle was broken by death! Such was the case in our family. For in years after the death of that sister that was first taken as previously referred too, our kind and loving mother was taken from us. Next another sister, the eldest, and being many miles away it was not my privilege to be with her in the closing hours of her life, but she sent me word to be "faithful and we would soon meet again, never more to part." A few years later another sister was taken by that cruel disease consumption, but it was my privilege to be with her to the last, and she left the shore of time shouting back that all was well, as she was crossing the last heaving billow!

The family yet living consisted of two girls and three boys. We were somewhat scattered, but not so far but what we could meet occasionally; what a pleasure that was! Yet we felt keenly that the original family circle was broken.

The next one taken was my eldest brother, Rev. I. N. Hunt, who had stood so often side by side with me in the Lord's work, and when it was our privilege to meet we would frequently talk all night, being so interested in each other's company. But at last the sad hour with us came, when I received a telegram saying "He was dead and would be buried tomorrow." How sad this news, and especially so when the last train had passed by which I could possibly reach there, even to look upon his face here in this world. How sad I felt in this my helpless condition!

The next one called away by death was my youngest sister. Again I failed to get the news in time even to reach her burial.

The next one to be taken was Brother J. T. Hunt, who stood by me in time of the Civil War and was so devoted to me that I believe he would have sacrificed his own life to have saved mine, had it been necessary; and I have but little doubt that he was the instrument in the hand of God to save my life one time! Here was true brotherly devotion. I just did get the news of his death in time to reach his burial and look upon his face for the last time in this world!

This only left living two of the original family, viz: Sister Amy J. Scott, of Pinnacle, N. C., and myself. But owing to the distance I live, especially from the telegraph office, I failed to get the news of her death, which occurred on the 20th inst. in time to attend her burial or see her face for the last time in this world!

Thus, one by one, of that once large and happy family have all past away but myself!

Now, Mr. Editor, are you surprised at my feeling "sad and lonely?" And what makes me feel especially sad and lonely is this: For 59 years, although at times we have been separated by hundreds of miles, I have in my humble and imperfect manner tried to pray for each and every one of the family; often by name, but how sad I would feel whenever I would come to the name of one who had crossed over the river and realize that their case or cases are beyond the reach of my prayers now and that they all did once pray for me, but I suppose they have ceased to pray for me now.

Oh, how sad, sad, these reflections! I

—The Baptist Advance tells the story of an Italian who was converted while sojourning in Pittsburgh in this country, and upon his return to the homeland he gave himself to the work of the Lord, and in the shortest kind of time organized a church with 223 members. That iis doing foreign mission work at home.

—The State Industrial Commission of Ohio, in its investigation of wages paid women and girls, has received reports from 1,086 mercantile establishments employing 15,744 girls. Of the 14,635 young women more than eighteen years of age, 3,133 received less than $6 per week, 5,960 less than $8, and 5,542 more than $8. Of the 1,109 girls under eighteen, only 145 received more than $5 a week.

—The minister of public instruction of Italy has asked the parliament of his country for an appropriation for the education of prospective emigrants to the United States. This action, in view of the literary test proposed by Congress, is construed as meaning special schools are to be organized to prepare emigrants to read and write their dialects that they may have access to the United States.—Christian Advocate.

—I found it difficult the other night to cross a muddy street because of the deep shadow cast by my own body, which stood between the electric light and the walk over which I was crossing. Not a little of the time, I fear, do we stand in our own spiritual light, making shadows cast by our own personality, while the light flashes all around us. If you would avoid the shadows, walk toward the electric light in the heavens and let its beam fall in your face.—George L. Perin, in Christian Observer.

—"Not long ago," says Dr. Edwin M. Kent, of Changli, North China, "a valuable old man brought a friend into our hospital. He was eager to emphasize the enviable reputation that our medical work had won. 'Why,' he exclaimed, 'everybody around here knows that you opened a school boy's stomach last fall, took out the roots of his sickness, and in ten days he was back in school.' A smile went around the hospital group as we thought of that appendicitis case again!"

—Gen. Robert E. Lee was a singularly modest and humble man. It is related of him that, at the time of his appointment to the command of the main army of the Confederacy, a banquet was given in Richmond, at which the division commanders were to meet President Davis. It was understood that the seat of honor was to be filled by the new appointee, whose identity was then a state secret. When Lee entered the room all the seats were filled except the seat of honor, and he stopped at the foot of the table, and said in a tone of utmost sincerity: "One of you gentlemen has made a mistake and appropriated my chair." And when the applause of the guests and the significant nod of President Davis showed that he had made the mistake, he blushed like a school boy.

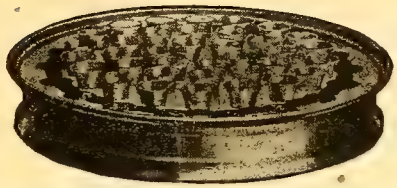
—A white man, traveling thrrough a country where the natives had some years before been cannibals, found one of them reading a Bible. The traveler, himself, sneered at the occupation. "That will never do you no good," he said. "It never did us any good; we are giving it up." The islander stared at him in surprise. "If it does you no good in your own land it is surely of use to you here," he said, "for if it had not been for this Book you would have been cooked and eaten before this." There are not a few scoffers at Christianity who forget that their personal safety and their liberty of speech are the gift of that which they revile.—New Guide.

—We are reading much about the American flag. Every patriotic American loves the Stars and Stripes and is ready to bear arms in its defense. Woe unto him who pulls it from its lofty standard and tramples it underfoot. No greater insult can be offered the United States government than to dishonor its flag. Why? Has a yard of bunting with its stars and stripes any inherent virtue? Why should we have any more regard for the flag than for any other piece of cloth? Because it is the emblem of the authority of this nation. He who despises the flag, despises the nation. In the Kingdom of God there are certain great emblems or symbols which have no virtue in themselves, but represent great facts in the ministry of the Son of God. Baptism and the Lord's Supper are the emblems of the death, the burial and resurrection of our Lord. They do not save, but they set forth the gospel which saves. In belittling these divinely-given symbols, we belittle the truths of the gospel. We have not as much right to neglect these ordinances, as we have to scoff at the flag of an earthly nation. Back of these ordinances is the authority of Him who is to reign until He hath put all enemies under His feet.

—How would it sound to sing "Praise Evolution from which all Blessings Flow?" Dr. Shailer Matthews, a "Baptist" evolutionist, who is at the head of the Church Federation, should change the doxology to fit his creed. We sincerely believe that his church federation movement is sending many professed Christians down the stream of apostasy. The great cry is *unity* and for the sake of unity (so-called), principles and truth are sacrificed. It looks like the outward banding together of the Sons of Adam (to whom the Anti-Christ will finally come) who will set themselves in array against the Son of God at His coming.—*Baptist Messenger, Okla.*

"I didn't notice you at the mothers' congress."

"No," replied the woman addressed. "I'm not a theoretical mother, you know. I have six."—Philadelphia Ledger.



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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

... daily, Birmingham Special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237, daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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GENERAL NEWS.

—We are told that the American girls' candy bill is $134,000,000.

—Venezuela has also signed Secretary Bryan's arbitration treaty, making the fourteenth country to do so.

—During the past year an average of forty saloons a day have gone out of business in the United States.

—If the United States had as many people to the square mile as China has our population would be over 600,000,000.

—Lyman Abbott says people nowadays think of God, not as a Father, but as a Grandfather, loving but not to be obeyed.

—The next international Sunday school convention will meet in Chicago, and already that city has raised $100,000 to finance the meeting.

—Nineteen college men have been presidents of the United States, and sixteen of the nineteen have been trained in Christian colleges.

—At Tulsa, Okla., the state militia took charge of the track and stopped racing, threatening to shoot the horses if they were brought on the track.

—A woman once told Rowland Hill that she had been converted in her sleep. "Well," said the great preacher, "we will see how you live when you are awake."

—The supreme test of discipleship is seen in the way you treat Christ. Obedience to Christ is the supreme test. "If you love me, keep my commandments," said Jesus and this is the supreme proof of love.

—The Chapman-Alexander meetings in Edinburgh, Scotland, have been the center of a great revival. The country has not been so stirred for many years, say the reports.

—It is deeply significant that the Pittsburg, Pa., Chamber of Commerce has given out a plea for National Prohibition to stop waste, disorder, and economic deterioration of industrial forces.

—Japan has reduced its military expenses by $15,000,000 and withdrawn two army divisions from Korea. This is a relief to the people, for the taxes have been correspondingly lessened.

—The minimum wage commission of the state of Washington has decided unanimously on ten dollars a week as a minimum wage for women in mercantile establishments.

—A movement to bring about the nomination of William Sulzer for Governor of New York on an independent ticket has taken definite form in the incorporation of the "American party."

—A new island, about 100 feet high and five miles in circumference, was born in Bonin group during the recent activity of the Fuji volcanic system. The Bonin group lies off the Japan coast due south of Yokohama.

—It is announced that the queen of Bulgaria will come to the United States in May. Her husband, Emperor Ferdinand, will probably come a little later. They will come to study our people, institutions, industries, customs and ideals.

—Secretary Wm. J. Bryan, it is rumored, is to become director general of the Carnegie Peace Foundation at a salary of $25,000 a year and a retirement pension. If this is true he will soon resign.

—During the past year the Metropolitan Tabernacle, Dr. A. C. Dixon, pastor, has received 153 members, 94 for baptism. The year's work was closed with a handsome surplus in the treasury and with no debts. There are now 2,668 members.

—A magnificent new Waldensian church has been erected in Rome, Italy, close to St. Peter's, by the generosity of Mrs. John S. Kennedy, of New York. It is just the kind of a Protestant church building needed in a Roman Catholic city, full of great churches.

feel so lonely, no father, mother, brother or sister now living in all the world! But old and feeble I must make the balance of life's journey alone, so far as these dear ones are concerned. While feeling so sad and lonely I am so glad that I believe all of them have gone to make an undivided family beyond the river.

I ask all of God's people to pray that I may be ready to meet them by and by. Geo. E. Hunt.

GRASS ON THE PRAYER PATH.

From a convert in Uganda
Comes to us a story: grander
Is the lesson that it teaches
Than a sermon often preaches—
For they tell what sore temptations
Come to them, what need of patience,
And a need all else outweighing
Of a place for private praying.
So each convert chose a corner
Far away from eye of scorner,
In the jungle where he could
Pray to God in solitude.
And so often went he thither
That the grass would fade and wither
Where he trod, and you could trace
By the paths, each praying place.
If they hear the evil tiding
That a brother is backsliding,
And that some are even saying,
"He no longer cares for praying,"
Then they say to one another,
Very soft and gently, "Brother,
You'll forgive us now for showing
On your path the grass is growing.'
And the erring one, relenting,
Soon is bitterly repenting.
"Ah, how sad I am at knowing
On my path the grass is growing;
But it shall be so no longer,
Prayer I need to make me stronger;
On my path so oft I'm going,
Soon no grass will there be growing."

—*Selected.*

OH, LORD, IS IT I?

Alma Horton-Potts.

Somebody stands in the way
Of the Word
That with all its might
Cannot redeem the lost and stray,
If one of us his charge betray,
Fails to do what he can and may,
Oh, Lord, is it I?

Somebody stands in the way
Of the Work
That needs to be done;
That cannot go on if one falls out,
Cannot go on if one turns about,
Cannot go forward if there is doubt,
Oh, Lord, is it I?

Somebody stands in the way
Of the World
To be won for Christ.
Of the world, sad and weary,
Dying for words that are cheery.
Oh, Lord, is it I?

Lord, take me out of the way
Of the Word,
The Work and the World.
May I help the Word to succeed,
May I not the Lord's Work impede,
For the World may I work and plead,
Even if it is I?

—Baptist World.

WHAT CHILDREN LIKE IN MOVIES.

In the "Interpreter's House," a department of the August American Magazine, appears an interesting report of an investigation of the moving picture business recently made in Cleveland, O. Sixteen hundred children wrote letters giving their ideas of moving pictures. Following are extracts of these letters written by children—each paragraph an extract from a different child's report:

"Sometimes the Indians fight so hard and kill the men that it makes me sick and I have a headache."

"I see pictures of war, Indians, funny pictures and about fishers. I earn my money to go. My parents do not like it and have forbidden me to go because it has made my brother out of his sense and has spoiled him."

"When you go to the show you see men robbing houses, and you learn to rob houses and people."

"I like war and murder and burglar pictures best."

"The moving pictures make me decide that I am going to join the army. It makes you feel great to think that you once served for your old, old country."

"The pictures I like best are the love pictures, when the girl has run away without her mother or father knowing about it, and the father and mother finds her."

"I like to go to the show and like to see the moving pictures. The best show I like is—because I see a beautiful vaudeville and a lady smoking."

A Korean lady of great wealth, beautifully gowned in shining linen and soft silk, stopped her sedan chair outside a bookstore in An Dong. A friend stopped to speak with her, and she said:

"I have been buying some books to take home with me to give away to my unbelieving neighbors."

"Where are they?" I asked.

"In the chair," was the reply, and one of the chair coolies, with a disgusted look on his face, raised the chair curtain; and Mark's Gospels, tracts, and hymn books.

"But," I said, "the chair is full, you cannot get in."

"That's no matter," she laughed, "it's only thirty li (fifteen miles), and I can walk."

The chair coolies were bidden to take up the chair, and they did so rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and the smiling "good-bye." Only those who know what riding in a chair stands for among Korean women can appreciate this story of the sacrifice.

"To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. The lady was past fifty years of age. This is the way the Gospel is preached in Korea.—Exchange.

MORMON GROWTH.

Every year for a long time until 1914 the Mormon papers have given figures of their missionary success early in the year. But this year we have scanned three Mormon papers weekly in vain; there have been no such figures! This may be because of our use of them to hinder their work, or because the work of public information which has been so much in evidence for a few years back has made their figures too small to bear publication beside the former ones; or both may be true. We hope the latter is so, at any rate; and if figures come later we expect to issue them for the general public. About 1,000 converts have been claimed in the Southern States east of the Mississippi, yearly, for a long time. But in either case there must be no let-up in the work of keeping people informed.

—Christian Advocate, Dallas: "Religion is not a question of emotion or of sentiment, but of conviction, of life and character. As a result sentiment and emotion are not ignored; but back of them is something deeper and more abiding."

—There are signs of revival in many of the great universities of America. These are the best signs of the times. A revival is due at the seats of learning which for years have been the seats of much flimsy, foolish religious speculation. Scholasticism has been a foe to religion in every age. True learning is a friend to religion. Religion in turn is the friend to learning and the deadliest foe to mere scholasticism. A revival in the education centers will redeem the schools to their proper service.

Grace Church, Greensboro.

Last Sunday was a day of more than usual interest to us. The churches of the entire city observed it as Go-to-Church day. The Sunday school showed the fruits of the city canvass. There were 266 present, and a very large congregaion at the morning service. The Baraca Class attended in a body and sang very effectively, "Lord, I'm Coming Home." The night attendance was better than usual.

We held our second quarterly conference last week. Brothers W. C. Bain and G. G. Hendrix are the nominees for delegate to conference.

Mebane.

Since coming to Mebane charge, Dec. 12, 1912, six of our best and most loyal members have gone to their reward. The first to go was Brother Levi Job. Next, Bro. Albert J. McCaully. November 29, 1913, Bro. W. D. Fogleman was called home. January 31, 1914, Sister Sallie Nicholson Job answered the roll call in heaven. On April 24, 1914, Sister Artitia Ellen Job, after long and patient suffering, breathed her last, and then April 29, 1914, Brother Jonathan Franklin Job smiled and fell asleep in Jesus. All these are buried at Hebron except Bro. McCaully. Four of the six who have died were members at Hebron. Bros. McCaully and Fogleman were members at Mebane.

When I stand and look at the freshly turned up earth at Hebron, even in my waking hours I dream of that time when the earth and the sea shall give up their dead.

The church at Mebane has been wired and the electric current will be turned on in a few days. The back yard of the parsonage is now inclosed in a solid plank wall six feet high and the front yard in a nice wire fence. The violets, roses and lawn grass are all doing well.

Our special meeting will begin at Mebane Thursday night, May 7th. After next Sunday Bro. C. L. Whitaker will be with us and do the preaching. Broher T. O. Pender will have charge of the music.

Let me request that all Christians who read his will offer special prayer that the Lord will make this meeting a great blessing to the town and community. Mebane is a splendid town in which to live, and yet there are conditions here that are sometimes depressingly peculiar.

Mr. J. M. Sharp and Miss Ophelia Wright were married at the home of Mr. Samuel Sharp in the town of Mebane April 29th. Brother Edward Scott, remembered by some of the former pastors, is now happily married and keeping house. He and his wife are some of the best.

Some time last year Brothers Talton and Herbert Job bought out a cafe here and have been doing a nice business, but for some time they have been troubled by thieves breaking in and robbing their place of business. Sunday night, the 3rd, after church, they went to their place of business together with a number of young men. While the others stood round the door Talton and Herbert slipped inside without being seen by any one who might be watching. About 1:30 Herbert, who had been on the watch up to that time, called Talton to take their turn. In a few minutes they heard some one at the back window. They waited and watched. Soon a man's head appeared above the window sill. He tried to pry the window open, but it was nailed down. He ran his hand through a hole in the pane and proceeded to make further entry. They opened fire on the man. He dropped to the ground and ran and another man ran with him. A cap was found under the window and recognized. They got help, went to the house of the suspected party and arrested him and he told on the other fellow. They are now in Graham jail and will doubless get their deserts when court comes. One pistol ball entered the arm of the fellow at the window and is there now unless it has been gotten out since he went to jail. Talton and Herbert are splendid Christian young men. W. E. Swain.

Stony Knoll, West Forsyth Ct.

Rev. Mr. Austin filled his regular appointment first Sunday in May, with a very large congregation present.

Our Sunday school started the first Sunday in March. The following are officers and teachers: Supt., Mr. J. O. Patterson; Asst. Supt., Mr. H. G. Hening; Sec. and Treas., Miss Emma Reece; Organist, Miss Lucy Speas; Teachers, Mrs. J. W. Speas, Mr. W. T. Hening, Miss Lucy Speas and Mr. F. E. Myers.

We took our first collection for the Orphan Home at High Point the first Sunday in May. It amounted to $2.04.

We expect to take collection every first Sunday the rest of the year.

Reporter.

Mt. Zion, Uwharrie Ct.

Pastor Trogdon filled his appointment here yesterday with a good sermon to the young people. We are glad that we have a pastor that is so much interested in the young people.

We were glad to have our Township Sunday school President, Bro. J. W. Welborn, with us yesterday.

Our Sunday school is increasing. I hope it will continue to increase till they have all come. Think of the Shepherd carefully counting his sheep at the close of the day. One is missing. What does He do? Is he content with his ninety and nine, and leave the missing one? No. He safely houses the others, and then goes in search of the one which is lost. Can you not see Him hunting for the lost one, going over mountains and rocks and crossing brooks? And what joy there is when the wanderer is found! Oh, what a Shepherd is that! He wants to be a Shepherd to all. Will you not accept Him?

The man who saw a shepherd calling his sheep by name wondered if he could tell one from another, they all looked so much alike. When he enquired on the matter he was pointed to several little defects on the sheep. One had a black spot, another a torn ear, another a bad toe, one was cross-eyed, and so on. The shepherd knew his sheep by their defects. And so it is with our heavenly Father. He knows us all by our defects, and yet with all our faults He loves us.

But as Bro. Trogdon said yesterday, we hope to have all our trouble here in this world. But let us give thanks that we have such a good Shepherd to guide and protect us, and though these afflictions may come upon us and seem hard at the time, let us remember his great mercy and loving kindness.

Ethel Gaddis, Reporter.

May 5, 1914.

Asheville.

Happy? Well, I should say so! Just like a crowd of school children when school is over. Happier than that. So happy that we haven't words to tell you about it. I suspect some of you were happy, too, even if you couldn't be here with us. The first service in the church home. My, that sounds good! And it was good.

The attendance was the best of the present pastorate. The Sunday school session was good. There were seven new scholars enrolled. The collection for the Children's Home amounted to $2.00. The day had been set apart six weeks ago as the Sunday when the school should bring the preacher some seed (pennies) for his garden. The preacher wanted at least a half peck, but was disappointed in that part of it. However, there were 1350 pennies in the measure—almost a quarter of a peck—so he feels pretty well satisfied. The money will be used to pay for

one of the art glass windows in the church auditorium.

The financial report is so long this week that I shall omit a good many things I would like to say. We thank the friends whose names appear in this list, and appreciate very much more than we can say their interest in the work here, an interest that doesn't confine itself to words, but finds expression in substantial aid. If all our friends were like minded we would soon quit begging for help. However, we shall have to keep it up until **you** send the help we need. Come, friends, we have got to have at least $1,500 more before we can get the church to rights, and that doesn't include the balance we owe on the lot. You help us finish the church, we'll take care of the rest. How about that Sunday school offering? Two dollars apiece from the schools of the conference—only two dollars—means $400 for us. Say, can't you do it? Certainly you can.

Asheville Church Building Fund

Col. and Mrs. S. V. Pickens	$25.00
Mrs. J. J. Welch	10.00
Mr. W. P. Pickett	10.00
Hon. Zeb Weaver	5.00
Hon. John J. Mackey	5.00
Mr. N. A. Reynolds	5.00
Mr. Gay Carter	5.00
Mr. Penrose Baldwin	3.00
Mr. Chris Carter	2.00
Mrs. H. A. Eller	1.00
Mrs. Carson	1.00
Mr. T. B. Allen	1.00
"A Friend"	1.00
G. W. Epps, S. H. Michelove, Mrs. A. L. Eller, T. H. Revis, S. F. Roberts, "A Friend," J. S. Hands, W. S. Lunsford, each 50c.	4.00
Mrs. J. A. Guffey, J. D. Parker, "A Friend," Mrs. Klein, T. R. Roberts, M. E. Mostin, J. E. Woods, Mrs. Clare Roth, Robert Shelton, each 25c.	2.25

I'd be absolutely happy if I had the amount you are going to give. I'm waiting patiently. C. W. Bates, Pastor.

Mocksville Circuit.

On the first Sunday in April, I went to Union Grove. I found them in the usual spirit, and doing good work in the Sunday school and in the other services. I am pleased to serve such people as these. On my last round the people gave me a pounding, so much that I could not bring it home with me on account of not having a conveyance large enough to carry it. I thank them for this kind deed. The collection was $7.75.

The second Sunday in April I filled my appointments at Union Chapel and Bethel. At Union Chapel we had a large congregation, a good Sunday school and a good service. This church is in fine condition, and looks to be greatly built up. The collection was $5.25.

Bethel is also doing a good work. We had a good crowd, and good attention, and are having a good Sunday school. The collection was $1.75.

The third Sunday I was at Dulins. This church is doing the best work that it has done for several years. I think it will soon be one of our best churches. They have just put carpet on the floor and fixed things up nice indeed. The collection was $1.00.

Elbaville also on the third Sunday. I found them going on as usual; the old stand-bys still at work. No changes made, but I am hoping to see them rise to their strength. Good services, and S. S. is also good, but not what it ought to be. The collection was $5.60.

Byerly's Chapel, on the fourth Sunday. A very good congregation for that church. We had a good service. We have a few only at this place, but they are a good, faithful people. I love them and feel at home when with them. The collection was $1.00. J. W. Self.

May 2, 1914.

On last Sunday at 4 P. M. Mr. O. T. Boger, the son of T. H. Boger, and Miss Maggie E. Allen, the daughter of Mr. Thomas Allen, were joined together in matrimony by the writer at the M. P. parsonage in Mocksville.

They are members of our church and a good boy and a good girl. We wish them a long and happy life. J. W. Self.

May 2, 1914.

Mocksville Ct.

Job.

Jonathan Franklin Job was born July 27, 1832, married to Sarah Walker Nicholson June 17, 1855, professed faith in Christ and joined Mount Hermon Methodist Protestant church in August, 1855, lived a consistent Christian life till April 29, 1914, at which time his spirit returned to God who gave it. The fact that he found Christ the same year he was married leads one to guess that the godly woman he had taken for his life companion exerted a wholesome influence. She fell asleep January 31, 1914, and thus preceded him only a few months. Eleven children came to bless that home, seven of whom are now living, four sons and three daughters. A great many grand children and great grand children rise up and call him blessed. It is a little remarkable that of all his posterity who have reached the age of accountability not one remains outside the church. But even that is not remarkable when the man is known.

In 1868 he moved from the neighborhood of Mount Hermon to the neighborhood of Hebron church and joined there. Doubtless many of the former pastors will remember the faithfulness of this man of God. For about two years he had been confined to the house and for two or three months to his bed, but he was resigned there. One day he said to me: "I have tried to do the Lord's will and now if it please the Lord I am ready to suffer His will." When his wife left him for heaven, he said: "I surely thought I would go first, but Sallie has beat me there; however, she will not have long to wait for me there and I will not have to wait long here before going to her." He spoke of his departure as one would of a very pleasant journey. It seemed death had no terrors for him. He looked upon it as a friendly door through which he was ready to enter and be at rest. Lingering disease had eliminated the physical vigor of other days, but it was evident that as "the outward perished the inward man was renewed day by day." During his last few months on earth his face was a study. There was that about it "that never can float into speech." Pinched by pain and somewhat drawn by disease that face had about it that which I never remember to have seen before. Far back in the great depths of his inmost soul there seemed a glow and as the physical man sank lower the unspeakable nature of his happy spirit smiled even through his tears. One could not help feeling sorry that he suffered so, and yet it was a privilege to study that face that so evidenced the divine power sustaining him in the hour of suffering.

I don't think I ever before so understood what Solomon said when he exclaimed: "The path of the just is as a shining light that shineth more and more unto the perfect day."

Uncle Frank is no more among us, but the good influence he set in motion will go on deepening, widening and increasing in mighty volume until it shall break at last in billows of eternal praise at the blessed Savior's feet in glory.

Six strong clean Christian young men, the grandsons of the deceased, were the pall bearers—Kennett McAdams, Daniel Wilson, Highfill Job, Talton Job, Floyd Job and James Job. It was fitting, and the scene was solemnly beautiful.

W. E. Swain.

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $26,000 Men's Gymnasium.
the Best of any in the South. The Gift of the Alumni Association.
The Administration Building, Looking
North West, Showing the West Dormitory in the Distance
West Dormitory, Front View, Showing Rear Porch and Annex, Containing
College Dining Hall, Women's Gymnasium and Art Studio

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For Both Men and Women

Elon College, North Carolina

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

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INFANT BAPTISM AS VIEWED TO-DAY.

In the Prayer Book of the Protestant Episcopal Church, in the prayer set for use in the baptism of infants occurs this expression: "Sanctify Water in the mystical washing away of sin." Farther on in the ritual, after the child has been baptized the minister is to say, "Seeing now that this child is regenerate." From these and other expressions it is clear that the Protestant Episcopal Church in the United States, if it believes in its own Prayer Book, still believes in baptismal regeneration.

In the "Faith of Our Fathers," a Roman Catholic book, the author, Cardinal Gibbons, says: "Baptism, which washes away original sin, is as essential for the infant as for the full grown man, in order to attain the kingdom of heaven." And again: "If your child is deprived of heaven by being deprived of Baptism, God does it no wrong because he infringes no right to which your child had any inalienable title." Yet the cardinal admits that in case of a man who has not been baptized because of lack of opportunity or because he was not sufficiently instructed as to its necessity, God accepts the will for the deed and the man is saved by the "baptism of desire!"

It is clear that the Roman Catholics still retain the ancient belief that water baptism washes away "original sin."

The ritual of the Methodist Episcopal Church, South, seems to imply the belief that the infant has already been regenerated (before baptism), and the purpose in baptism of infants is to ask for the continual replenishing of God's grace that the child baptized may ever remain in the fellowship of God's holy church.

Our Methodist Protestant fathers seem to have sought to get away from even that belief. They wrote anew the ritual of infant baptism, making it simply a service of dedication or consecration. "You are now about to dedicate your child to the service of the living and true God." "You now solemnly promise . . . to bring up this child in the nurture and admonition of the Lord."

Thus we seem to have escaped from all ancient errors and from doubtful theories of the present and to be standing on solid ground in our practice of infant baptism. If we will see and admit that infant baptism should not take the place of the penitent believer's baptism, we believe our position will be unassailable from any quarter so far as this subject is concerned.

THE WORLD IN THE CHURCH.

A well-known Swiss historian, in dealing with characteristics of the early Christian church, has written the following words:

"From the very first there was a sharp distinction between the Christianity that was actually lived in the churches and the Christianity which the teachers of the Church postulated in their writings. That which is called worldliness did not make its way into Christianity through decay from some high level of excellence. It came through the mission itself, as each new convert brought in a portion of the world along with him."

There is reason to fear that this tendency has persisted through the ages, and is still active. The Church needs expulsive as well as attractive influence; there is much that she must reject in those who come into her brotherhood, while opening her arms to all of the Spirit of Christ which they manifest. While, like her Master, she must manifest the tenderest pity and consideration for the frailties and weaknesses of her converts, there must be no truce with the worldliness that may still cling to their views and habits. The spirit of the world, anti-Christian in its essence, must be met with unflinching opposition.—London Christian.

—EX-Senator Cannon, of Colorado, son of a distinguished Mormon of Utah, is now going over the country warning the American people against the designs of the Mormon hierarchy. He spoke in Greensboro last Sunday afternoon and made out a strong case. He says the Mormons will destroy the American republic, if allowed to go on as they are going. They are violating shamelessly their pledges made to the country when Utah was admitted as a State. Mr. Cannon was one of the men sent to Washington twenty years ago to bring the pledges of the Mormons and to seek for admission to the Union as a State. Afterward when he saw those solemn pledges violated, he protested to his own people. Finding this unavailing, he says he now feels it his duty to warn the American people against their movements. Every time we buy a pound of sugar we are paying tribute to the Mormons. They have acquired immense revenues and are using them to extend their power. Mr. Cannon advises that they be denied the use of the United States mails for their polygamous teachings and that the constitution of the United States be amended forever prohibiting polygamy in the United States.

—Bro. Burgess quotes Rev. Washington Bowman as saying that to fall into the hands of the Grip is equivalent to falling into the hands of the Devil.

A "Seeing Mxeico" exposition car will be in Greensboro May 18 to 24. Open daily from 9 a. m. to 10 p. m. Many things Mexican will be exhibited. Admission, 10 cents. School classes, 5 cents.

—Jacob Kennett, son of John Kennett, of Pleasant Garden, was knocked from a freight train and killed by a water crane last Saturday. Burial at Pleasant Garden on Sunday. He had been working on the railroad about two months. Sad!

THE WISEST PREFERENCE.

There was a good woman who, when she was ill, being asked whether she was willing to live or die, answered: "Which God pleaseth." "But," said one standing by, "if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to Him again."

THE WORK OF THE MINISTRY.

A SERMON BY REV. J. H. STOWE.

(Prepared as Alternate Conference Sermon for the High Point Conference: offered for publication by Pres. Cecil and gladly published by the editor.)

1 Thess. 5:13—"And esteem them very highly, in love, for their work's sake."

The preceding verse reads: "And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake."

In speaking of the work of ministers I shall pay more attention to the purpose than the manner, considering results more inspiring and helpful than the manner by which they are brought about. And in all I say I shall perhaps give you nothing new, but only, if possible, deepen and intensify the impressions and convictions you already have.

The minister's work is God-given work. He is employed by the great Head of the Universe, and while this in a measure may be true of all people who are living the life that God wants them to live, it is in a special and higher sense true of the one who is called to do the work of a minister. He is an ambassador for Christ, and deals with men in Christ's stead, and can say with Paul, "I received this ministry of the Lord Jesus Christ, and not of men but of God," and that for reasons often inscrutable to man he counted me faithful, putting us in the ministry. That the Lord sometimes calls to this work through men, and assigns us to our work through some church organization does not change the fact that it is all God-given and that primarily we are employed by the Almighty and called to work for Him, and account to Him, and receive our final reward from His hand.

But not only is the minister employed by the greatest Employer in the universe; he is sent to do the greatest work ever given man to do. And sometimes I wonder if it is not the greatest work God ever gave to any class of beings. At least we can say that it is greater than the work of kings or emperors, presidents, or rulers, engineers or master builders of natural things. In the ancient times the prophet was greater than the king or ruler, and the same is true yet, for we are sent to admonish the great as well as the small, and to seek the reconciliation of all men to God.

Again, the work of the minister is a work of greatest glory to God, and the greatest benefit to men. Both of these statements may be questioned by some, but it is hard to conceive of anything that would bring greater glory to God than the successful accomplishment of the great purpose for which God has employed the minister.

It was great glory to God to create; it was greater to redeem; it is still greater to reach out through man whose powers have been weakened by sin, and through his work confound the mighty powers of darkness by snatching poor lost men and women from the jaws of hell. What, may we ask, can glorify God more?

As to its being the work of greatest benefit to men, we will say that it is the only work that benefits man in every sphere of life and in every part of his complex being.

1st. It benefits man financially.

That Christianity is dependent upon the work of the gospel ministry for its impress upon the nations, I think will not be denied. That the nations in which the greatest amount of this work has been done are the nations that control the wealth and commerce of the world is a statement which I have never seen any attempt to deny. That a community, a home or an individual prospers more materially where the preacher's work is successfully done is a fact so often demonstrated in actual life that none but the most bitter enemies of religion would ever think of denying it. Financially as well as in a higher sense, the work of the ministry gives mankind gold for brass, silver for iron, brass for wood and iron for stones.

2nd. It benefits men physically.

A part at least of the minister's work is to induce men to live righteously and Godly in this present world, and nothing tends so much to retain or restore health as to live Godly and righteously day by day. I know good people get sick, and many of them are great sufferers, and I am no Christian Scientist, nor "Divine Healer," but I do know that righteousness tendeth to life and that he that pursueth evil pursueth it to his own death. And I know that oft-times physically as well as spiritually the work of the minister brings men beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

3rd. The work of the minister benefits man mentally.

Since nothing has ever aroused the minds of men in general so much as the preaching of the gospel of salvation, schools flourish in Christendom as they do not in other parts of the world, in Christian communities as they do not in non-Christian. Christian parents make the greater sacrifices that they my educate their own children, and do more for the education of the massess. Back of all our institutions of learning, high or low, church or state, stands the minister pointing upward to the light. And in every land and community and home where the preacher accomplishes the great purpose of his work, is fulfilled the prophecy of Isaiah: "The people that walked in darkness have seen a great light, and they that dwell in the land of the shadow of death, upon them the light shineth."

Again, the work of the minister benefits man socially. For through the work the people are caused to go out with joy and are led forth in peace. The mountains and hills break forth into singing, and all the trees of the field clap their hands. And in the social world also, instead of the thorn comes up the fir tree, and instead of the brier comes up the myrtle tree. Instead of the things in the social world that pierce and hurt and tear, come the things that sweeten and heal. The wolf (that old ferocious beast of a person that would rend society into pieces) dwells peaceably with the gentle lamb, and the leopard lies down with the kid, and the calf and young lion and fatling together, and a little child shall lead them. The cow and the bear feed and their young ones lie down together. Antagonistic natures become peaceful and easily managed, a little child leads them, and the roaring old lion becomes so tame and so his nature becomes so changed that he eats straw like an ox. Those who were as poisonous as serpents and whose sting or bite was death become so harmless that the suckling child plays upon the hole of the asp and the weaned child puts his hand in the cockatrice's den, and people cease to hurt and destroy because their hearts are full of the knowledge of the Lord as waters cover the sea. Only let the work of the gospel ministry succeed and we will need no Hague Conference, for not only will men beat their spears into pruning hooks and their swords into plowshares, but the great

war vessels will be turned into channels of commerce, and the great guns into implements and machinery for the welfare and not the destruction of men, while the mighty explosives will be used to blast down the mountains and to fill up the valleys, to make the crooked straight and the rough places smooth and all flesh would see the salvation of God.

But great and beneficial as those things are, they are only the outflowings of the real purpose of the Gospel minister's work; secondary benefits benefits coming from the great overshadowing benefit.

This great purpose and benefit are both set forth by Christ when he sent Paul far away among the Gentiles, saying to him, "I send you to open their eyes, to turn them from darkness to light, from the power of Satan unto God: that they may receive forgiveness of sins and an inheritance among them that are sanctified by the faith that is in men." We see then that the great purpose of the Lord in sending men out to preach his gospel is that men's eyes may be opened that they may see themselves as they are, that they may understand the ruinous nature of sin, and their own great need, and to turn them from their dark, Godless, hopeless condition to see the light in the face of Jesus Christ, and to bring them out of the bondage and from under the dominion of Satan. We are liberators, saving men from the bondage of hell, that they may be members of the household of God, and fellow-citizens with the saints in light and heirs of that inheritance that is incorruptible, undefiled, and that fadeth not away, but is reserved in heaven for all that are kept by the power of God through faith unto salvation ready to be revealed in the last time."

So you see that the chief benefit of the minister's work is not that it gives you earthly but heavenly treasure, not that it increases physical health, but prepares you for the land where there is no sickness; not in giving us knowledge, but in preparing us to pass to the realm where we shall know even as we are known. Not that it prepares for greater social enjoyments here, but for the society of saints and angels in the sweet by and by. But why continue? Not until we can tell the depth of hell and the height of heaven, the evils of sin and the blessings of holiness, the horrors of eternal damnation and the glories of eternal salvation, can we tell the real worth and greatness of the work of the minister of Christ. Enough, if amid our struggles in this stupendous task we hear the voice of one saying: "All power is given to me in heaven and earth, go on with the mighty work; and, lo, I am with you always, even unto the end of the world." And if for our comfort he leads us as he does sometimes into the chamber of some dying saint on whose brow is the dew of death but on whose countenance there shines the light of eternal life, and that saint takes us by the hand while the gleam of heaven shines in his eyes and says something like this: "Dear preacher, my feet are touching the Jordan's brink, but all is well. I will soon be over on the banks of eternal deliverance, but before I go I want to tell you that under God it was you that opened my eyes, turned me from darkness to light and from the power of Satan unto God, I have received forgiveness for my sins and am now going to enter upon the inheritance of those who are sanctified by the faith that is in Christ."

In such a case we can look up and say, "Lord, give joy or grief, give ease or pain, take life or friends away, only help me to be so faithful in the work of this ministry that I may come and find scores and hundreds, if possible, saved through my faithfulness in this great work, in that eternal day."

Now, it is for the sake of this great work that the minister is to be esteemed very highly in love, not for his sake, but for his work's sake; not for his learning, not for his sociability nor for his eloquence, not for anything but his work's sake, that the Gospel be not hindered.

I wanted to say something about how we ought to esteem the faithful ministers of the past, who have by their faithfulness transmitted to us the glorious Christian heritage we possess today. And by whose ministrations our eyes were opened, and we ourselves were turned from darkness to light, and from the power of Satan unto God, and have received the forgiveness of sins and the title deed to the inheritance with the saints. But I forbear; only I will say that of all those who have lived in the past none should have a higher place in our esteem than those who have preceded us as ministers of Christ.

1st. I wish to say that the ministers should esteem each other very highly for their work's sake. No where else is it more important that we be examples of the flock. Their work is one, whether they come from the halls of learning or the halls of industry; from behind college walls, or behind counters, from the student's desk or the plow handles, we are employed by the same Master to do the same great work. There is simply no place among ministers for jealousy or envy or variance and pure low-down littleness. A preacher ought to be big enough to esteem others better than himself. No preacher ought ever *to allow* himself to think that he is it or all of it. He ought to esteem himself highly, *only* for his work's sake, and the more he esteems the work, the less he will esteem himself. And he should esteem his brother minister so much that he will never allow himself to say anything that will hurt the influence of that brother, he may have faults, but we should esteem him enough for his work's sake to keep our mouths shut about those faults. Many a poor preacher's work has been made harder and more difficult and sometimes impossible of success because some other preacher did not esteem him enough for his work's sake to be careful about what he said. Then we should esteem each other enough to let every one do his own work in his own way, for while our work as to purpose is the same, God did not call us all to do our work in the same way. What does it matter, whether I preach from manuscripts or extemporaneously, whether I appeal to the emotions or the reason, whether I visit from house to house, or spend the time in preparing better sermons, whether I work in the school room or out on the streets, so I can accomplish the great purpose of the ministry and turn men from darkness to light; and I think I may do much harm if I esteem myself so much and my brother so little that I want to compel him to do his work in my way. Though he follows not with me, if he casts out devils, may I never hinder him.

Of course the minister (because the success of his work depends on it) should seek to win and hold the esteem of the people to whom he ministers. To do this he will have not only to live worthily, but will have to do things that may seem to some as outside of real ministerial work, and deny himself some innocent, harmless pleasures. I know a preacher who gained and held the esteem of a community by helping a sick brother's

wife and little boy plant a field of corn, and helping an old, feeble brother mow a meadow with an oldtime mowing blade, and doing it all cheerfully and without money and without price. And old people say that that preacher has done more good in that community than any other preacher they have had there for years. I know another preacher who lost the esteem of a family by reading a novel while stopping in that home. It may have been a good novel, it may have helped that preacher, but it hurt his usefulness in that home. Another lost the esteem of a community by indulging in pastimes, playing games that the people thought beneath the dignity of a preacher. We may say that it is nobody's business what I do if it is not sinful. True, perhaps, but "for our work's sake" we should respect the weak brother's conscience and be all things to all men, if by all means we can save some.

Our text was written to laymen, and so now I turn to you. And, dear brother layman, let me say first of all that next to the presence of the Holy Spirit the success of the minister is dependent on nothing so much as the esteem in which he is held by you. Other things being equal the minister who held in the highest esteem by the laity in general will have the greatest success. It is often said that the ministers of the present day do not have the success that preachers had in former days, and some may say that it is because we do not have the Holy Spirit with us as they did. But, is not a part of the secret the fact that the people as a whole do not esteem the ministry as highly as they once did? I think there are hundreds if not thousands, who perhaps think they have made the same discovery that a man in Randolph county said some years ago that he had made. He said that when he was a boy he thought the preacher a superior kind of being, who with his whole outfit—horse, buggy and all, came direct from heaven, and ought to be looked up to and given the best of everything. But, he said, he had discovered that a preacher was just a man, worthy of no more respect and no better treatment than other men. I claim that the boy's view was nearer correct than the man's, for as St. John says of the Baptist, "There was a man sent of God whose name was John." So it may be said of any of these ministers, there was a man sent from God whose name was Cecil, or Dixon, or Johnson, or Taylor. If he does not come straight from heaven he comes with heaven's commission and with heaven's message to do a work that leads men straight up to heaven, and he deserves your highest regard for his work's sake, and you should show your esteem.

1st, by saying a good word for the preacher every time you have an opportunity. We have rung the changes on "If the preacher's sermon helps you, tell him so," and "Give him the flowers now, don't wait to put them on his grave," until I fear it has become fashionable to compliment the preacher to his face and criticise him behind his back. If the preacher does you good, tell your family and your neighbor and shower the boquet you have for your preacher around among your fellowmen.

2d, Esteem your preacher so high in love that you will attend the services not only on bright days and when you feel good, but when the weather is bad, and your liver out of fix. For every time you stay away you lower the preacher in somebody's estimation, perhaps your own children's and thus hinder his usefulness. And every time you attend the services, especially when you put yourself to some inconvenience to attend, you raise him in the estimation of some one and thus increase his usefulness.

3rd. Esteem him enough for his work's sake to give him a working salary. Much has been said about giving a preacher a living salary. I have always had that. I have never had a salary that enabled me to do my best work. It does not take much to keep a preacher and his family alive; it takes a right nice little sum to enable him to do his best work. I have had among my parishioners the past three years a man who was employed by a man of wealth to manage a large grain and cattle farm. This owner not only pays his manager a living salary, (a hundred or two dollars a year more than I have ever received for preaching, and that is something to think about when a man is considered worth more to look after cattle than one is who looks after souls) and pays it promptly, but he says, "whatever money you need to run this business draw on me for it." He has a living salary. He has a working capital. Our missionary and other boards are continually complaining that they need more money to push forward the work. The same is true on every field of labor. You men of means do not esteem the work highly enough to give us a working capital.

4th. Esteem the preacher so highly in love for his work's sake that you will practice what he preaches. We preachers would soon turn the world upside down, and we would have the good side up and the bad side down, if people would practice what we preach. One of the greatest hindrances to the success of the minister's work is the fact that the church membership does not esteem him enough to follow his counsel or co-operate with his plans. And if the church does not esteem the minister enough to heed his warnings and walk in his counsel we could hardly expect the world to do so.

Too often in these days it may be said even of church-going people as the Lord said of the people in the days of Ezekiel the prophet, "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after covetousness, and lo, thou (the preacher) art unto them as a very lovely song, of one that hath a pleasant voice and can play well on an instrument, for they hear thy words, but they do not do them." "We have piped but you would not dance."

And esteem them very highly in love, for their work's sake. For their *work's sake!* For *their work's sake!* It matters but little what becomes of the preacher, his reputation, his happiness. But it does matter what becomes of his work, which reaches down to the gates of hell, and up to the throne of heaven; and men would better be particular how they touch the Lord's anointed and do his prophets harm lest they hinder the work that is so dear to the Almighty. And may the Lord help all ministers to esteem their work so highly that nothing may move them, and that they may not count their lives dear unto themselves so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus Christ to testify the Gospel of the grace of God. And may the Lord help you laymen to so esteem the minister in love for his work's sake that you will be faithful to the great Master that at the last, in the inheritance among God's saved ones, you

and your loved ones may be found singing the song of the redeemed, and praising God for the wonderful work done through His ministers.

Asheville.

As I said in my last letter, we were happy in our first service in our church. We are happier yet after the second service. Listen to this and see if it doesn't make you happy, too: "The largest Sunday school attendance during the present pastorate. Twenty new scholars enrolled. A church attendance more than double the average congregation of the last 12 months. Three baptisms. Four additions to the church membership. More to be received next Sunday. Mother's Day was observed, and we had a splendid service of songs and readings, followed by a sermon and the reception of members.

Since my last report considerable work has been done on the church. The plastering has been finished, the wainscoating almost completed, and the basement cementing is well under way—will be finished before this report appears. The door casings are being put up this week, and the doors hung. We have just received word that the art glass windows have been shipped, and I suppose they will be in place by Sunday.

Sunday was a great day for this preacher. He got about $10,000 of the invisible salary that Dr. Elderdice used to tell us about. It came in the form of the reception of a member at Clark's Chapel—Bro. Lucius Eller. He needs no more introduction than that to the former pastors of Buncombe circuit. A man who has been coming home for months, who tried to find complete satisfaction in Christian work, apart from salvation in his own heart, but who found that service empty of real happiness until he had given himself to the Master and consecrated himself by the vows of membership to the service of the church. His wife, who was a member of the M.E. Church, South, joined with him. The preacher was halfway through receiving Bro. Eller when one of the brethren came up and whispered to him that Bro. Eller's wife wanted to join with him, so he stopped and received her with her husband. He was so conscientious that he had kept his intention of joining even from his wife, not wanting to influence her to leave her own church. I have never seen a congregation so broken with tears as this one was as these two splendid people were received. It was good to have a part in it.

The people at Clark's Chapel and at Jupiter, where I held service Sunday night—and I am sure the other points on the work will be when they hear it—are delighted that Bro. W. R. Lowdermilk is coming to take charge of the work. I am no less delighted, selfishly perhaps, because it will relieve me of a tremendous amount of extra work. I have preached three times each Sunday for the last two months and a half, trying to hold up the appointments that were not too far away from Asheville to make me miss a night appointment here, and at the same time have had all the work that it is possible for one man to do here in Asheville. I have done it freely, the country work, without financial recompense, except as the appoinements have appreciated it enough to give me an offering for the Asheville work—done it for the glory of God, and for the strengthening of this section. This is more of that invisible salary.

Two of the classes at Clark's Chapel are to hold an ice cream supper for the benefit of the Asheville church, and the Sunday school at Jupiter is to take an offering for the work. Come along, folks, and do like wise. If you could only see the need and the opportunity, you would help. I don't know how to make you see the need. Just one offering out of fifty-two. That's all we ask. It won't hurt you, it won't hurt the Children's Home—if I thought it would I wouldn't ask for it,—it will help us. Do it. Pastors, you may come to take charge of this work some day. Do you want to come here knowing that you never gave any one a chance to help, that you didn't lift a finger to help lift the load? Members of the church in North Carolina, won't you rise in your might to do this thing that will mean so much to the denomination? Come on! COME ON!

Asheville Church Building Fund

Mrs. Charles Maxwell	$5.00
Mr. T. M. Duckett,	5.00
Mr. M. A. Kelley	5.00
Mrs. J. E. Smathers	3.50
Mr. W. G. Burgin	2.00
Mr. Frank Smith	2.00
Mrs. Jasper Roberts	1.00
Mr. E. E. Roberts	1.00
Mr. M. B. Taylor	1.00
Mr. Merrimon	1.00
Mr. White	1.00
Mr. C. W. Brown	1.00
Mr. N. K. Carson	1.00
"A Friend"	.50
Mr. J. W. Neely	.50
Mr. H. E. Bruns	.50
Mr. J. M. Rogers	.50

And not one cent of it from our friends east of the Ridge!

C. W. Bates, Pastor.

BRANCH MEETING.

The Fifteenth Annual Branch Meeting of the W. F. M. S. will be held in Grace Church, Greensboro, May 20th. The day following, May 21st, the Executive Board will meet here. Delegates are asked to remain for this Board Meeting. We are expecting a full attendance of board members. We hope many of our ministers can be with us. Let us know when you will arrive or when you do arrive (if we should miss you) call up the Corresponding Secretary. Ladies, lay aside your other affairs for a while and attend both these meetings.

Ladies coming to represent any of our churches will be most cordially welcomed and entertained free of charge by our ladies in Greensboro. Let every church in the N. C. Conference send a representative.

Harris Glascock, M. D.,
Cor. Sec. of N. C. Branch.

Program of Branch Meeting.

Wednesday, 10 o'clock A. M.
Consecration service.
Roll call.
Address of Welcome, Mrs. W. K. Hartsell.
Response, Mrs. A. G. Dixon.
Greetings from Home Mission Society. Mrs. E. B. Siler.
Address of President.
Appointment of Committees.
Miscellaneous Business.
Wednesday, 2 P. M.
Devotional.
Roll call.
Minutes.
Treasurer's Report.
Report of Corresponding Secretary.
Report of Auxiliaries.
Reports of Committees.
Election of Officers.
Election of Delegates to Board Meeting.
Unfinished Business.
Adjournment.

—A London minister recently gave a charge to a newly-ordained minister. He said: "Over the grave of a famous German astronomer was written the epitaph, 'He brought the stars near to us.' And that was the preacher's main business—to make the unseen real to his people; to show them the world within the world, to bring near to them the stars—all stars of God.'"—Journal and Messenger.

We wish to return our heartfelt thanks to those who have so generously shown their love and sympathy to us in our sad bereavement in the death of son and brother. May God's richest blessings rest upon you all.

J. W. Hopkins, Sr., and Family.

CHRIST'S HABIT OF PRAYER.

A SERMON BY REV. J. K. JOWETT, D. D.

Luke 9:29—"*And as he was praying, the fashion of his countenance was altered.*"

It is a very momentous matter reverently to study any one of the personal habits of Christ, to seek to enter into his secret faith and thought. For when a man begins to make reverent quest into the life of Christ, Christ knows it. On this plane study of the work and the word is communion with the speaker and the worker. To contemplate a personal habit of Jesus is to enter into fellowship with a person. We not only observe, we are observed. We not only make observations, we obtain recognition. The student of the Master becomes the Master's friend. Or, to put it in another way, a reverent study of the historic Jesus puts us into communion with the living Christ.

I find the Master praying when temptation drew near. I am not going for my illustration to that early experience in the Master's life which we describe as "*the* temptation"; but I will go to another experience when I think the temptation was even more subtle and more secret, where the *snare* was even more enticing. I will seek my illustration of the temptation of Jesus on the Mount of Transfiguration. On that mount he won his victory over his greatest snare.

What was it? Let me remind you of the situation. We have got to get beneath the circumstances as they appear, the mere superficies of the occasion, and we have to get down to the secrets of the soul. See what had happened. Our Lord, before the experience, had manifested his love. He had declared his purpose. He had confirmed his message by his deeds. He was already shedding his blood in sacrificial service. With what result? The sky was already blackening with omens of rejection. Storms of hostility seemed to be brewing on every side. The air was thick with menace, with rejection, with plot and mischief. "He came unto his own, and his own received him not." And just then, when storms of hostility were gathering on every side, when the tempest of antagonism was drawing ever nearer and nearer—just then, I am told, "he went up into a mountain to pray."

PRAYING TO CHOOSE.

Now, why do you think he went? The more human we can be in interpreting our Lord, the more we shall eventually glorify him. Why did he go? Just grip the situation. He had declared his love. He had been going about doing good. He was shedding his blood in chivalrous and sacrificial service. And there was the darkening road that led to desolation and crucifixion. What was the temptation? Is it worth while? Should he go to night and desolation and crucifixion, or should he there and then finish with translation?

Reverently I have come to believe that these were the two alternatives presented to our Lord on the mount—translation, desolation. And as though to emphasize the inducement, we are told there appeared unto him Moses and Elias, the very two who were reputed to have finished by translation and to have escaped the common death. And it does appear to me as though their very presence gives a subtlety to the snare by which he was beset. Should he end by re-entry into "the glory which I had with thee before thew orld was," or should he choose re-entry into the road of resentment, down among the evil spirits, the malice, the rejection? And we are told he prayed. Up or down? Finish there or back to the thorny road? And see how even Simon Peter comes in to emphasize the snare. "Lord, it is good for us to be here. Let us make three abiding-places," and stay, and not return again to the way of rejection, and perhaps ultimately to the cross. "Lord, it is good for us to be here; let us make three abiding-places."

But the Lord brushed it aside. He prayed, and he chose. And he chose desolation, crucifixion, death. When Peter said, "Let us stay," he brushed it aside and said, "Down, down; down again; down to the waiting multitudes, down to the envious eyes, down to the malicious designs, down to the cross!"

Well, now, don't you think that we have similar hours, as far as our own limitations will permit? That bit of blood-demanding work of yours—have you not come into this church this morning feeling inclined to ask the question "Is it worth while?" Those lads you are working with, their levity, their flippancy, their almost contempt. Is it worth while? You have come to your crisis. I always remember that wonderful incident in the life of Josephine Butler, as you can see her life in the life she herself wrote of her husband. That woman, comparatively frail and fragile of body, retiring, reticent in spirit, called to a publicity from which she shrank, called to a loathsomeness of ministry which to her was a constant crucifixion, called to do it amid the almost brutal indifference of the majority of men. If you turn to that life of sensitive sympathy you will find that Josephine Butler was continually enticed to say to herself, "Is it worth while? Is it worth while? Shall I keep on the bloody road or go back to the beautiful deanery, to that delightful and delicious cloistered seclusion? Is it worth while? Shall I go back to my husband and the quietness of family life, or back to the dark and troubled way?" And you can hear her praying; and while she prayed she chose—back to the ways of shame. And if you want to know what the Lord did for her, look at her face. It was transfigured with the only light that ever beautifies a woman, the light of a glorious self-sacrifice. She prayed and chose, and was illumined with the light of life.

A BULWARK OF THE SOUL.

And that bit of work of yours in one of the slums of the city, you know perfectly well that while I am speaking you are just balancing. There are Sunday school teachers here who are just balancing. They have never had a convert. They have never yet gleaned a golden ear of harvest for the garner of God, and they are saying here this morning, "Is it worth while?" Well, now, Jesus prayed when he came to that point, and while he prayed he chose.

Now, may I turn you to another example of the Saviour's personal private habit of prayer? May I read to you a passage, and ask you to note the wonderful sequence, and to mark the wonderful force of the conjunction on which the sequence hangs? "And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him. And in the morning, a great while before day, he rose up and went out, and departed into a solitary place and prayed." Why? Why did he go apart just then for private communion with his Father God? He was himself intently doing good. The once-blind eyes were now radiant with thanksgiving. Men and women who were carried to him maimed and halt were now leaping about in buoyancy of heart. He was doing good work

and enjoying a measure of public favor. Why leave the sick and the infirm and go away into a solitary place to pray?

I think he went aside to pray that he might provide against nervous exhaustion. All that healing, all that steady giving, all that sympathy meant expenditure of vital force. There is nothing so exhausting as healing. The hardest part of a minister's life is the expression and expenditure of sympathy. Every minister, when he goes around visiting the sick, careworn and burdened, will return home very much more weary than if he had been spending the time preparing sermons. When Jesus had been healing the crowd I do not wonder that he went apart to pray, to be quiet, to provide against nervous exhaustion.

I remember that the Dean of Salisbury some time ago, at the opening of the session of one of our great medical schools, delivered an address in which he counseled the medical students to find reprieve from their somewhat exacting studies in the ministry of poetry. I thought that counsel was eminently healthy and sane and peculiarly relevant to the strain and stress of our time. But without disparaging the ministry of poetry I should say that there is no nerve rest, no nerve restorer, nothing that quiets and refreshes the body, as the ministry of quiet prayer. You cannot meet that by argument, but only by experiment. If, exhausted by the turmoil and trouble of daily life, you can get apart and enter into quiet communion with your Father you will find that you are in touch with the fountain of life. The river of the water of life will flow into your very being. You will rise from your knees as tho' you had been dipped in a bath of regeneration, and you will be able to say, in the beautiful phrase of the twenty-third Psalm, "He restoreth my soul."

If I am to give a second reason why after a very successful day our Lord went into retirement for prayer, I should say this: that our Lord went away to pray that he might secure his soul against the perils of success. He very rarely had the perils of triumph presented to him in his earthly life. They were usually the perils of defeat. But I think our Lord knew this: that success can bruise the spirit even more perilously than defeat, and that where there are six men that can bear adversity, only one can stand the test of prosperity.

And so our Lord prayed—prayed in the hour of popular favor, not merely that he might be saved against nervous exhaustion, but lest his very success should impair his life of service.

If I may add one other illustration of our Master's habit of prayer it shall be this: I find that whenever our Lord was going to make a great decision he went aside to pray in order that he might refine the instrument of choice and sharpen his judgment to a fine and exquisite discernment. Listen to this passage, and mark the sequence: "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he chose twelve." The words are their own exposition—the night of prayer and then the great decision. He took time to pray over great choices. Before he made the choice he spent time to prepare the instrument and implement of choice.

THE LEVER OF PRAYER.

And we have similar choices to make in our own individual or private or corporate life. We have to choose our careers. We have to choose at many-winding and ever-turning ways. Christ went aside to pray before he made a great choice in order that the greatest considerations might fill his mind. We are so prone when making great decisions to make them from small motives. We can make a great choice in a little way. Now to go aside and pray gives us the big manner. It gives us the great way of making a great decision. There is nothing so kills little things like prayer.

And you remember the end of it all. Christ of Nazareth, when he prayed like this through all his day, prayed too in the moment of death. "Father, forgive them." "He prayed for them that did the wrong." A prayer like that could never have been offered unless prayer for others had become habitual. Our Lord prayed in the hour of baptism and he prayed in the hour of death, and between his baptism and his death the light in the temple of his soul never went out.

And if all this is true there is only one conclusion—we are exceedingly wise when we pray, and we are exceedingly foolish when we cease to pray. To stop praying is to seal up your windows, to close your ventilators, to shut out light and air, to imprison your soul where you are deprived of all inspiration. If you are burdened in heart this morning, pray. If you are carrying a heavy cross, get aside and pray. If you are eaten up and consumed by secret sin, pray. And you will find that the Father in heaven who communed with his son Jesus Christ will commune with you, and your yoke will become easy and your burden will become light.—*The Christian Herald.*

THE CHURCH AND SCHEMES FOR SOCIAL BETTERMENT.

There be many in our day who assume to command and correct the church, undertaking to constrain her to renounce her position, contract her mission, and consent to make an exchange of the service of God for what they are pleased to call "the service of humanity." They would have her abandon her high calling in Christ Jesus and give herself exclusively to all sorts of pretentions programs of "social betterment," "improved environment," and the like. They conjure her to rely upon eugenics rather than upon regeneration by the Holy Spirit for the making of a new and nobler race, and to bring to bear upon man, the free agent, stock-raising expedients and plant culture devices as the most efficacious means to improve the species. But she may not heed the voices of these spurious renovators of mankind, who have framed their systems according to the postulates of a materialistic philosophy and not according to the pattern shown to her by her Lord in the mount. As he is in the world, so she is in the world, "to seek and to save that which was lost." Recognizing man as a being made a little lower than the angels and not simply a little higher than the brutes, she approaches him in the altitudes of his nature, with saving powers from above, and not with soothing potions from beneath. She knows full well the disposition of a fallen and prodigal race to get away from the Father, provided his goods may be enjoyed after his presence has been escaped; and she understands the excess of riot to which such departure from God leads and the dreadful degradation in which it ends. Hence she refuses to spend her strength in merely carrying more modish apparel and more wholesome food to wayward souls and arranging more refined associations and elegant environments for them however good such

things may be; she can be satisfied with nothing less than bringing the wanderers back to the Father's yearning heart, who waits to welcome them, and to the Father's house, where there is for them not only "bread enough and to spare," but a banquet of love overflowing with heavenly joy. She believes that "the soul of all improvement is the improvement of the soul," and that social progress can never go in advance of the regeneration of personal character by the power of God and its perfection thru the grace of Christ the Redeemer.

The church is not indifferent to the bitter cries of the fallen and forlorn sons of men. On the contrary, her heart is filled with the tenderest pity and the most compassionate concern for them, as her hands are filled with most loving ministries to them; but she holds them in too high esteem to regard them as no more than animals to be filled with food and satisfied with improved physical conditions. Because she recognizes them as free-born and immortal souls, and not ephemeral beings which live to-day and to-morrow die, she declines to be the mere servitor of their appetites to the end that they may eat, drink, and be merry before their brief lives end forever. Because she looks upon them as children of God, though alienated from him, she refuses to regard them as hungry brutes to be pampered and pacified with the meat that perisheth, but does rather seek to feed them with the meat that endureth to everlasting life as befits beings created in the divine image and capable of becoming partakers of the divine nature.

(From the episcopal address to the General Conference of the M. E. Church, South, now in session. Written by Bishop Candler.)

—Rev. W. R. Lowdermilk has been assigned to Buncombe circuit and will enter upon his charge very soon. It is regrettable that Bro. Hatley's condition of health seemed to require him to surrender the charge, but Bro. Lowdermilk will make an excellent supply for the work the rest of the year. He is one of our best pastors and the Buncombe people may well congratulate themselves that he was free to come to them at this time.

—The board of bishops of the M. E. Church, South, after going over the history of the Vanderbilt University case in their address to the General Conference now in session in Oklahoma City, thus concludes:

"We do not presume to indicate to you what course you should pursue to repair the loss which has been inflicted upon the Church. That is for the wisdom of the General Conference to determine, and we venture to express the opinion that our people will promptly supply whatever means you may judge necessary to make up for the institution which has been taken from the ownership and control of the Church. It is respectfully recommended that the whole matter be referred by the General Conference to a select committee to report what should be done as the case now stands."

THE BETTER PRAYER.

I thank thee, Lord, for strength of arm
To earn my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live,
I thank thee more for bread to give.

I thank thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for place to rest,
But more for shelter for my guest.

I thank thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk,
To ease their load.
Thy love to me I ill could spare,
Yet dearer is the love I share.

—Davis.

GOD'S LABOR.

Martha stood, but Mary sat;
Martha murmured much at that;
Martha cared, but Mary heard,
Listening to the Master's word,
And the Lord her choice preferred.
Sit on, hear on.

Work without God is labor lost,
Full soon you'll find it to your cost.
Little is much if God is in it;
Man's busiest day's not worth God's minute.
Much is little everywhere
If God the labor do not share.
So work with Him, and nothing's lost.
Who works with Him doth best and most.
Work on.—Selected.

—More than 858,000 young trees are being set out this spring on national forests in Utah and southern Idaho, and the season is reported as particularly favorable to their successful growth.

N. C. BRANCH W. H. M. S.

Program of Annual Meeting, High Point, May 15, 16, 1914. (At Children's Home)

Friday, 10 A. M.
- Consecration service, Mrs. A. G. Dixon.
- Roll Call.
- Address of Welcome, Mrs. H. A. Garrett.
- Response, Mrs. Geo. B. Harris.
- Reports of Standing Committees.
- Review of Year's Work, by President.
- Report of Treasurer.
- Appointment of Committees.

Friday, 2 P. M.
- Devotional, Mrs. Emma B. Siler.
- Roll Call.
- Minutes.
- Report of Corresponding Secretary.
- Ways and Means of Aiding in the Support of the Children's Home, Mrs. H. A. Garrett.
- Round Table, Mrs. J. M. Millikan.
- Reports from Auxiliaries and Churches.
- Report of President, Mrs. A. G. Dixon.
- Unfinished Business.

Friday, 8 P. M.
- Devotional, Rev. A. G. Dixon.
- Entertainment, by Children of the Home.
- Address on Children's Home, by Mr. J. M. Millikan, Chmn. Brd. Trustees.
- Present Conditions, Needs and Opportunities in the Home, Mr. H. A. Garrett, Supt. Children's Home.

Saturday, 9:30 A. M.
- Praise Service, Mrs. Fannie E. Page.
- Roll Call.
- Minutes.
- Impressions of the Children's Home, by Miss Pansy Anderson.
- Reports of Committees.
- Election of Officers.
- Election of Delegates to Board Meeting.
- Unfinished Business.
- Adjournment.

—The defeat of Hobson for the United States Senate may lead some to conclude that the liquor forces are in the ascendency in Alabama, as Mr. Hobson made prohibition an important issue in his campaign. But such is not the case. The next legislature will be "dry" by a big majority, and the state will swing back into the columns of prohibition for the entire commonwealth.—N. C. Christian Advocate.

—Bro. J. M. Guyer of Kernersville attended the meeting of veterans in Jacksonville.

—Webster's Weekly, of Reidsville, has suspended because the income has fallen below the expenses.

PRESIDENT'S APPOINTMENTS.

Concord ..... May 20
Gaston Ct. ..... May 21
Yarboro and Anderson Ct. .. May 22, 24
Asheville ..... May 25, 26
Buncombe Ct. ..... May 27, 30
Pensacola ..... May 31
Lenoir Ct. ..... June 1, 2
Lincoln Ct. ..... June 3, 4
Cleveland Ct. ..... June 6, 7
Falston Ct. ..... June 9
Shelby Ct. ..... June 10, 11
Charlotte ..... June 12, at night

Pastors please state where I will be met in going from one field to another, and make such arrangements between yourselves. C. A. Cecil.

Mocksville Circuit.

Liberty and Liberty Grove.

Last Sunday a memorial service was held at Liberty Grove. It was a good and helpful service. Singing by the Hamilton Quartette was one of the leading features of the day. Everybody enjoyed it. The following persons took some part in the exercises of the day: Rev. W. C. Kennett, Rev. J. F. Dosier, R. E. Patterson, A. P. Brower, Dr. Gregg of Liberty (Baptist), and Rev. C. A. Cecil made appropriate remarks, also made a short talk for the church. Flowers were brought in abundance and every grave had flowers placed upon it. 234 graves in all. The attendance was very good, and we believe much good was done.

President Cecil preached in Liberty at night, rather a severe arraignment of negligent church members, but approved by all, especially by the young men of the congregation.

The Sunday school in Liberty is, we think, a model one. Supt., R. E. Patterson; teachers, George Smith, Rev. W. C. Kennett, Mrs. Coble, Mrs. Mamie Smith, Mrs. R. E. Patterson, and Mrs. J. F. Dosier. These are all good and faithful teachers. Bro. Patterson is justly proud of his teachers. There are many good things we could say about this church and S. S., but we will mention one more now, and here it is: Nearly all the children remain for preaching, and the reason is because they are taught by precept and example to do so. G. F. Millaway.

Union Chapel, Granville Ct.

We had a splendid S. S. yesterday. We are pleased to have such good attendance because when the scholars don't attend regularly we can't have a good S. S.

Our S. S. teachers are all busy preparing papers to read at the S. S. convention at Rehoboth the fifth Sunday in May.

We have ordered our Children's Day literature and we will start to work getting up a Children's Day service just as soon as we can. We usually have it on the fourth Sunday in May, but for some reason or other we have neglected it this time. Bettie Davis, Rep.

Shelby.

Bro. Cecil: We observed mother's day and had communion service at Shelby to-day. Good attendance at S. S., nearly $2 collection. We put up our new bell in this church yesterday. Bro. Ramsey and others did it. 26-inch, guaranteed five years. Fine singing to-day. Glorious service. I go to Lincolnton 22 miles for night service. The pastor's salary is short, but the Lord knows our needs, and "the cattle on a thousand hills are His." We are carrying our debt. There is a $100 note due on Caroleen church. I got all I could when our meeting was going on and told them if they did not get it by the 15th inst. to let me know. There is a great deal of sickness at Caroleen and you know what that means in a factory town or towns. They are good to us by word and action. They seem to love us and we do them.

It was sad to bury Bro. R. C. Smith's wife Friday. He had promised $20.00 on the $100 note.

We will organize a Baraca at Shelby soon. Bro. Joe Carter's little Inez has been quite sick but is better. So has Sister Weaver been quite sick but is better.

Fraternally, C. E. M. Raper.

Caroleen.

Bro. Cecil: We closed a glorious revival at Caroleen last Sunday night. Quite a number reclaimed, 15 converts, 10 joined our church, one gave her name to join the Baptist. We held ten days or nights. I attended the funeral at Caroleen yesterday of Bro. R. C. Smith's wife. She was a good woman. Her daughter was converted during our meeting. Will join later. This is a real missionary field, but few own their homes in fee simple. Four deaths at Caroleen last week. A lot of our people have measles and mumps. We will arrange for you to preach at Caroleen 10th at 7:45; Shelby, 11th at 11 a. m.; Lincolnton, 11th, 8:45. Truly,

C. E. M. Raper.

Corinth, Littleton Ct.

Our Easter program reached us too late for us to get up the exercises, but we took an offering for Home Missions which was $5.00.

Our Sunday school and public school children combined and had an egg-hunt and picnic over in Uncle Bill Morris's yard, Easter. He is so near spent with age that he can't go anywhere or do any thing for himself; wanted us to have a good time at his home, so that he too might rejoice with the children. They all had a delightful time.

We have given out some of our recitations for Children's Day which we hope to have 1st Sunday in June. We are expecting Prof. Forlines that day also.

First quarterly conference will meet in Littleton M. P. Church Saturday, eleven o'clock.

Rev. J. D. Williams, of Henderson, is to deliver the commencement sermon for Aurelian Springs High School.

Fannie Barnes.

Shoals Church, Pinnacle and Mt. Zion.

Our pastor filled his regular appointment Sunday. A pretty day and a large turnout of people. S. S. attendance, 60; collection, $2.18.

Bro. Hunter finished his ten days' singing which he has been teaching at our church Saturday and gave an enjoyable song service Sunday night, which was attended by a large crowd.

We think the singing has been helpful in creating a greater interest in the singing as well as the training it afforded.

Steps are being taken toward repainting our church; a good portion of the money has already been raised.

Ira O. Hauser.

Hebron Church, Mebane Ct.

We have been silent for some time. We have had so much sickness and so many deaths that it seems we've had no time to think of writing what we have been doing.

We have had to miss several sermons on account of bad weather and sickness, but Bro. Swain has filled each appointment when the weather would allow him. His sermons are always good and instructive; if we will do as he tells us, we will come out O K.

We have organized Sunday school and are having a good S. S. Lots of young people to work with. We hope to have children's day, but haven't decided yet. We want to make this the best year yet. We hope to have more to report next time. We do hope that all members will do their duty and help to hold up the hands of our preacher. Pray for us, that we may succeed in our undertakings.

Mrs. F. W. Nelson.

RESOLUTIONS OF RESPECT.

Whereas at the second quarterly conference of the North Main Street Methodist Protestant Church it was resolved that in the death of our brother, Dr. Jas. Riley Reitzel, who was a member of our quarterly conference, we desire to say that we have lost a man of worth to our church and to the church at large; a man who was beloved by all who knew him, a man of kindly disposition.

He was always interested in everything relative to the affairs of his church. His service was carefully rendered and his advice given in an earnest way to the upbuilding of Christianity, which endeared him to all of us and made him our never-to-be-forgotten friend.

Whereas it is the desire of this committee to place upon record an expression of our deep affection for him and our sincere appreciation for his faithful and efficient service as a member of our quarterly conference and all the duties performed and pertaining to his church—

First, Be it resolved that the quarterly conference has lost one of its most loyal and devoted counselors and North Main Street Methodist Protestant Church and the Children's Home for which he worked so faithfully, one of their most liberal and consecrated members.

Second, Be it resolved that these resolutions be spread on the records of our quarterly conference and a copy be sent to his family and published in our church papers. Respectfully,

W. P. Pickett,
W. D. Burgess,
A. M. Idol, Committee.

Laban and Catherine Payne.

Laban Craig Payne died April 23rd, 1914, having reached the advanced age of 86 years, 4 months and 20 days. Catherine Payne, his wife, had preceded him to the great beyond just two months and eleven days. She was 80 years and 5 months old. They were united in marriage in the year 1851. To them were born six sons and four daughters, of whom 5 sons and two daughters survive them. There are now living 45 grandchildren and 52 great-grandchildren.

They were members of Cedar Cliff church, Mt. Hermon Ct. They manifested in many ways their interest in and love for their church.

A short while before her death, Sister Payne, feeling that her departure was near, called her children around her bedside and requested that they so live as to meet her in heaven.

She was buried at Cedar Cliff. The funeral was conducted by the writer assisted by Rev. H. S. B. Thompson.

Bro. Payne, though feeble on account of age, was able to attend the funeral at the church, but he at once began to decline rapidly and for several days before his death seemed to be lingering on the border between life and death. He seemed unconscious of earthly things, yet often his lips were seen engaged in prayer, and the radiance of his face showed that he held sweet communion with Him who giveth victory over death.

His remains were laid to rest beside those of his departed wife. The funeral was conducted by the writer and Revs. C. H. Whitaker and H. S. B. Thompson.

G. W. Holmes.

Edson Charles Dimick.

Mr. Edson Charles Dimick was born Jan. 11, 1851, in New York State, near Buffalo, and died April 11, 1914, in the city of Richmond, Va. Mr. Dimick had made his home in Greensville county, Va., for the past thirteen years, having come to this State from Nebraska; immediately upon his arrival here he presented his letter for membership with the Methodist Protestant Church at Spring Church, where he was received, and remained a devoted, faithful and loyal member until his death, which came very suddenly while he was walking a street in Richmond. In his church he was loyal, always helping in every way he could to the financial needs of it, faithful to such an extent that he attended every service unless providentially hindered, and took an active part in the work of each service; loyal to such a degree that he believed in being on time for each service, always urging others to be on time and ready for service, and the importance of the same, and while his summons to come up higher came suddenly and without a moment's notice, we believe that even then he was ready. During his short stay among the people of Spring Church and others with whom he came in contact he had so greatly endeared himself to them, that since God hath seen fit to call him home to receive the rich reward which He had laid up for him there, the comment has been, "We will miss him so much in Sunday school, where he was the most help," and "how can we get along in Sunday school without him?" and "there is no one who can take his place." Mr. Dimick did indeed love the Sunday school and did all he could for the upbuilding of it, especially his class of young men whom he taught so faithfully Sunday after Sunday, coming to S. S. sometimes when he didn't feel able to because of his class; didn't want to disappoint them; also the little folks, in Sunday school, whom he tried to review the lessons with, trying in his most earnest way to impress the teachings upon their young minds. And not only was he interested in the Sunday school, but was licensed to exhort by the quarterly conference and often filled the pulpit of his home church and others during the absence of the pastor, always teaching plain Gospel truths.

Mr. Dimick served as class leader of his church, also as delegate to Annual Conference which met in Rocky Mount, N. C., and as Sunday school superintendent and teacher, proving worthy of his position in every case. Since his death letters from the West have been received here saying just as we do, that a worthy man indeed has been taken from our midst. Mr. Dimick's interest in upbuilding the Kingdom of God here on earth did not end with the homeland, but rather extended to far distant China where for three years with some help he has supported a native teacher to teach Christ and his love to the heathen there; so that doubtless the influence of his life will go on and on throughout the ages, while he now is enjoying the rich blessings that follow a life spent in Christ's service. Mr. Dimick's remains were brought home from Richmond, then carried to Spring Church and the funeral service held by his pastor, Rev. T. F. McCulloch, who compared his life beautifully with the life of Elisha. Mr. Dimick is survived by his wife and one son, Charles E. Dimick, and one daughter-in-law, also two sisters, Miss Carrie M. Dimick, of Hillsboro, Kans., and Mrs. A. E. Lindley, of Sterling, Kan., who have our deepest sympathy in their time of sorrow, and with whom we humbly bow in submission to His will and say as did the poet:

"Though cast down, we are not forsaken,
Though afflicted, not alone;
Thou didst give and thou hast taken;
Blessed Lord, 'thy will be done.'"

After the singing of the following—

Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.

In condescending love,
Thy ceaseless prayer be heard;
And bade thee suddenly remove
To thy complete reward.

O! happy, happy soul!
In ecstasies of praise
Long as eternal ages roll,

Thou seest thy Savior's face.

Redeemed from earth and pain,
Ah! when shall we ascend,
And all in Jesus' presence reign
With our translated friend?

his body was tenderly borne out into the church yard by the following members of his S. S. class: Rupert M. Robinson, Jesse W. Massey, H. Eugene Vassar, R. Clinton Crew, Dallas H. Massey, and John R. Crew, where it was laid away to await that final day when the grave shall bring forth its dead and all shall be made alive. May God comfort the bereaved ones.

Mrs. H. E. Vassar.

Dies after Brief Illness.

Miss Annie Barneycastle died Monday morning at 9 o'clock at her home four miles south of Winston after an illness of only a few days. Surviving are several sisters and brothers. The funeral was held Friday at Union Ridge church. Miss Castle has been a Sunday school teacher most of her life. She was a faithful member at Union Ridge. A Friend.

—On April 23 the baby of Mr. and Mrs. Pat Deal died at the age of six mos. The father and mother will miss their darling baby. I hope they will so live that they may meet it again in Heaven. Bro. A. H. Towery conducted the burial service after which it was laid to rest in Mt. Moriah Cemetery. Susan Sisk.

WHO IS TO FEED THE CONVICT'S FAMILY?

When a young husband and father commits an awful crime and is sent to the penitentiarry for thirty years, the State may hire him out for $1.00 a day and thus put more than nine thousand gold dollars into the State treasury.

What about his wife and children? If the wife has no home and no money to buy one, we may expect her soon to break down in trying to feed, clothe and shelter those children. They ought to have a part of the nine thousand dollars. Let the legislature require county commissioners to look into such cases. A. D. Betts.

Greensboro, N. C.

A little slum child was enjoying his first glimpse of pastoral life. The setting sun was gilding the grass and roses of the old-fashioned garden, and on a little stool he sat beside the farmer's wife, who was plucking a chicken.

He watched the operation gravely for some time. Then he spoke. "Do yer take of their clothes every night, lady?" —Youth's Companion.

CHILDREN'S HOME

Report of Superintendent.

Spring Hill S. S., Piedmont Ct. ..	$2.65
C. Tarkington, Raleigh	5.00
Bethel S. S., Mocksville Ct.	1.00
Tabernacle S. S., Tabernacle Ct. ..	2.40
Mt. Lebanon S. S., Randleman Ct.	2.10
Bethesda S. S. Yadkin College Ct.	1.73
Mizpah S. S., Haw River Ct.	3.00
Friendship S. S., Stanley Ct.	3.00
Union Chapel S. S., Mocksville Ct	3.00
Mebane S. S.	3.30
Elbaville S. S., ...	1.25
Rehoboth S. S., Granville Ct.	8.75
Whitaker's Chapel S. S., Roanoke Ct.	5.80
Whitaker's Temple S. S. Roanoke Ct	2.50
W. H. M. S., Henderson, on support of child	19.50
Bethesda S. S., Halifax Ct.	2.26
Pilot Church S. S.	2.08
Stony Knoll, W. Forsyth Ct.	2.00
Pleasant Grove S. S., Lebanon Ct.	8.10
Siler City S. S.	4.21
Rose Hill S. S., Pageland, S. C. ..	2.42
Graham S. S.	3.32
Brown Summit S. S., ...	.79
Mt. Pleasant S. S., Mt. Pl. Ct.	2.00
Friendship S. S., Mt. Hermon Ct. ..	1.31
Mt. Zion S. S.	1.75
Friendship, Fallston Ct.	6.00
Lebanon S. S., Lebanon Ct.	1.76
Mrs. A. B. Kimball's class, Grace Ch., Greensboro, toward clothing c.	2.06
W. H. M. S., dues, Henderson, ...	2.20
Total	$105.14

Greensboro: Mrs. Mary Moser, half bushel peas and canned goods. Denton: C. W. and J. C. Morris, corn meal. High Point: Mrs. H. T. Hancock, frying chickens.

Ladies of Bethesda, Halifax Ct., 14 towels, 1 table cloth, 3 center pcs., 4 dresser covers, 2 pr. pillow cases, domestic sheeting, hamburg, and pictures for children.

Please give name of S. S. or church and circuits when sending contributions.

It is encouraging to see the S. S. and churches awakening from their lethargy and feeling the great responsibility that rests upon them in caring for the unfortunate. The letters for the last few weeks have greatly strengthened our faith in this work. There are still many S. S. and churches we would like to hear from. Will the pastors and superintendents acquaint their people with the work of the Children's Home? H. A. Garrett.

Deacon—So your congregation gave you no vacation this year?"

Minister—Not a week; not a day!

Deacon—Well! well! They are the hardest people to tire out I ever heard of. —New York Weekly.

EDUCATION AT THIRTY.

The old proverb, "It is never too late to learn," is only coming into its own in these days of Chautauqua and University extension courses, of individual and community efforts toward education and culture. A recent writer has put the situation thus:

"The best time to get an education—perhaps the only time—is any time after one has passed thirty. The stuff that one learns before twenty is not meant to be remembered. It is only a placing of the chutes and an arranging of the bins for the permanent contents. From twenty to thirty one is all torn up with courting, marrying, and getting a foothold in life. After that is the time for education—from then on until death or senile debility.

"A man or woman past thirty is exactly at the most favorable period for mastering knowledge, training the mind, forming the taste. Some systematic effort is all that is necessary. Having a goal is what gives zest to any game.

"And having a goal is both easy and delightful. To study anything with interest, from logarithms to caterpillars, gives one fun and profit at the same time. Try it."

The writer's terse final injunction needs reiterating. Try it! You college man or woman who "only wish you had kept up to date with the things you used to know"—it will be easy, the bins and chutes are ready. Pour into them what you will. You busy mother whose children are outstripping you in their school work—don't let them. Keep abreast of the educational system of your children's day. It is your day, too. You're never too old to learn, though you may have been, in times past, too young. Age should increase rather than diminish your learning capacity. Your power of discrimination should be greater, your ability to concentrate stronger. Take it as your slogan for middle life and work it —I can learn, learn, learn, and I will!— The Deaconess Advocate.

A farmer who went to a large city to see the sights engaged a room at a hotel and before retiring asked the clerk about the hours for dining.

"We have breakfast from 6 to 11, dinner from 11 to 3 and supper from 3 to 8," explained the clerk.

"Wa-al, say," inquired the farmer in surprise, "what time air I goin' ter git ter see the town?"

Rev. C. L. Whitaker was here Monday.

Reidsville.

Our second quarterly conference met at Sandy Cross the 10th of April. Each of the churches was represented. Business was transacted in a brotherly spirit.

Bros. G. D. Williams and J. A. Gunn were nominated for delegate to Annual Conference. A payment of $500 on the parsonage debt was reported to the quarterly conference. The quarterly conference voted to raise $560 to pay on parsonage debt by the time the next payment is due.

The next quarterly conference will be held at Bethany.

Through the kindness of the Ladies' Aid Society some repairs have been made at the parsonage. Many thanks to them for their thoughtfulness.

Mrs. J. D. Bouldin, a good and faithful member of the Reidsville church, has been sick quite a while. May the Lord continue to be with her.

E. G. Lowdermilk, Pastor.

Stallings Sunday School.

Our pastor, Rev. H. E. Waldrop, was with us again Sunday night and preached another excellent sermon to a large congregation. All gave good attention. He preached to the mothers. Our prayer meeting and Sunday school attendance is very good since we are having good weather. But there is no reason why we shouldn't have a better prayer meeting and Sunday school. Prayer meeting was enjoyed very much last Thursday night, being conducted by Mr. M. T. Stallings. Next Thursday night it will be conducted by Mrs. J. F. Biggers. We wish her much success. Pray for us that we may be successful in building the church that we have just started to build.

Mrs. E. A. Porter has been very sick; was able to be out at preaching Sunday night. Mrs. R. A. Dry who has been sick for some time is not very much improved. Lillian B. Noles, Reporter.

Haw River, Graham and Haw River Ct.

Our pastor, Bro. O. B. Williams, filled his regular appointment at this place Sunday morning and at night, preaching two very helpful sermons. After the morning service the communion was celebrated. Quite a large number took part in celebrating the Lord's Supper. We have learned to love Bro. Williams very much. We feel that we are very lucky in getting him for our pastor. We are making some improvements at this church. We just placed an order for new seats which will add very much to our church. T. S. C.

Burlington.

Our attendance at Sunday school last Sunday was 268, and the offering was $6.10. The attendance was only two below the attendance the previous Sunday. The Philathea class did not have their rally day exercises as was announced last week. Owing to the special meeting in progress it was found impossible to prepare a program. However, the Philatheas will carry out the idea, as they have decided to have this rally day on the last Sunday in this month, at which time they will have charge of the exercises in the Sunday school and render an interesting program.

Our special meeting which began last week is still in progress. Rev. Mr. Taylor has been preaching very faithfully and touchingly. The attendance upon the services has been very good, considering the fact that similar meetings are being conducted in five other churches in our town. Most of last week was spent in reviving the church and getting it ready for the work of the meeting. The church has manifested much interest and concern for the unsaved of our community, and the appeals of the pastor and his helper to do personal work have met with very encouraging responses by a good number of interested members. There were several conversions and reclamations during Thursday, Friday, Saturday and Sunday nights. The meeting will probably continue through this week. We will give you a more complete report of the results of the meeting next time.

Our pastor, Rev. G. L. Curry, was absent from the Sunday morning service. He conducted the funeral of Mrs. W. E. Moore of this city, who died Saturday and was buried at Graham Sunday morning. He performed the ceremony of the marriage of a young couple Sunday morning about nine o'clock. We did not learn the names of the contracting parties. C. B. Way, Reporter.

May 12.

Hickory Grove, Siler City Ct.

Our pastor, W. A. Ledford, preached us another good sermon the second Sun. to a very large congregation. All seemed to pay close attention to the words spoken. We think Mr. Ledford gets better every sermon he preaches. We are always glad and look forward for our preaching day to come.

Our Sunday school is still doing well, and we still have the same good and faithful superintendent we have had for some time, Mr. J. M. Ray.

May the Lord bless and help him in the great work. We also have excellent teachers; they are among the best, and I am sure they will reap a rich reward for the work they are doing in Hickory Grove church. We are always glad to have our pastor with us in our Sunday school the second Sunday: he takes so much interest in the young people.

We have prayer meeting twice a month with very good interest but not what it should be.

We were glad to have Mrs. John Holt who has been quite sick for some time worship with us Sunday.

Aunt Millie Wells who has been confined in her room for sometime is slowly improving.

Mr. Larkin Hinshaw was also with us Sunday. We are always glad for him to be with us; he used to be such a faithful attendant at church when health would permit.

The health of the community is very good at this writing.

Our fourth Sunday School Convention of Albright Township will convene at South Fork Friends church the fifth Sun. in this month. Hope our meeting will be a success. We hope all will go that can: we hope to see a large representation from our church at the convention.

(Miss) Lellia Lemmons, Rep.

May 11.

Union Grove, Gastonia Ct.

I have been appointed reporter and will try to report.

Our pastor filled his appointment the first Sunday in May and preached a fine sermon. Congregation was large. Our Sunday school is fine; had 72 on roll, but it can be made better yet. Outlook for the future is bright. Our quarterly conference was held Sat. before first Sun. in May. Mrs. Thos. Newton died May 4th at her home, Loray Mill, after suffering six months. She was a true Christian, a member of our church. She leaves a husband and children. Her pastor preached the funeral. She was laid to rest at King Mountain cemetery. May the Lord comfort the bereaved family in their hours of sadness. Annie Steward.

Bethesda, Yadkin College Ct.

The health of this community is good.

Our Sunday school is progressing nicely. Bro. R. E. Leonard is our Supt. and Miss Bessie Wagner is our organist.

Our 2d Quar. Conf. convened at Bethesda last Sat. with a large attendance of the official members present. Rev. Mr. Suits preached a very good sermon at 11 o'clock. After dinner the business of

the conference was transacted in harmony. Bro. Jeff Berrier and Bro. C. L. Hedrick were nominated for delegate to the Annual Conference. On Sunday our pastor, Bro. Powell, preached and administered communion service. Bro. Powell has been with us five years and I heard some say yesterday the longer he stays the better we like him. Our special meeting will commence on the 2d Sun. in Aug. Brethren, let's pray for a good revival, believing the Lord will give a blessing to every one that asketh.

Miss Hughes and Miss Wallace of High Point were pleasant visitors at Mr. R. J. Wagner's on Sat. and Sun., worshiping with us at Bethesda on Sunday. Miss Minnie Wagner visited her brother Everett at Gastonia last week, but was back for her Sunday school class on Sunday.

I hope this will not go to the waste basket, as this is my first letter to the Herald. I am a boy twelve years of age and love to go to Sunday school.

Paul Yokley.

[Glad to hear from you, Paul, and hope this will not be the last time.—Ed.]

Alleghany, Davidson Ct.

On account of sickness in Rev. J. W. Hulin's family Prof. Reynolds filled his regular appointment at Alleghany and preached a good sermon. Our Sunday school is starting off well. We had a very good number yesterday and hope to get better. There are many children around Alleghany and we hope that parents will come and bring the children and all take part. Pray for us and for our pastor. We have a good preacher. We all like Bro. Hulin., so let us all remember him and his family. Mr. and Mrs. Nelson Smith have a very sick baby.

Abagail Coggin.

May 11.

Roseneath, Roanoke Ct.

Yesterday was our regular preaching Sunday, but Bro. Davis failed to be with us: he preached a funeral at Whitaker's Chapel in the afternoon. We were very sorry indeed he couldn't be with us, as we had an unusually large congregation. We had a large number at Sunday school. We are getting on nicely. Our Supt., Mr. Neal, asked all who raise chickens and were willing to give their Sunday eggs to the M. P. Children's Home to raise their hands; a good number did. I think this a good plan; would work well in any country church. We took an offering in Sunday school for the Home yesterday and will one Sunday every month from now on. This is one cause or work we should all try to do something for. The writer and a number of others from Roseneath attended Mothers' Day service at Whitaker's Chapel Sunday A. M. and enjoyed it very much.

The ladies of the church have raised $25 on the building fund since I reported last. We have some lumber on the church yard, so we think the work will soon begin. Pray for us that we will have success with our work this year.

Emma Ivey.

May 11.

Flat Rock Item.

Died at Suummerfield, April 28, at the home of Mrs. T. J. Rhodes, Miss Rebecca Wilson, aged 83 years. The eldest child of Mr. Archie and Mary Wilson. The passing of this soul marks the demise of a strong woman and a unique character. She was largely known, and by almost all our older ministers. Her life dates back with our church in its infancy. Being a member with her entire family, save one, of Hopewell church, in this community she lived and labored and loved. She was for years seemingly the backbone of this church, supporting it by her means. And who has not eaten of her baskets of excellent food at the revival season and refreshed themselves at her board, ever the minister's home?

When this church (due we presume to the sparsely settled community) could no longer survive, she joined Flat Rock church. Her neighbors loved her, and shall we say she was universally loved? The rather, loved wherever known. Imperfect though we all are, in middle life sorrows indeed "like sea billows rolled." But staunch as the stalwart oaks about her she stood. Living at the old homestead alone, for some twenty years.

After burying the last member of the family, a brother, she described to the writer the scene thus: "I stood by the candle stand in front of the old hearthstone, and queried as I gazed upon the lamp: Shall I extinguish it or shall I not? Tears streamed and I thought of the oncoming years. But I felt it must begin and blowing it out I retired."

Hers a buoyant soul, rebounding, she took heart again. Resourceful, tactful and industrious, her larder was ever full, which she lavishly shared with all her friends. Why this woman of beauty and refinement in youth remained in celibacy is unknown. Rumor intimates an attachment to a minister. "But men have come, and men have gone, but she went on forever." Alone, thus undaunted she dwelt, all doors unlocked. Cellar, pantry, crib. On the fifth of May annually celebrating her birth at a nearby pond, her friends at home and many from Greensboro gathered to share its joys and swell its store.

Two years ago, coming to live with her sister here, who on reading to her that little booklet "Intra Muros", said if I thought Heaven was like that I would be willing to go tomorrow, to which she acquiesced. (O friends, I like to think of that stream in which all earth scars are removed, and that land where the Savior mingles with us ever.)

The old home is tottering in, the bees have flown, the herd is gone, the throng of visitors passed, but Miss Rebecca lives forever.

Reporter.

Sandy Ridge, Oak Ridge Ct.

Our Sunday school is improving: 82 present last Sunday and we hope soon to have a hundred on roll. We are expecting to have an enjoyable and helpful time at our Sunday school rally at Pine Grove the 5th Sun. in this month. We hope all the Sunday schools on the circuit will be represented.

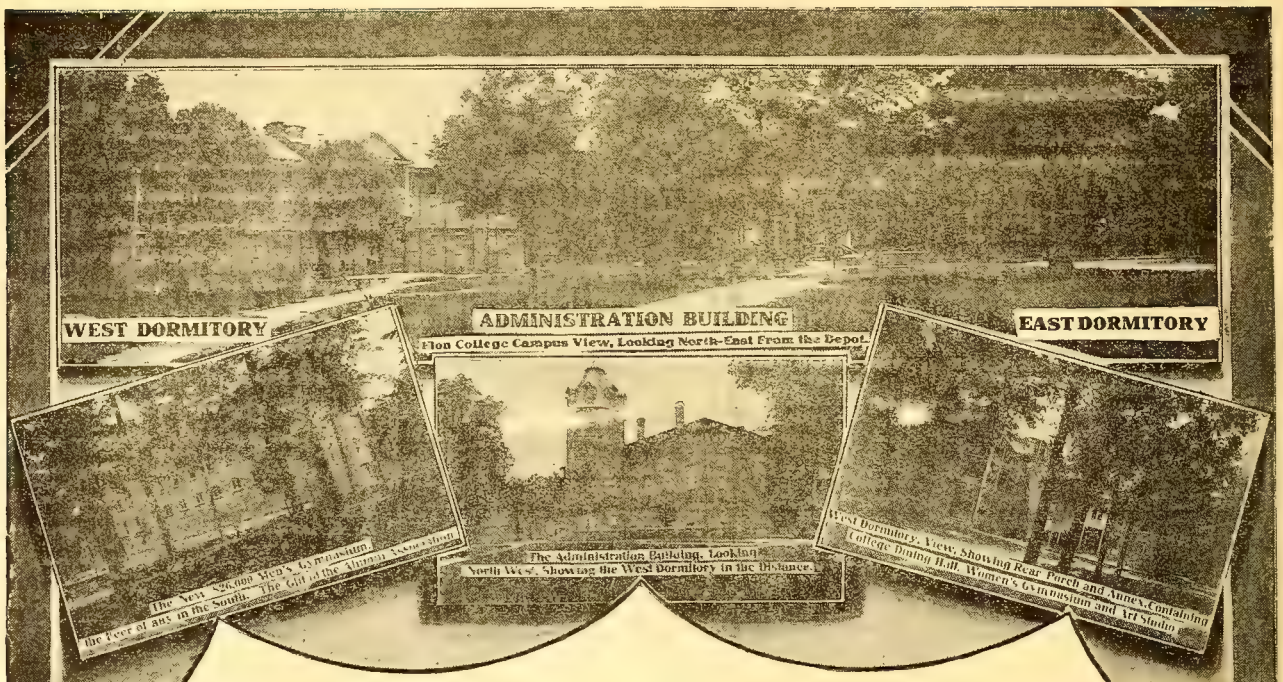
Our pastor was with us again last Sun. and preached an interesting and helpful sermon. I am sure all present were benefited. At the close communion service was held after which one new member was received into the church. We were also glad to have our pastor with us in S. S. He helps us out so much.

Roella Pegg, Reporter.

WHY SHOULD I FEAR?

Why should I fear to pass the gate
That opens into heaven?
The mansions where my friends await
My coming, morn or even,
Are bright with everlasting bloom
Of flowers, that glow in every room.
Why should I fear to have him say,
"Come, child of mine, and rest!
Come to the place of endless day,
The mansions of the blest.
There is no storm or tempest here,
No pain nor sorrow, care nor fear."
Why should I falter in my faith,
When he who made me keeps
And guards his own and daily saith,
"The earth with sorrow weeps,
But heaven is glad with songs that bear
A harmony beyond compare."
Why should I shrink at thought of death
When none of his can die?
God breathes on them his loving breath,
And gives eternity;
He wipes away all tears from eyes
That open into paradise.

—Charles M. Sheldon.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance.

Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

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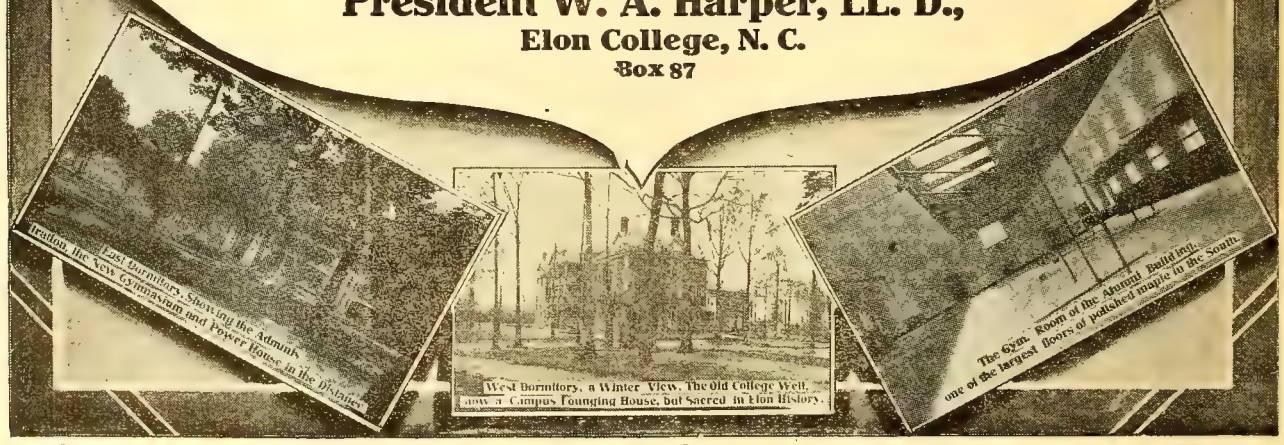

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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ANNUAL 20TH OF MAY CELEBRATION, CHARLOTTE, MAY 17TH TO 21ST, 1914.

SPecial train via Southern Railway, Premier Carrier o fthe South, from Greensboro and intermediate points to Charlotte and return May 2oth.

Sched. of Spec. Train.	Round Trip F.
Lv Greensboro	6:00 AM $3.05
Lv Jamestown	6:17 AM 2.90
Lv High Point	6:27 AM 2.60
Lv Thomasville	6:39 AM 240.
Lv Lexington	6:57 AM 2.10
Lv Linwood	7:06 AM 2.10
Lv Spencer	7:30 AM 1.75
LLv Salisbury	7:45 AM 1.55
Lv China Grove	8:05 AM 1.55
Lv Landis	8:12 AM 1.45
Lv Kannapolis	8:20 AM 1.25
Lv Concord	8:35 AM .85
Lv Harrisburg	8:55 AM .70
Lv Newell	9:10 AM .40
Ar Charlotte	9:30 AM

Returning Special Train will leave Charlotte at 9:30 P. M. May 20th.

Tickets will be on sale for all regular trains May 17th to 21st with final return limit May 24th, 1914.

For tickets, information, etc., call on any Ticket Agent of Southern Railway.
O. F. York, P. & T. A., Greensboro, N.C.
T. J. Anderson, Ticket Agt., Salisbury.
R. H. DeButts, D. P. A., Charlotte, N. C.

A TELEPHONE COMEDY.

The young lawyer had opened his office that very day and sat expectant of clients. A step was heard outside, and the next moment a man's figure was silhouetted against the ground glass of the door. Hastily the legal fledgling stepped to his brand-new telephone, and, taking down the receiver, gave every appearance of being deep in a busin ess conversation.

"Yes, Mr. S.," he was saying, as the man entered, "I'll attend to that corporation matter for you. Mr. J. had me on the 'phone this morning and wanted me to settle a damage suit, but I had to put him off, as I'm so busy with cases just now. But I'll try to sandwich your matter in between my other cases somehow. Yes, yes. All right. Good-bye."

Hanging up the receiver, he turned to his visitor, having, as he thought, duly impressed him.

"Excuse me, sir," the man said, "but I'm from the telephone company. I've come to connect up your instrument."—The Pathfinder.

—Rambling through the park one afternoon, a gentleman took a seat on one of the numerous benches, and while in this restful position, he noticed a boy lying close by.

"What's the matter, young man?" he kindly asked, addressing the youngster. "Why don't you play with the other children?"

"I don't want to play," answered the boy.

"But why don't you want to play?" insisted the gentleman.

"I'm just waitin'," was the startling response of the boy. "A feller painted that bench about fifteen minutes ago, and I want to see you get up."

—Robert's father took his small son to the park one day. They fed bread to the swans and then stood for a long time in front of a cage of serpents. Robert looked at them with keen interest. At last he exclaimed:

"I like these tails all right, but where are the animals?"

—Mr. Post, the wealthy manufacturer of postum, took his own life last week. Ill health the cause.

REPORT FROM "TALENT PLAN CONTEST."

I am glad to be able to make the following report from the "Talent Plan Contest":

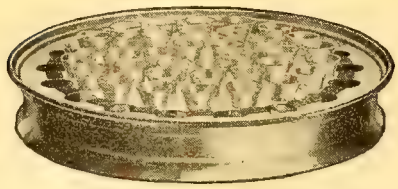
Mrs. L. L. Wrenn, Siler City, ...	$2.00
Mrs. J. N. Johnson, Siler City	2.25
Mrs. Ed. Woody Siler City	2.25
Mrs. Emma Siler, Siler City	3.00
Miss Cladie Andrews, Siler City ..	1.65
Miss Flossie Cooper, Siler City	1.00
Mrs. W. H. Finch, Kittrell	2.00
Mrs. W. H. Gaither, Mocksville ..	.55
Mrs. U. L. Boger, Mocksville	.30
Mrs. J. B. Robertson, Mocksville ..	.05
Mrs. Chas. Allen, Mocksville	.05
Mrs. J. A. Cheshire, Mocksville ..	.05
Mrs. Hancock, Asheboro, ...	1.00
Miss Harriet Hammer, Asheboro ..	.75
Miss Sarah Wood, Millboro	1.00
Miss Mabel Stuart, Elon College ..	1.85
Miss Carrie Insco, Littleton	.15
Miss Irene Walker, Littleton	1.00
Miss Fannie Barnes, Littleton ...	2.25
Miss May Wilson, Greensboro	1.20
Miss Pearl McCulloch, Greensboro .	.20
Mrs. Eugene Faulkner, Henderson	3.00
Mmes. J. D. Williams, O. O. Youung, S. R. Harris, G. B. Harris, Henderson	2.45
Total	$30.00

I am glad that so many took part in this contest. A Bible was offered to the one making the largest amount, and you will see that $3 was reached by Mrs. Emma Siler, of Siler City, and by Mrs. Eugene Faulkner of Henderson. Each of these ladies received a Bible. I want to thank all of these ladies for this contribution to the general fund of the N. C. Branch of the Woman's Home Missionary Society. Sincerely,

Pearl McCulloch.

THE HONEST MORAVIAN.

In one of the wars in Germany in the early part of last century, a captain of cavalry was out on a foraging party. On seeing a cottage in the midst of a solitary valley, he went up and knocked at the door. Out came one of the Moravians, with a beard silvered by age. "Father," said the officer, "show me a field where I can set my troops a-foraging." "Presently," replied the Moravian. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," said the captain. "Have patience for a few minutes," replied his guide; "'you shall be satisfied." They went on, and some distance farther on they arrived at another field of barley. The troop immediately dismounted, cut down the grain, stacked it up, and remounted. The officer upon this said to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was much better." "Very true," replied the good old man, "but it was not mine."—African Friend.



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J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

A FIRELESS LOCOMOTIVE.

For shipping frfeight cars to different parts of the works, the National Cash Register Company of Dayton, Ohio, has what is said to be the only fireless locomotive in the United States. The engine has a large tubeless boiler tank, thirteen feet long and six feet in diameter. The tank is filled about half full of water, and steam at a pressure of 150 pounds is injected into it from the stationary boiler plant. The steam raises the pressure in the engine to 150 pounds in about fifteen minutes, and some of it is condensed, so that the boiler is about three-quarters full of water when ready for work. When charged with steam, the locomotive will run from two to three hours, according to the number and the weight of the cars it has to shift. As nothing passes up the stack except exhaust steam, the engine can safely be used in the timber yard, and in and near buildings filled with inflammable material. The cost of running is small.—The Youth's Companion.

REVIVAL CLOSES SALOON.

A stirring revival has just closed the saloons in Rushville, Neb. At a hotly contested election, the "drys" won. The pastors of the Protestant churches at the suggestion of Rev. W. S. Morrow (Presbyterian church) engaged Dr. Smiley, evangelist of Denver, Col. On election day the saloons boasted a iarge majority, but when the polls closed, the saloon men were dumbfounded to find themselves beaten. While the fight between the "wets" and "drys" was in progress, the evangelistic meetings, afternoon and night, were kept up vigorously. Many were converted, backsliders were reclaimed and church members renewed their consecration. The spiritual uplift has advanced the cause of righteousness through the entire community.—Christian Herald.

WANTED—SOME CHURCH EXTENSION MONEY.

Requests are coming in from Pastors on Mission fields that the Treasurer send them some money, with which to meet urgent needs. Nearly six months have passed, and the Treasurer has received but three amounts—one of these a personal contribution. Pastors are urged to send in the amount due from their charges or as much as they can, that the calls of the brethren in need may be answered in the way that will do them some good.

J. Norman Wills, Treas.

A "Funny Man" thought he would break up a suffrage meeting, so, from the audience, he called out to the woman speaker: "Say, madam, would you like to be a man?"

Back instantly, came the reply, "Yes, I would. Would you?"—Ladies' Home Journal.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, MAY 21, 1914. NUMBER 26.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

AN OPEN LETTER TO THE BAPTISTS

Dear Brethren in Christ:

I know not how to write what I have to say gently enough. I would not give offense. I would do you good. I would try to induce you to do even more than you are now doing to advance the cause of Christ. I recognize your worth in the world. I admire your loyalty to Christ and your devotion to His church. I see the good you are doing in your sturdy insistence upon a separation between church and state. I know and approve your position regarding the tyranny of the church over the individual. I understand and appreciate your protest against the domination of the Roman Caatholic Church in particular. I agree with you in the exaltation of the Bible as a rule of faith and practice. My associations with you have always been pleasant. My mother was for a time a Baptist and some of my good friends to-day are Baptists. I do not think that any personal feeling of mine can lead me to reflect in the least upon your conduct. But believing as I do that your influence for good is marred by one of your conceptions (misconception, I think it is) and the resulting practices, it may be my duty to speak of it in this public way.

The thing I refer to is the emphasis you put upon one particular mode of baptism. You insist that baptism to be valid must be by immersion. You contend that Jesus was baptized by immersion and that his example determined the proper mode for all his followers. The name you bear as a denomination of Christians indicates the great importance you attach to the rite of baptism. In this I think you are not helping but hindering the progress of Christianity in the world.

You condemn formalism, ceremonialism, in the Roman Catholic Church. But you are yourselves severe formalists, ceremonialists, in regard to baptism. A man need not contract more than one disease to become a sick man,, and a church need not have more than one form to make it a formalist, provided it insists on that form as you insist on immersion. You seem to violate one of your own cherished principles—the "voluntary principle." When a candidates comes for baptism, the Protestant Episcopal Church gives him choice of mode. So do the Methodist churches. So does the Presbyterian Church. So do other churches. But you do not permit him to exercise choice. You do not allow him the privilege of private interpretation. You insist that he must be immersed or stay out of the church. Even if he has been satisfactorily baptized in some other way, you require him to be immersed by one of your own ministers. Did any church ever make greater claims to authority to dominate the individual conscience?

I believe that you are making essèntials out of non-essentials, and that you are misleading men to their spiritual injury. The tendency of your course is to make men trust in baptism rather than in divine agencies and operations for salvation. You exalt the symbol above the thing signified in the minds of many. Water baptism comes to be looked upon as the door into the church. There is a great satisfaction in the minds of some in the thought that they were baptized in precisely the same way that Jesus was. They followed Jesus into the water: therefore they are followers of Jesus, even though they may not follow him at all in really important things! But some begin to reflect and to ask themselves the question: "Ought we not to be baptized not only in the way that Jesus was but also in the very same place?" So we read to-day of long pilgrimaages to the River Jordan and of baptisms in its sacred waters at the exact place where John the Baptizer baptized Jesus, as nearly as that spot can be determined!

This is the natural result of your teaching regarding baptism. If I had to choose either extreme, I would feel more nearly justified in taking the position of the Quakers and doing away with the symbol of spiritual baptism altogether than I would in making so much of the symbol as to turn men's minds away from the really important thing—spiritual cleansing by the Holy Spirit.

If St. Paul were to come back to the world and write letters to the various denominations, I expect he would write a sharp letter to us Methodists about some things; but I think he would address you Baptists in much the same way that he addressed the Galatians. If he did not say, "O foolish Baptists, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified?" I think he would ay something like this: "For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage."

The letter killeth; the spirit maketh alive. If the mode of baptism were as important as you make it, is it not strange that the Bible does not make the matter clear beyond all controversy? There were in Jesus' time those who paid tithes of herbs and omitted the weightier matters of the law. You do not mean to neglect the weightier matters, and many of you do not; there are fine Christian characters in some of the Baptist churches; but the point I am trying to make is that your by pour position regarding water baptism, you are leading some men, not toward, but away from, the weightier matters.

May God help us and you to see, honor and do the truth!

—Bro. Gerringer passed through on Monday morning going to the help of Bro. O. B. Williams in a meeting at Graham. We were grieved to hear him say that Bro. W. R. Lowdermilk has had a relapse necessitating his resignation of the Buncombe charge. This will be disappointing news to the Buncombe people, no doubt. Bro. Lowdermilk's throat trouble has come back upon him.

—Our thanks to Principal Totten for an invitation to the commencement exercises of Yadkin Collegiate Institute, May 20 and 21. We would enjoy being present.

A MOTHER'S PLEA.

On the morning of January 2, 1914, my seventeen-year-old son, Bliss, and Ray, the boy employed to help, went in the highest glee to the woods to chop. Every one was enjoying the holidays more than ever befofre, for we were every one at home once more, well and happy, and expecting more company and joys the following day. So of course no thought of horrible tragedy had entered our minds. When the tree that they were chopping fell, a large limb hit another tree and broke, then flew back, hitting Bliss on the head and shoulder, and just scraping the skin on the other boy's shoulder. Both boys were knocked senseless for a while. Ray regained consciousness first, and tried to help Bliss. A passing neighbor heard the chopping, and saw the falling tree. Knowing the disposition of the boys, he wondered that they did not yell and rejoice when the tree fell,—and when he could hear no sound and see no one, he became anxious. Then, when he saw the pet dog rush toward the fallen tree, acting so strangely, he was convinced that disaster had befallen some one, and hastened to the scene. He found Ray trying to rub life into my boy. Other help was summoned, and when his father reached him, he spoke a few words, asking first what had happened. When told that a limb had struck him, his father asked him what hurt him, and he answered his head and arm. He then lapsed into an unconscious state and never uttered another sound save his heavy, hard breathing.

They finally got him home, and laid him on my bed—and oh how tragically sad! I went to him, kissed him, rubbed his head, called, begged, and pleaded with him to open those beautiful, truthful, blue eyes and speak just a word to his mother, but it was all in vain—not a word could he speak to me. My prayers then were for the Lord to do what was best. With the most agonizing pain a mother's heart can know, I walked, talked and prayed with the good Lord that He help my poor suffering boy to bear his pain and that if it was His will to take our darling boy to a better home than we have here in this sinful world for him, that by the help of God we might have strength and courage to bear the burden of sorrow.

When the physician arrived, he tried to console us by telling us that there was a possible chance if they could reach the hospital in time. And when the car started for Greensboro, we still had hope. But they got only about four miles from his earthly home when God called him to his Heavenly home. Then his father endured the saddest and hardest hour of his life. Still holding the lifeless form of his son in his arms he had to turn his face toward home that would never seem home again, for when that soul took its flight, it made a vacancy in our home that can never be filled. To some degree, time can heal our broken hearts, yet the scars will always remain.

The news was sad enough itself, but to break it gently to us, and especially to the elder members of our family, rendered it hard indeed. For, for almost thirty years Tempy and Laura Sharpe (the maiden lady cousins with whom my husband has lived since he was a mere boy) have helped us with our children, sharing our joys and sorrows alike and they feel so near and dear to them. Laura is eighty-four and rather spry for her age; but Tempy who is eighty-six and has been blind for four years, was so feeble that we dared not break the news to her without a physician near by. When the death news was told Laura she shouted and prayed and exerted herself until we had to calm her. And Tempy just prayed that she might go right on with Bliss because he had always been so kind and thoughtful, ever trying to comfort her and make her life brighter, and she feels that she will soon be with him and little Carl who was taken eighteen years ago.

For seventeen years God gave us Bliss to make bright our lives and help us forget little Carl's departure, and we loved him so dearly and were so proud of him. But with all our love and care, could we shield and protect him as he is shielded and protected from temptations in Heaven? Or could we love him as God does? With all our devotion we are bound to say, No. Therefore we willingly return the gift to the Giver of all things good and beautiful, resolving that our separation shall only be to await our summons.

Dear friends, we have only one boy now —the other two are angels waiting and watching with outstretched hands to welcome us to that glorious home beyond. So pray for us that we may instruct this boy correctly and that he may meet his angel brothers. He is only eleven years old, but he is a Christian and says he wants everybody to be. There are many temptations awaiting him, many pitfalls to entrap him, but, Christian friends, pray that he may escape them. My father, mother, three brothers, a sister and two sons have gone on, and still I must labor on in this old world of trouble. You parents who read this, don't ever get discouraged —but keep praying. Pray daily for your children and have them pray with you. It will do you good, and it certainly can not make them any worse. Train up a child in the way it should go, and your harvest will be good. If you do not have family prayer, why I implore you to begin this day. Let each child in turn have its night to lead. They will enjoy it; and it will be so comforting to you and make you live nearer to God. It is hard and sad for me to write this, but I feel it a duty and I hope it may assist some father or mother to press onward and upward with increasing courage, prayers and love for God and the gifts He has put in your care. So few parents realize their true responsibility. If you have not taught your child to read daily from the Scriptures and pray—and that child becomes wayward and careless and indifferent concerning church matters, why, don't be too hasty in blaming some one else for the misfortune. Don't leave such an important work for the Sunday school teacher or the school teacher. These may be of unquestionable value, but nothing can nor was intended to take the parent's place. It is a sacred duty to God and His gift.

The Lord has been with us during our sorrow and affliction. He is our comforter at all seasons. The kindness of our good neighbors has been of great comfort and the many letters of sympathy received have given us much consolation. I shall always remember this line in one of those letters: "He was one of the best boys I ever knew. You could read his pure character in his noble face." Not until you have endured a similar ordeal can you fully realize how highly we appreciated every thought, word or deed given. Dear friends, there is much comfort for me now in a letter Bliss sent last year while away at school. It is this: "Dear mother, I have no mother to go to now with my hard lessons and troubles, but I go to the Lord." I feel that some of my prayers have been answered, for I always prayed that he might not be led astray. So often I would caution him to be careful and avoid evil companions lest he be led astray. But always he would answer the same, "No, mother, don't worry. I'll not be led astray." And now it is true. It is all over and he is safe within the vale where no one can harm him or lead him from father's and mother's care. Oh, how we miss him! But God had a greater work for him to do; so He took our dear boy just as he was budding into manhood. We feel that we had to give up our boy to save some one else's boy; and it is a great warning to his compan-

ions and others too, to ever be ready to answer that great call; for "ye know not the day or the hour when that call cometh." We have freely given him up and would not have him back in this sinful world, if we could.

Dearest Bliss, thou hast left us,
With our hearts so sad and lone.
Soon we hope that you will greet us
In that bright and heavenly home.

You are singing with the angels,
For we've given you up to God.
Now you wait and watch the angels,
As they lead the loved to God.

God does all things for the best,
So He has taken from us our boy,
And placed him in a home of rest
To warn his friends and be a joy.

It makes this world seem sad and lone,
To give to God as He calls them home.
Yet, it is a joy to know
That we have loved ones gone before.

And we know that we'll be led
Where we'll meet to part no more;
Where no farewell tear is shed,
In that bright forevermore.

Martha Garrett Nicholson.

MEI JUI (Many Blessings)

In Peking, April, 1878, in the Methodist Hospital, a little girl was born. She was named Mei Jui. The mother died soon after the birth, and the question was asked, Who would care for the baby? The mother was not a Christian, but the father was and was chapel keeper, also a Manchu. I said to the father, "Take the baby home and I will furnish milk and come every day to wash and dress her." I found the little one had had no care from morning to morning, and the skin was bleeding in many places. I said to the father, "You must not let this baby die, she is a strong baby." He said, "I don't want her, you can have her." I told him to bring her to my back door in the evening and I would meet him. I hurried home and found some of my babies' old clothes, stripped off the ones his baby had on, threw them out in the yard to be burned. I carefully bathed and anointed her sore body and put on my baby's old clothes until I could get some Chinese garments made. I hired a Chinese wet nurse, but found the baby was losing flesh. Why? Because her baby came at night and took all the milk. I turned that nurse off and hired another and another with the same result. I decided to try tin milk and sent for the old woman who had helped to take care of my baby. Dear

old Mrs. Chang, she faithfully cared for her until she was sent to the girls' boarding school just across from our home. She was a fine scholar, graduated in June, 1896, went to teach mathematics in a girls' boarding school 150 miles east of Peking. In August, a Chinese young man asked to be betrothed to her. As he was our adopted son, I knew how he had made fun of her little eyes and small plait of hair. I said, "No, you don't love her." "Yes, truly, mama, I do; please ask her if she loves me." So I sent for the timid girl and asked her, saying, "If you do not love him you need not marry him; you can keep on teaching." After a few more questions, she said, "How could I not love him?" To be real sure, I asked again and she again replied, "How could I not love him?" Before he came to America to study, he said to my husband, "Papa, please give me money to buy an engagement ornament"—not a ring, as with us, but hair ornament. It was bought and sent to her. After three years of study, he came back to Peking and they were married. This picture shows my bright little girl grown to womanhood, wife and mother. Did it pay?

The world's advance is due only to the hopes, the plans, the progress, and the work of living men and women who have tasted the waters of life for themselves and know what it is to live and who are determined that the rest of the world shall have life more abunndantly, as Jesus Christ himself has promised.—E. E. Hale.

"Our gospel is a gospel of peace, of power, and of joy—the joy of the Holy Ghost. It takes in earth and heaven, time and eternity, grace and glory."

OUR YOUNG PEOPLE'S WORK.

In the hope of promoting greater activity along the lines of our Young People's Work the board recommends the following: (1) that each S. S. put itself in position to compete for the Conference Sunday school banner; (2) that S. S. Rallies be held on circuits and stations; (3) that Teacher Training classes be organized at as nearly every church as possible.

Now the board believes that all of these things can be worked in almost any community. Of course any school can report its attendance each week to the M. P. Herald. This may seem a small thing and yet it is just such little things as this that help to add interest to the S. S.

As to the second, this may not seem so easy, and yet there is scarcely anything which helps a Sunday school so much as a general discussion of S. S. problems. This kind of a meeting can be made especially helpful by having an all-day programme. In this way the people can mingle socially and learn each other better. Wherever this plan has been tried it has worked remarkably well. Now how many circuits and stations are willing to give it a trial? There are some strong laymen in our church who would gladly help out in any way possible. The Board of Young People's Work is ready to help by suggesting subjects for discussion, etc.

Now about that Teacher Training Class.

"This is one of the best things we have ever undertaken yet" is the verdict of a great many who have tried it. There are a great many people who have perhaps studied small portions of the Bible but not the Bible as a whole book. Why not organize a class and give the people the benefit of that knowledge which can be found in the book, Training the Teacher? Many pastors have used this course in connection with the mid-week prayer meeting. Why not try it? This will give the people something to do as well as the pastor.

Who should teach the class? Well, some good layman might do it, but in most communties the pastor is the only one who would undertake it. Any pastor can sufficiently master the book in a short while to teach it successfully to others.

Remember the Board stands ready to help here in every possible way. Who will be the first to try these suggestions?

J. E. Pritchard,
Chmn. Board of Young People's Work.

CHINA LETTER.

Kalgan, China, Mar. 23, 1914.

Dear Record Friends:—

Let us hope this reaches the May "Record." Kalgan has been silent for some time and some of you have missed it. The last few months "Record" readers have been more than usually kind. Several have written letters to show their sympathy and to encourage us to go on as we again faced work alone. We have needed your prayers and sympathy too, for not only have we been left without foreign coworkers, but we have also found some of the Chinese untrustworthy. One of the boys on whom we depended to go on to school as he was very bright has had to be expelled because of misconduct. So we bury some of our hopes here just as workers at home bury some of theirs. But there are the faithful ones in China too.

We, Mrs. Heininger, Helen and myself, have been taking a little vacation. We spent a few weeks in visiting Peking and Tientsin friends. It was the first time in a year we had been away from our station for more than three days in taking girls to school. I trust it has done us good to get away and see how other people live and work. One of the privileges I had was to preach at the Tsing-hua College. This school was built and is supported out of the Boxer indemnity which the United States returned to China. The graduates from this school are sent to the United States to study. So the school has a great opportunity. It was good to know that a considerable number of the students are Christians. The United States through making this school possible has won a place of influence in China. The students who become friendly to the United States here and then go there to study will come back as leaders in China and firm friends of America. The educational standards of the school are also very high and good work is being done.

It seems that with trying to do things we do not get time to tell what is being done. There have been many things to report,—the holidays with their joy and our biggest celebration; another country trip—always full of interest; the opium burning when Kalgan burned more money in opium than we are asking the church to pay for this property—don't that make you rejoice? China is trying to free herself from that vice. Let us give them a Savior to help them break loose from this awful demon. The Railway school duct a Sunday school had a big celebration at the close of their first year's work. They presented me with a silver loving cup. It was inscribed with the motto in Chinese: "He teaches men virtue." And then our year's sale of Gospels, Testaments and Bibles amounted to seventy-five thousand. Isn't that a tremendous power let loose to testify for Christ!

But it is getting late. The mail carrier who was to have taken this has come and gone. A caller prevented me from having the letter ready. It is only a poor greeting this time, but it will—if the editor edits it—let you know that we are still at Kalgan and working away. We are hoping for the re-enforcements. We know several volunteers ready to march and we believe you will send them speedily. In a short time we are going to open our new chapel at Ch'aikoupu. That will be a great event for our work. May the Lord bless you all and help you to keep the missionary fires burning in the churches.

Yours truly, Chas. S. Heininger.

—From Woman's Missionary Record.

IN THE CRUCIBLE OF TIME.

The swiftly flying years to the unthinking mind are nothing more than arbitrary divisions of time. But to those who see life in its divine relationships, they are one of God's most gracious and potent forces whereby He fashions character after the image of His Son. Their silent influence affects us as constantly as the sunshine or gravitation. We cannot escape their molding power. They come and go like swift shuttles, each leaving its mark upon us. They seem to us dreadful or divinely sent in proportion as we see behind them pitiless fate or loving fatherhood. They either grind us to powder, melt us into wax, or they consume in us the dross, reveal the gold, and shape it to tthe purpose of God.

The years of childhood, when parental love guards every step of the onward way, when the world is beautiful and sorrow and death arer unheard-of things; the years of adolescence, when we feel within us the working of strange new forces, and the mysteries and potencies of our nature slowly unfold themselves; the college years of happy comradeship, of contact with libraries, laboratories and inspiring teachers, of awakening to the delights and rewards of the intellectual life; the years when young life first roots itself in a business or a profession, and responsibility for one's personal share in the work of the world is assumed; the early years of wedded life, when immeasurable additions are made to the sweetness and richness of existence; the middle years, with their peculiar perils and responsibilities that call for steadiness and courage; the older years, when the sun is nearing the western horizon and the vision of celestial glories is either dimmed or clarified—what a wonderful environment for this human spirit is this procession of the years! Through every one of them God knocks at the door of our hearts, forever bringing us some new measure of His truth and grace, while, as the years pass, God also plunges us again and again into the melting pot to the end that we may be purified and ennobled.

A single calendar year—shall we judge it simply by what we have done? That test would often fill us with dismay at the thought of so little accomplished, or of so many uncompleted tasks. Shall we judge it by what has come in the way of outward good? Perhaps we have made no addition to our bank account, perhaps we have missed the attainment of much that yields pleasure and profit to others, but when we judge this year by what God has done for us in the twelve months now forever gone, by what He has taught us through our mistakes, failures, and even our sins, by the gains in character that came out of the furnace of affliction, by the comfort and hope and peace that have been ours through quiet, uneventful days and months, by the sense of His goodness and mercy that crowns the year's end, then the departing year, despite any lack of achievement on our part, seems to us God 's blessed crucible in which changes for the better have taken place, that could only come about through glad surrender to His will.

This, also, is our source of strength and hope as we face another year, its uncertainties, its joys, its discipline. To do something for God, to do everything we can for Him and our fellowmen—that aim should nerve us for the hardest efforts. But the supreme gladness of the new year will come as we rest quietly in God and let Him do His best for us and in us.—The Congregationalist.

Welch.

Mrs. Nancy Welch, May 7th, died at the age of 59 years and 7 months. She had been a member of the church near 40 years. She was a very good woman, but on account of poor health she had not attended church very much for several years. It was our privilege to visit her several times during our stay here and in sickness and in health she often spoke of her acceptance with Christ and stated that she was living in readiness to meet her God any day or hour.

Mt. Lebanon has lost a good member, and the community a good neighbor. She

has one brother still living and many friends who loved her. J. B. O'Briant.

Burlington.

There were 235 at Sunday-school last Sunday, and the offering was $4.57. Bro. L. W. Holt, who was a delegate to the Baraca-Philathea convention, made a brief report of the convention to the Sunday-school which was listened to with much interest.

The Junior Philathea Class, through its teacher, Dr. W. A. Hornady, has given to the singers of the Sunday school an invitation to attend a four-months' singing school which is to be conducted under the auspices of the above-mentioned class. Prof. G. Scott-Hunter, of this city has been secured as instructor. This singing class will begin work this week and will meet every Tuesday night. The Sunday school showed appreciation of this generous offer by extending to them a rising vote of thanks. This class of young girls is about the livest and most active class in our school, and deserves much praise and credit for what it is doing.

Our special meeting closed last Thursday night, and Rev. Mr. Taylor returned to his home on Friday. The meeting was the best that we have had here in several years. There were about thirty conversions, and twenty-six presented themselves for membership on Sunday morning, twenty-one of whom were received into membership in our church while the other five gave their names to join other churches. We have been requested to give the names of those who joined our church Sunday morning. The list is as follows: Sadie Loy, Annie Goins, Nettie Durham, Irene Layton, Nettie Wright, Cleader Durham, Daisy Payne, Bertha Tatum, Mattie Knighten, Lillie Knighten, Harlan Moser, May Ingle, Sidney King, Paul Jones, Ernest Brown, Lester Brown, George Shatterly, Devo Moran, Raymond Amick, Beta Elkins, Alta Glenn. There will probably be others to join later. The results and success of the meeting were very gratifying indeed. Bro. Taylor brought the gospel to the people in a most simple and convincing manner. His sermons were very helpful and convincing to the sinner and uplifting to the Christian. Our people became very much in love with and endeared to Bro. Taylor, because his stay with us and the faithful service rendered by him has meant so much to our church and community. One notable feature of the meeting was the manner in which our Christian people devoted and consecrated themselves to prayer for the meeting and for the unsaved. It was especially noticeable among the organized classes of the Sunday school, as they gathered in their respective class rooms each evening fifteen minutes before the service began and engaged in a prayer service for the unsaved ones of their class. This idea is to be perpetuated by these classes, as they will continue to meet in a short prayer service each Sunday night just before the preaching service begins. We can truly say that we have had a great revival of religion in our church, and only eternity will reveal the good that shall result from this meeting in the coming months and years.

A called business meeting of the church was held Monday night and the business of the church was transacted. Among some of the important matters coming before the meeting was the proposition for furnishing the Sunday school with a piano. After hearing from committees, the proposition was freely discussed and finally decided in favor of purchasing a piano. The Philathea class assumed the responsibility of raising the money and buying the piano. A committee was appointed to arrange a program for the anniversary of our church which will be celebrated sometime during June.

Our second quarterly conference will be held on the first Tuesday night in June.

Since our last report the Death Angel has visited our church and community and removed from our midst one of our most faithful and earnest members, Mrs. Adolphus Moser, whose maiden name was Miss Mary Cole. Mrs. Moser died last Thursday afternoon at her home about three miles from town. The funeral service was conducted in the church Saturday afternoon at 2 o'clock by our pastor, Rev. G. L. Curry, and interment in Pine Hill cemetery. The funeral service was attended by the local council of the Daughters of Liberty, of which Mrs. Moser was a member. The service was also attended by a large number of friends. Mrs. Moser was aged 36 years, and a good woman. She united with the M. E. Church at the age of 14, in Moore county, and after moving to Burlington transferred her membership to the M. P. Church here in 1902. She was always a faithful and untiring worker for the church and Sunday school, and the testimony of her neighbors and friends is that she was a devoted, conscientious Christian woman. In the death of this woman our church has lost one of its valuable members, and the community in which she lived has lost a good, neighborly woman. We as a church and Sunday school extend our deepest sympathy to the bereaved relatives and friends and pray God's blessings upon them in their sad bereavement. The deceased sister is survived by four brothers, two of whom reside here and two live in Moore county. C. B. Way, Reporter.

From the Children's Home.

This week, as Mr. Garrett reported to us of the new churches and S. S. that were taking an interest in the Children's Home and had sent in a liberal offering, we felt so grateful, that I should like a few words of appreciation in the paper this week. I want to assure those that have made the sacrifice, that we feel very thankful for it. Though the children cannot reward you for this act of interest taken in them, God will prosper you. And these dear young lives have been made to rejoice to know that in you they have that friend that has that deep interest every Christian should have for the orphan child.

Somehow I believe that God, in His wisdom and love, is leading our churches and S. S. to see this phase of work differently. And I am persuaded to believe in the future the church will manifest a deeper interest in the Orphans' Home.

I would that now I could remedy the phrase "so many" and say all of our churches are awakening to a sense of duty toward the Home.

But we feel the day is near when this great change can be made. For God will prosper this great worrk. And with eager hearts we are looking forward to the day when every church and S. S. in N. C. will be added to our Supt.'s financial report.

Pansy Anderson.

The following ladies from outside the city were here yesterday to attend the meeting of the N. C. Branch of the W. F. M. S.: Miss Tacy Woody, Bethel, Ala mance Ct., Miss Daisy Richardson, Center, Alamance Ct.; Mrs. Hammer and Mrs. Otis Rich, Asheboro; Mrs. F. R. Harris, Henderson; Mrs. W. P. Pickett, Mrs. L. W. Kivett, and Mrs. H. A. Garrett, High point; Mrs. Emma B. Siler, Siler City; Miss Ila Stafford, Mrs. J. B. Cheek, and Mrs. S. M. Hornady, Burlington; Miss Virla Coble, Liberty; Mrs. J. E. Devinney, Mrs. Tom Coble, Julian.

"Stand for thy Father in the world's great Fight;
With loyal heart uphold His Kingly right
To reign from pole to pole;
Wear royal arms, and boldly strike a blow
For God and right, that heaven on earth

—Yellow poplar, or tulip tree, the laargest broadlef tree in America, has been known to reach nearly 200 feet in height and 10 feet in diameter.

PRESIDENT'S APPOINTMENTS.

Concord ..... May 20
Gaston Ct. ..... May 21
Yarboro and Anderson Ct. .. May 22, 24
Asheville ..... May 25, 26
Buncombe Ct. ..... May 27, 30
Pensacola ..... May 31
Lenoir Ct. ..... June 1, 2
Lincoln Ct. ..... June 3, 4
Cleveland Ct. ..... June 6, 7
Falston Ct. ..... June 9
Shelby Ct. ..... June 10, 11
Charlotte ..... June 12, at night

Pastors please state where I will be met in going from one field to another, and make such arrangements between yourselves. C. A. Cecil.

NOTES FROM THE FIELD.

The first Sunday in May I preached at Thomasville and Mt. Carmel. The second Sunday in May I was at Liberty Grove at 11 o'clock at the memorial service, and preached at Liberty Sunday night. All of these services were well attended and will result in much good, I trust. On Saturday, the 16th, I preached at Cid church on the Uwharrie Ct at 11 o'clock to a fairly good attendance; in the afternoon we held the second quarterly conference. Not a full attendance; reports were not very good; but I trust they will be better in the near future. Sunday, the 17th, at 11 a. m. I preached at Denton.

The pastors on all these fields are faithful in filling their appointments and they are endeavoring to lead their people to higher and better things.

All the churches on Uwharrie paid my claim except Cid and Mt. Zion and that is promised.

I regret to say I have a letter from Bro. Lowdermilk saying he will have to decline going to Buncombe on account of his throat trouble.

I should be glad to hear from Bro. Neese and the La Grange people. Will soon be on the Buncombe Circuit and will see what I can do for them in the way of a pastor. C. A. Cecil.

May 18, 1914.

Halifax Circuit.

Our second quarterly conference was held at Union church on Friday before 1st Sunday in May. There was preaching by the pastor at eleven o'clock and quarterly conference immediately after dinner. Not a large attendance though every church on the circuit was represented. Financial report about as good as usual. Nominees for delegate to next Annual Conference are Bros. J. H. Harrison, Jr., of Bethesda, and J. W. Hardee, of Eden.

A goodly number communed at Bethesda 2nd Sunday. One new member was received. On account of the burial services of Mrs. Ivey Hamill at Eden church the appointment at Union Sunday afternoon and at Ringwood Sunday night had to be called in.

Dr. C. E. Forlines will preach at Eden church on 5th Sunday in May at 11 a. m. He will lecture at Eden church Monday night, June 1st, at Bethesda Tuesday night, June 2nd, at the Fosburgh Camp Wednesday night, June 3rd. All the appointments at 8 p. m. There will be Children's Day service at Eden church 1st Sunday in June at 11 o'clock, preaching in afternoon. There will be Children's Day service at Bethesda the second Sunday in June at 11 o'clock. No service in afternoon.

The re-painting and plastering of Bethesda began this week.

The books for the Teacher Training class at Lees Chapel came this week and the class will be organized next (3rd) Sunday.

Miss Agnes Wills who has been teaching near Red Springs has returned and favored us with a delightful solo at Bethesda last Sunday.

Bro. S. M. Lewis of Union church has been critically ill for two weeks. We are hoping for his recovery. J. E. Pritchard.

May 15th.

Lincoln Circuit.

Held our second quarterly conference with Knob Creek church Sat. before the fourth Sunday in April. Good congregation, but few officials owing to busy planting season and sunshine following rain. Rev. J. H. Moton preached at 11 a. m. Seemed to have preached his masterpiece. Saw a demonstration of this in the audience. Business transacted in harmony, Bro. Moton presiding. Delegates nominated to Annual Conference, Bros. J. W. Alran and Robt. Short. J. D. Morris.

Lincoln Ct.—President's Appointments.

Laurel Hill, 10:30 a. m., Knob Creek, 3 p. m., Wed., June 3rd.
Hebron, 10:30 a. m., Bess Chapel, 3 p. m., Thursday, June 4th.

Bro. Martin, please arrange so I can meet Pres. at Burk's Chapel.

J. D. Morris.

St. Paul M. P. Church.

We are pleased to note that St. Paul is making some progress, which is very encouraging. The S. S. is the most marked feature of progress. Last Sunday there were present 133, one year ago, 90; enrollment, 195. Bro. E. M. Routh who was our former superintendent was faithful and made good progress. Bro. G. H. May, our present Supt., is doing a good work also. Supt. May shows his interest in the classes and the teachers. The following are the teachers: W. M. Taylor, J. W. Steward, E. M. Routh, Miss Addie Honeycutt, Miss Lizzie Wyrick, and Mrs. Millaway.

Our special meeting will begin on the 5th Sunday in this month. Rev. N. G. Bethea is engaged to assist in the meeting. He will come up on Monday after the 5th Sunday and remain over the 1st Sunday in June. G. F. Millaway.

Charlotte Circuit.

We had Pres. Cecil with us at Mill Grove and Love's Grove April 25-26. He preached three good sermons and they were enjoyed by all who heard them; and I have also heard many good remarks about Bro. Cecil and his helpful sermons. Bro. Cecil held our 2nd quarterly conference and the many business questions he asked will be remembered and will do good in the future. I like the way Bro. Cecil conducted our quarterly conference. His visit was a help to me and my people. Our quarterly conference was a success. We are moving along slowly with our work. Our Sunday schools are doing very good work, but there is room for improvement.

Bro. C. O. Garmon, one of our faithful young men at Charlotte, was licensed to exhort at our 2nd quarterly conference. He has our prayers.

Our people have been good to us. We have received some tokens of kindness all along during the year. Bro. J. L. Belk of Charlotte gave us a nice piece of meat and some nice table peas. Sister Lily Furr has given us fruit and sausage. Sister Ethel Kiser has given us fruit and butter. Bro. John Howell has given us corn. Bros. Ollie and Floyd Furr gave us corn. Bro. S. More gave us a load of stovewood. We thank all these good people and all others that have shown us tokens of kindness.

We held a meeting four nights at Love's Grove and the Lord was with us: on the fourth night we had fifteen conversions, and all who attended were made to feel it was good to be there. We are looking for a good camp meeting at Mill Grove embracing the third Sunday in August. We are also looking for a good meeting at Love's Grove embracing the 2nd Sunday in August and we hope to have a good meeting or two in Charlotte this year. Brethren, we need your prayers. Yours for service. D. A. Braswell.

Asheville.

Sunday was not a record breaker, but we did have a good day. Eleven additions in Sunday school. Two new members added to the church membership. I have the letter of another person, who will probably join next Sunday; and we are expecting others to join at the same time. So we are already experiencing results from our removal from the Y. M. C. A. hall, in addition to a very largely increased attendance at the services.

Work on the church progressed fairly rapidly the past week. The windows came on Wednesday, and all those for the completed side of the building have been put in. The windows are beautiful. The brick work is not yet finished, work will be resumed by Wednesday of this week, and be completed inside of another week. Just as soon as that is finished, the rest of the windows will be put in position, and all the work completed.

The Baracas and Philatheas descended on the occupants of the parsonage in a little donation party, and left the pantry somewhat better supplied than before they came. We thank them.

Asheville Church Building Fund

Mr. Ed. Brown, Jr.	$5.00
Mr. and Mrs. Pickett Montgomery	5.00
Dr. R. G. Buckner	5.00
Mr. Geo. Barber	5.00
Miss Jane M. Brown	5.00
Dr. G. E. Matthews	2.50
Mr. F. M. Riddle	2.00
Mrs. Celia Roberts	1.00
Mr. John Ball	.50
"A Friend"	.50
Mr. W. B. Carpenter	.50
Mrs. Sally Keith	.25
Mr. W. M. Young	.25

Thank you, friends. Now if the rest will come on, I'll be able to quit this, and give this space to some one else. We need your help. The church can't be finished unless you do help us.

C. W. Bates, Pastor.

Buncombe Ct.—President's Appointments.

Clark's Chapel, Wed., May 27, 11 a. m.
Weaverville, Wed., May 27, 8 p. m.
Jupiter, Thurs., May 28, 11 a. m.
Democrat, Thurs., May 28, 8 p. m.
Terry's Fork, Friday, May 29, 11 a. m.
Pleasant Gap, Friday, May 29 4 p. m.

In the absence of a pastor, these appointments were arranged by the Asheville pastor, with the assistance of some of the brethren. Give Bro. Cecil a good welcome at each appointment. He will do you good.

Announcement:

Piney Grove Church will observe Children's Day service on the first Sunday in June at 11 a. m. and there will be preaching in the afternoon also. The preaching service at Zion for the morning of the first Sunday in June is called off, on account of this all-day service at Piney Grove. W. A. Ledford, Pastor.

Siler City.

Thomasville.

We wish every one of our members could have been present and heard the sermon by Pres. Cecil. Some of us I know were encouraged and strengthened by the truths he presented. We feel and know the need of co-operation in order to do our best in God's work.

Misses Mary and Sarah McCulloch will be missed by us, especially by the Philathea class. Hope they may come back here to teach and join us again in the fall. We are glad to have Miss Alta Pickett of High Point in Sunday school occasionally when she is down visiting her sister, Mrs. Finch. We like for her to visit real often.

The Ladies' Aid Society met with Mrs. D. R. Connell on last Thursday afternoon. This home, always lovely, never appeared more attractive with its decoration of spring flowers tastefully arranged. The most interesting feature of the society was the election of officers for the coming year as follows: Mrs. Chas. Finch, Pres.; Mrs. J. W. Boyles, Vice Pres.; Mrs. Homer Ritchie, Sec.; Mrs. T. G. Perry, Asst. Sec.; Miss Vetra Carmichael, Treas.: after which Mrs. Connell served wafers and temperance mint julep to the invited guest, Miss Mary Wills McCulloch, and the ten members present. Reporter.

May 4, 1914.

A Good Woman Gone.

Gillie A. Lasley was born April 6, 1852. On July 11, 1871 she was married to Mr. R. H. Ingram. She died May 6, 1914, and was buried at Pine Grove the following day. She professed faith in Christ when about fifteen years old and joined the M. E. Church near where Stokesdale is now located. Some years later she moved her membership to Pine Grove Metho'ist Protestant church where she remained a member till her death.

"She was a good woman" was the expression from many on the occasion of her death and funeral.. And if no one had said these words, the fact that the church was full when we came together to pay our last respects to Sister Ingram was enough to show the place she held in the estimation of the people of the entire community in which she lived. A husband, one daughter and six sons are mourning the loss of a loved one. The pastor could not help but notice two strong testimones to the goodness of this good woman. These testimonies were not spoken but were stronger than any spoken words could have made them. The first was the fact that all seven of the children are members of the church. The influence of a Christian mother! The other testimony was expressed by the presence of almost the entire community at her funeral.

I had known Sister Ingram only five months, but during that time I too had learned that she was a good woman. Yes, she was one of the best on my charge. I as pastor will miss her. On my first visit to her church I went home with her for dinner; and on the last Sunday before she went to Heaven on Wednesday I again went home with her for dinner. I little thought then that she would so soon enter Heaven's gate. But a stroke of paralysis took her away in about thirty or forty minutes.

May He who wept with the bereaved sisters at Bethany comfort the husband and children and friends of our good sister who has left us for a while.

Linley W. Gerringer, Pastor.

Hamill.

Lorena Estelle, daughter of Mr. and Mrs. J. J. Hawkins, and wife of Ivey Hamill, was born Nov. 23, 1891, and departed this life May 9, 1914, thus being in her 24th year. While yet young she professed faith in Christ and united with Eden church, Halifax Circuit, about ten years ago. So far as the writer knows she lived a consistent Christian life until called to her reward.

Mrs. Hamill was a faithful attendant at church and always seremed interested in the service. Truly a good woman has gone, one who will be missed in the community.

About two or three years ago she was married to Mr. Hamill who is now left alone. In addition to her husband she leaves father and mother and several brothers and sisters. Burial service was at Eden church on Sunday afternoon, May 10th, and was conducted by her pastor. Our deepest sympathy goes out to the relatives. J. E. Pritchard.

A song leader does not always select the most appropriate song for the occasion. At the end of a very long and tiresome sermon, a Sankey struck up on the piece, "Hallelujah, 'tis done!"

Union Grove, Gaston Ct.

Our pastor, Rev. H. W. Braswell, preached to a large congregation the third Sunday; he had something good to tell us. Our Sunday school is still getting better; 74 on roll. We are always glad to see so many bright boys and girls in Sunday school. Mr. Cecil will preach Thursday night, May 21. We are looking and praying for a great revival meeting this summer. Pray for us.

Annie Steward, Rep.

Rockingham.

As I have been a reader of the Herald for some time and have learned to love it very much, I will write a few lines about our revival meeting just closed. We had a wonderful meeting with several conversions and six joined our church. Bro. Allred preached the old-time religion and we had an old-time revival. Meeting closed on Friday night and on Saturday Bro. Allred carried me over to McFarlan with him. We had prayer meeting Saturday night with a very good crowd out. Bro. Allred preached two of the best sermons on Sunday I believe I ever heard him preach. Large congregation at both services. Bro. Allred seems to be well liked all over this circuit, especially at Pee Dee church where I am a member.

McFarlan is a very beautiful little country town with some of the best people to be found. They were so kind to us that I will never forget them. They have the old-time religion which is the best of all.

J. W. Jenkins.

Lincolnton.

Sunday we observed "Mothers' Day", closing with communion. It was one of the most impressive meetings I was ever in. The way the pastor preached to the young people was just grand. I wish all the boys and girls in town could or would have heard it. The world is perishing for more preaching like this. Our S. S. attendance was good, also the collection. Our special meeting will soon be on us. We are looking for a good meeting. Pray for the meeting to be a success for Jesus' sake.

D. B. J.

Flat Rock Items.

Our church in a quiet way, with an attractively decorated house, in beautiful white flowers, with some thrilling songs and a sermon bearing on the subject, celebrated Mothers' Day. Collection goes to orphanage.

The beloved wife of our pastor, Mrs. Annie Kennett, after an absence of six months, worshiped with us, her familiar figure slightly emaciated by disease; was a benediction to us. And we hope will yet be restored to its former vigor.

Bruce Township S. School Convention convenes at Morehead Chapel Saturday before the fourth Sunday in June.

Some interesting speakers are scheduled for the day. Dr. Blair, editor of the Christian Advocate, Rev. A. G. Dixon, of High Point, and Rev. R. M. Andrews, of Greensboro, besides our local pastors and Mr. Peeler, have all consented to be present. Let's give them a full house. Rep.

Yarboro-Anderson.

President's appointments: Liberty Hill, Anderson Ct., May 22 at night and at Harmony on Yarboro Ct 24th at 11 a. m. and night. He will not be able to reach the other churches, as he has only three days for both Cts. and no man can preach at all of the churches in three days unless he drives at night.

The death of Mrs. S. J. Knox is a great loss to Yarboro church. The facts of her life and death will be sent very soon.

Cid, Uwharrie Ct.

The 2nd Quar. Conf. convened at Cid last Sat. Rev. C. A. Cecil preached for us at 11 o'clock and delivered an able sermon to a very attentive congregation and we all enjoyed his being with us. All the churches but one represented. The general business was transacted in the usual way. The reports from all the churches were good and seemed to be in a prosperous condition. Our pastor, Bro. Trogdon, had an excellent report. He has served us so faithfully regardless of bad health. We thank our sister churches for their financial help and we always extend a hearty welcome for their presence. Bro. Harris Hill and Bro. L. E. Hoover were nominated for delegate to the Annual Conference. Two good men. We had the pleasure of having Miss Mattie Thayer of Mt. Pleasant with us Sat. Mr. Wm. Cecil and family who recently moved to High Point will be greatly missed in the spiritual work. May the Lord bless every one of us and may this be the most prosperous year in saving precious souls that we have ever had is the prayer of an humble servant, and may every one that feels that he or she is a child of God step out and help to save some precious soul.

Mrs. N. W. L., Reporter.

Bethany, Randleman Ct.

We had memorial and mothers' services the 2nd Sun. in May. Bro. O'Briant was with us and preached two excellent sermons to a large congregation

We are looking forward to our special meeting which will be the second Sun. in Aug. Our people are all pleased that Rev. G. F. Millaway, one of our former pastors, is to help Bro. O'Briant.

Committees were appointed last Sunday to get up Children's Day. We think they will get up a good exercise, we have so many children to take a part.

Our S. S. is very interesting. The attendance for this month so far: 1st Sun., 113; 2nd, 132; 3rd, 108.

A Member.

Richland Circuit.

The 2nd quarterly conference convened at Fairmount May 16th. The business was transacted in harmony. The attendance was rather small; only eleven members were present. All churches were represented. The Sunday schools are doing nicely at all churches.

We are looking for a prosperous year. We are liking our pastor (Bro. Bowman) finely. He preached at Giles Chapel the 3rd Sunday and I think his sermon was enjoyed by all present.

R. L. Allred.

Mt. Carmel, Granville Ct.

Sunday school in good condition. Last report as follows: 73 on roll, 43 present; 61c collected and three new scholars.

Will be preaching next Sunday afternoon at 4 o'clock by the pastor. This is an extra service we are getting now and it seems to work well.

W. Polk Garrett.

5-19-'14.

Richland Circuit.

The second quarterly conference was held at Fairmount on last Saturday. The attendance was very good. Each church was represented. The conference was very interesting. The reports were good, some of them very good. I think the work is progressing very nicely. I have taken so far about 20 new subscriptions for M. P. Herald besides some who have renewed their subscriptions. Bro. W. C. Jones of Fairmount and Bro. J. H. Redding of Charlotte were nominated for delegate to Annual Conference.

J. H. Bowmamn.

Midway, Haw River Ct.

Since our last report we have reorganized S. S. L. R. Dixon, Supt.; G. R. Wright, Asst.; E. J. Elmore, Sec.; A. J. Dixon, Asst.; teachers, J. D. McCollum, Ella Apple, Pearl Haynes, Nell Hayes and G. R. Wright. Organist, Pearl Haynes, Tom Butler to assist. Our S. S. is doing very well but could do better if all the church members would take an interest in it. Pray for us that we may do all we can for the good of our school.

We are making preparations for Children's Day in the near future.

Our pastor has filled all his appoint-

ments with good, interesting sermons.

There is not much sickness around us now; some whooping cough among the children. Ella Dixon Apple.

May 17, 1914.

Mount Hermon Ct.

Dear Bro. McCulloch: I want to tell you how the Lord blessed us in our meeting. We had 45 conversions and 15 joined the church here at Bellemont. Some are going to the Baptist at Mt. Zion. Bro. Millaway preached for us the first week, and Bro. Anderson Branson the second. It was a blessing to be in the meeting, for the power of the Spirit came down upon us. Men could not resist the Spirit of God, but would come and bow down at the altar for prayer. Only one ever left the altar unsaved during the meeting. We want more of the old-time religion that makes people happy and makes them love their enemies, so that they are willing to pray for them and if necessary go and be reconciled with their worst enemy. That is the spirit of the Master who died for his enemies. May we love more and hate less. H. M. Neese.

Piney Grove, Uwharrie Ct.

The writer did enjoy so much the day of the quarterly conference at Cid. The sermon at 11 o'clock was grand. I think we have a president worth being proud of. He told so many good things, as how we ought to labor together with God. As always, those present received the benefit. Those absent lost what they might have gained. And every time we are absent it is a link out of the chain of life. As we promise when we join the church to attend all the ordinances, we cannot get the best out of life unless we fulfill our promises. When we let an opportunity to do good pass by unnoticed, it is gone for life time, never to return. Other opportunities will come, but if we get in a habit of letting them all pass by, the next thought, life is ended and what is our reward?

Our pastor gave us a helpful sermon yesterday evening at the regular hour. There are not enough doers today in the churches. There is a work for all to do. God does not require us all to do the same work. But there is a place for every one and room for all. Be our part ever so little, done in the right spirit it is great in the sight of God. He does not require more than we are capable of doing. He is such a good Master. But we are inclined to be disobedient servants. May all that heard Bro. Cecil Saturday and Bro. Trogdon Sunday put the good words to practice, also pass them on with new life to those that were absent.

I love to hear from different charges, also the different churches; both pastors and reporters. Mrs. C. H. Hill.

Grace Church, Greensboro.

Attendance at S. S. last Sunday was 251. Five members were received at the morning service.

Sunday night Rev. O. L. Stringfield, representative of the Anti-Saloon League, spoke. Good congregation at both services.

This week we are to have the N. C. Branch and the Executive Board of the W. F. M. S. with us.

The Postal Card - - W. F. Kennett, Ed.

The Editor of the Postal Card has been too busy for several weeks to write the Postal Card. In the meantime many things of interest have transpired. Week before last the M. P. Herald failed to reach this office. We missed it awfully and wondered why it did not come. We had requested the Editor if he found it necessary to write Bro. Burgess a postal card to drop us one also, but no card came. Last Friday the Herald came, but we found no explanation of the failure of the week before. Our 2nd quarterly conference met in Bethel church on Saturday before the 1st Sunday in this month. We had a very good attendance—all the churches were represented and the reports were the best we have ever had at a 2nd quarterly conference. The third conference is to be better attended, as every man present at the 2nd pledged himself to attend the 3rd, if not providentially prevented.

Bros. J. B. Ogburn and N. W. Gordon were selected as nominess for delegate to the Annual Conference. Bro. Ogburn was sick and unable to be present at the conference. We missed him, for he is usually on hand and is one of our safe counselors.

The appeals of Bro. Bates in behalf of the Asheville church always interest us and it is pleasant to know that the work is progressing so well. The young and zealous pastor and his loyal and deserving flock are worthy of our sympathy and encouragement. We are determined to put something into that church before going there as pastor and in order to make sure of this we hope to do so before the meeting of the next Annual Conference. I know we are all going to enjoy our trip to Ashevile next November and I think we will enjoy it only the more if we have something in the church.

We were so much pleased to see that Lucian Eller of Weaverville has joined the church at Clark's Chapel. May the mantle of his father fall upon him and he will be a power for good. Buncombe circuit was our first pastorate and we have always felt a keen interest in its success.

Mrs. Roxie Lee Parish, the young wife of Mr. Oscar Parish, was buried at Flat Rock Wednesday afternoon of last week. A large congregation was present. Funeral conducted by the pastor. Sister Parish was a member at Flat Rock and was a very gentle and patient Christian.

Though late, we wish to acknowledge the kindness of Mr. and Mrs. W. T. Tucker in sending us a box of good things for Easter.

Mrs. H. G. Moore and Mrs. Robert Wray of Flat Rock have been sick for some time. May health soon be restored to them.

We have noticed the request of Bro. Wills and we are mailing check for church extension, also check to complete payment of assessment for supeerannuates. These causes have a special claim upon us and should have our prompt attention.

Mt. Moriah, Cleveland Ct.

We have had a lively Sunday school for the last few Sundays. There would be more in the Sunday school if it were not for the measles and whooping-cough.

I am a little girl twelve years old. I like to send little pieces to the Herald.

Susan Sisk.

Why I Feel Thankful.

Last fall I was real sick and out of heart. I wrote a letter to the Herald and asked prayers. I also told my trouble, which was stomach trouble. Well, some of the readers wrote me personal letters saying it was no use to go to the hospital and sent me other remedies. I waited on and continued to get no better. Those readers asked me to let them hear from me through the Herald. I am thankful for all prayers and remedies. But I will say I finally went to Charlotte to the specialist. I am much better now; am not strong, though won't ever be either. I don't suffer as I did. I found a remedy after I went to the specialist that gave me relief from suffering. Have used it ever since. Will have any sufferer as I was sent a sample if they will write me personally. I am in my Sunday school as ever. All love our good preacher, Bro. Morris. Etta Sain.

Henry, N. C., R. F. D. 3.

—To secure a merit badge in forestry, boy scouts are required, among other things, to identify 25 kinds of trees.

Death of Mrs. Knight at Rocky Mount.

Mrs. Sarah Whitaker Knight entered into "The life eternal" as sweetly as she had lived, May 9th, 1914, at the home of Mr. R. W. Arrington, Rocky Mount, in her seventy-sixth year. Every thing that loving hands could do was done "to stay the reaper," but the summons came, "It is enough, come up higher."

She was the youngest daughter of Wilson Cary and Agnes Olivia Whitaker. In the summer of 1864 she was married to W. H. Knight; to this union only one daughter was born, Eulalie, who married R. W. Arrington.

The funeral services were at Whitaker's Chapel Cemetery Sunday afternoon, May 10th, "as the sun was going down," by Rev. T. E. Davis, amidst sorrowing relatives and friends.

"Asleep in Jesus" and "The Christian's Good-night" were sweetly sung. The floral offering covered the mound and was a beautiful tribute to her; she was so fond of flowers.

Mrs. Knight was a member of the Methodist Protestant Church in Enleld. In her younger days she was a great worker in church and Sunday school. She was reared in a Christian home with its influence of family prayer, conducted by her mother; her father died when she was quite small.

In all the relations of life, as daughter, sister, wife, mother and friend she was loving and true. "None knew her but to love her." She had been an invalid for years, but bore her suffering patiently. Two years ago she had to give up her daughter, three months ago her only brother. She bowed in submission, saying, "I don't sorrow, for I expect to go soon."

God grant we may so live as to meet her. (The Methodist Protestant is requested to copy.)

Hopkins.

Dr. Ernest Hudson Hopkins, of Danville, Va.,, son of Bro. J. W. Hopkins, of Brown Summit, N. C., died May 5th 1914. He was born Oct. 15, 1884; age, 29 years, six months, twenty days. He was converted when about fifteen years old; united with the M. P. Church at Brown Summit; remained a member there until last December, when he moved his membership to Danville, Va. This child was brought up in the nurture and admonition of the Lord. His mother, who was a Miss Roach, was a godly woman; after her death several years ago, Miss Moore became his step-mother. She also showed a real interest in him and all the children. This child was taught by precept and example, by his father, mother and stepmother. "Train up a child in the way he should go and when he is old he will not depart from it."

He had been in declining health for a year or more. He was treated in Baltimore, also in Richmond; his health seemed to be improved some. On the 5th day of May, 1914, he worked in his office; that night, between 9:30 and 11:30 he came to his death by his own hands. The writer conducted the funeral service of a Mr. Clinard, of South Side, Salem, who shot himself. The Jr. O. U. A. M. conducted a part of the service. One Bro. said, "We know he was our brother in the order, and I can't help but believe he is our brother in Christ." We heard Bishop Rondthaler conduct the funeral of Walter Tise who shot and killed himself; he was the manager of the Postal Telegraph office of Winston for 25 years. The bishop said, "Walter was a good boy, true to the church of his mother, strict and upright in business, but in these days of over work our powers fail." If Bro. Hopkins was right before he fired the fatal shot, we believe ail is well with him now. Surely no man who is sane will take his own life. Think of his raising, his conversion, uniting with the church, moving his membership about six months ago, of his declining health, of his mental defect while in a hospital in Richmond, Va., and of the mercies of God, and let us hope to meet him in the better land.

We would not hold out a false hope, but have said what we really believe. We know it is a source of great consolation to Bro. Hopkins, Mrs. Hopkins, and the brothers of the deceased, that he was brought up right, that he was a good boy, grew up to manhood and retained his Christian character. The funeral service was conducted by Rev. W. F. Ashburn and the writer at Brown Summit, May 7, 1914.

A large congregation of sympathizing relatives and friends was present. There was a profusion of flowers as a token of the high esteem in which he was held. May not all these things be of some comfort to her who has been left a widow?

G. F. Millaway.

Job.

Artitia Ellen Brown Job was born Feb. 27, 1852, married to Henry Michael Job, Dec. 21, 1852, died April 24, 1914. She leaves three children, three grandchildren, four brothers and two sisters, and a great number of relatives and friends to mourn their loss. She suffered for years with a stomach trouble and other diseases together, and while she never complained as some do, we have no idea how very much she suffered.

We have known her for years and have always thought her to be one of the highest types of Christian character that we ever knew; she simply lived religion in every way. She was a member of Hebron church for a number of years, and we have seen her there during revivals, and don't think we've ever seen a happier soul praising the Lord than she. It just seemed that she couldn't praise the Lord enough. Her everyday life was such that no one doubted her true Christian spirit.

We used to visit their home while her husband lived, and while they were not wealthy, we don't think we ever saw a happier couple. Always pleasant, kind and affectionate, willing to do all the good they could to all. Cousin Tish will be sorely missed by her children, and all who knew her. We don't suppose she had an enemy; if so, we don't know who it could be, for she made friends wherever she went. She raised her children up to be Christians, like herself, and may they still serve the God of their mother.

While her daughter lives away in Tennessee, her heart is so sad for the loss of her mother. May her dear children each live a noble Christian life, and meet their angel mother in Heaven.

May all her relatives and friends with whom she talked and whom she asked to meet her in Heaven be there when the final day comes.

All that loving hands and medical aid could do for her was done, and yet God said, "Come up higher."

She was buried at Hebron on Sunday, 26th, a large crowd attending the funeral. We never saw more flowers placed for one grave; they were beautiful to behold. The funeral, conducted by Rev. W. E. Swain, was very impressive, beautifully illustrating her pure Christian life. We all hope to meet her in the Great Beyond.

Hebron has lost another of her truest members. It seems that the older members of Hebron are passing away very fast, but we feel that our loss is their gain. There is a bright day coming for all who serve God, a home with our loved ones, lasting through all ages.

After fades life's setting sun,
After faith her race has run,
After love's last task is done,
She sleeps, our loved one sleeps.
After broken hearts have bled,
After love's last words are said,
After hope enshrines the dead,
She sleeps, our loved one sleeps.

Fannie Nelson and Cora Nicholson.

Moore.

Omor Moore was born Sept. 15, 1893, and died May 4, 1914. Omor had been in ill health for only about four months; he was in school at Oak Ridge when fire destroyed the building and got too hot and contracted cold and continually grew worse until God took him. He was not of a complaining nature, although he suffered a great deal; he never murmured, only said he wanted to get well. Omor was not a member of any church, but often attended church and seemed to be interested. He would often read God's word and study it and he was able to praise God before he died. He said he would soon be at home. The day before he died he lay with his eyes cast upward and seemed to be talking to some one not visible to those in the room. Omor was a kind and obedient son, loving brother, and a friend to all; he leaves a father, three brothers and two sisters and a host of friends to mourn their loss; but we trust our loss is his eternal gain. His mother, one sister and one brother preceded him to the great beyond during the last seven years. Omor had a bright future before him, but the Lord saw best to take him and we trust today he is in the arms of Jesus. His body was laid to rest in Spring Hill grave yard, May 6th, amid a large crowd of sympathizing relatives and friends. His funeral was conducted by Rev. C. A. Davis. To those left behind we extend our heartfelt sympathy. How we will miss that kindly face and smile, but how can we complain —it was God's will. The path that we are treading is the path that saints have trod, that leads to that beautiful city whose builder and maker is God.

A Friend.

Keiger-Hunter.

One of the prettiest weddings of the season was celebrated at 3 o'clock last Tuesday afternoon, May 12th, at the home of Mr. and Mrs. S. T. Keiger, of King, N. C., when their charming daughter, Miss Addie May Keiger, became the bride of Mr. Clyde C. Hunter, of Tobaccoville, N C. The home was beautifully decorated in palms, ferns and cut flowers which made a most fitting setting for the ceremony that joined these two lives. Before the ceremony Miss Mallie Redman of Pilot Mountain, N. C., softly rendered "I love You Truly" and "Oh Promise me." Then to the winsome strains of Mendelssohn's wedding march came the bridal party. First the ring-bearer, little Master Thames Keiger, carrying the ring in the dainty petals of a lovely bridal rose; then followed the maid of honor, Miss Pearl Jackson, of Mt. Airy, in lovely attire of white-shadow lace over white silk batiste, carrying pink carnations and maiden hair fern; after which came the groom with best man, Mr. Clinton Sprinkle, of Winston-Salem. Then with slow steady tread came the bride leaning on the arm of her brother, Mr. Will R. Keiger, who gave her away. The bride wore white crepe de chine trimmed in dutchess lace and pearls with bridal veil, and carried a bouquet of bride's roses. In the stillness of this scene, Rev. A. O. Lindley, the bride's pastor, in an impressive ring ceremony made them one, the bride and groom kneeling on white satin cushion beneath an arch of roses for the benediction prayer. Congratulations were received in the hall then all repaired to the attractively decorated dining room where delicious refreshments consisting of cream and cakes and fruits were served by Misses Marjorie Jackson, Sula Madearis and Mrs. L. Holland, the color scheme of pink and white being carried out.

The display of beautiful presents and the large number of friends and relatives there go to prove the extreme popularity of this couple. Amid a shower of rice and old shoes the happy couple left in their machine for Winston-Salem, where they boarded the train for Washington, Baltimore and other northern cities.

WOMAN'S HOME MISSIONARY SOCIETY.

Report of Branch Meeting.

The Branch meeting was held at the Children's Home on May 15th and 16th. This seemed to be an ideal place for our meeting. I wish many more of our churches could have been represented, for I am sure the delegates would have enjoyed the kind hospitality of the Home and been impressed with all those bright little faces that are there.

Although our attendance was not as good as we had hoped for, still it was the largest that we have ever had, and we had a good meeting. Every one seemed to be interested, and entered heartily into the discussions. All sessions were very pleasant, and the program was fully carried out with one exception.

We had not grown much in numbers in the past two or three years, but we believe that the home missionary spirit has grown very decidedly. We have realized very forcibly for some time that it would be impossible for us to grow extensively as an organization unless we had a field secretary who could go to the various churches and get the people interested and help them get started in this great work by organizing Home Mission Societies. It has seemed that the right person was not available,, and also we lacked funds for the support of such a person. But at this Branch meeting we decided that we must if possible find some one who would be willing to do this work. And we consider ourselves very fortunate indeed in securing two young ladies, Miss Pansy Anderson, of Asheville, for western N. C., and Miss Mary Young, of Henderson, for eastern N. C.

The officers for the coming year are: Pres., Mrs. W. C. Hammer; Vice Pres., Miss Mary Young; Rec. Sec., Mrs. A. G. Dixon; Cor. Sec., Mrs. Emma B. Siler; Treas., Mrs. J. W. Austin; Missionary Record Agent, Miss Millie Bowman, Liberty, N. C.

Pearl McCulloch.

During the year 1912-13 the Missionary Education Publishing department sold a total of 153,611 text books. The study of the "Immigrant Forces" seemed to be the most popular, for there were more sales of that book than any other. The sales were 29,316. The next highest sale was that of "The Emergency in China." Of this book 20,246 were sold. In two months there were 7,481 copies of "The New Era in Asia" sold. The department closed the year with a surplus in the treasury.

The Missionary Education Movement and the Federated Boards of Missions, both home and foreign, have united on a general program for united study for the year 1914-15, beginning in September and ending in June. The text-book will be— "The Social Force of Christian Missions." To use with this study a set of stereopticon slides are being prepared, and a lecture to accompany it. There will also be maps and charts.

—A Chinese girl, Miss Yarlock Lowe, is studying law in Berkeley, Cali., and will return to China to practise. She says: "It is for the lawyers of China to help in the re-making of the nation; in shaping new laws and enforcing them, and in protecting the interests of the Chinese people while making China a nation of influence in the world."

—Men and Missions reports that Baron Edmund Rothschild has purchased a large tract of land in Palestine for archaeological investigation. He is planning to build on it a Jewish museum, and expects, in the surrounding region, to find much information regarding the history and times of the kings of Israel.

AUNT MATTIE'S INFLUENCE.

"Of course, Hannah, it's your own house, and you've a right to your own ways, but I just can't sit still without telling you what I think. The boy may be well enough—I don't say that he isn't—be that as it may—but forgery's twin brother to stealing, and if we inherit good traits, isn't it likely that we are going to inherit bad ones? Mind, I don't say the lad's a thief—maybe he never will be—we'll hope not—but you can't get away from the fact that his father"—

"Yes, yes, Mattie, I know," interposed Mrs. Cope, hastily, "we all know—everybody knows—about poor Mr. Rand. Of course, he did sign another man's name where he had no business to, but it was the first piece of dishonesty that he'd ever been guilty of, and he's suffering punishment for it now. And I don't think public sentiment is very bitter toward him, for we all know the difficulties he went through, and how his wife's illness for years before she died undermined his health and strength."

"All the same, that's no excuse for his turning dishonest," pursued Aunt Mattie, with her most virtuous expression. "That's the regular criminal's plea, Elmer says, ill fortune and everything to battle against."

"Well, I'm glad that everybody isn't so ready to down the poor fellow as you are, Mattie, for Frank says that when he comes out, if there's nothing else open, he will take him on at the works. He says that the best place for him to start afresh and be able to hold his head up is right here in his home town, and that he wants Mr. Rand to experience the meaning of true Christian fellowship."

"Oh, Frank makes me tired with his quixotic ways," said his sister-in-law, testily. "All I hope is that he won't get stung, as the saying is, nor you either, by this boy of Rand's that you've taken from the county home. It's foolish for Frank to say that he needed him to help with the furnace and around the grounds—with Mahlon, big boy that he is—and even if you took him for that purpose, that isn't any reason why he should eat with the family, and sit here at this very writing-desk doing his lessons, as he was when I came in. I don't think you've got the proper pride for your own children, Hannah, indeed I don't—putting them on a level with the child of a"—again she sniffed, with an air of righteous indignation.

Her own tall son looked up from the aforesaid desk, gathering the papers upon which he had been working into the green cloth bag which indicated the busy young lawyer.

"Come on, mom, if you've done chinning with Aunt Hannah. What is it this time—suffrage, or has the Women's Club voted in an undesirable? I heard you say something a while ago about inheriting; I will bet I inherited my argumentative proclivities from the mater all right! Good-by, Aunt Hannah, and you two limbs. See you before a great while. Be careful, mother, of the step."

Mrs. Cope watched the two figures from the window a moment; then, as she turned to go out into the diningroom, her eyes met those of her pretty young daughter.

"Mother," said Althea, impulsively, "other people think the same way as Aunt Mattie does, for Christine Harvey said that her mother said she wondered why you took Lewis in to live with us."

"Mrs. Harvey!" a sparkle of indignation darkened the mother's eyes. "Well, I shouldn't think Mrs. Harvey or any other mother would question why we brought Lewis from the almshouse into a Christian home until his father is able to have him under his protection again."

It was after supper that evening, dishes had been done and put away, and all the family were gathered in the cozy sitting-room, the three young people at their lessons, while father read and mother sewed.

Mahlon at the desk began skirmishing around, looking in the different compartments, under the blotter, even on the floor, behind the furniture. Suddenly his face darkened and he turned to the other lad, pale and over-sensitive then from the enforced ostracism he had suffered in consequence of his father's act.

"Say, Lewis, what did you do with my theme?"

"Your theme! Why, Mahlon, I didn't have it. I didn't know it was done."

"Yes, you did, too," angrily, "'cause you asked me if I was going to help with the wood, and I said no, I was going in to work on the theme. You needn't deny it—you"—

"I'm not denying it," Lewis said, slowly, "because I remember that, but, all the same, I didn't know it was done, honest. Of course, I heard you say you were going to do it."

"Well—get it!" commanded Mahlon, peremptorily.

"Why, I haven't got it, I tell you!" He flushed a vivid red. "I don't know anything about it!"

"You were the only one at the desk, and it couldn't have walked off! Yes, I know, mother, but I've got a little sense, haven't I? It took me over an hour to prepare it, and he sat down here as soon as I was through. Certainly it hasn't got wings! Why doesn't Lewis own up what he's done with it?"

"Mahlon!" said his father, sharply. "Behave yourself this instant, sir, or else go to bed!"

Across the table Mahlon looked significantly at Althea. He didn't say any more, for he dared not disobey his father, but he wrote something on one of his tablets, and after making sure that he was out of sight of either father or mother, held it up where his sister could read the words:

"I guess Aunt Mattie was right after all!"

Althea's eyes acquiesced, and then she reddened, for she saw that Lewis, too, had read the words, and must have guessed that they were about him.

Somehow, the next day Althea's chum found out that Lewis was in disfavor with the boy and girl whose parents had taken him under their protection, and "ill news flies apace," as the old saying is. While Lewis had not been at all what you'd call popular, now, by common consent, he seemed to have dropped out of everything. It was all so sudden and inexplicable—for no reason at all, that he could see, he was shunned and almost ignored in a polite way, which hurts the worst. No more did he walk to and from school with the Copes, for they either slipped off before he was ready or lingered pointedly until he had gone.

It had been like a bit of heaven's blue opened to the lad, after more than a year shut within walls where most of the inmates were poor old men, when Mr. Cope had told him—had told every one—that he needed a boy. He had said good-naturedly that Mahlon was lazy, and wouldn't take up the ashes from the heater; but after a few days in the home so rich in its quiet and refinement, its books and simple food, he understood that it was not for the help he was to them, but for the love and kindness they could give him, that he had been taken. Neither the father nor mother had any idea of the unpleasantness existing between the lad and their own son and daughter, though it seemed to Mrs. Cope that Lewis was unusually quiet, and sat poring over his books more than was good for him.

"What is the matter, Lewis?" she asked, kindly, one evening, looking up from a pile of stockings in the mending basket, "I mean that you're so quiet. You're feeling well, aren't you? Are you getting along in your lessons all right? Sometimes, you know, it isn't well to study too hard."

"What do you think, mother?" Althea

turned around from the piano where she had been going over some studies of Bach —whether she had heard her mother's question or not they didn't know. "Lewis got a hundred plus for his theme, and Mahlon didn't even get fifty! Mr. Peters said it was disgraceful, and it showed lack of completeness in its thought, and poor preparation. He scored Mahlon before the whole room! I cried, mother, I could not help it!"

In amazement Mrs. Cope looked at her daughter, and from there to the group—at her son's white, defiant face and the crimson cheeks of the boy to whom she was trying to be a mother.

His eyes swimming, he closed his book and flung it aside, and came unsteadily across the room to stand before her.

"I'm going back, Mrs. Cope," he stammered. "I can't stand any more of it. I didn't take his theme—honestly, I never laid my eyes on it; but they won't believe me, and it's only hurting you for me to stay here. I'll go back and I'll quit school and see if I can get work somewhere."

"Why, what is the meaning of all this? Sit down in your chair, Lewis, and let me understand this affair at once."

"Wait a few moments, Frank," his wife put in quickly, "I hear some one at the door. I think it's Mattie with Elmer. Don't say anything until after she goes."

This time Aunt Mattie had a petition which she laid before her brother-in-law's wife to sign, in which all the residents of that immediate vicinity stated a grievance against the unsatisfactory way in which the garbage was collected. Frank Cope himself, momentarily forgetting his displeasure, watched her with a twinkle in his eye. "Mattie lives to stir up things," was his unspoken comment, and it always amused him to see how philosophically Elmer took these harangues of his mother's.

"Say, Uncle Frank, I've brought a brief over that I want to show you. It's the most complicated affair. You had a case at the works—oh, long ago, when I was quite a chap—similar to it." He reached into the capacious green bag and drew out a handful of papers.

"Look here, one of you children, here's some composition stuff that I took—unintentionally, understand—off of your desk the day I was over. I meant to have brought it back before, but there are no bones broken, I hope. A little extra head work won't put you in your grave so young." He tossed a piece of paper on the table, and Althea flew across the room and snatched it up.

"It's your theme!" she said, in a horrified tone, and Mahlon gulped and Lewis' eyes gleamed.

As they confessed to each other afterwards, their hearts went way down in their boots, for they realized that this was one of the occasions in their lives when they merited well-deserved punishment. With womanly wit, Althea resorted to finesse; neither of them dared encounter their father's or mother's gaze. Between the two boys she led them from the room along the hall, in the direction of the kitchen in the rear.

What took place there I couldn't tell you, for there are times when confidences are safe between the guilty ones and God; but quite a while later, before Aunt Mattie and Elmer had gone, Lewis and Mahlon again made their appearance, carrying a basket of apples between them, while Althea had the yellow bowl full of popcorn and a pan of walnut taffy.

"So that's what you were up to, was it? Making candy. I thought I smelled it cooking!" Aunt Mattie settled back for another half-hour's stay. She looked critically around. "I hope some folks know which side of their bread's buttered."

The enigmatical words fell short of their meaning, for Lewis was happily deaf to hints—he was past all that. Frankly, he had no idea the words were meant for him, if he heard them at all.

After the company had gone, there was a moment of breathless suspense, then Mahlon slipped his arm through the other boy's and faced his father.

"I deserve anything, dad, I know it, for I've been no end of a brute and caddish and nasty. But with Lewis it's all right. He's our brother now; before he wasn't, and we really didn't know what mother meant when she said so often, 'Alas for the rarity of Christian charity!'"

"Are you satisfied, Lewis?" asked Mr. Cope, quietly. With his keen discernment he saw that the matter had been taken before the Heavenly Father and forgiveness obtained. "Are you satisfied that we let the affair drop now?" But one glance at the boy's shining face was enough.—Helen I. Castella in Zion's Herald.

—The mediators betwween the United States and Mexico are now earnestly engaged with the matter and they may be expected to reach a conclusion before long.

"At Jesus' feet I calmly wait,
Until effectual faith is given:
Then I shall pray, receive, be loosed,
And soar on eagle's wings to heaven."

CHILDREN'S HOME

Report of Superintendent.

Fair Grove S. S., Haw River Ct. ..	$2.60
Shoals Sunday School	2.18
Spring Valley S. S., ,Henderson ..	3.49
Henderson Sunday School	5.89
Love Joy, Why Not Ct., ...	.78
Macedonia S. S. Why Not Ct.	3.32
Asheville Sunday School	2.00
Pleasant Union Philathea Class	1.75
Cedar Cliff Ch., Mt. Hermon Ct.	1.66
Mt. Carmel S. S., Granville Ct.	2.75
Concord Sunday School	5.65
W. H. M. S., Julian	10.00
Mrs. Emma Siler for W. H. M. S. ..	1.20
Asheboro Sunday School	4.69
Asheboro W. H. M. S. on support of child	47.76
Mrs. Lottie F. Brown, Concord	5.00
Mrs. Emma Siler, Siler City	1.00
Mrs. R. R. Ross, Asheboro Sun. eggs	1.10
Elk Fork S. S., Gay, W. Va., ...	1.65
Eliz. Norman Phila. Cl., Greensboro	7.17
Friend	.25
Total	$111.64

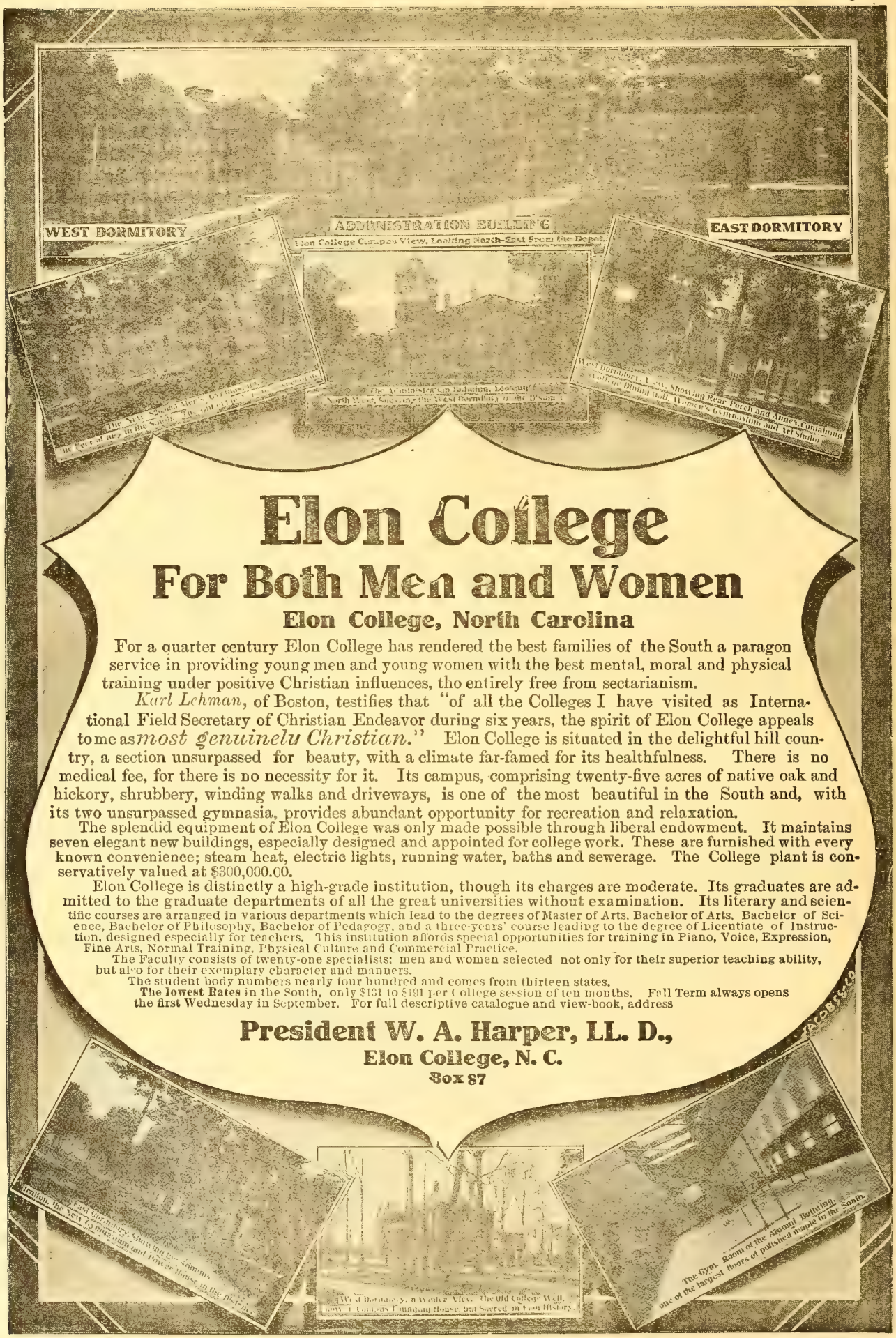
Thomasville: J. W. Boyles, 100 pounds ice; Mrs. Finch, vases; Phil.Cl., table cloth and pillow cases.

Two Greensboro ladies who are busy with their own household cares (names withheld by request) solicited funds from some ladies at Bethel Ch., Flat Rock Ct., and Pine Grove Ch., Oak Ridge Ct., and bought material and made 35 useful garments for the children. They consulted Mrs. Garrett so they might make just the things that were most needed.

Mrs. B. L. Johnson, Friendship church, Mt. Hermon Ct., three embroidered center pieces and pair embroidered pillow cases. Mrs. Johnson is the mother of Rev. T. M. Johnson and because of her age these gifts are appreciated the more. Only those who are acquainted with her know the pleasure it afforded her in making these presents.

The N. C. Branch W. H. M. S. held its annual meeting here the 15th and 16th. On Sun. the W. B. H. M. Societ, of the M. P. Church in annual session at High Point visited the Home and held a delightful praise service. H. A. Garrett.

—Dr. John R. Mott, who declined President Wlison's offer of the ambassadorship to China that he might continue his work in the interest of missions, says that Yuan Shi Kai, president of China, wished him to remain in China. He said 'You must change your plan. I want you to stay in China and visit the secondary cities. Confucius teaches us the truth, but your message tells us of the power to obey the truth.'"



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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A, Greensboro, N C.

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EXCURSION TO WASHINGTON, D. C., AND RETURN.

Via Southern Railway, Premier Carrier of the South, Friday, May 29, 1914.

Round trip from Greensboro, $5.00. The rates from Morganton, Winston Salem, Norwood, Salisbury and intermediate points to Lynchburg in proportion.

Special train will leave Greensboro at 10:20 p. m. on the 29th and arrive in Washington at 7 a. m. Returning, Special Train will leave Washington at 11 p. m., May 30th.

Passengers from other stations will use regular trains to Greensboro connection with special train there.

A great opportunity to visit the Nation's Capitol at small cost. See the White House, Congress in session, Congressional Library, National Museum, Smithsonian Institute, Mt. Vernon (home of George Washington) many parks and other points of interest.

Separate coaches will be provided for colored people.

For tickets, information, etc., call on any Ticket Agent, Southern Railway, or write O. F. York, P. & T. A., Greensboro.

R. H. DeButts, D. P. A., Charlotte, N. C.

—Just now when an effort is to be made to get a national divorce law in view of the apparent hopelessness of getting the various states to agree on any one law it is interesting to note the causes of divorce, as given in the report of the court of domestic relations of Chicago. Forty-six per cent. of all the divorces given were due to drunkenness, immorality of the husband came next with 12 per cent., while the immorality of the wife was the cause of only 2 per cent.; ill temper of husband and wife was the cause of 3 per cent.; mothers-in-law were responsible for 6 per cent., and fathers-in-law for only 1 per cen .; immaturity was credited with 4 per cent.; laziness, 3 per cent.; sickness, 1 per cent, and all other causes, 14 per cent.—*Baptist Commonwealth.*

—The Boston Pilot: "Whenever there is a new Catholic church to be built, Protestants are always pulled for liberal donations. Usually the edifice is to cost no less than $50,000. Catholic editors are printing the statement that the Protestants of Prince Edward Island gave $21,000 to rebuild a cathedral which had been destroyed. Whoever heard of a Catholic donating one cent toward building a Protestant church? Cardinal O'Connell's paper says: "It is none the less true, but the rules of our church forbid us to help build Protestant churches. The intention of the holy father, for which we are so frequently asked to pray, always includes the prayer for the extirpation of heresy," etc. When the Romish church gets as much money of the Protestants as she needs, then she will be ready to begin her crusade of extirpation of heretics!

STRENGTH OF A SPIDER'S WEB.

The strength of the spider and of the materials it employs is something almost incomprehensible, when the size of the insect and the thickness of his thread are taken into account, says the New York Press. Recent experiments have shown that a single thread of a web made b y a spider supported endwise a weight seventy-four times the weight of the spider itself.

When, therefore, a spider spins a web to let himself down from the ceiling, or from the branch of a tree, and we see him descending without perceiving his thread at all, we may be perfectly sure that he is not only in no danger of falling, but that he could carry seventy-three other spiders down with him on his invisible rope. Knowing this fact with reference to a single thread, we need not be surprised that the threads of a web, interwoven and reinforced one by another, have a very considerable strength, and

are able to hold bees and wasps, themselves very powerful in proportion to size, and to bend without breaking under a weight of dew or rain.

OUR DUTY.

The great world's heart is aching, aching
fiercely in the night,
And God alone can heal it, and God alone
give light;
And the men to bear that message, and to
speak the living word,
Are you and I, my brothers, and the millions that have heard.

Can we close our eyes to duty? Can we
fold our hands at ease,,
While the gates of night stand open to
the pathways of the seas?
Can we shut up our Compassions? Can
we leave our prayer unsaid
Till the lands which sin has blasted have
been quickened from the dead?

We grovel among trifles and our spirits
fret and toss,
While above us burns the vision of the
Christ upon the Cross;
And the blood of Christ is streaming from
His broken hands and side,
And the lips of Christ are saying, "Tell
my brothers I have died."

O Voice of God, we hear Thee above the
shocks of time,
Thine echoes roll around us, and the message is sublime;
No power of man shall thwaart us, no
stronghold shall dismay
When God commaids obedience and love
has led the way.

—Frederick George Scott.

MODERNISM.

Dr. D. G. Whittingill, our missionary in Rome, thus defines the movement called Modernism:

The principles of this program are as follow:

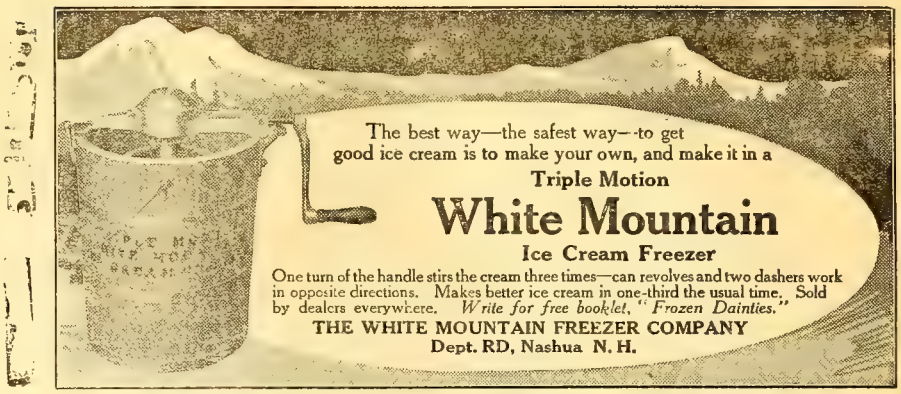
1. The scientific attitude in the study of all questions.
2. Obedience is due first to God and not to any organization.
3. Separation of church and state.
4. Abolition of enforced celibacy of the clergy.
5. The adoption of the primitive form of worship.
6. The Scriptures must be given to the people.
7. The reform of the liturgy and its use in the vernacular.
8. The pastoral function one of service.
9. Sympathy with every great moral and social movement, without alliance with any political party.
10. Brotherly relations between all preachers.

Of course this movement has assumed different forms in different countries as a result of varying conditions and problems and finds expression in intellectual, political and spiritual activities. There have been numerous examples of the shameful abuse of some of the leading Modernists, but in spite of this the movement is yet very much alive and is still growing rapidly. Dr. Whittinghill recommended to those who wish the best short works representing Modernism, Paul Sabatier's "Modernism," and Mrs. Humphrey Ward's "Richard Maynell." The Baptists have more in common with those in this movement than any other body, and therefore they are entrusted with a tremendous responsibility.

This is a statement taken from The Christian Index. There is much error mixed with the movement. It is a distinctly get-away-from-the-Pope move. But it is a move with much good and hope in it. Baptists should guide and spiritualize it.—Baptist Standard.

—Adrian College commencement comes June 11th this year.

Wise men change their minds if they grow wiser.—Life.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good ice cream is to make your own, and make it in a
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—President Harper announces that Dr. Tagg, editor of the Methodist Protestant, will preach the baccalaureate sermon at Elon College on May 31st. Bro. Harper is somewhat mistaken in the age of Dr. Tagg: it would be about as near correct to say that President Harper has just passed his tenth birthday as it is to say that Dr. Tagg is "almost ninety."

—"A Mother's Plea" published this week in which a mother tells of the sudden death of her son is a piece that touches the heart and brings tears to the eyes. The spirit of Christian resignation which the article breathes out before it closes manifests the marvelous power of divine grace to comfort and heal the wounded heart.

—Grace church people in this city enjoyed an address last Sunday night by Rev. Mr. Stringfield, of the N. C. Anti-Saloon League. We learned incidentally that Bro. J. E. Swain, of Asheville, is an honored son-in-law of Rev. Mr. Stringfield.

—Prof. Amick, of Elon College, recently lectured on the Rise and Development of the Early Universities. He spoke of education among the Egyptians, Greeks and Romans, and then of the subsidence of education during the middle ages, and then of the renaissance at the close of the dark ages.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, MAY 28, ,1914. NUMBER 27.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
PRICE.—One dollar a year, payable in advance.
RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—The continued drouth is becoming serious, and people are beginning to pray for rain. How dependent we are upon God!

—The Jewish Army and Navy league is a new organization designed to encourage patriotism among the Jews. President Wilson has consented to become honorary president.

—The General Conference of the M. E. Church, South, appointed a committee of eight ministers (including four bishops) and eight laymen to reconvey to the eight patronizing conferences whatever right the church has to the control of Vanderbilt University and to consider the advisability of establishing another university.

—The State Normal College in this city has had 650 students this year in regular courses. Sixty-nine are graduated this week, the largest number ever.

—Rev. Sam Small spoke to a large audience mainly of men in this city last Sunday afternoon. He is working under the auspices of the National Anti-Saloon League in favor of a constitutional amendment authorizing the prohibition of the liquor traffic. His manner is much like that of Sam Jones under whose whose preaching he was converted and with whom he was associated for a time in evangelistic work. He is a master of ridicule, but his argument is good and his speech convincing. We are hoping that this movement for national prohibition, embracing as it does hundreds of earnest and able speakers, will in the course of a few years win out. The League is asking for financial support for a period of five years.

—Our church in Greensboro was highly favored in being permitted to entertain the Executive Board of the Woman's Foreign Missionary Society, M. P. Church. Their meetings began Wednesday night of last week and closed on Monday of this week. There were present ladies from Michigan, Indiana, Illinois, Ohio, Pennsylvania, New Jersey, Kansas, Maryland and the District of Columbia. Their earnestness in the work for foreign missions is inspiring to those with whom they meet. It was a pleasure and a privilege to entertain them in our homes. They are doing a great work in China and Japan, but could do very much more with larger means. Every woman of our church should seek to ally herself with this society and take part in the work which Christ commanded all his followers to engage in. Why not form an auxiliary in every one of our churches? It would help the women, it would help the church, and it would help the heathen. How can any woman or any man who looks to Christ for salvation be content to do less than his or her best to advance the borders of Christ's Kingdom?

—The following ladies who attended the meeting of the N. C. Branch here last week remained for part or all of the meetings of the Executive Board: Mrs. Siler, Mrs. F. R. Harris, Mrs. Cheek, Miss Stafford, Miss Tacy Woody, Miss Richardson. Mrs. A. G. Dixon was among the visitors present.

—Rev. T. M. Johnson addressed the Executive Board in one of their afternoon meetings. Bro. J. Norman Wills at another time brought greetings from the Board of Foreign Missions.

—Among the attractive public features of the Board Meeting were a setereopticon lecture by Dr. Wilbur on our mission work and workers; two addresses by Miss Virginia, Grose, a returned missionary, and an exercise by a number of young ladies on Sunday night.

The General Assembly of the Cumberland Presbyterian Church expressed itself against Sunday amusements, mentioning particularly baseball, riding for pleasure, and visiting by young people.

—Rabbi Wise, a distinguished Jewish teacher of New York City, spoke in this city at the Normal College on Tuesday and in the Court House on Tuesday night. In the latter place he spoke on "Civic Religion." By this term he means good morals in politics. To be the best American citizens we must, he says, get away from three moral heresies. The first is that of partisanship, the disposition to hand over our political judgment and conscience to party bosses, to be led by them at their will. The second is race prejudice. Here he seemed to have in mind particularly the prejudice against the Jewish race. He denied that there is any such thing as a Jewish vote except in the sense that Jews were urged (by him) to refuse to vote for men of their own race for office if they are bad men. He objected to hyphenated terms, such as Jewish-American or German-American, as they imply a divided allegiance. All are to be thought of as true Americans, if they are true men. To get away from the third heresy a man must learn to put the interests of his city and his state before his own private interests.,

Mr. Wise is an entertaining speaker, abounding in humor and pleasing wit, and his sentiments in favor of honesty in politics and of genuine patriotism are to be applauded. But there was this great lack in his speech—a lack of recognition of the supreme part played by Jesus Christ in bringing men up to the exalted state of character necessary to make them such citizens as Mr. Wise described. The demand for them does not produce them without the help of the agencies centering in the Person and Spirit of Jesus Christ. He mentioned Jesus, but simply in the same category with Moses and Isaiah and Peter and John.

—N. B. Broughton, distinguished S. S. worker of Raleigh, died this week in a Philadelphia hospital after an operation. He was 66 years old and a prominent Baptist.

—Roosevelt insists that he really did discover a river in South America that was unknown to the geographers. In their explorations, his party got out of food and subsisted on monkey's flesh.

WAR.

By Victor P. Hammer.

That grave, ghostly monster—
The father of woes,
Who leaves but destruction
Wherever he goes;
Who dooms the innocent
And crushes the pure,
Was justly created
Our peace to secure.

The patriarch shepherds
Attending their sheep,
Along the still waters,
Or mountains so steep,
With eyes turned heavenward,
And seeing afar,
Prayed for the Great Master
To spare them from war.

Now, it's the same story,
If we only pause:
What are the real troubles?
And what the real caause?
Think! Cannon and rifle
And carbine at play
May number by thousands
The toll for a day.

But where's the solution?
And when will be peace?
When wisdom shall guide men
And selfishness cease;
When leader shall plan and
Rule justly with pen,
Arms will be abandoned
And peace shall come—then!

Washington, D. C., May 7, 1914.

WALKING WITH WISE MEN.

A man is not only known by the company he keeps, but he himself in due time comes to resemble those with whom he most intimately associates. Unconsciously he absorbs their ideas, imitates their manners, treasures up their words, adopts their ways of thinking and his whole moral and mental nature is moulded and shadowed by the companions with whom he spends his time. The man who chooses as his associates the learned, the intelligent, the courageous and the honorable, will find the atmosphere of intelligence and intellectual and moral improvement surrounding him on every side. The better powers of his nature will develop themselves, while that which is base and inharmonious will sink out of sight.

Let every man choose as his associates those whose course and whose end commends itself to his purest and noblest thoughts. When a young lady gave her heart and hand to a humble but godly minister; to those who complained that he had no pedigree, that "No one knew where he came from," she answered, she knew where he was going, and was content to be in his company. And if we, turning from the companionship of the sinful and the debased, seek out the good and the gracious, those of sound judgment and good understanding, we shall find in our course through life, that while we have honored virtue and purity in others, we have also cultivated it in ourselves; and we shall prove at last the truth of that word of wisdom, "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed."—Selected.

HELPING THE CAUSE.

A writer tells of a sturdy old Methodist, who, with another old brother, was in the habit of shouting in the church on meeting day when things went well. One day the other brother kept silent, while our sturdy brother went off as usual. Meeting in the churchyard after the service he said to his companion in holy joy:

"You didn't shout to-day. What was the matter?"

Said the other, "I didn't feel like it."

"I didn't either," said the shouting brother; "but I thought it would help the cause."

He seemed to have an idea that about so much pious racket would be helpful to "the cause," whether it was the genuine expression of devout joy, or a fusillade of noisy pretence. He was not entirely singular in his views. There are many persons whose religious exercises are largely intended to "help the cause." They sing words which they do not mean, they pray prayers which they do not expect to have answered, they shout and babble with a mock enthusiasm, and they think they are helping "the cause."

It may be they are. But what cause is it that can be helped by pretence, and sham, and hypocrisy? Certainly it cannot be the cause of Christ, for that does not depend upon such pretentious performances. He who desires "truth in the inward parts," wants none of this empty babble to help His cause along. He who hates hypocrisy, and requires that men should serve him in spirit and in truth, in simplicity, in sincerity, and with godly fear, is not in the least dependent for the welfare of His cause upon empty noise, and words which do not express the inward thoughts of the heart.

And yet men are continually trying to "help the cause" by false pretenses, by misleading reports, by misstatements of facts, by concealment of truth, by putting the best side out, until everything seems honeycombed with trickery and deception, and intelligent people almost doubt whether there is in the universe anything like truth or conscience left.

We shall best help the cause of God by being honest in the sight of God, by speaking the things which we mean, and expressing emotions which we feel, by telling the honest truth, or maintaining silence until we have something to say which we are not ashamed to tell. And if we draw near to God, He surely will draw near to us, and we shall have cause for real joy, and praise, and thanksgiving, instead of the empty and hypocritical babble with which men try to "help the cause."—Clipping.

HOME.

Go through the town any evening, and you will be surprised, if you have never given the matter any thought, at the number of boys and young men who make a practice of squandering their evenings, to say nothing about the days spent in the same manner. Squandering time is the sin of the age. As a rule, the idle, indolent boy goes to the bad. He may have all the elements necessary to make a first-class business or professional man; but if he is not instructed or encouraged to form habits of industry, he will be a failure, almost inevitably. There is wisdom in the Jewish proverb, "He who brings his son up without a trade, brings him up to be a thief." Prison statistics show that a large proportion of convicts never learned a trade till they learned one in prison.

There is one way this great evil of squandering time can be remedied, if not altogether obviated. Parents must take the matter in hand—must themselves set the example of industry and frugality, and must see that their children imitate the example, and that they have something to do. Make the home pleasant and attractive. If the boys love the street or the loafing place better than the home, you may rest assured that the home is wanting in some important particular. Provide the boys with interesting reading matter, and useful tools, and encourage them to employ their time in any harmless way that will keep them from idleness and profligacy. When you see a boy or a young man willing to trifle away a day, a month, or a year in doing the work of a disgusting street loafer, you may set it down that it would not take much to persuade that boy or that young man to become a full-fledged scoundrel

It is in the power of most parents to regulate this matter, and if they will do it, we shall see our army of trifling, loaf-

ing young men and boys diminish. Make the home what it should be, and you have done much toward assuring the future of our boys.

But if parents suffer their own minds to grovel continually in sties and stables, and see nothing higher in life than land and money, how can they lead their children out to useful lives, fruitful in noble words and deeds?—H. L. Hastings.

QUITTING TOO SOON.

There are two or three things that the minister who reaches middle life should set himself steadfastly to do, and unquestionably the advice applies equally to men in many other callings as well. In the first place he should determine not to lose his grip of himself. If a man keeps fast hold of his courage, his enthusiasm, his buoyancy of spirit, and does not allow his reverses, or hardships, or disappointments, to sour or embitter him, he has made one of the first and most necessary preparations for the coming on of the years that are to try him.

Men sometimes foolishly think that as the hair grows gray and the years crowd on into the fifties, that it is a call to slacken effort. In most cases it is no such thing. There is no reason why any ordinary man should not grow and develop and advance in knowledge and ability and usefulness in the fifties or the sixties —or even the seventies, for that matter —no reason in the world save as he allows carelessness and inertness and slothfulness to settle down upon him.

The great necessity for the middle-aged man, let him be preacher or what not, is that he hold on to his faith and hopefulness. The man who believes in the future really never grows old; the old man is the one who believes only in the past.—Selected.

CANDY AND CIGARS.

Some one tells a story of a father who promised his boys if they would save their pennies and put them in their banks he would double what they had in a month's time. One day as the father was buying a cigar, his son who was with him looked longingly at the candy and then at his papa, and said:

"If we ought to save our pennies and not buy candy, you ought to save your money and not buy cigars."

The father thought the boy had the best of the argument, and that boy's papa does not smoke cigars any more.—Select Miscellany.

POPULAR TALKS ON LAW.

The Right to an Education.

By Walter K. Towers, A. B., J. D., of the Michigan Bar.

The American public school is undoubtedly one of our most important institutions. No branch of government comes more intimately into contact with all of us, and so it is that affairs relating to public education are of importance to almost every person.

Almost everywhere the government provides schools for its young citizens. Education is the function of the state, and so it is the state that provides for public schools. The legislature enacts the laws which provide for those schools and by which they are governed. The school district is a political subdivision of the state, organized under state law.

One theory of the public school is that a state provides schools in order that its citizens may be trained to become useful members of society, capable of being self-supporting, profitable members of the community instead of a burden to the state. It is further recognized that intellectual enlightment is necessary if our democratic form of government is to succeed. The future voter must be educated. And so it is that the state not only provides free schools, but further requires that residents within the school age attend school. Another theory of public instruction is that it is a sort of mutual benefit arrangement by which all join together to share the expense and thus secure greater efficiency at a lower relative cost.

But whatever the theory of the reason for the public school most parents desire that their children attend school and a majority of children probably appreciate the advantages of an education. So there is usually a desire to attend school and the question frequently arises as to the rights of a child to attend school. These questions frequently find their way into a court of law.

Generally speaking a child of school age who is within the rules of eligibility prescribed by law, and is a resident within the school district is entitled to attend the public school in that district without charge. The school laws of the state usually fix upon the school authorities of the district the responsibility of providing reasonable and convenient accommodations and opportunity for instruction. These privileges are open to all who are legally entitled to attend the schools and who wish to do so.

As has been before stated the school system is conducted by the state and so is within the control of state law. So it is that the right to attend school depends upon the laws passed by the legislature. Under the laws in force in most of our school depends primarily upon residence. The resident child may attend the public school without cost; the child who is not a resident may be refused entrance, or may be charged a tuition. The residence of the child is generally that of his parent or guardian. The residence necessary to secure the right to attend school need not be a legal domicile, but any genuine residence of ordinary permanence. If a parent moves into a school district for the school season and only for the purpose of allowing the child to attend school in that district, the right will not be secured, and the child may be barred from school as a non-resident, or tuition may be charged. But, generally speaking, if the parents move into the district for other purposes, even though it be but a temporary residence during the school term, the child is regarded as a resident with the right to attend the public schools.

It is possible for a child to secure a residence apart from his parents and if this occurs the child has school rights in the district of his residence. A child who comes into a school district to make a permanent home with a family living there, it being the intention of his parents that he make a permanent home there secures school rights. One does not secure a residence by coming into the district to live with others temporarily, or simply for the purpose of attending school there. The school board may accept non-resident pupils on such terms as it may fix,—as the payment of tuition—if this does not interfere with the other pupils who, being residents of that district, have the first right to the school accommodations of the district.

Children of persons kept upon the county poor farm are usually held to be entitled to attend school in the district where the farm is situated. But the law frequently rules against the right of orphans or paupers at public institutions to attend the public school in the district where the institution is situated, especially where funds are provided for the education of young inmates. In some of our states a broader view is taken, however, and school privileges are freely extended to inmates of denominational orphan homes and similar charitable institutions.

The school board, or other officials in charge of the schools, are allowed a wide discretion in the management of the schools and regulation of the pupils, except as restrained by the state law, and unless their acts are clearly unreasonable and prejudiced the courts will not interfere. The redress of a parent whose

child has been illegally barred from school is by a legal remedy known as "mandamus." A parent who finds it necessary to take such steps to enforce his legal rights should consult a competent attorney.

A child cannot be barred from the schools altogether because of color, but separate schools may be provided if the accommodations are equal. The age within which pupils may, or must, attend school is usually fixed by state law.

Children have been barred from the public schools on the ground of immoral character even where no acts evidencing this have been committed in school. Proven immorality is recognized by the law as a proper cause for barring a child from the public schools, yet some states require that evidences be presented during school hours before such action may be taken.

The matter of transfers often causes much difficulty, and in this the school board has a wide discretion, its action, unless clearly unreasonable and improper, being final. These matters are frequently regulated by state law.

Health regulations may be legally imposed upon attendants at a public school. The right to require vaccination of all pupils is generally held to be within the legislative power, and children who are not vaccinated as required may be barred from the public schools.

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THE DOCTOR'S LARGER DUTY.

(From an address before the Sixth District Medical Society by Dr. F. R. Harris, of Henderson, President.)

We are all keenly alive to our duty to our patients, but may it not be true that we are so engrossed with the individual that we too often forget that we owe a larger service to the community? When we recall that, in 1911, we had in North Carolina over 2,000 more deaths from tuberculosis, over 1,000 more deaths from pneumonia, over 1,000 more deaths from typhoid, over 1,800 more diarrheas (under two years), and nearly 500 more deaths from whooping cough than we would have had with the average death rate in the United States, I am forced to the conclusion that somebody is at fault. This lamentable state of affairs is due to indifference on the part of the public, and this is due to ignorance of the laws of health.

Now, to whom can the public look for relief but to our profession? We know the conditions; we know the remedy. Then is it not our bounden duty, as citizens, to give the benefit of our knowledge to the public? The State Board of Health, with its efficient and wide-awake secretary, is doing all it can with the petty sum at its disposal. But this is only the entering wedge. It rests with us, the rank and file of the profession, individually and collectively, to do our part in this great work. If each member of this society would do his part in this work during the coming year, with the pen, on the rostrum, on the street, and especially in the homes whenever and wherever the opportunity offers, what a strong right arm might we not be to the State Board of Health, and what a blessing we would be to the public in the prevention of sickness, the prolongation of life, and in promoting, in many ways, happiness and prosperity in our beloved State! This is what I regard as the paramount privilege and duty of the profession.

The Physician and Vital Statistics.

Our last General Assembly passed a strict and comprehensive vital statistics law. It is incumbent upon us, as guardians of the public health, to popularize this law by telling the people of its significance. In my judgment, we shall find a great many obstacles to be overcome before the people can realize that it is for the public good. Let us lose no opportunity to aid the State Board of Health in popularizing this advance step by pointing out to the people the advantages that will accrue from its enforcement, and even by going out of our way to personally see to it that every birth and death is reported to the local registrar of the town or township, whether or not it occurred in our practice.

The Physician and Preventive Medicine.

Let our slogan be, "A competent health officer paid for his entire time for each county in the State." Pardon me if I suggest right here that we see to it that in each instance a competent county health officer is selected, and not be guilty of selecting a man because he needs a job. Rather let us select a man because the job needs that man. With a competent health officer paid for his entire time in each county, each county should arrange a program of popular lectures to be given by the members of the county society throughout the county, particularly in the school houses. in this way every section of every county in the State can be reached, and untold good will result. In my county, members of our local society have done just such work as this. We have used not only the school houses, but also the churches, and we find that the people always attend these lectures. The public is beginning to see that there is something in sanitation.

The highest form of service which the medical profession can perform for mankind is in the prevention of disease. It is in the study of the prevention of disease that medicine has no rivals, and is least likely to be misunderstood. This realm is not invaded by the charlatan, the pseudo-scientific sect, or the patent medicine man. These are all zealous in the treatment of disease, but the science of medicine diffrentiates itself from them in that, while they are concerned for the sick, scientific medicine is searching out the causes of disease and applying preventive measures. Medicine, as an organized profession, is the only great movement having as an aim the reduction of morbidity by preventing the well from becoming sick. Intelligent and scientific effort in the prevention of disease is tangible and can be measured, and is freer from confusion than is treatment. In the treatment of disease the forces of nature are just as kind to the mercenary quack, with his "incomparable elixir," as they are to the conscientious and skilled physician. The patients of both will recover. Therapy is the inexact part of medicine.

We all know what preventive medicine has done with cholera. The same may be done with typhoid fever. The 15,000 persons who died of typhoid fever in the United States during the past year are a needless sacrifice, for medicine has developed the knowledge which, if applied, would make typhoid fever an unknown disease. Medicine has perfected the knowledge of this disease and the means for its prevention, and the people want the disease stopped, but the representatives of the people are busy with mergers and tariffs and appropriations and jobs, while the pale faces of those 15,000 dying of a preventable disease are seen only by the profession of medicine. When some community is awakened by an awful epidemic, it arouses itself and local measures are applied, always successfully, to prevent the disease, but what is done for a village should be done for the state and nation. This will be done,—it should be done now—and then typhoid will pass into history, a conquered disease.

Give Facts about Alcohol.

The time has come when we should take a positive stand on the question of alcohol. We know the harm that alcoholic beverages are inflicting upon the people. The ravages of alcohol are as well known as those of typhoid. We know them so well that we scarcely need to discuss them among ourselves. We know how much weaker is the resistance to disease on the part of the man who has habitually taken alcohol. We know the frightful mortality in pneumonia and Bright's dis-

ease among drinking men. We know the frequency and dangers of delirium tremens, occurring, as it often does, in men who have drunk daily but never in amount to produce intoxication. We know the difficulties experienced by the drinking man when he requires a surgical operation. It devolves upon us to instruct the public as to the dangers of alcohol, just as it does to instruct them concerning the dangers of polluted water or bad milk. Alcohol is not a food. It causes one-tenth of the deaths in the United States, and yet the peopl spend over $2,000,000,000 yearly for the poison. It devolves upon us to give the facts to the public. I am not a fanatic on the subject of alcohol. The facts are bad enough without the exaggerated statements so often made by the uninformed temperance advocate. The time is ripe for a great and sane temperance movement, conducted by our profession, telling the public simply the truth about alcohol, disseminating knowledge of the incontrovertible facts. The value of such a movement to this country is beyond the power of the most hopeful to foresee.

Venereal Diseases.

Our profession has signally failed in its duty to the public in that we have not given them the facts in regard to venereal diseases. . . . .Our women should know that a man who has once had gonorrhea is a dangerous man for a woman to marry. The public should be made to know that one-third of the deaths from apoplexy are nothing but syphilitic affections. They should know that locomotor ataxia, Bright's disease, paresis, many other forms of insanity, and those unaccountable moral lapses are frequently venereal indications. The trail of physical suffering which follows in the wake of these diseases is insignificant when compared with the mental anguish, the broken hearts, and the saddened homes that mark the path.

At the bottom of these troubles lies the ignorance which it is incumbent upon us to help remove. Whenever the public realizes that it pays, in dollars and cents, to prevent disease, to say nothing of the relief from suffering and sickness, they will cooperate with us, and not till then.

In conclusion, I wish to repeat what I said here a year ago. We are living today in a time of transition, I might say a time of crisis. While our politicians are figting over the tariff, we, the medical profession, have issues of paramount importance to solve. For what is more important from every point of view than the health and racial integrity of a nation? Let us be in the vanguard with Him who said, "I am come that they might have life, and that they might have it more abundantly." Let us then realize the importance of the task before us. Let us go forward, harbingers of hope, pluck the prematurely dead from the tomb, strew flowers upon the path of the living, and, in our unselfish service to humanity, emblazon our names high up among the immortals.—Reprinted from The Health Bulletin.

BECKER OR THE BABIES—WHICH?

The New York Police Commissioner, Becker, has again been convicted of murder in the first degree. Everybody knows that Th papers are full of it, and Becker will probably die before the summer is over. But who is this one Becker, that we should be mindful of him? Right here, in North Carolina, there will be blotted out about 2,000 of our little innocent babies this summer, even more surely than Becker, the murderer, will meet his fate.

Becker may have one chance in a hundred to get a pardon or a new trial, but the only chance our babies have is against a relentless army of myriads of flies fresh from the old open-back privies. These disease-bearing flies are reinforced by dirty milk, collected perhaps from dirty cows in dirty stables, and certainly in old dirty buckets not thoroughly scalded and washed out. And so it goes.

Baby's only chance is in being given natural food, at least for the first ten months; in being kept away from flies and fly-infected food at all other times; and in being under the care of an intelligent mother. If any one has to eat fly-infected food, let it be the adults. We can perhaps stand a little of the fly's filth, provided it is not from a typhoid patient or a consumptive, but a baby is almost sure to contract summer complaint from such filth. In three cases out of four, this should really be called fly complaint or filth complaint.—State Board of Health.

BRUEN AND HIS ENEMY.

A gentleman once sent his servant to John Bruen, Esq., of Bruen, requesting him never to set foot upon his ground; to whom he sent this reply: "If it please your master to walk upon my grounds, he shall be very welcome; but if it please him to come to my house, he shall be still more welcome."

By thus heaping coals of fire upon his head, he melted him down into love and tenderness, and made him his cordial friend.—Arvine's Cyclopedia.

WOMAN'S HOME MISSIONARY SOCIETY.

Report of Board Meeting.

The twenty-first annual meeting of the Woman's Board of Home Missions was held in the North Main St. M. P. Church, High Point, N. C., May 16-19, 1914.

The work of the past year was generally discussed and many plans for the Children's Home and the Pine Ridge School were arranged for the coming year.

On Saturday, the ladies were entertained at dinner at the Children's Home. I wish more of our members could have been with us to enjoy this treat and see that beautiful home and the twenty-five dear children who are being trained for the Master's service. Truly it is a noble monument to the church in North Carolina and should be dear to the hearts of all Methodist Protestants in our several Conferences. Contributions and donations in money, or clothing, will be gratefully received by the worthy superintendent, Bro. H. A. Garrett, The Children's Home, High Point, N. C.

Our own missionary, Mrs. M. O. Everett, brought us the full outline of the work accomplished in our school at Pine Ridge, Ky, and told of the many needs in the mountains, and we ask your prayers and help for this work which our Heavenly Father has given us to do.

One of our great needs is a dormitory for which we hope to raise funds sufficient to build this year. Will not some of our kind friends help to equip the school with some tools, etc., for the manual training department? O that we might interest our church in general in this work—it is the Master's vineyard, truly the harvest is great, but the laborers few.

Those of us who were privileged to attend this meeting shall long remember the sweet and bountiful hospitality of our southern sisters. Dr. C. H. Beck brought welcome and greetings from the General Board and gave many helpful thoughts and suggestions for the work.

We do ask the prayers of our people and God's blessings on both of these needy and useful works and remembering the precious words of our Savior, "Inasmuch as ye have done it unto the least of these," try and do as he commands.

Send contributions for the school to Mrs. Fred Neer, Mechanicsburg, Ohio.

Elsie M. Jones, Sec.

—One of the largest and most valuable timber trees of the country is the tulip tree, known to lumbermen as yellow poplar. It is related to the magnolias, but is the only tree of its kind in the world.

PRESIDENT'S APPOINTMENTS.

Concord	May 20
Gaston Ct.	May 21
Yarboro and Anderson Ct.	May 22, 24
Asheville	May 25, 26
Buncombe Ct.	May 27, 30
Pensacola	May 31
Lenoir Ct.	June 1, 2
Lincoln Ct.	June 3, 4
Cleveland Ct.	June 6, 7
Falston Ct.	June 9
Shelby Ct.	June 10, 11
Charlotte	June 12, at night

Pastors please state where I will be met in going from one field to another, and make such arrangements between yourselves. C. A. Cecil.

Lee's Chapel, Halifax Ct.

Our pastor, Bro. Pritchard, was with us again last Sunday and preached a very interesting and helpful sermon; am sure all present were benefited. At the close communion service was held. Quite a large number took part. We have learned to love Bro. Pritchard very much; we feel we are lucky in getting him for our pastor.

We also organized a teachers' training class to meet on the 3rd Sunday morning at ten o'clock; preaching at eleven.

We were glad to have our pastor and wife with us in Sunday school. We are planning for children's day third Sunday in June at 11 a. m.; preaching in the afternoon.

The ladies of this church will give an ice-cream supper in Mr. F. N. Porter's grove Saturday night, May 30th for the benefit of this church; everybody is invited.

Our Sunday school is progressing nicely though there are still some that do not attend..

Attendance first Sunday in May, 69; second Sunday, 73; third Sunday, 61. Some of our people seem to be interested in Sunday school; hope those that do not attend will come. Reporter.

Union Grove, Orange Ct.

We are still doing good work. Our pastor, Rev. R. C. Stubbins, filled his regular appointment last Sunday morning, preaching a helpful sermon. All seemed to pay close attention to the words spoken. We think Bro. Stubbins gets better every time he preaches. After service the Lord's Supper was celebrated. We are always glad and look forward for our preaching day to come.

We have made some improvements at this church. We have placed an order for new seats which will add very much to our church. Our Sunday school is still doing well. We are preparing for children's day service and expect to have it the fifth Sunday in May. We are hoping that it will be a great success and that our S. S. will be better this year than ever before. Rep.

May 19, 1914.

Palestine, Flat Rock Ct.

Our Sunday school is getting along nicely. We have a good attendance every Sunday. We have preaching once a month, and of course there is no use to say the sermons are good, for we expect no other kind from Bro. Kennett. Last Sunday we had a good sermon and the Lord's sermon was administered which a goodly number partook of. Pray for us that we may have a gracious revival.

Mrs. R. J. Sharon.

Cleveland Ct.

Dear Bro. Cecil:

We are neither dead nor fast asleep in this corneer of the world. A number of the brethren at each church are getting almost wide awake. The S. schools are increasing in numbers of scholars and interest. Congregations are increasing and no one could reasonably wish for better attention to the preaching of the Word. Don't understand me to say that the whole of Cleveland Ct. has waked up. Only a fractional part is now awake. If only half were fully awakened you would soon hear of great things being done in the name of the Lord in this neck of the woods. But and if the whole circuit was wide awake what would be the result? Who could imagine? The shackels of sin would fall from the sinner and his brother, the backslider. The cold hearts warmed up, the purse strings untied, the Lord would be God instead of the dollar, the windows of heaven opened and all needed blessing poured out while the soul would be saved and happy. Satan's kingdom would come to naught. It would take more of Satan's time to hold the hypocrite that he would be worth so he would leave in disgust and the hypocrite would be saved also. For this glorious result I am praying and preaching with all my soul.

Our 2nd quarterly conference was held at Pleasant Hill Sat. before the 3d Sunday in April. A bountiful and sumptuous dinner was served at the church after which we reassembled for the transaction of business. Bros. W. J. Morrison of Mt. Moriah and W. M. Warlick of Pleasant Hill were chosen nominees for delegate. The most interesting part of the work of that body was appointing a committee at each church to work up a circuit Sunday school convention to be held later in the season. Mt. Moriah and Pleasant Hill have observed decoration day. They have cleared off their sleeping place for the departed nicely. The one at Pleasant Hill is dotted over with rose bushes which were in full bloom. It was the prettiest grave yard I ever saw.

Your appointments for Cleveland Circuit are as follows: Mt. Moriah, Saturday, June 6th at 11 a. m. Pleasant Hill, 3 p. m. Oak Grove, Sunday, 7th, at 11 a. m. Kistler's, 3 p. m. Bro. John T. Warlick has kindly consented to take us to Mt. Moriah and back to Pleasant Hill in his machine. I have no flying machine at present. Bob has pulled all his presidents for the past 18 years, beginning with the late Rev. W. A. Bunch. He can't get over ground as fast as he did in his younger days, but is good yet.

W. C. Lassiter.

Caldwell Circuit.

Bro. Cecil: You will be met at Connelly Springs Monday, June 1st, and preach at Shady Grove at 7:30 p. m. At Burke Chapel, Tuesday, 11 a. m.

W. P. Martin.

Gibsonville.

First Sunday Bro. Hutton filled his appointment at 11 o'clock. On the third Sunday we had mothers' day, and he preached a splendid sermon on Purity.

Our committee meets next Sunday to decide on the style for our remodeled church. Bro. Owen has ordered a lot of plans. We are somewhat like the colored people that were going to whitewash their church. One old brother asked what color they were going to whitewash it.

Our ladies' aid society had an ice cream supper Sat. night at the Masonic Hall, making about $25. They already have on interest upward of $100, may be near $200 now. Officers are Mrs. W. J. Jennings, Pres.; Mrs. Will Summers, Vice Pres.; Mrs. D. M. Davidson, Sec.; Miss Elizabeth Brown, Asst. Sec.; Miss Maggie Lewey, Treas.

Our Sunday school is still on the increase in attendance and collection; average attendance for the four Sundays in May was 114; average collection, $3.82¼. We have our S. S. reports in the Times, a new paper for our city. Gibsonville is still growing; several dwellings are being built. Mr. D. W. Kernodle, Jas. Apple, J. W. Burke, Mrs. Troxler are each building one. Mr. McCauley is building two.

An automobile turned over near Elon College Sunday evening run by a Mr. Malette of Burlington. Some of the men

were severely hurt. When a man runs a machine of any kind his head should be kept level. Many a man has lost his life or wrecked the lives of others by taking too much for his system. Rep.

Peedee, Rockingham Ct.

Special meeting began 1st Sunday; interest good, even at the first service. The meeting went on for ten days in which we had about fifteen converts and also about fifteen reeclaimed. The church has been greatly revived. Six joined the church and others are expected to join. Eighteen have joined the church this year. In time of the meeeting Bro. Allred, the pastor, was taken very ill for three or four days, but the meeting did not stop, as Bro. J. W. Jenkins, a membeer here, has started out this year in the Lord's work; he did some good preaching, so Bro. Jenkins and I kept the meeting going till Bro. Allred could take hold again.

Our S. S. is good. Pray for our success.

W. T. Collins, Rep.

Flat Rock, Vance Ct.

Mr. Burgess filled his appointment here the third Sunday with a fine sermon. We were very glad to have Mrs. Burgess and children with us on that day.

Our Sunday school is growing: we now have forty-one members. One interesting feature of our Sunday school is, the Supt. appoints some member each Sun. to read a paper on any chosen subject they think helpful. Miss Clair Reavis read one yesterday (May 24) on The Church and the World. It was very much enjoyed. Miss Rosa Satterwhite was appointed to read one next Sunday.

M. V. W.

Antioch, Mecklenburg Ct.

Our pastor filled his regular appointment last Sunday with a good sermon, as he usually does. Every one of his sermons seems to be better and are drawing larger crowds. Our Sunday school is progressing nicely. We are looking forward to the second Sunday in June as our "big day," and want everybody to come and bring well-filled baskets, especially the members of this church. The history of the church will be read, as far as it can be gotten up.

We are planning to have a Children's Day in July. May Garmon, Reporter.

May 25.

Graham and Haw River.

Our revival began last Sunday a week ago; Bro. Gerringer came on Monday, and he has preached every night since, and also three afternoons and at the 11 o'clock hour Sunday. After we have heard Bro. Gerringer for the past ten days we have come to the conclusion that he is one of the best preachers in the N. C. C. We have had very large congregations all the time; on several nights we had more folks than could get into the building. The interest has been shown from the start. There have been 29 professions thus far, and the meeting is yet in progress. Bro. Gerringer started Monday by requesting the people to talk up the meeting, and pray for the revival to come down. We are thankful that it has come. He is gathering together all the "Russell books" he can find in our town and will have a bonfire of them the last night of the meeting; has about 23 volumes in his possession at this writing and the promise of many more. Prof. T. O. Pender is with us conducting the song services and singing the "gospel in solo." He is doing a great work. Miss Wilson, of Burlington, attended the services Sunday, and played the violin. When a consecrated woman plays a piece of music on the violin in the church, it sometimes has more and better effect upon the heart than a sermon. Pray for us that the revival may continue here in our church and town, and many more souls be saved.

Mrs. W. J. Crutchfield of Haw River is seriously ill. She is suffering from a stroke of paralysis which came upon her fifteen days ago. Reporter.

CHILDREN'S HOME

Report of Superintendent.

Albemarle S. S., Stanley Ct.	$6.24
Burlington S. S.	7.77
Friendship S. S., Haw River Ct.	1.81
Oak Ridge S. S., Oak Ridge Ct.	.43
Pine Grove S. S., Oak Ridge Ct.	.65
Sandy Ridge S. S., Oak Ridge Ct	.32
Ai S. S., Oak Ridge Ct.	.29
Kernersville S. S., Oak Ridge Ct.	.82
Level Cross, Randolph Ct.	.75
A Friend	3.00
Treas. N. C. Branch W. H. M.	8.55
Enfield Sunday School	15.00
Miss O. H. Whitaker, Enfield,	.50
Miss Temp Bachelor, Enfield	.50
Flat Rock Ch., Flat Rock Ct.	6.00
Mt. Hermon S. S., Mt. Hermon Ct,	1.63
C. Tarkington, Raleigh, N. C.,	5.00
Lees Chapel S. S., Halifax Ct.	.75
J. G. Lee, Lee's Chapel,	1.00
Love's Grove S. S., Charlotte Ct.	1.30
Miss Tacy J. Woody, Snow Camp,	2.00
Mrs. Susan E. Anderson, Pittsburgh,	10.00
Miss Lena Hammer, Wagram	5.00
Mitchell's Grove S. S., Guilford Ct.	1.25
Total	$80.56

Liberty, Miss Virla Coble, 3 dresses.

Siler City, Mrs Emma B. Siler, one dress, two shirt waists.

Wilmington, C. E. McCulloch, one crate strawberries. High Point, J. G. Anthony, 25 pounds of sugar.

Please read Miss Anderson's article. She tells you about the inspiration our visitors gave us last week. They were from Washington, D. C., Md., Penn., N. J., Ohio, Ind., Ill., Mich., Kansas and West Virginia.

Miss Cora Redding,, niece of the late Miss Martha Redding, will spend the summer in the Home.

H. A. Garrett.

From the Children's Home.

Since my last letter we have had the pleasure of entertaining the Woman's Home Missionary Society, founder of the Children's Home.

The Executive Board met in High Point just as the Home Missionary Society was closing its work. We were given the honor of having the delegates in the Home to share a meal with us. It is a great inspiration to us to have the able and open-hearted Christian workers with us.

Saturday, May 23, the good ladies of High Point enteertained the Foreign Missionary Board whose meetings were being held in Greensboro last week. The ladies arrived at the Home at 4 p. m.. After being served with the delicious refreshments that had been so carefully prepared by High Point ladies, the children of the Home gave a program, after which the Foreign Board were asked to give their impressions of the Home. Many of them did very favorably.

Every one seemed to enjoy the meeting very much. We look forward to the day when every M. P. in the United States will become interested in the Home and call it "ours," not just the North Carolina Home. Pansy Anderson.

—Dr. Charles T. Nesbitt, county health officer for New Hanover, reports that a man in his county contracted smallpox. The wife and nursing child of this man occupied the same room and even slept in the same bed with the patient. The wife refused to be vaccinated, but permitted her baby to be vaccinated. She contracted smallpox, but her nursing baby did not contract the disease, although the mother nursed it while she had the disease. Does not this show the value of vaccination?

—It is predicted that western yellow pine will furnish an excellent source of turpentine as the southern pine becomes exhausted.

NOTES FROM THE FIELD.

Concord.

I spent May 20th on this field. Bro. Suits met me at the station and we drove to Sister S. E. Blackwelder's for dinner. At 3 p. m. I preached at Fairview. Not a large attendance. Several subscribed for the church papers. The Supt. of S. S. promised to take one collection a month for the support of the children in the Home. The church in good repair. A small debt on the church not provided for; the pastor is taking the matter up and hopes to pay the amount off by fall. We drove back to the parsonage where I spent the night. At 8 o'clock I preached to a fair congregation of very good hearers. Bro. Garrett was present in the inteerest of the Home.

This church has been greatly improved on the inside since I visited here last. The interest on this charge is on the increase from what I could learn from pastor and people. Bro. Suits is very acceptable as pastor and preacher, and he and his family seem to be well pleased with their people and surroundings.

I spent a few minutes with Bro. D. A. Braswell pleasantly. Then I took the train for Greer, S. C.

Claim overpaid.

Anderson Circuit, S. C.

Bro. Compton met me at the station at Greer and took me to his home six miles in the country near Liberty Hill church where I spent the night. I took dinner with Bro. P. W. Smith and enjoyed a short stay with him and his family. At 6:30 p. m. on Friday we met at Liberty Hill where quite a number of the members had supper on the ground, and we enjoyed the occasion very much. At 8 o'clock we had a good congregation and a very helpful service. Bro. Lamar had just closed a good meeting. This church has been greatly improved in a material way since I visited here last year. I spent Friday night with B. A. McClemons. Bro. Dean Poole drove me to Greer where I took the car for Greenville. There Bros. Lamar and Wyatt and I took dinner with Bro. J. L. Poole; a good dinner, thanks to Mrs. Poole. Bro. Poole showed us the M. P. property in Greenville, two nice dwellings on the lot both rented, one at $20, the other at $17 per month; valued at $6,000, and at the close of this conference year there will be no debt on the property; so said Bro. Poole, the manager of the property.

Anderson is in the best condition it has been in since it has belonged to the N. C. Conference and they want a pastor all the time next year, and if the work is to develop they must have a man on this field. Claim paid except at Fairview a small amount behind but vouched for.

Yarborough Ct.

Bro. Lamar and his chauffer, a young Mr. W. T. Garrett, and I left Greenville for Harmony church 32 miles and reached Bro. G. B. Taylor's in due time where I spent the night. Here I met Rev. T. A. Martin of the S. C. Conference. At 11 o'clock on Sunday I preached at Harmony; a good congregation and a good service; took dinner with Mrs. M. J. Medlock and we were soon off for Cross Anchor where I spent the night with Bro. L. H. Wilson. I did not preach at Cross Anchor, but heard a Baptist brother preach on the subject of "love" who is a bachelor. I left Bro. Wilson's for Enoree on my way to Asheville.

The parsonage at Cross Anchor has recently been painted and rented out. These people say they must have a pastor to live in their community next year and it is the only way to develop the work. Claim paid.

C. A. Cecil.

May 25, 1914.

Yadkin College Ct.

I held my special meeting at W. Lexington, commencing on the first Sunday night in May. The first sermon was preached by the pastor. On Monday Rev. Edward Suits, of Concord, came and stayed till the close, preaching each night to large and attentive congregations. Bro. Suits is what I call an old-time Gospel preacher uncompromising with sin. The word had effect. The church was greatly benefited and sinners were saved. Thirty-three conversions and reclamations. Three have joined the church; we are expecting others to join. Somehow people who have no home do not join the church in factory towns. They are continually migrating from one town to another; hence the great problem of saving the town.

A gracious session of our Q. C. was held at Bethesda which has been reported through the columns of our M. P. Herald. Bros. J. F. Berrier and C. L. Hedrick were nominated for delegate to Annual Conference. We found Bethesda greatly improved by a new coat of paint and I hear that by this time another has been put on. Of course the faithful membership ever ready to do its part never failed to respond to sister Bessie's plea for funds.

May the Lord bless them and all other faithful laborers.

Thanks to Bro. Suits for his efficient service in meeting. We enjoyed him in our homes.

H. L. Powell.

Mt. Hermon, Mt. Hermon Ct.

Our pastor filled his appointment the third Sunday at 11, preaching a good sermon, telling about our duty to our fellowmen. There was a large congregation out to hear him. It seems that our Sunday school has taken on new life. I believe the greatest factor that brought this about is the organization of the Philathea class, especially on the part of the girls; almost all the girls that are eligible to membership have joined. The girls of the Philathea class are contemplating an ice cream supper at the church in the near future; if they decide to have one, the proceeds will go for the benefit of the church. Children's Day will be observed the third Sunday in June. Some of the children are now memorizing their recitations.

Mr. Calvin Sharpe, of Goldston, spent a part of last week visiting his father, Bro. W. G. Sharpe.

Mrs W. T. Durham, of Cabarrus county, spent last week with her father, E. A. Isley, who continues very feeble.

In the second quarterly conference Bros. Gilbert Holt and Green Nicholson were nominated as candidates for the next Annual Conference.

Hubert L. Isley, Reporter.

May 25, 1914.

Burlington.

The attendance was 260 in our Sunday-school last Sunday, which was a decided increase over the previous Sunday. Next Sunday will be known as "Philathea Rally Day," and the Philathea class will have charge of the exercises during the Sunday school hour. They are preparing an interesting program. We are expecting a large attendance.

Our people were very highly honored and greatly benefited by the visit of Dr. C. E. Wilbur last Sunday night. He gave us his most interesting and instructive lecture on our missionary work in China and Japan, illustrated by stereopticon views. This lecture was received with interest by an immense audience, the church being filled to its utmost capacity. We trust our people have gotten a clearer conception of our missionary work in the foreign fields since Dr. Wilbur's visit to us, and hope his lecture shall cause us to realize fully our responsibility and duty regarding this very important branch of our church work; that we may contribute more liberally to the support of our foreign missioinary board.

Next Tuesday night is the time set for our second quarterly conference. We are expecting to have good reports from stewards and other church officers concerning

the work we have done during the past quarter. At this meeting we will elect candidates for delegate to the Annual Conference. We hope to have a large representative body of the church officials present, and every member of the church is requested to be present also.

J. R. Way, Reporter.

May 26, 1914.

Asheville.

And we're still growing. The growth this time, though, is confined to the Sunday school. Attendance reached the hundred mark for the first time during the present pastorate, and there were ten additions to the roll. Morning service was well attended. We held our first night service in the new church with a splendid attendance. One of the things that please us most is the large number of strangers who are attending the services. Most of them are from the immediate neighborhood, but it shows that the community is interested and appreciates the opportunity of having a church near.

Work on the building is advancing slowly. One can see by a daily inspection that the work is nearer completion than it was. That's about all that can be said, however. I had expected that the brick to finish the job would be delivered and the job done before this, but I am informed that the weather man, rather than the brick man, is to blame for the delay,—the weather has been so warm that the kiln could not cool sufficiently for the brick to be got out. I'm not going to tell you anything about that brickwork hereafter until it is done.

Thank you, Bro. Kennett, for that word of encouragement and for the promise to help. You certainly had better send your offering before Conference or the folks up here won't even have you in mind for the next pastor. I think they are going to boycot every preacher who refuses or fails to contribute to the work—a sort of black list, you know. Folks, we need your help, preachers and laymen. Come along. How much it would please the Master for you to give a little aid here. No place in the Conference that needs it as badly, no place where the returns will be as great. We are past the failure stage in Asheville. The success of Greensboro and High Point and the other points in the Conference that have come up out of great tribulation will be ours beyond any shadow of doubt. Won't you help to bring that success nearer? DO IT.

Asheville Church Building Fund

Mrs. Sarah D. Harris, Enfield $2.00
Mrs. A. H. McCormick 5.00
Mr. E. H. Tomlinson 10.00
Mr. E. T. Belote 1.00

Hereafter, in giving the amounts received, I shall report the place from which the money is sent as well as the name of the sender. You will understand that when no place is given the money was received from Asheville. C. W. Bates.

Mitchell's Grove, Guilford Ct.

We are still alive spiritually. Our S. S. is getting along very nicely We have re-elected our same Supt., Mr. J. A. Allred, and elected one of our young men for assistant, Mr. Harrison Jones; they both seem to be very much interested in the work. We older members should I think try to get the young boys and girls to take up the church work while young.

We have temperance meeting the second Sunday in each month at 3 o'clock. We are expecting to have a temperance rally the second Sunday in June. We extend a cordial invitation to all to be with us that day; we hope many of you who are in reach will come, and we especially invite Guilford circuit to come and be with us. Let us have a great rally that day for temperance.

We are expecting to have mothers' day next Sunday; hope to see many of you to help us celebrate mothers' day. We are expecting Mr. Garrett, the Supt. of Childrn's Home, and Matron Miss Pansy Anderson to be with us and also some of the children to take part with us; we hope to have a great day, a day of great honor to our mothers. I have just been to visit Children's Home and will say I am very much pleased to see so much interest taken with our children. I think Mr. Garrett is the right man in the right place; he is a pleasant, energetic man and is firm with the children. That is one thing we should be grateful for; we see so many parents that are not firm and the children lose confidence in parents when not firm. We hope we may all help Mr. and Mrs. Garrett and Miss Anderson much by our prayers and by words of appreciation and our contributions also. I feel everything is going on nicely over there and let's keep it going that way. We feel we have been sorely bereaved by the death of Miss Redding and our Dr Reitzel; not so many that have such good name as Miss Redding. She seemed so patient and kind; "a good name is rather to be chosen than great riches and loving favor rather than silver and gold." We feel so bereaved by the death of Dr. Reitzel. We feel that no one can fill his place. But we know God had a purpose in taking him and also in the way He took him, and can raise up another to do the work. I can say for one, his life has been and will continue to be an inspiration to me; he was so kind and so pleasant. May God bind up all the broken hearts and may we all so live that we shall all meet in the sweet by and by. Martha Parsons.

Union Chapel, Granville Ct.

Our pastor, N. G. Bethea, preached another good sermon Sunday to a large congregation. Our S. S. is still improving.

We have given out some of our recitations for Children's Day which we hope to have the fourth Sunday in June. Our protracted meeting will begin the fourth Sunday in July. I hope the Christian people will begin praying now so when the meeting commences we will be ready for a good revival. Bettie Davis, Rep.

Fairmount, Richland Ct.

Our pastor, Rev. J. H. Bowman, was with us again Sunday and filled his appointment here. He brought his wife with him. I am sorry that I was not here to meet Mrs. Bowman, for all who met her certainly do like her.

Our S. S. was not so large on account of meeting near by. We are getting on nicely in our Sunday school work. We have a good prayer meeting on Thursday nights. I hope all the people around Fairmount will help us and do all they can in this good work.

We are glad that Mr. E. N. Nelson was down again last Sunday. I hope that Sister Bowman will come again soon. We will be glad to have her with us. All pray for us down here at Fairmount.

Josie Jones, Reporter.

Friendship, Yadkin College Ct.

We have a good S. S. Mr. W. M. Byerly, Supt.; J. E. Walser, Asst.; Roy Philips, Sec.; C. M. Perryman, Asst. Much interest is being taken and we believe good seed are sown.

The fourth Sunday in May Mr. Powell filled his appointment with a very able sermon after which the Lord's sermon was administered. We were glad to have Mr. and Mrs. Early Snider and Mrs. Powell worship with us. Our special meeting begins the fourth Sunday in July. Rev. Jesse Pritchard our help. Reporter.

—Greensboro is being canvassed for funds to help rebuild Oak Ridge Institute.

—Automobiles are dangerous weapons in the hands of drinking men.

DIED.

Thomas R. Totten.

On March 27, 1914, the angel we call death claimed the oldest member of Bethany church, Thomas R. Totten, he being more than four score years old.

As a matter of justice—to say nothing of our own feelings in the matter—we must ask a little space in our good paper to record, at least, a few items concerning the life and work of our departed brother.

About 21 or 22 years ago he came to this community where there was no church and no Sunday school and scarcely a man who would lead in prayer. In a little school house he organized and superintended a Sunday school and held prayer-meetings all summer, and in the fall planned for a revival meeting. He invited and obtained preachers to conduct the meetings. And how he worked and prayed for the conversion of those Sunday-school scholars! Many of us were saved and at once he began to work for an organized church here. At Conference he asked that Bro. Lineberry, who was then pastor of Haw River Circuit, be allowed to come over and preach in the little school house. The organization was realized and then of course we needed a church house.

"Uncle Totten" took the lead and no one can record the difficulties he encountered or the hardships he endured, soliciting money and labor, planning and in work with his own hands for that church. He spent the greater part of his time and never let up in his efforts on the building until it was completed. And how happy he was when it was finished and dedicated! He served as Superintendent of the Sunday school many years and resigned only when age and ill health made it impossible for him to attend.

He has been class leader, steward, or trustee almost or quite all the time since the church was organized. Bethany has, so far, had no other such a faithful worker.

How we do miss him! Who will take his place? On whom does his mantle fall? Always ready to admonish, advise and pray with and for us. Loving us almost as a father loves his own children. And even wanted his body buried at Bethany. So on March 29 we laid him away almost in the shadow of the church he loved so well. We feel our loss very keenly, though we will not be selfish, and grieve, for surely he is reaping the reward of his labors in the Lord.

A Friend.

Massey.

Millard Franklin Massey was born in Northampton Co., N. C., Aug. 16, 1884. He was ushered into the Great Beyond on April 16, 1914. He was taken away right in the very prime of manhood after an illness of seven weeks, during which he suffered intensely, and all was done for him at home that friends and loved ones could do, but to no avail; he was taken to Johnson-Willis Hospital, Richmond, Va., for treatment. All that doctors and nurses there could do still proved of no avail; he succumbed to the master hand of death.

Early in life he heard the call of the Holy Spirit to give his heart to Christ and yielded, joining Spring Church Methodist Protestant Church, near Pleasant Hill, and remained a faithful member till death.

Millard was of such a cheerful disposition and such a bright Christian, he bore his affiictions bravely. During all his illness, he was resigned at all times to God's will, and often talked of dying.

He said on the morning of his death, "To-night I shall be with Mama," who had preceded him to the Glory World. None knew him but to love him. Surely our community has been made better by his having lived. He will be greatly missed in Spring Church where he has taken such an active part, especially in the Sunday school work, having served as secretary and treasurer, always performing his duties well. It has been said by a co-worker in the Sunday school that Millard was never asked to perform a duty but that he willingly responded. He was always faithful in attending services Sunday after Sunday with a bright smile and kind word for each one. We loathe to give up Millard, but God is infinitely wise and doeth all things well. "His will, not ours, be done." No longer will he meet with us and mingle his voice in prayers and songs of praise. No longer will he meet at the fireside with father, sister, brother and aunt, for God had a greater work for him. Now instead of mingling with friends on earth he is singing praises to God on high, having gone to live with loved ones who have passed over the river and are now resting under the shade of the trees. Millard has just passed over the river a little ahead of us. We shall soon follow. It is an inspiration to have had such a noble Christian character among us and surely it is a great loss to give him up, but we realize that our loss is his gain.

Millard is survived by his father, Mr. Thomas W. Massey, also a brother and sister, and an aunt who had cared for him as a mother since childhood. All of these have our deepest sympathy and prayers during the time of their sorrow and breavement. We can only point them to the God in whom Millard trusted so faithfully.

The remains were brought from Richmond home, where the funeral services were conducted by his pastor, Rev. T. F. McCulloch, and his body tenderly laid to rest in the family burying ground near Pleasant Hill amid a large concourse of friends and beautiful floral tributes, proving in what high esteem he was held.

"Why do we mourn when another star
Shines from the glittering sky?
Do we weep when the voice of war
And the rage of conflict die?
And why do our tears roll down,
And our hearts be sorely riven,
For another gem in the Savior's crown,
Another soul in heaven?"

Mrs. H. Eugene Vassar,
Cinderella Stanley.

The second quarterly conference of the Spring Church Circuit appointed a committee to write resolutions in reference to

1. Edson Charles Dimick, who died suddenly on the streets of Richmond, Va., on the 11th of April, 1914. He was a licensed preacher, a Sunday school teacher, and in the past had served as Sunday school superintendent, steward, and trustee in the church. He was faithful and punctual in attendance at the various services of the church. He was liberal in his support of benevolent causes. At the time of his death he was individually paying the salary of a foreign missionary teacher in China.

2. Millard Frankin Massey, who died April 16, 1914, in his 29th year in Johnson-Willis hospital, Richmond, Va., where he had been carried for treatment. He was a member of the choir at Spring Church, had served as secretary of the Sunday school and as steward in the church. He was faithful and of a genial disposition and was esteemed by all who knew him.

(The committee adds:)

3. James Augustus Robison, who died May 11, 1914, in his 72nd year. For years he had been a leading member of Spring Church. He had filled the office of class leader, Sunday school superintendent, steward, and trustee, had been elected delegate to the Annual Conference a number of times, at the time of his death was the secretary of the quarterly conference. He was a noble Christian character. He had been afflicted for years but bore his afflictions with becoming Christian resignation.

This conference desires in some measure at least to express its appreciation of the worth of these loyal and faithful members.

Resolved, 1st, that in the death of these brethren the church, the Sunday school, the community and their families have sustained a great loss.

Resolved, 2nd, that a copy of these resolutions be recorded in the minutes of the quarterly conference; that a copy be published in the church paper and that a copy be sent to their families.

G. F. Robinson,
H. E. Vassar,
T. F. McCulloch, Committee.

Brown.

Sister Ada, the wife of the late Dr. Falkin Brown, of Vaughn, N. C., passed from earth to her reward on April 20th. She had been in failing health since the death of her husband three years ago.

She was born in New York State, and came to Warren county with her parents at the age of twelve years. She was married to Dr. Falkin Brown, a member of one of Warren county's most prominent families, at eighteen years of age. To this union ten children were born, seven boys and three girls, all of whom are living. She lived to see the most of her children grown.

Sister Brown leaves a mother, two sisters, two brothers, to mourn their loss. Bro. George O. Rightmyre, a faithful member of our Littleton church, is her youngest brother.

She had been a faithful member of the Methodist Protestant Church at Vaughn for about sixteen years. The leading characteristics of her life, self-sacrifice and devotion.

It was said by those that knew her best —"She was a faithful wife, affectionate mother, devoted child and consecrated Christian."

To those who are heavy-hearted because of this dispensation of divine providence, I would say, "There has never been a cloud so dark, but that it had a silver lining." Look to mother's, sister's and daughter's God who is able to comfort you in this dark and trying hour.

She was laid to rest from the Methodist Protestant Church in Vaughan's Cemetery on April 22, witnessed by a large number of friends and relatives.

Charles J. Edwards, Pastor.

April 30th, death took from Mr. and Mrs. O. M. Yow their precious darling Woodrow, aged one year, seven months and 25 days. He was a bright little boy, the sunshine of the home. The funeral was conducted at the home May 1st by E. F. Cagle after which the little body was carried to the cemetery at Pleasant Hill. He was sick only a short time.

Your darling is now safe in the arms of Jesus. Try to live so that when death comes you can meet little Woodrow and other loved ones on the other shore where there will be no more parting.

Dora Beane.

Seagrove, N. C., R. D. 1.

INGERSOLL'S DENUNCIATION OF ALCOHOL.

In a speech delivered before a jury in a liquor case the late Robert G. Ingersoll said:

I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worms in the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody that touches it, from its source to where it ends. I do not believe anybody can contemplate the object without being prejudiced against the liquor crime.

All we have to do, gentlemen, is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded and withered breast of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents, produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against this damned stuff called alcohol. Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, bereaves the doting mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hopes, brings down mourning age in sorrow to the grave. It produces weakness, not life. It makes wives widows; children orphans; fathers fiends, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It covers the land with idleness, misery, crime. It fills your jails, supplies your almshouses and demands your asylums. It engenders controversies, fosters quarrels and cherishes riots.

It crowds your penitentiaries and furnishes victims for your scaffold. It is the life blood of the gambler, the element of the burglar, the prop of the highwayman and support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligation, reverences fraud and honors infamy. It defames benevolence, hates love, scorns virtue and slanders innocence. It incites the father to butcher his helpless offspring, helps the husband to massacre his wife and the child to grind the patricidal ax. It burns up men, consumes women, detests life, curses God, despises heaven. It suborns witnesses, nurses perjury, defiles the jury box and stains judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman and disarms the patriot. It brings shame, not honor; misery, not safety; despair, not hope; misery, not happiness, and with the malevolence of a fiend it calmly surveys its frightful desolation and unsatiated havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputations, and wipes out national honor, then curses the world and laughs at its ruin. It does all that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy.

TOWER OF SILOAM FOUND?

News of the finding of the foundations of the Tower of Siloam was received by the Rev. Doctor Keller of the Episcopal Theological School from a friend in Jerusalem Friday. This tower is mentioned in Luke 13:4:

"Those eighteen upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem?"

The excavators, according to the message, "have discovered a long, well cut Greek inscription which speaks of tthe presbyters and fathers with Simonides laying the foundation of the synagogue and the baths. These baths and the foundations of the synagogue are exposed. They have found the base of a circular building, the Tower of Siloam. They have found also a conduit leading from the spring. The conduit seen by Schinck in the '90s, wrongly believed to have been the oldest, is now shown to be above the spring."—Daily paper.

—Articles of clothing from wood fiber are being made in Europe. The material for a suit costs about fifty cents. Clothing made of this material, however, cannot be washed.

ROVER.

Rover is a big black Newfoundland dog, and he told us the other day which of four boys stoned him.

"Dogs can't talk," I think I hear you say. Can't they? The next time you see a dog, watch his tail and his ears and his eyes, and I am sure you will know just what the fellow thinks.

Why, our little dog Pink runs out on the porch every night at train time to watch for her master, who comes on the cars. The moment he is in sight, and long before I can see him, Pink tells me he is coming. How does she do it? She wags her bushy white tail with all her might and main. But Pink isn't Rover.

Rover lives in New Jersey. He is a very kind dog, and never runs at people passing on the road. But unkind boys often stone him, and he does not forget those who treat him badly.

His master's house stands near the public road, and in the front yard there is a well of pure, cool water. The kind master keeps a cup at the well that thirsty travelers may help themselves. Rover generally lies under the front porch, but he never offers to touch the tramps who come to the well.

I sat on the porch the other day when four boys came into the yard to get some water. They were all strangers. Rover walked out from under the porch and sat down by the well. I was afraid he was going to be rude and bark, but he seemed to be pleased with the visitors.

One boy drank, then the second, and the third. Roger wagged his tail and looked so kindly at them that I thought: "What a polite dog you are! You treat guests as handsomely as your friends."

Just then the fourth boy put out his hand to take the cup, when Roger gave a savage bark, which frightened the boy so that he screamed and took to his heels. Rover followed him some way down the road, dismissed him with a parting bark, and then came slowly home, wagging his tail, as much as to say, "That's pretty well done. I think that boy won't bother me any more."

I haven't seen the boy since, but he was badly frightened, and I think he will be very careful how he stones any other dogs. —The Nursery.

The Period Defined.

"What is a period?" asked the teacher.

"Please, I know!" said May.

"It is the little dot behind the end of what you say."—Little Folks.

—Three sons of Rev. G. W. Holmes are to be graduated from the State University this year.

THE CREAM-CANDY DOG.

Norris West and his sister Daisy were in the kitchen all by themselves making cream candy. Two-year-old Flora was there also, tindering as much as she could.

"Here's that dog again," observed Daisy. "That's the third time this morning. It's no use trying to shoo him away. I think he's hungry, Norris."

"You mustn't feed him," warned Norris, "you'll never get rid of him again if you do. He belongs to that family that have just moved into the old house down by the mill-pond. I think they're trying to starve him out, because they don't want him."

"I'll give him a ball of candy," laughed Daisy, rolling up the sticky piece she had been pulling "I heard of some one who gave a dog warm molasses candy, and it stuck his jaws together so that he had a dreadful time—and he was so offended that he ran away and never came back."

She stuck the ball of warm candy on a fork and held it out to the dog. He took it politely, with a droll expression that sent the children into fits of laughter. Next minute his jaws were stuck so firmly in the candy that he could neither open nor shut his mouth, and he made a piteous face as he struggled with the warm mouthful. He looked so funny that Norris rolled on the floor to laugh, but after awhile the poor creature's distress was too much for the boy's feelings.

"Come here, old chap," said Norris, sitting up on the rug. "Don't be discouraged, I'll help you out. There now, feel better?"

He helped the dog to get rid of the sticky mass and brought him a drink of water, after which the animal retired under the table with a reproachful look.

"There, now, we've hurt his feelings, and I shall just have to get him a doughnut to comfort him," declared Daisy, going into the pantry.

"Get him some biscuit, too," called Norris. "If we're going to begin feeding him, we might as well make a good job of it."

Daisy brought the food, and they stood watching the dog eat.

"He's starving," said Daisy, repentantly, "and look how thankful he is," as the hungry creature stopped in the middle of a biscuit to lick her hand. "I don't believe they're good to him down there, he's so pleased to make friends."

They were beginning to like the cream-candy dog, as Daisy called him. Even Flora came and danced around him, and buried her small hands fearlessly in his black curls.

"Say, I believe mother would let us keep him if we asked her," said Norris, suddenly. "He may not be worth much, but he's such a good-natured old fellow I'd like to have him."

"He doesn't mean to go away again, so we might as well ask her," added Daisy, as the dog stretched himself on the rug beside Flora, who had returned to her building blocks. "But she's down in the village taking care of the woman that broke her arm, and she won't be home till night. It isn't far, Norris. Couldn't we run down and ask her now?" Daisy was one who was never willing to wait for what she wanted.

"Flora couldn't walk so far, but of course she wouldn't come to any harm in just that little while. Come on, we'll be as quick as we can."

They were so excited over the idea of owning the cream-candy dog that they forgot to shut the door of the kitchen where the baby was building her house, with the new friend on guard beside her. Having got their mother's consent, they had to rush down to the old house by the mill-pond to ask the dog's owners. As Norris had guessed, they were only too glad to get rid of him, and the brother and sister started home well satisfied.

They were a little startled when they came to the open kitchen door and found that both Flora and the dog were gone.

"She must be somewhere near," said Norris. "Look, here's her track in the wet grass. She went off and the dog followed her."

They began to walk faster when they found that the trail led to the mill-pond. Flora was afraid of nothing, and the pond was deep, with low level banks.

As they came near they heard, from behind a thick clump of bushes, the anxious whimpering of a dog. They ran at full speed down an unused path to the water's edge, and then they saw what was going on.

Flora had started to walk out on the timbers of the old dam. They still rested on the shore, but they were broken short off just above the deep water in the middle of the pond. The dog had plunged in and clambered up on the timbers in front of the child. She was trying to pass him in order to walk out further on her dangerous way, but he had stationed himself across her path, and, though she was scolding and pushing him with all the might of her small hands, he would not move.

With a bound Norris caught the child from her dangerous position, and stood looking at the dog as he frisked joyfully about them.

"I guess Hero would be a better name for him than 'the cream-candy dog,'" said the boy.—Mabel S. Merrill in Zion's Herald.

Address of Welcome to the Executive Board of the W. F. M. S.

(By Mrs. W. K. Hartsell.)

As I rise to greet this highly intelligent audience, gathered from out of the noblest and best in the Kingdom of God in the Methodist Protestant Church, I am reminded of a little story which the great humorist, Mark Twain, once told on himself:

"On a certain occasion, early in his career, he learned that he was to be introduced to the then President of the United States. Accordingly he very carefully prepared a pretty little speech which he intended to deliver on that auspicious occasion, but to his great mortification and disgust, when he found himself confronted by the vast dignity and authority of this great man of affairs, his little speech vanished like the fading hues of the rainbow at sunset, and he was only able to say, "Good morning, Mr. President. I feel very much embarrassed, sir: how do you feel?"

You may draw the analogy for yourself. While there are many points of difference, I want you to bear in mind this one in particular: (holding up the manuscript) I do not propose to be humiliated and mortified as was Mark Twain.

I am sure you will pardon my changing one word in that familiar little verse of the dear old Scottish poet, Burns. It expresses somewhat what I have to say to you to-day.

"I lang ha' tho't my noble friends
O' something to ha' sent you,
And tho' it serve no ither end,
Than just a kind memento.
I dinna how my theme may gang,
Let time and chance determine.
Perhaps it may turn out a sang,
Perhaps turn out a sermon."

It is both a song and a sermon that I bring you all this morning. To our own coworkers in the Old North State do I offer the song of congratulation that this great opportunity and inspirational joy has come to you. The sermon I merely suggest to you. As our work progresses, listen closely and you will hear a clear, but still small voice in your heart whisper "Opportunity"—suggesting as it does its sterner note, duty. To our most distant friends and sisters in a common cause, do I bring the glad song of welcome. In behalf of our local auxiliary do I extend a most cordial welcome to our Executive Board, representing as it does the North, the South, the East, and the West, and uniting them in a noble cause. We extend to you a cordial southern welcome, and what more can we say? It means a welcome from a people that has always said to the stranger, "The latch-string is on the outside," whether it be on a worn and unsteady door, swinging to and fro, or whether it be a beautiful knocker or bell on the door of a handsome home, the cordiality of the southern welcome is just the same. And I believe, my friends and sisters, that the southern welcome is the best welcome in the world. We extend it to you to-day.

Most of you, no doubt, remember that old mixed dialogue and song called the "Arkansas Traveler." You remember that when the native discovered his visitor's musical skill his enthusiasm and hospitality burst beyond all bounds as he said, "Git down, stranger, and come in. Boy, take the stranger's hoss and put him in the corn house and stop the door with a stack of fodder. Come right in, stranger, and set down. Take a cheer—two cheers. Pull up to the table and pour out your coffee in two cups, sweeten it twice and stir it with two spoons."

That is the way we feel toward you to-day, and the paralleel is complete, too.

The Arkansas native's unbounded welcome grew out of the discovery that there was a sympathetic knowledge between them that brought them closer together. So our joy in having you arises from a similar impulse. You are our invited guests, and we would welcome and honor you for that alone, but deep down in our hearts, above the realm of subconscious thought, is the realization of a better reason, a stronger tie—you are here on "The King's business,"—your King and our King. For that you are thrice welcome. In the name of our Greensboro auxiliary do we extend to you a glad, Christian, southern welcome.

—Rome, March 15th.—(Special.)—The Duke of the Abruzzi has reported to the ministry of the navy at Rome that excellent results were obtained by William Marconi last week in his experiments on board the battleship Regina Elena with a new radio-telephonic apparatus. Communication was had with ships nearly forty-five miles away, and with ships thirteen miles away with land between the communicating vessels. Telephonic connection continued uninterruptedly between the ships for twelve hours, according to the report.

HOW HE FOUND CONTENTMENT.

Two souls started, each a contented heart to find,
And store there ease within the mind;
One, with luring thoughts of self,
Sought only this earthly gain of wealth.
From early dawn till late at night,
With might and main he labored right;
And many a sleepless hour he'd lain,
All for a hoarding wealth to gain.
A hoary head, a feeble hand,
A tottering step, owner of much land;
His greedy heart all filled with fear,
We find him,—with contentment never near.
The other one we find was wise;
No lure in wealth for his eyes;
Denying self, with a heart of love,
Sought he only for the riches above.
His duty to God he never neglected,
All for others his heart rehected.
By faith he lived in the word of light,
Through trust he soared and gained his might.
Every day found he joy with every need supplied;
For every precious longing his heart made satisfied.
He found contentment—the only one true way to live,
And far more than anything the world can give.

Gertrude Hanlin.

Portland, Ind.

—The Central Baptist Church here in Little Rock has expelled from its membership all members who signed the liquor petition. They seem not to have given any chance for acknowledgments. If there ever was a reason for summary dismission this is the time such a thing would have been justifiable. It would be a good lesson for the future. Yet knowing the craft of the agents of evil we are inclined to think that each case should be considered by itself; ant the more prominent the member, and the more wilful the act the more swift should be the exclusion and the less inclined a church should be to receive acknowledgments. "If the right eye offend thee, pluck it out." This is no time for temporizing and even the devil is watching to see what is going to be done in all our churches.—*Baptist Advance.*

—Ex-Pres. Roosevelt was in Washington on Tuesday and called on President Wilson. They did not discuss politics.

—William Johnson, aged 15, of Elizabeth City, died from peritonitis caused by eating peanuts, it is said.

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New 52x100 Men's Gymnasium, the Gift of the Alumni Association
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory. View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio

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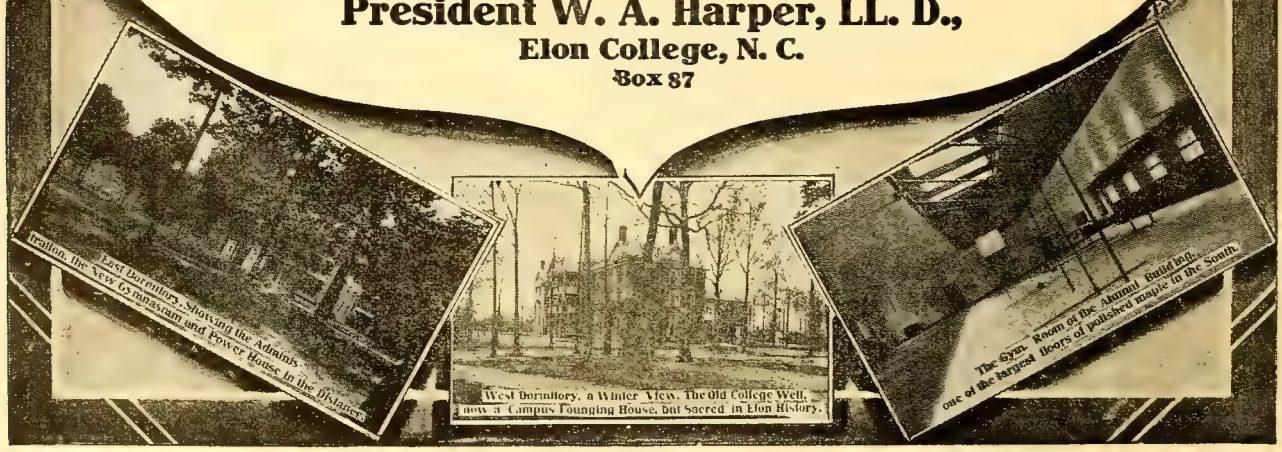
West Dormitory, Showing the Administration, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily, local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A, Greensboro, N C.

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FLIES.

The early fly is the one to swat.
It comes before the weather is hot,
It sits around and files its legs
And lays at least ten million eggs
And every egg will bring a fly
To drive us crazy by and by.
Every fly that skips our swatter
Will have five million sons and daughters
And countless first and second cousins
And aunts and uncles scores of dozens.
And fifty-seven billion nieces;
So knock the nasty thing all to pieces.
And every niece and every aunt—
Unless we swat them so they can't—
Will lay enough ugly eggs
To fill up five ten-gallon kegs,
And all these eggs, ere summer hies,
Will bring forth twenty trillion flies.
And thus it goes, an endless chain.
So all our swatting is in vain,
Unless we do that swatting soon,
In May time and in early June.
So men and brothers, let us rise,
Gird up your loins and swat the flies.
And, sisters, leave your cosy bowers,
Where you have wasted golden hours:
With ardor in your souls and eyes.
Roll up your sleeves and swat the flies.

Walt Mason.

—The general conference of Christian workers at Northfield comes this year August 1 to 16 inclusive. William R. Moody will preside.

—One of the principal by-products of the national forests of Japan is furnished by mushrooms, which have yielded in one year a revenue of a million dollars.

—The largest tree in the United States is said to be the "Mother of the Forest," a giant redwood in the Calaveras bigtree grove in California. It is supposed to contain 140,619 board feet of lumber. There are, however, many claimants for the honor of being the "largest tree" and the "oldest tree," and these claims, according to foresters, cannot always be verified.

—An investigation to determine the advisability of growing basket willows in the low-lying lands along the South Carolina coast has recently been started through cooperation between Clemson agricultural college, the office of farmers' cooperative demonstration work, and the forest service of the U. S. department of agriculture.

—Forest botanists recognize only one cypress in the United States. Its range extends from Delaware southward around the coast into Texas and up the Mississippi valley to Illinois and Indiana. It is one of the few cone-bearing trees which drop their leaves in winter. The heartwood of cypress is noted for its decay-resistant properties.

—There are about 37 pines native to the United States, of which 25 are western species, and 12 eastern.

—Much of the cork used throughout the world comes from Portugal, which harvests about 50,000 tons a year.

—Germany is said to have an oversupply of foresters; so that well-educated men have hard work to secure even inferior positions.

—Waste wood in the manufacture of school desks is now being used for the backs of cheap brushes, according to the statement of the forest service.

—The Daughters of the American Revolution at their recent Congress rescinded the action taken last year regarding the Canteen.

—Wm. H. Moffett, ticket agent in the passenger at Knoxville, Tenn., has served in his present position for twenty-nine consecutive years and has never been absent a single day during the entire time. In his own words, he has "worn out three depots."

MORE FACTS FROM JAPAN.

The entire work in Japan under the care of the Board of Foreign Missions now consists of forty charges which have 67 preaching places. During the last Conference year there were 159 adults and 31 children baptized. There were also 90 candidates for baptism reported and 289 inquirers enrolled.

Two hundred and eleven full members were received, and 187 probationers, 157 being adults. 1,369 members were on the roll, and 289 probationers.

Sixty-three Sunday schools were reported, with 3,622 scholars, and 112 teachers, and eight C. E. Societies with 156 members.

Bibles distributed, 892; tracts, 28,533.

There are ten church buildings and nine parsonages.

Two excellent young men were ordained at the recent session of the Japan Mission Conference, and the members of the Conference are to participate actively in the Evangelistic National Campaign to be carried on for three years, and to cover the Empire. I call upon the entire church to unite in prayer for the success of that far-reaching campaign of the Christians in Japan.

Send your order for Children's Day supplies without delay. Give your school ample time to prepare for the best service you have ever held, and encourage the scholars to largely increase the offering. We hope they will raise $25,000 by the Children's Day offering alone. Your school needs to hold the service, and ought to use the Board's illustrated service. Free to you. Remember, we have the shaped note music, if you wish it.

F. C. Klein, Sec.-Treas.

316 N. Charles St.

Union Chapel, Mocksville Ct.

Our S. S. started up the first of April. The attendance is so irregular. We have 100 sometimes and then we have less than 50. How are we to get a regular attendance?

I will say in answer to the question how to manage those that visit people who would go to S. S., I say to the ones that visit me, "We always go to S. S. Come and go with us."

I enjoyed Miss Parsons' pieces in the Herald. We need more writers like that and not so much cutting and slashing as some do. Just to say what is right and what is wrong, with the Bible to back it. With the spirit of love as Jesus commands.

Our preacher, J. W. Self, has filled all his appointments at this church. He now preaches for us in the evening at three o'clock instead of eleeven; we like the change. He has a little boy at his house about one week old.

The Supt. of S. S. says we are to have a Children's Day service some time in July.

S. I. G., Reporter.

The best way—the safest way—to get
good ice cream is to make your own, and make it in a
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White Mountain
Ice Cream Freezer
One turn of the handle stirs the cream three times—can revolves and two dashers work in opposite directions. Makes better ice cream in one-third the usual time. Sold by dealers everywhere. Write for free booklet, "Frozen Dainties."
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Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

—England has decided not to take part in the Panama-Pacific Exposition.

—The pope of Rome has just appointed thirteen new cardinals.

—R. C. Yow, of Greensboro, had a laundry in the basement of his residence. On Monday afternoon a boiler exploded from lack of water. Parts of it were driven up through two floors and the roof 200 feet into the air. Mr. Yow and a negro cook were severely scalded and buried under the debris. Neighbors came to the relief of the family and the injured were taken to St. Leo Hospital.

—The white marble of which the great $2,000,000 Lincoln memorial temple is to be built on the banks of the Potomac in Washington is to come from the Sopris national forest, Colorado. This is said to be the first great building in the east to be constructed of this stone, known to the building trades as Denver marble, though much of it has been used as an interior finish in public buildings. In the west a notable example of its use is found in the new federal building at Denver.

A Korean lady of great wealth, beautifully gowned in shining linen and soft silk, stopped her sedan chair outside a bookstore in An Dong. A friend stopped to speak with her, and she said:

"I have been buying some books to take home with me to give away to my unbelieving neighbors."

"Where are they?" I asked.

"In the chair," was the reply, and one of the chair coolies, with a disgusted look on his face, raised the chair curtain; and Mark's Gospels, tracts, and hymn books.

"But," I said, "the chair is full, you cannot get in."

"That's no matter," she laughed, "it's only thirty li (fifteen miles), and I can walk."

The chair coolies were bidden to take up the chair, and they did so rather gruntingly, and the lady followed, walking with her woman servant, her face beaming with pleasure, and the smiling "good-bye." Only those who know what riding in a chair stands for among Korean women can appreciate this story of the sacrifice.

"To leave the city of An Dong on foot when she might ride!" exclaimed a bystander. The lady was past fifty years of age. This is the way the Gospel is preached in Korea.—Exchange.

—The Summer Conference begins to loom up above the horizon.

—Rev. J. A. Ledbetter was in our city this morning. He is about well again.

—Rev. D. A. Highfill is visiting home.

THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, JUNE 4, 1914. NUMBER 28.

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RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Rev. J. L. Giles died Friday night, May 22, and was buried at Union Ridge Sunday afternoon at three o'clock. A large number attended the funeral. This information was sent last week by Bro. S. W. Taylor, but was delayed in transmission and did not reach us until last week's paper was printed.

—Rev. L. H. Hatley was in our office last week. He is strangely afflicted. He has on different parts of his body a number of swellings of various sizes. There is not much pain, but he is losing flesh and strength. He was advised by physicians at Asheville to spare himself mental and physical exertion. He moved to a piece of land he owned near Gibsonville and has put up a saw mill for his sons to operate. Though his malady is a strange one to us, we hope the physicians may be able to find a remedy. Bro. Hatley is taking the matter cheerfully, trying to be ready for either alternative.

—Dr. Tagg was in our office a few minutes last Saturday. He was on his way to Elon College to preach the baccalaureate sermon on Sunday.

—It was our pleasure with others from Greensboro to hear Doctor Tagg's commencement sermon at Elon. We hope to print his sermon soon. Dr. W. E. Swain was present and took part in the opening service.

—The General Assembly of the Presbyterian Church in the United States (southern) in session in Kansas City last week put itself on record as opposed to the use of tobacco by clergymen, candidates for the ministry, and church officials. The retiring moderator, Rev. J. S. Lyons, spoke against the resolution, but the Assembly overruled the moderator and adopted the overture.

—We note that the same assembly discussed the question as to whether the women's missionary society should handle their own funds or turn them over to the church board. The convention recommended the latter course, but Dr. Egbert Smith, executive secretary of the foreign committee, pleaded for the former, which was adopted. In our view, this is the right and the sensible course. Women have human nature and have much the same disposition as men in regard to their enterprises. If they were not permitted to disburse the fund accumulated by their efforts, many of them through self-denial, they would not raise the large sums they now raise. It is good sense to let people do good in their own way.

—The General Assembly of the Presbyterian Church, U. S. A., (northern), sitting last week in Chicago, adopted resolutions in favor of a federal divorce law, in favor of a revival of family worship, and against the white slave traffic. The sentiment was against allowing women to serve as ruling elders; also againt teaching sex hygiene in the public schools—a duty that belongs to parents.

—Wake Forest College has decided to stop giving free tuition to candidates for the ministry. They have perhaps been imposed on. Hereafter they will make a loan instead o fa gift to ministerial candidates, the same to be canceled when the students has completed five years in the ministry; also in case of death before the end of five years.

DEVOTION OF THE UNFAITHFUL.

The very unfaithful sometimes exhibit what seems to be a rare devotion. They make extravagant offerings, causing the recipients to believe themselves the objects of a passionate love. But what seems to be an offering of love is really an offering of remorse of conscience. The offerer vainly tries by one great gift to atone for the unfaithfulness of the past. It may be an unfaithful husband, an unfaithful friend, or an unfaithful servant of God. To those who know and understand it is a sad spectacle, though the unsuspecting may see in it the beauty of unselfish love.

—Kansas City University commencement comes June 5—10.

THE CONSTRUCTIVE QUARTERLY FOR JUNE.

The Constructive Quarterly continues in its chosen way. The June number is on our table. H. Scott Holland writes of "The Religion of a Changing World". A few sentences indicate the leading thought of the article: "Change is in us all. We are moving. To what goal, we cannot say. . . Humanity has surrendered itself to change. . . . That is why the moment is so hazardous. . . . The Hour has come when there can be but one religion which meets the needs of the situation. . . . If we, at such an hour, fail to bring home to men the one offer, we shall have made the great Refusal. We shall have blasphemed the Holy Ghost."

Henry Churchill King, president of Oberlin College, finds in the confession of Christ the one essential of Christian union. Not uniformity, but liberty and comprehension are to be sought: "Complete uniformity of belief and statement is impossible." "Organic unity presupposes differences not uniformity." "Uniformity gives only a sand-heap of identical atoms, but no true unity. Paul's epoch-making figure of the body of Christ with many different members and many different offices must not be allowed to slip from our minds." "Nothing conceivable can give such actual and genuine unity as common loyalty to a person. The greater that personality, the more significant the resulting unity. Where that person is the supreme personality of history, and believed by his confessors to be the supreme revelation of God himself—the personality that has redeemed their life—the unity of spirit is the greatest attainable." These sentences indicate the author's conception of Christian oneness.

Besides these two, there are twelve articles, all of weight and worth. It is a magazine for thoughtful Christians of every name. Edited by Silas McBee and published by George H. Doran Company, New York, $2.50 a year, 75 cents per single copy.

—Bro. Millaway has a meeting at St. Paul this week. Bro. Dosier preached on Sunday. Now Bro. Bethea is preaching nightly to good congregations, and the outlook seems good.

ORTHODOX CHRISTIANS.

It is getting quite fashionable to speak against orthodox Christians, as though they knew little about social service. Indeed, in some quarters, the impression is given that only those are doing humanitarian work, who have given up belief in the authority and historiticity of the Bible, in the virgin birth, in miracles, and in other things which the Bible plainly teaches. A good answer to this is a list—only a partial one—of orthodox Christians and their work.

Robert Raikes, a Bible Christian, was moved by the spiritual and moral destitution of the children around him. He invited them to his little shop, paid teachers to help him train them, first in reading and other profitable things, and afterwards in Bible truth. The movement grew into the Sunday school work.

David Livingstone, a most orthodox Christian, went into the heart of Africa, giving himself to help those dark people, and to make an opening for others to help. So near to God was he living, and so unselfishly, that a few days in his company transformed Stanley's whole life.

The Earl of Shaftesbury said to his biographer: "I have always been—and, please God, always shall be—an evangelical of the evangelicals, and no biography can represent me that does not fully and emphatically represent my religious views." He resisted, with impassioned eloquence, any attacks on the authority or historicity of the Bible.

In Parliament he put through, by strenuous labor and sacrifice, so many bills for the salvation of children that he was called "the children's champion." The four-year-old chimney-sweep helpers, the child workers and women workers in the coal mines, under horrible conditions, and in factories and other unsuitable places, were indebted to him.

When he took up the factory cause in Parliament, he had to make a choice that he settled after "meditation and prayer" and consultation with his wife, to whom it also meant sacrifice, and who said to him, "It is your duty."

"On the one hand lay ease, influence, promotion, and troops of friends; on the other, an unpopular cause, unceasing labor amidst every kind of opposition, perpetual worry and anxiety, estrangement of friends, annihilation of leisure, and a life among the poor.

"To espouse the factory cause was to give up home comfort and domestic leisure, to relinquish the scientific and literary pursuits which had for him such intense fascination."

(All these extracts are from his life by Edwin Hodder.)

Every question he took up he personally investigated. When he worked to relieve the terrible condition of the lunatics, he personally visited the asylums. "I made it an invariable rule," he said, "to see everything with my own eyes. In factory I examined the mills, the machinery, the homes, and saw the workers and their work in all its details. In collieries I went down into the pits. In London I went into the lodging houses and thieves' haunts, and every filthy place."

He was able to induce 300 thieves to change their lives and helped them to start anew (some by emigrating).

He took up the ragged schools and made them more efficient. He organized mongers, etc., into efficient workers. Always, when other duties would allow, he was scouring the miserable lurking-places of London with a lantern and paid workers, hunting out homeless boys, taking them to the shelter he had provided, and helping them into a new life. It would take too long to tell all he did.

Barnardo, of London, was a Bible Christian. He gave his life to hunting out neglected, homeless boys, who lived like rats in holes. He fed and clothed them and trained them to Christian lives and self-support.

Mr. and Mrs. Whittemore, of New York, wealthy Christians, went down to the mission of Jerry McAuley, carried on by people who looked upon the Bible as authoritative, and were so impressed with the fact that these simple people had something that they had not and wanted, that they arose and asked prayers for themselves. They then devoted their lives and money to saving the lost. Mrs. Whittemore is still scouring the slums of New York in Rescue work, and clinging close to the Bible. She has a wonderful influence to uplift the hopeless, degraded women and girls.

The whole Salvation Army, from General Booth and his family down, have always swallowed the Bible from cover to cover. I do not need to say what they have done for the world.

The Florence Crittenden Leagues of Compassion were founded by a man who took the Bible as authoritative and historically true. When he was converted, it was through the influence of the Bible that he, putting his business into the hands of others, gave his time, money, and strength to hunting out and saving lost girls, in memory of the pure daughter whom the Lord had taken to Himself. He was laughed at by his business friends, but it mattered not.

Gladstone, of the mighty intellect, showed just as mighty a conscientiousness. Time and again he stood alone for what was right and helpful to the weak. What he thought of the Bible is indicated by his book, "The Impregnable Rock of Sacred Scriptures."

Dwight L. Moody, as we all know, believed in the authority, historicity, and perfect sufficiency of the Scriptures. He gave up a position where he could make $5,000 besides his salary to take up work for humanity and religion. He consecrated to this the savings that he was planning to make the foundation of a big fortune. The first year he lived on $300, slept on the benches of the room where he held meetings and taught classes, and ate the plainest food. The writer has heard a man who knew him at that time in Chicago speak of seeing him going around among the poor, himself almost barefoot, seeking to help those who were in need.

These are only a very few of the most noted cases. Multitudes of humble orthodox Christians are doing the same work, and have been doing it in all ages since Christ first showed them how.—Elisabeth Webster in Zion's Herald.

A WAR-TIME MOTHER.

Story of Her Struggles.

In the cemetery at Mt. Harmony church, near the Union and Mecklenburg line, there is a massive and beautiful monument which cost several hundred dollars. "To Our Mother" is the inscription in large letters on the top stone of the monument. This monument in granite was erected by Messrs. S. T., J. T., B. A., and J. E. Sustar to their mother, Mrs. Elizabeth Sustar. If ever a mother deserved a monument that good woman is worthy of one. Here is the story of her heroism:

In 1862 Mrs. Sustar was living with her husband, Mr. H. R. Sustar, and their four little sons and a little daughter in a cabin home in the pine lands of Lancaster county, S. C. Early in 1862 the husband and father joined the Confederate army and went to the front. He never returned. In a few weeks the news came that the husband and father was dead and had been buried in Virginia. The mother looked upon her five little orphaned children, the two youngest, B. A. and J. E., twins, but six months old, and then and there resolved to keep her family together and to make a living for them. *She* had nothing and not a child was large enough to make a living. But she went to work, hiring herself to the neighboring farmers and although she was nursing her twin boys she went to the

field and many has been the day when she plowed all day for only 25 cents, and after her day's work was done would walk a mile, and sometimes two or three miles, to her cabin home, asd there she would cook the food for her children and often spin cotton at night with which to make their clothing. And then Sherman's raid and nothing was left in that home—everything being taken by the raiders; and then that mother went out to where the army horses had been fed, picked up the scattered corn out of the dirt, washed it and carried about half a bushel to a mill some distance away and had it ground and by night she had bread for her children. Afaer the war she fought on and on to keep the wolf from the door—and she kept him at bay—and her children never suffered for bread. As her children grew they joined their great-hearted mother in the battle for bread. The twins when but ten years old were spinning cotton at night with which to make their clothing and were working for neighborng farmers for only 25 cents a day for the two. In 1876 Mrs. Sustar moved with her children to Mecklenburg county, rented a small farm and instead of hiring out they made crops of their own. Just a few days ago the writer stood by the monument at Mrs. Sustar's grave and then he went over the splendid farms of the twin sons of this heroine—hundreds of acres there are on which are two beautiful homes, and the farms are dotted with neat, well-kept tenant houses, good barns and other outbuildings, and the land is in a high state of cultivation. The stock, the modern implements and everything about the farms indicates prosperity and the application of brains to business. Long before that good mother died, she saw her children' prosperity and she shared it. With the Sustar boys there was nothing too good for their mother to have and her last days were spent in the midst of abundance, not only in material things, but those boys of hers gave her a wealth of love and affection and their homes were her abiding place and in them she found a home indeed. Under that beautiful monument erected by the manly sons, who are victors in life's battles, sleeps a heroine.—*Monroe Enquirer.*

MORE REMINISCENCES DESIRED.

The late article from Bro. Hunt referring to his people was a good thing to read. I wished that he had said more. childhood and youth (and later in life) is the time to learn, and in the riper age is the time to put the things learned before the hungry people.

The considerate young people are thirsting for knowledge—and they are very muc hdependent on men and women of age for the rich things that they so much need.

The young should be eager to gain knowledge, and the aged and experienced have need to "redeem the time" by giving out good things "new and old," such as they have learned and have been assured of.

The church paper is a great medium of communication. Let the good old people think back and tell us of the rich times o f the past. Let Bro. H. tell us a few more things of the past. Others also we want to hear from. On a certain time Bros. W. C. and W. F. Kennett had occasion to be at a birthday of my aged mother, and there were about 150 people present. Rev. W. F. Kennett led the prayer. Rev. W. C. Kennett privately remarked that he served the churches on our circuit 27 years before that time—and old Crooked Run, near our house, was one of his preaching places. Now will the aged Bro. Kennett please write an article about the times that were once termed "27 years ago," and publish in the M. P. Herald. Also will Bro. Hunt please kindly say more on the line of his late report. There is a good-looking church house near the old spot, but the people who live near are content to venture out at a greater distance in order to de their church service, and the sacred spot is being neglected.

Nearly twice 27 years ago, yes, over twice 27 years ago the family of Bro. Hunt were the main singers at the meeting place called Crooked Run. In those days that family were needed to help to sing and preach and pray in order to have a revival.

I would be glad to hear from Bro. Dosier and others also.

W. F. Grabs.

MEANING OF BAPTISM.

I read that "Baptism and the Lord's Supper are the emblems of the death, the burial and resurrection of our Lord." Surely not! The bread and wine of the Supper are emblems of the "broken body and shed blood of our Lord" and the Supper is a memorial of his death. Baptism is an emblem of purification, an act of consecration, and the seal of the covenant which God makes with us. They are *not* emblems of the death, burial and resurrection of our Lord. Incog. Nemo.

—We were pleased to have a call from Rev. T. S. Coble last week. He had with him plans for two modern churches to be built on his charge this year.

A SENTENCE WELL DESERVED.

The judge in New York City who last week sent an ordained Congregational minister and his rowdy followers to the workhouse for six months for having entered Calvary Baptist Church during a Sunday morning service and disturbed the worship in the name of social revolution, will receive the unqualified approbation of all friends of law and order. That a clergyman should presume to interrupt a religious service on the pretext of free speech reveals to what length those who have been inoculated with the virus of certain kinds of social reform will go. The socialistic preacher, graduate of Harvard, entered Calvary, of which church John D Rockefeller and his son are members, to protest against the Colorado mine war.

The court took occasion, in pronouncing sentence, to denounce the entire brood of disturbers who have made it a business of late to invade churches and talk egotistically of the rights of free speech. "As a university graduate and an ordained minister of the Gospel," said the court, "his actions and conduct, all things considered, are simply incomprehensible. None knows better than he the customs and usages of religious bodies, the form and conventions connected with public worship, the sanctity and atmosphere of our churches. He knew perfectly well he would not tbe 'welcomed' by the pastor and the congregation. He, of all men, should have been the last to foul and profane the house of worship and to use it as a means of advertising himself and his views."

It is to be hoped that this sentence, which the clergyman and his friends call "staggering", will act as a deterrent to the band of diseased minded misleaders who with their followers are making nuisances of themselves in various parts of the country.—Zion's Herald.

—Mrs. Rev. A. L. Hunter, of Pinnacle, recently visited relatives and friends in Greensboro.

—Hendersonville reports a long list of serious injuries, most of them from accidents: C. J. Dillingham was struck in the head with a stone; Miss Lou Austin was burned to death by fire from an oil stove; a negro boy was burned perhaps fatally by his clothes taking fire from a match in his pocket; Eugene Parkinson lost his left arm from a gun shot; Bud Cosnell lost an eye by a blow from a dinner plate; General Heatherell also lost an eye; Alex. Staton was seriously hurt by an auto. What is the matter, Colonel Pickens, with your place and people?

PREPARATIONS FOR A REVIVAL MEETING.

J. D. Lampkin.

In the beginning let it be said with emphasis that there are no set rules by which you can work up a revival. A revival is not worked up by human schemes nor machinery nor manipulation of forces. You may have your forces organized, trained and skilled in the most thorough manner and then not have a revival. It is God's work; but He works through us. For this reason it is needful that we be in readiness. Many times our people are not in a condition for God to use them. Sometimes the revival just springs up, apparently without preparation; certainly without much definite thought on getting ready for a revival. Then, again, the revival comes only after much prayerful preparation. In every case, it is God who is moving among His people.

Notwithstanding, preparation upon our part is of supreme importance. The sooner God's people are ready the sooner the revival comes. We all understand the importance of preparation for other things. We understand how the farmer must prepare the soil and so cultivate as to retain and utilize so far as possible, the moisture for the growing crop. He must sow the seed and nurture the plant to maturity before he can expect a harvest. Many of us do not realize that in a religious sense, we must do likewise if we are to reap a spiritual harvest. Sometimes people seem to expect a great ingathering when they have done nothing in preparation; they have sown sparingly in a careless and haphazard way. It is wonderful how God out of His great mercy does bless us.

This preparation should be made before the protracted meeting begins. The revival ought to have begun already before the meeting starts. Now is the time to stir up the Christians to activity; now is the time to break up the fallow ground in the hearts of the unsaved ready for the seed in the sowing time. Much can be done between now and your meeting in getting the people's minds centered on this work, and in giving them the soul-winner's vision.

How to Prepare?

Begin with yourself. God begins many times with just one person. He began the stupendous task of peopling a world with just two. The great revival of Nineveh began with one man. Very often God's greatest works start in the heart and soul of just one man or woman. Brother pastor, we must begin somewhere. In our own hearts and lives is the place to begin. We will never set anybody else on fire until we get on fire ourselves. The evangelistic fire ought never to go out in our hearts nor be allowed to burn low.

When you are thus prepared you may share your burden with others. Much can be done in personal touch with individuals, laying upon their heart the importance of soul-winning. Pray with them in private, when it is more likely for two souls to be brought to share the same faith and longing for salvation of the lost. In the prayer meetings the coming revival can be made the subject of much thought and earnest united prayer. You can do much in your preaching. Let every message throb with a passion for souls. Emphasize the need and peril of souls. If we could get our people to realize the danger to which souls are hourly exposed, and their individual responsibility to rescue them, they would have the revival burden. No revival is worthy of the name except it come through burdened hearts. Put emphasis upon the individual's responsibility to lead the lost to Christ. Bring the church to feel that this is the main thing for which she exists; and failure here means to fail at the most vital point.

Set About to Create a Soul-Winning Atmosphere.

This is sadly lacking in many of our churches. It is just as necessary to have the right kind of spiritual atmosphere as it is to have the right kind of atmosphere to breathe which we all know is so vital to our physical well-being. Several things go into the make up of this spiritual atmosphere:

(1) **Faith in God.** Conquering faith in God. Faith that reaches up to God and brings down His presence and power Faith that makes the invisible things real. To the man who is lacking in such faith God is not real. Heaven is not real, Hell is not real. No church can be a soul-winning church unless to, at least, some portion of that church these things are great realities.

(2) **Genuine love for souls.** No kind of make-believe will take its place. If you do not love men's souls, no matter how much your words indicate such love there is a language of the heart that will tell the first man you do not really love him. How much we need love from God's own heart to fill our souls. We MUST have it.

(3) **Heart burdened prayer.** We must always have a revival of real prayer. These three things blend to make an atmosphere in which it is easy to lead the lost to Christ. Not much is going to be done till such a condition is brought about. So let us strive in every possible way to stir up faith in God, love for souls, and the spirit of prayer.

Two Things to Be Remembered.

1. That God CAN give a revival. When I first started out in this work I thought that everybody in the church had to be just right before we could have a revival. I have learned better than that. **God can give a revival in spite of all the devil can stir up inside of the church or out of it.** The two camp meetings in which a few years ago, Rev. J. F. Burkett helped this pastor demonstrate this fact beyond a doubt. An old trouble which had been working for some time beneath the surface, came to a crisis just before the meeting was to begin. The church became divided into factions. One said "we can't have a revival while the church is in this condition." Some had covenanted together to pray this prayer, "Oh, God, give us a revival at any cost." When the meeting came on almost from the very first service people were saved and this continued through the meeting. It was a common saying among those who were in attendance, "This is the best meeting I was ever in."

2. God WILL give a revival whenever His people meet up with the conditions. Every time the scriptural conditions are met up with the revival is already here. The revival comes in answer to prayer. Let us join heart and hand in praying for a gracious revival everywhere. The Lord is able and willing to give us more than we can think to ask Him for.—Baptist Standard.

A FATHER'S LOVE.

A little incident, which beautifully illustrated the word of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did not notice Mr. H— excusing himself and also leaving the room.

Immediately after I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown eyes bent over hers and glistening with sympathy, while the voice tender and manly, was saying:

"There, there, darling; papa youldn't hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter and they went to finish their meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks, I cried silently, "Does God love me so?" And the answer came and stayed, "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Christian Guardian.

SEND ME.

There are millions of people today who are wililng and desirous that the church should live and prosper if somebody else will fight her battles, do her work, and pay her bills. We find this kind of people every day. They admit that the church is wholesome and uplifting but are not willing to assume responsibility for her maintainance. They are somewhat like Ahab when he asked the prophet, "Who shall order the battle?" The prophet pointedly answered, "Thou." When the Lord said to Isaiah, "Whom shall I send, and who will go for us?" the prophet did not say that the work was a worthy one, and that someone surely ought to go, but not to ask him. He did not try to shift responsibility, but answered the call, "Here am I, send me." If we see that work ought to be done, and are asking in our minds as to whom shall start it, God may be saying to us, "Thou."—J. I. Frederick.

WORKING FOR ETERNITY.

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you cannot see the results here in the hot working day, the cool, evening hours are drawing near, and when you may rest from your labors, and then they may follow you. So do your duty, and trust to God to give the seed you sow, " a body as it hath pleased Him."—Alexander Maclaren.

—Science and scientific men continue to render their verdicts against the use of alcoholic beverages and tobacco. In the National Conference on Race Betterment, Dr. von Kleinsmid, speaking of "Causes of Crime", said: "Society by its sale of tobacco and liquors encourages mental defection which results in crime. Whatever may be said in the way of excuse for the moderate use of alcoholic beverages and tobacco among adults, there can be no justification for the use of these drugs by adolescents." The "temperance tidal wave" gains momentum from every such testimony, or expression of opinion, as also from the action of great railroad companies and other corporations which now forbid their employees to use liquor both when on and when off duty.

—In the large convention of Zionists from all over the world held recently in Chicago, sympathy was enlisted for the project of Mr. Nathan Straus for the redemption of Palestine, and many others are planning to accompany Mr. Straus. Already Jews from the various countries of Europe are escaping from conditions of oppression and finding refuge in their ancient homeland, mainly settling as farmers. Jerusalem now has about 70,000 inhabitants, but the health conditions are so deplorable that any enlargement of the city under present conditions is almost impossible. It is Mr. Straus' plan to make the city thoroughly sanitary, and then to start his colonization schemes.

—It is said that the very first convert to Christianity in Japan began with a young student who was engaged in translating the Gospel of John. It came about thus: An American lady went there with four or five missionaries. After some time this lady offered to teach English to a young Japanese and gave him the Gospel of John to translate. Shortly after, it was observed that he became very agitated and restless, walking up and down the room continually. At last he could contain himself no longer, and burst out with the question, "Who is this man about whom I am reading—the Jesus? You call him a man, but he must be God." Thus the written word proved itself "quick and powerful", Heb. 4:12, and was the means of saving a soul.

—Happiness, I have discovered, is nearly always a rebound from hard work. It is one of the follies of men to imagine that they can enjoy mere thought, or emotion, or sentiment! As well try to eat beauty! For happiness must be tricked! She loves to see men at work. She loves sweat, weariness, self-acrifice. She will be found not in palaces, but in the cornfields and factories and hovering over littered desks; she crowns the unconscious head of the busy child. If you look up suddenly from hard work you will see her; but if you look too long she fades sorrowfully away.—Exchange.

—The new $26,000,000 aqueduct which is to supply Los Angeles with water is the biggest engineering undertaking of its kind the world has seen. It is designed to carry a daily supply of 238,000,000 gallons from the Sierra Nevada mountains across the great Mojave desert, under the Sierra Madre range, and so into the San Fernando valley, twenty-five miles northeast of Los Angeles—a total distance of 235 miles. From the reservoirs there the water is being carried to the city's distribution mains through a six-foot steel pipe. Forty-seven miles from Los Angeles there is a fall of 1,500 feet in the aqueduct; this is being used for the generation of hydro-electric energy, which will light the city's streets.

THE SUMMER CONFERENCE.

We expect to publish the full program soon. But this is to remind all of our pastors of the date. June 29th, at night, is the first session, then Dr. Tagg will deliver one of his best lectures. Tuesday morning we hope to begin on regular schedule time and run till closing hour Thursday night.

Thursday afternoon, July 2nd, is the Anniversary Day of the Home. All Methodist Protestants in reach are invited to come, bring baskets filled with good things to eat and spend the day at the Home. Picnic dinner will be served about 12:30 and then there will be exercises by the children of the Home, and an address by some distinguished invited speaker, we had hoped to be able to announce the speaker at this time, but feel we can in the next issue of the Herald.

Let all pastors prepare to come, stay throughout the sessions, and participate in every thing from start to finish.

The President of Summer Conference.

Nance.

Bro. W. K. Nance was born July 17, 1857, died May 14, 1914. He professed faith in Christ in early life and joined the M. P. Church at Chapel Hill, Davidson Co, and lived up to his profession. So say his friends and loved ones. He told his wife he was ready to die. He leaves a wife and five children to mourn their loss.

The family have our sympathy. May the Lord bless and lead them in the path of righteousness. T. A. Williams.

OUR FOREIGN MISSIONARY WORK.

STILL OTHER FACTS—AT HOME.

The Board's treasurer reported at the annual meeting, May 20th, that the total increase in contributions from the entire church over the receipts of the fiscal year 1912-1913 was $7,711.06.

This includes Bro. M. L. Shields' splendid contribution to the Board's Annuity Fund of $5,000.00 now safely invested, and not yet to be applied to the work at present.

Deducting this amount, the increase in usable receipts was $2,711.06 over those of last year.

During 27 days of this month only 8 payments have been made on the assessment from the entire denomination, making a total of $90.40. This causes great financial embarrassment to the Board because the monthly expenses of necessity are large.

I am visiting churches every Sunday in an educational campaign, and doing my utmost in all directions to arouse and enlist the entire church, but I cannot do this great work alone. Pastors, as leaders, must help and all members must cooperate.

Orders for Children's Day supplies still came by every mail. Every school ought to hold a service, and use the Board's illustrated service specially prepared for our own schools.

F. C. Klein, Sec.-Treas.
316 N. Charles St., Baltimore, Md.

Absorption of Gravitation.—Dr. Bottlinger, of Munich, has made a very interesting attempt to show that gravitation is absorbed in traversing a medium, so that the interposition of a third body between two others affects their mutual attraction. He is of the opinion that the attraction of the Sun on the Moon is enfeebled when the earth comes between them, i. e., when there is an eclipse and it is to be remarked that the effects of two consecutive eclipses nearly destroy one another. Dr. Bottlinger admits that the enfeeblement of gravitation depends on the density of the medium traversed and is, therefore, obliged to construct an hypothesis respecting the interior constitution of the Earth. The perturbations of longitude, calculated in this way, from 1834 to 1909, are translated into a feeble oscillation of which the period is nineteen years. The epochs of maximum and minimum correspond exactly to those which have been found empirically by Newcomb. It remains to be seen whether the application to a longer interval of time will not show that on this theory we reach results which are irreconcilable with the facts.

Origin of Structures on the Moon's Surface.—In an interesting letter to "Nature," Mr. Fisher mentions a few explanations which have been given to account for the present appearance of the Moon's surface. It seems very doubtful whether the so-called craters, which are such a marked feature on the Moon, are really of volcanic origin. Dr. Johnston-Lavis writes, "the more I compare the Moon's surface with volcanic vents in different parts of the World, the less I see a resemblance between the two," and "the more does the planetoid and meteorite projectile theory become acceptable." A very interesting theory was outlined some time time ago by G. K. Gilbert. He remarks that, if the so-called craters of the moon were due to the impact of meteors, their form would be, for the most part, elliptical, whereas, in fact, they are circular. His own theory is that the Earth was at one time attended by a ring similar to that which encircles the planet Saturn, and that this afterward "gradually coalesced, gathering first around a large number of nuclei, and finally all uniting in a single sphere," the Moon. Mr. Fisher suggests that in the disruption of the Moon from the Earth, the material was scattered and that the circular so-called craters have been caused by the impact of fragments of the solid crust and that the mountains of the Moon are anguar portions of the Earth's crust.

The sootfall of Pittsburgh, as determined from careful measurements during the past year, ranges from 595 to 1,950 tons per square mile per annum. The destructive possibilities of this immense deposit may be illustrated by stating that if an equal amount of lampblack were ground with oil so as to form black paint it would cover from 17 to 57 square miles with two coats. Statistics of sootfall at certain places in Great Britain are as follows: Industrial section of Leeds, 529 tons; center of London, 426 tons; Glasgow, 820 tons.

A very quiet marriage took place at Hotel Randolph, Randleman, N. C., Mr. J. Clifford Hammond and Miss Pearl Vuncannon, both of Randolph. Mr. Hammond is a member of Flag Springs M. P. Church, Richland Ct., and Miss Vuncanon is a member of New Hope, Why Not Ct. We wish for the happy couple a pleasant and prosperous journey through life. The undersigned officiated.

J. B. O'Briant.

—The Chicago Record-Herald will take no more liquor advertisements.

CHILDREN'S HOME.

Report of Superintendent.

Mebane S. S.	$ 3.00
Bethany S. S. Haw River Ct.	1.25
Denton S. S.	1.75
Antioch S. S., Mecklenburg Ct.	1.20
Mothers' Day Offering, Spring Ch., Spring Ch. Ct.,	2.27
Mrs. June Grissom, Antioch Ch., Granville Ct.	.25
Union Chapel S. S., Granville Ct.,	4.11
Brown Summit S. S.	1.00
Baraca Class, Thomasville	2.35
C. Tarkington, Raleigh, N. C.	2.00
High Point S. S.	10.50
C. A Howard, Cornelius N C.	1.00
Total	$30.68

Friday night, June 5th, our children will give a concert in High Point.

H. A. Garrett.

Congregationalist: "Having once more sung the praises of Mother, let us now take hold and give her a lift with the housework and the children."

—The Webb-Kenyon law, which gives the States control over liquor shipments, was upheld by the Kansas Supreme Court in a recent decision.

—The Presbyterian Advance says that each ordained minister in the United States averaged two converts last year, and each foreign missionary forty-one.

—Archbishop McFaul, Catholic, said awhile back, that the Catholics, if they had held their people in America, would have 40,000,000 whereas they have only 14,000,000 in America.

—When troops were shipped for Vera Cruz, 800 coffins were shipped with them. What a token of grim-visaged war. Thank God for a peace-loving President.

—The latest thing in wireless telegraphy and telephony was demonstrated last week, when messages were sent from a fast-moving train to distant points without using telegraph or telephone wires.

—It is stated that 15,000,000 among India's lower classes are practically certain to accept Christianity as soon as they are invited, and many are pressing for the privilege.

—A little girl had been attending school for only one week, but she had learned the lesson of raising her hand if she wished anything. She was sent to the hen-house to get the eggs, and entering the house, she said: "All you chickens that's laid an egg, raise your hand." It is probable also that she had been attending some of our up-to-date evangelistic meetings.—Western Recorder.

PRESIDENT'S APPOINTMENTS.

Lenoir Ct. ..... June 1, 2
Lincoln Ct. ..... June 3, 4
Cleveland Ct. ..... June 6, 7
Falston Ct. ..... June 9
Shelby Ct. ..... June 10, 11
Charlotte ..... June 12, at night

Pastors please state where I will be met in going from one field to another, and make such arrangements between yourselves. C. A. Cecil.

NOTES FROM THE FIELD.

Asheville.

Bro. Bates met me at the station on Monday, the 25th, at 2:30 p. m. I spent one night with Bro. Bates and one with Bro. Williams. It was pleasant to be in ames. I preached in our new church in Asheville on Thursday night to a very attentive and appreciative congregation. I was in the church and looked over it as many as three times during the two days I spent in Asheville, and so far as I could see and learn everything was moving along nicely under the efficient leadership of the pastor, and he is keeping our people so well informed through the *Herald* that I shall not undertake to say anything as to the progress that is being made. His people are standing by him and the church will soon be complete if nothing happens to hinder the workmen.

Bro. Bates and his wife are working hard and desire and deserve the co-operation of the entire membership of the N. C. Conference, and no one need to hesitate to put something into the enterprise for it will fail. It's too near complete and the Asheville people and the surrounding community are determined as to the completion and success. The Sunday school and church attendance continues to increase from Sunday to Sunday, and contributions continue to come in for the completion of the church. Those who have made subscriptions for the Asheville church ought to send it in immediately to Bro. Bates. My claim overpaid.

Buncombe Ct.

I visited all the churches on this charge; the attendance was not large on account of having no pastor. I preached at all the appointments except Terry's Fork, and there was no appointment made by the church for me. I visited a few of the members to find out whom they desired as pastor. I hope to be able to supply the work in a few days.

Some of the members expressed themselves as wanting a hustler for their work; they meant by that they wanted a man that would get out among the people, which is right; but I am inclined to think there ought to be some hustling done by the membership of Buncombe circuit as well as to expect so much of the pastor. This field has had some of our best men and the charge is not what it ought to be; but I trust it will be in better shape soon, and I ask that the new pastor may have the co-operation of all the members as soon as he enters the field which I trust will be soon. Claim paid in full at all the churches except three and they promised to pay soon.

Pensacola Station.

Bro. Casto met me at Democrat where we spent the night with Dr. McLean. We crossed the mountain and I spent Sat. night with Bro. C. A. Oberlin. At 11 o'clock on Sunday I preached in Pensacola church to a splendid congregation, and they gave good attention to the word. Our church needs remodeling; or, better still, build a new one, and this was my advice. Now is a good opportunity for our people at this place. Bro. Casto is being well cared for; he is living in a new cottage on the church ground built by a lumber company free of charge. His health seems to be improving. I preached on Sunday night and left on Monday a. m. for Connelly Springs. Claim overpaid.

C. A. Cecil.

June 1, 1914.

La Grange Circuit.

Dear Bro. Cecil: I resumed my duties on this work May the 24th. On that day I met with the Harris Chapel congregation and preached for them at 11 a. m. I was favorably impressed with the hospitality and kindness shown by the community at large. I preached today at Grace, La Grange. The congregation was small, but faithful and true.

Our special meeting at Grace will begin on the first Sunday in August. Dr. Swain will be our help. Rev. Robt. S. Troxler will be our help at Hickory Grove. The second Sunday in July is the time set for that meeting. The time for the special meeting at Harris Chapel has not yet been fixed.

Since my last letter to the *Herald* we have received material aid from High Point, Greensboro, Pleasant Union, and from two circuits in and around Henderson. For these tokens of love and interest Mrs. Neese and I are profoundly grateful.

Dr. Forlines preached and lectured on this work recently. His discourses are highly appreciated.

If any brother pastor has a copy of Ralston to loan or to sell, please write me at once stating terms. This book is used in the first year's conference course. I am looking every day for a sixteen-volume set of Bible study books. I am buying them on the poor man's plan—the installment plan. I hope to be able to render more efficient service with these books on my table. With best wishes,

Will H. Neese.

La Grange, N. C., May 31.

Friendship, Fallston Ct.

Memorial service was held at Friendship last third Sunday. A large congregation was present. At 10:30 the congregation gathered at the grave yard. The choir sang a few beautiful songs and a Scripture lesson was read in concert, after which all the graves were beautifully decorated with flowers. At eleven o'clock our pastor preached an interesting sermon suitable for the occasion; it was delivered especially to the old folks, as this was old folks' day as well as memorial day. In the afternoon we had an old-time singing, led by Mr. Lee. The singing was good and everybody seemed to enjoy it.

Fourth Sunday was young folks' day. Mr. Moton preached a special sermon for the young folks which shows that he still feels the great importance of taking care of the young people. If we only had more people that could realize the great necessity of it as he does and would work as faithfully there would not be so many wayward boys and girls. We are sorry to say he had been sick and was hardly able to preach, but we hope he will soon be strong again.

Lumber is now being sawed to build a parsonage.

Our Sunday school is still doing good work. May God bless us in our work.

Reporter.

Hobbs' Chapel.

Sunday, May24th, was again a most enjoyable day for the people of Hobbs. A large congregation was present and we had a beautiful and interesting Sunday-school address by Bro. Powell, president of Sunday-school convention, of Greenville Co. I am quite sure judging from the good behavior and attention given, his hour's lecture was thoroughly enjoyed by all present. It is to be hoped that what he said will do much good in causing the older people to take more interest in the Sunday school. This school is doing very nicely at present, but we are not satisfied until we can get the whole community to come out and join us in our good work.

If all would take the interest our Supt. does, Bro. H. J. Butler, there would be no reason to doubt that we would have the largest Sunday school in the county. It never gets too hot, too cold, too wet or too dry for him to walk a distance of two miles through the swamp and across the creeks to his church and Sunday school. We have not yet commenced about our children's day, but guess will attend to that next Sunday.

(Mrs.) Sallie F. Hobbs, Reporter.

Rehoboth, Granville Circuit.

Granville Circuit is busy! We realized this more than ever before on yesterday when the whole circuit met at Rehoboth in a Sunday school rally. We care little for the frills and fashions which society is trying to get into some of our churches —in fact, those things are repulsive to us; so we met "in the good old-fashioned way". Some of our older members expressed themselves as being happy—truly, there were things to make our hearts swell with praise. Before these special services began, we were impressed in the Sunday school lesson that we should be more thankful. Let us count our blessings, lest we forget our debt of gratitutde. The refreshing rain, the beautiful day and the throng of Sunday school workers which met with us instilled these lessons of thankfulness into our hearts. The program for the day was carefully arranged. Seven young ladies read papers upon interesting phases of the work. We are sending these to the Herald for publication. We hope to give our readers some idea of our ways and means on Granville. Remember as you read these essays that Mr. Bethea said he gave these subjects to those who were doing the things mentioned. The music was a special feature. There were several male quartettes and a solo by Mrs. A. T. Barnes, of Henderson. Miss Maggie Finch's paper on "Music in the Sunday School" put us to thinking. Rev. Mr. Canipe, of the M. E. Church, responded to this. He condemned the modern "Tweedeedle-de-dee" singing! Neither does he like such songs as "When the roll is called up 'Yonder' " in our protracted meetings. He showed us that there is more religion in such as "Amazing Grace" and some of the good hymns sung in times past. After this talk, Hon. A. A. Hicks asked for "When I can read my title clear" to the tune of Pisgah. Lots of our younger people had never heard it on this order! It was glorious! We were glad to have an address from Mr. Hicks. His subject was "The Work of the Superintendent." He said that it was a good thing for a Sunday school to have a poor superintendent, so that the members might have more chance for work. Mr. Hicks is one of our flock, though his home is in Oxford and since there is no M. P. Church in town, he is superintendent of the M. E. Sunday school. His talk will help us, for we know his consecrated life. Messrs. E. C. Harris and J. T. Cozart discussed the subjects—"The Need for Greater Unity on Granville Circuit", and "Liberality". They gave us new things to think about—their remarks will bear fruit. We thank Mr. D. W. Hardee, of Henderson, for his appeal for more church loyalty. When he mentioned the loyalty of the Catholics, it should have made some of our non-church-attendants ashamed. Now we hope to report greater things from this charge later as results of this meeting. Surely we must keep moving forward. We certainly have an energetic leader in our pastor. He won't let us be drones in the hive! Pardon this long letter. We were bound to tell you about these good things.

June 1. Hattie Harris.

Ook Ridge Circuit.

Sunday, May the 31st, was a big day for us at Pine Grove on the Oak Ridge Circuit. A large crowd, many more than the house would seat, came together for our circuit Sunday school rally. All of the Sunday schools were fairly well represented. I believe we will see good results from this Sunday school rally—results by way of more interest on the part of those already in the Sunday schools, and an increase of attendance on the part of our church people.

The rally was something of an experiment, but we have good reason to believe it was a successful experiment. We did not use much local talent. With the exception of a paper on teaching a class of Sunday school children, by Miss Mary Pegg, and the report from the Sunday schools, we are indebted to outside speakers for the success of the day.

Bro. J. Norman Wills came over from Greensboro and gave us two interesting and helpful addresses on "Making the Sunday School Worth While" and "The Sunday School Teacher". We thank Bro. Wills for his direct service as well as for his indirect service. By indirect service I mean this: Bro. Wills brought Miss Anna Mead Michaux to the rally, and Miss Michaux was good enough to help take the place of other speakers who were absent. I am sure the small children all enjoyed the story which Miss Michaux told them; and we larger children enjoyed her helpful address on "The Child."

Bro. W. F. Kennett attended our rally and rendered us good service by giving us an interesting address on "The Relation of the Parents to the Sunday School". Bro. Kennett was in Bro. S. R. Harris's place. He said he could not fill Bro. Harris's place, but that he was certain of plenty of room. We were disappointed that Bro. Harris did not get here, but were pleased to have Bro. Kennett take his place.

We also appreciate Miss Helen Shore's solos and Mr. James Teague's service with his cornet.

All of these visitors have our thanks and an invitation to come again.

We were glad to have Miss Lucille Michaux, of Greensboro, and Miss Hattie Boyd, of Warrenton, who is a student at the Normal, with us on the occasion of our rally.

A word to our Sunday schools of Oak Ridge Circuit. In order for the Sunday school rally to be a true success we must put into practice the suggestions made by the speakers at the rally. May I depend on you? Let us get busy now and increase our enrollment by getting those out of Sunday school in at once.

We are still making haste slowly on our Oak Ridge church. A donation, great or small, will be appreciated from any friend. Send yours in soon.

Sincere wishes for all my brother ministers and all readers of the Herald.

June 2, 1914. Linley W. Gerringer.

Union Grove.

Our pastor preached for us again the fifth Sunday in May but the writer was sick and did not get to go. Our pastor stopped in to see us Sunday afternoon on his way to Bessemer City, where he started a revival meeting. We are always delighted to have him in our home. The health here is very good, but our Sunday school was off some; 64 present Sunday. Hope we will have more next Sunday. We trust and pray that we may have a great meeting at Bessemer City this week. We know our pastor will do his part. Pray for the meetiing.

Annie Steward, Rep.

Harmony Church, Yarboro Ct.

Our pastor came last Saturday evening, bringing with him Bro. Cecil, our president. Sunday being our regular preaching day we had a very good and attentive congregation to hear the sermon. Brother Cecil's discourse was very appropriate, especially for us at this time. I think every one well pleased with the president's sermon. Then, again, his sermon had a business end to it; that is, after he finished his gospel truth he talked a great deal in regard to the business of the

church, which was very timely and appropriate for us at this time. We appreciated Brother Cecil's visit; wish it had been so he could have prolonged it a little. I don't know that it is best for our president to be in so great hurry in his traveling. If it took him two years to make his visit to all the churches he probably would stay long enough to do more good in one visit than he would in two, and his traveling expenses would be just one half as much.

Brother Cecil was obliged to move on Sunday evening. Bro. Lamar had to leave with him and the Rev. Mr. Martin, of Dentsville, S. C., was in the community and occupiied the pulpit Sunday night.

I reckon we are getting along very well down here. Our Sunday school is about normal; room for much improvement; our president hit us a little about using Cook's literature in our Sunday school; that was very appropriate and good for us at this time. Jas. A. Hughes.

Burlington Anniversary.

An anniversary service will be observed in the Burlington church on the second Sunday in June. This service was begun last year and it is hoped it will be permanently continued as an annual occasion. This church was organized in 1892 by Rev. W. F. McDowell, but Rev. W. C. Kennett had been preaching and working in the town prior to this time with a view of developing the work into an organization. Bro. Kennett will be with us on this occasion and preach at the eleven o'clock hour. One of the features of the occasion will be a reunion and home coming of those who have ouce been engaged in the work here. All persons who have ever been connected with the Sunday school or with any other part of the work at this place are cordially invited to return aand worship with us on this occasion.

Geo. L. Curry, Pastor.

Winston.

We are planning for three events during this month to which we are looking forward with deep interest and happy anticipations.

The first of these events is Young People's Day, the second Sunday. On that day both the morning and evening services will be devoted to the young people of our church. The program is being arranged with a view to their interests and we are trying in every possible way to place the responsibility of the service upon them. The pastor will preach to the young people in the morning and for the evening service all are hoping to have an out-of-town speaker.

These services are appointed in pursuance of one of the policies of our work here. We are trying to bring our young people heartily into the activities of the church and to make for them every possible opportunity for service and development. We want them to love the church because it ministers in various ways to their happiness and because it gives them an opportunity to minister to the happiness of others.

The second event to which we are looking forward is Flower Day, 4th Sunday, morning service. The church is to be profusely and tastily decorated with flowers and every one who attends the service is to be given a flower upon entering the church, which is to be worn during the service. The sermon by the pastor will be prepared with special view to the occasion, also the music by the choir. On that day we shall sit in the holy sanctuary to enjoy the beauty and sweet perfumes of flowers and learn God's lessons through them. In the afternoon committees from the church will take the flowers to the city hospitals, the county home, and to the sick members and friends of our congregation. It is to be a day of real uplift and service, as we contemplate, through the flowers, the beauty, purity, and perfection of our God.

The third event for the month is the paying by the Sunday school for a new piano, which we were fortunate to get at the very greatly reduced price of $110. The ladies' aid has paid already one half and the Sunday school is to pay the balance. Plans were made last Sunday to raise this balance and the 4th Sunday in June appointed as Pay Day. That means that the piano will be paid for in a very short time.

There is much about our work here that is encouraging and we are trying to use our encouragements in doing bigger and better things for God. Could write more but must not.

May the blessings of our God rest upon our conference—the president, every pastor and every charge and give us a great year in spiritual and material development. S. W. Taylor.

Winston-Salem, N. C., June 2, 1914.

High Point.

Since our last report we have had the pleasure of entertaining the Woman's Board of Home Missions. They had a splendid meeting and did us good by their coming. Our church work and Sunday school work are moving along nicely. The attendance at Sunday school for the last nine Sundays has been 250, 220, 224, 204, 223, 232, 272, 232, and 234—making an average of 232 and one third for the nine Sundays. Our average attendance at Sunday school for this year has been 201 and seven elevenths. On last Sunday Rev. R. L. Davis, of Raleigh, spoke for us in the morning,, and gave us many encouraging facts with reference to the progress of temperance in North Carolina and in the United States. On Sunday night nearly all the churches closed and met at the school auditorium to hear Sam Small on temperance. His address was rich in wit, in sarcasm, and in truth. His work as a temperance lecturer is bound to be far-reaching.

Yours for the Master, A. G. Dixon.

Mt. Carmel, Granville Circuit.

No Sunday school last Sunday because of circuit Sunday school rally held at Rehoboth church, this charge. Truly, this was a great day with us. To begin with it is gratifying to be at Rehoboth church with those people and then with the talks, papers, and songs added made it great to be there. A day like this should make us more interested in our Sunday schools. It was undoubtedly a success.

W. Polk Garrett.

THE SUMMER CONFERENCE.

The program is now about complete. The only thing yet needed to make the Conference complete is for all the pastors to attend all the time. If it is worth it to any (and those attending last year said it was), it is worth it to all. If it is worth while to get part of the Conference, it is worth more to get all the Conference. We had a good Conference last year, we want a better Conference this year; the program this year may not be any better than last year, the only way to be sure of a better Conference is by a better attendance. It is for you if you will come after it, but you cannot get it by freight, or express, or parcel post, or by proxy. It is a good time now, before you are more busy, to send your registration to Rev. L. W. Gerringer, Kernersville; suppose you get busy and do it. Suppose the entire success or absolute failure of the Conference were in the hands of one man, he would have considerable responsibility; the success or failure of it so far as each individual is concerned is in his own hands—whether or not he attends. Enough said, time to do. Look for the program in the Herald, we'll look for you at the Conference.

Note the special features, including the address at the opening session, the rally on the last day, and the two addresses at the closing session.

T. M. Johnson.

ONE "MOTHER'S DAY".

Mrs. Morgan was awakened very early one Saturday morning in May by various spicy and appetizing odors which penetrated her room from the kitchen.

"Is it possible that I've overslept?" she asked herself in dismay. "No, it's only 5 o'clock," after consulting the timepiece on her dressing table. "But who is cooking such delicious things so early?" she questioned further to herself, much puzzled.

As she entered her kitchen, she saw her three daughters all busily at work.

"Why, what does this mean?" she exclaimed.

The girls rushed to her with kisses and embraces.

"It means, motherdie, that this is your day, and we are going to celebrate; or rather, you are going to celebrate while we do the work," exclaimed Ruth.

"It is not my birthday," protested the little woman.

"No, but it's Mother's Day," declared Grace. "We've appointed it ourselves, for one mother at least. It will not interfere with the day in which the minister preaches about you and tells of all your virtues. This is put in extra by your grateful daughters. We decided that it ought to be Saturday because that is one of the busiest days. It's to be Father's Day, too. We've cooked the nicest little lunch, and we want you both to go off into the beautiful woods today and be as care-free as you were before you had any troublesome children to work for. You are to call at the office for him by 9 o'clock sharp. Here he is. Now, both of you come right in to breakfast, and then father must hasten off to dispatch his business while mother fluffs her hair and dons her prettiest dress, just as she did in the days when father courted her."

"I have never left off," declared father, as he led their mother to the table with all a lover's gallantry.

"But there are so many things that ought to be done today," objected Mrs. Morgan. "Besides the regular Saturday's work, that long piece of unbleached cloth ought to be whitened and"—

"It's in the borax water already," announced Ruth, "and soon it will be on the grass. Knowing how it would vex your thrifty soul to think of work to be done, we shall bleach the cloth, do up the muslin curtains, and sweep and clean the whole house, along with the other work."

"Why did you tell her?" exclaimed Marian.

"It was absolutely necessary," declared Ruth, "in order that she might have these things off her mind and enjoy the day. Now there's really nothing for you to do, mumsie, except to put on your prettiest dress and go picnicking with father."

Mrs. Morgan looked lovingly into the faces of her eager young daughters, and decided that she ought to accede to their unselfish plans. Her husband, too, was desirous that she should go, and she knew it would do them both good.

"The ayes have it!" cried Ruth, triumphantly. "I can see 'yes' in her smile."

"Now remember to see that father does not leave the lunch at the office," cautioned Grace, as they were bidding her good-by on the porch steps. "We sent it along by him."

"And here's a book for you to read while he is taking his afternoon nap and you are resting," added Ruth. Then, with much waving of handkerchiefs and aprons, they sent her away.

The cooking and sweeping had been done, the muslin curtains washed and ironed, and the whole house was in perfect order. Ruth was setting the table for tea.

"Here they are," she called to her sisters, as Mr. and Mrs. Morgan came up the walk. "See how happy they look!" Then they all rushed to the door to greet their parents.

"Now tell us all about your good time while we eat, and then you must go up and see how fresh and inviting the chambers look," began Ruth.

"My dear girls, I've enjoyed every moment of this beautiful day," declared Mrs. Morgan. "I am very grateful to you for planning [illegible]."

"Where did you and father go?" asked Grace.

"Begin at the beginning and tell us everything," coaxed Marian.

"Well, when I reached the office a man from the other part of the town had arrived first and was talking important business with your father, and he could not leave for some time."

"What a shame!" cried Marian.

"But he promised to lunch with me at noon in Walker's grove," mother hastened to add. "I took the lunch basket, for I knew he would forget it. I decided to go to your Aunt Susan's for a while. When I got there I found she had fallen and lamed her right hip quite badly. The doctor had been there and left some liniment. I gave her poor hip a good rubbing. Rachel was so busy with the work downstairs that I helped her for an hour."

"O mother, on your holiday!" exclaimed Ruth.

"I could not have enjoyed the day a bit if I had left Rachel with all that work to do, my dear," replied Mrs. Morgan. "And you will not be vexed to learn that I gave Aunt Susan a little of your delicious lunch. You really must have put up some for somebody else, because there was more than father and I could possibly have eaten."

"What did you do next, mother?" asked Ruth softly, as she gave her mother's hand a loving squeeze.

"I decided to go and see my old schoolmate, Felicia Bennett. You know she lives not far from the grove. It was nearly 11 o'clock, but we could talk while she worked. I found that one of her daughter's children was having the measles and that the other two were very restless because they were forbidden to play with any of the neighbor's children. Felicia and Molly wouldn't let me do anything about the work, but they were willing that I should take the two children with me to the grove for a few hours. There was plenty of food, but Felicia insisted on sending some along. We had a merry time, and it reminded father and me of the days when you were little."

"But after dinner, while they were playing, what did you and father do?" asked Grace.

"Oh, I forgot to say that Felicia's niece, Lucy Brown, is there for a week and she was hurrying to finish some sewing. There was considerable lace to be sewed on a dress which she wanted to wear to church tomorrow. I told her I would help if she would bring the work to the grove after dinner, as she couldn't leave before. So we sewed in that cozy little summer-house, while father read to us from that delightful book. The lace was all on by 2 o'clock. Then we saw some people coming into the grove for a picnic, and Lucy took Charlie and Mildred home, lest they should give the children in the party the measles, for one can never tell just when a child is coming down with them."

"And did you and father go for a stroll through the beautiful woods?" asked Marian.

"Not just then. Some of the party came to us to inquire where they could get water for their lemonade, and after we had told them and one went for it, we had a pleasant chat with the rest. Then somebody in the party proposed a sail on the water, but one of the children did not want to go and began to cry. The poor little thing was afraid of the water. So I told them I would take care of her while they went. Father really need-

ed his nap, and I could do it as well as not. But we did have a delightful walk in the woods a little later. Then father went back to the office to finish up his business for the day, and I had another hour with Aunt Susan. Then I called for father at the office and we walked home together, just as we did twenty-five years ago. Oh, it has been such a delightful day!''

Ruth rose and went over to her mother's chair.

''Come up and see the chambers, motherdie,'' she said.

When they had left the room, there was silence for a few moments. Then Grace said: ''Father, how many people has mother helped today?''

''Just as many as she has met,'' he replied, promptly.

'''And yet it was planned entirely for her own happiness—hers and yours,'' observed Grace.

''That's the way in which she always finds happiness,'' declared Marian. ''And that's why she's **mother.**''

''Yes, it's been a characteristic 'mother's day,' '' agreed father. ''God bless her!'' he added, tenderly.—Zion's Herald.

DIED.

Mrs. S. J. Knox.

On the morning of April 22, death claimed one of Yarborough Chapel's most faithful members, Mrs. S. J. Knox. Her health had been declining for several years, but while visiting her son in Birmingham, Ala., she was taken seriously ill and died at a local hospital there. Her two sons were at her bedside during her last illness.

Mrs. Knox was sixty-five years old. She was the daughter of the Rev. Caleb Smith, who was for many years pastor of Yarborough Chapel. She is survived by an aged mother, three brothers, two sons, Mr. M. G. Knox of Charlotte, N. C., Mr. E. R. Knox of Birmingham, Ala., and one daughter, Mrs. J. L. Wilson, of Cross Anchor, S. C., with whom she made her home.

Early in life she joined the Methodist Protestant Church and has always been a consecrated member. In her death the church suffers a heavy loss. Until her health began to fail she was always present and was one of the best workers. For more than twenty years she taught in the Sunday school and was teacher of the ladies' class at the time of her death. She took great interest in all phases of church work and especially loved the music.

This sore bereavement inflicts great grief upon the hearts of family and friends. Many tears fall and many hearts are crushed to know that she has been severed from the associations and scenes of earth. Her life was unselfish, kind and generous, for she lived for others, and to help the humble and needy swelled her heart with thankfulness and gladness. Such charity she manifested for the weak and erring.

The funeral service was conducted by her pastor, Rev. W. A. Lamar, after which her body was laid to rest in Yarborough Chapel cemetery beside her husband. Her grave was covered with beautiful floral tributes from her relatives and friends.

Cross Anchor, S. C., May 29, 1914.

A Tribute of Love.

The home of Mr. and Mrs. J. Fred Coble was made intensely sad when death entered on May 24th at 11 p. m. and claimed their little daughter Margaret Emma. She leaves a father, mother, and little brother to mourn their loss. Margaret was a sweet child and was loved by all who knew her. We can't see why one so young was taken, but "Sometime we'll understand."

The home will of course miss her most of all, but her friends and playmates will miss her, for she always greeted them with a smile and a warm welcome to her home. It won't seem like going to "Shugg"'s (as we often say), for little Margaret will not be there. The voice we loved to hear and was so sweet is now still, and the patter of her little feet will not be heard, and her little chair is vacant which never can be filled.

We feel especially bereaved in her death and we extend to the grief-stricken family our sincere sympathy.

With sad hearts we say farewell to
A sweet and precious flower
We thought was ours to love,
Was gathered by the angels
Into the home above.
Our hearts are sad and lonely,
Our tears must often flow,
But would we call her earthward,
To suffer more? No, no!
She's reached the many mansions
He promised to provide;
Her eyes have seen the Savior,
And she is satisfied.

Lelia Trogdon.

May 28, 1914.

—Bro. L. H. Sides, of Concord, with some friends, went to Washington, D. C., on the Southern's excursion last week.

—Miss Louisa Nora Taylor, composer of the music for the State song, "The Old North State," died in Raleigh last week, aged 91.

—Police-lleutenant Becker, of New York, must die July July 6th for the murder of a gambler.

—Dr. Venable has tendered his resignation as president of the State University on account of ill health.

—Pres. Harper, of Elon College, delivered an address to the graduating class of Greensboro High School.

—Prof. Langley was laughed at when his flying machine in its first effort at flight fell into the Potomac river, but Glenn Curtis has proved the correctness of Langley's theory by actually flying in Langley's old machine.

—Mr. Yow, injured by a boiler explosion in his basement, died from the injury. His family are destitute, and friends are contributing to their relief. It is hoped to raise enough to repair the house. A colored woman injured by the same explosion has also died from the injuries received.

—President Wilson last week told a delegation of business men from Illinois that the present depression is due to psychical rather than material causes, and that the course being pursued by the administration is absolutely necessary to satisfy the conscience of the country and would be found to be the best in the long run. He asked the co-operation of business men everywhere in the "moderate processes of reform."

—Three Kansas women are now holding jobs as probate judges. Mrs. Acsah L. Cullinson has been appointed by Gov. George H. Hodges as probate judge of Elk County to succeed her dead husband. The two other women probate judges are Mrs. Mary H. Cooper, of Mitchell County, and Mrs. S. J. Gilmore, of Wichita. Both were appointed by Governor Stubbs on the deaths of their husbands, and were elected to the office at the next election.

—The world was startled last Saturday morning by reading that nearly a thousand people lost their lives by the sinking of another ship. It was the Empress of Ireland. It was struck in a fog by a ship loaded with coal and sunk in fifteen minutes carrying about 950 people down to death.

—Herman C. Smith has been sentenced to four years' hard labor in the penitentiary for embezzlement in connection with a Goldsboro bank. The sentence was first for eight years, but was reduced to four on Smith's transferring his property to the bank he had defrauded.

—Dr. and Mrs. Goley, of Graham, were at Elon College last Sunday to hear the baccalaureate sermon.

THE DISTRICT PARSONAGE.

The committee elected by the last annual conference to secure site and proceed with plans for raising funds to secure a district parsonage, after many delays, and looking over lots of real estate, some in High Point and in Greensboro, has secured a sixty day option on a lot on McIver St. in Greensboro for $500; the lot is 50x150, with a 15 foot alley running through the whole block at back, one block from car line, close to Normal College.

We find we can have erected an eight room house, turnkey job for about $2,000. The house will be a creditable one, and large enough for any ordinary family. Your committee now comes to all the charges with the proposal, that we all assess ourselves an amount equal to the president's salary for two years, and we will have this house and lot paid for. We believe, that while this appeal comes late in the Conference year, our people will respond to it and take up the matter at once.

We request every pastor on a circuit to take an offering, beginning next Sunday and do this at all the appointments through June, urging the people to give at least an amount equal to the president's salary at each church. This will not work an hardship upon any one and yet will give us a home for our president, all paid for within two years time.

Send the money in just as soon as collected, to Mr. T. A. Hunter, Greensboro, and the amounts will be acknowledged through the Herald.

Signed by the Committee,

T. M. Johnson,
R. M. Andrews,
T. A. Hunter,
Dr. Coe.

Journal Fund Report.

Pastors have been so slow about reporting to me that I have not felt encouraged to make frequent reports to the public. Since Mar. 13 the following amountts have arrived:

Piedmont	$ .50
Randleman	4.00
Siler City	2.50
Stanley	2.00
St. Paul	3.00
Why Not	2.50
Lebanon	.70
Flat Rock	2.00
Henderson	.50
Total	$17.70
Previously reported	$14.05
Total to date	$31.75

If I have failed to report any charge or if I have made any mistake in any amount please inform me and I will gladly correct. Yours to serve,

Geo. L. Curry.

SUNDAY SCHOOL REPORT.

On seeing the notice in the Herald I decided to send in the attendance of the Clark's Chapel Sunday school from the first Sunday in May to the second Sunday in November.

The total enrollment the first Sunday in May was sixty-five. The attendance for each Sunday in May is as follows:

May 3	62
May 10	59
May 17	59
May 24	63
May 31	40

The school is better now than it has been for some time. Lester Watts, Sec.

THE NORTH CAROLINA BRANCH.

The thirteenth Annual Meeting of the North Carolina Branch met in Grace Church May 20th. Several delegates were present and some remained the following three days for the Executive Board meeting.

The report this year was good. We want this year to organize new auxiliaries, strengthen old ones, and increase our subscriptions to Missionary Record. All auxiliaries did not send in reports, and those who did will please mail their reports back to me. Our membership is about 245. Let's increase it to 300 this year. Owing to the Board meeting our Branch did not have but one day.

The women of our church must awake and go to work more earnestly than ever before. The election of officers was as below: President, Mrs. J. F. McCulloch; 1st vice president, Mrs. F. R. Harris; 2nd vice president, Mrs. S. M. Hornady; 3rd vice president, Mrs. S. W. Taylor; treasurer, Miss Velna McCulloch; auditor, Mrs. T. A. Hunter; recording secretary, Mrs. J. M. Millikan; corresponding secretary, Dr. Harris Glascock; lady managers, Mrs. Inez Foust, Mrs. Diffee, Mrs. Deviney. Harris Glascock, M. D.

EXECUTIVE BOARD MEETING.

On May 21st many intelligent and earnest women from the noblest and best in the Methodist Protestant Church, gathered to transact business for "our King".

The personnel of this body of devout women was an inspiration in itself—the business-like way in which the affairs were transacted was an inspiration, and the harmony that prevailed was delightful. Rev. T. M. Johnson told us of the importance of the W. F. M. S. in the activities of the church. His address was encouraging and helpful. Dr. Wilbur gave a stereoptican address with views of our property and missionaries in Japan and China. Mrs. Lucy H. Robertson, in her usual happy manner, brought greetings from the foreign field. She is full of missionary zeal, and bids us God speed in our work for women and children. Mr. J. Norman Wills brought fraternal greetings from the Board of Foreign Missions. Mrs. A. G. Dixon gave us a fraternal message from the Woman's Board of Home Missions.

Miss Wetsung Vung, of Greensboro College for Women, told us of our great opportunity for helping the women of China. She spoke at length on foot-binding and other habits of the people of China, that we women of America could help to alleviate.

"The Hour and Its Needs" was one of the most helpful things we had and was entered into by many. Mrs. Lida East led the discussion.

The Board paid the Children's Home a visit; had lunch and the children recited for them. The anniversary sermon was preached by Rev. R. M. Andrews and was much enjoyed.

Miss Nancy V. Grose, our returned missionary, addressed the Board meeting twice and was present during the entire meeting, giving the Board many hints and helps.

A pantomime exercise closed the meeting. This was given by the Philathea class.

This the 24th Board meeting closed a profitable and harmonious meeting, and we trust we all may be strengthened and built up in missionary zeal and that we may be more in earnest about the "King's business". Harris Glascock, M. D.
Cor. Sec. of N. C. Branch.

Chapel Hill, Davidson Circuit.

Brother Hulin preached a good sermon for us the third Sunday. Some said the best sermon they ever heard him preach; They all seem good to me. We have a pretty good Sunday school, but it could be much better if we could get the people to come on and take a part. Brother Hulin said he was pleased to hear so many of the questions answered. We want him to be there for Sunday school third Sunday in next month. After preaching he asked those that wanted the prayers of the Christians to come and give him their hands. There were some that went. Peo-

ple were made to shed tears.

We are sorry that Mrs. Wm. Russell's sight has failed her so that she can't read. We miss her in our class and singing. We hope she will soon get better.

I like to read the Herald, although it makes me sad sometimes. That piece that mother wrote in the last week's paper about her boy made me shed tears. But be faithful, mother, and you will meet him again. O Lord, help our boys to live better. Lizzie Cranford.

May 26, 1914.

Union Chapel, Granville Circuit.

The Sunday school rally at Rehoboth turned out to be a day of great success; it was a beautiful day and a large crowd attended. All seemed to enjoy it.

Mr. Bethea and others will write more about the day and will also send the papers that were read to be published in the Herald, and I think it would help us all to read them, so look carefully over your papers and find them.

On Thursday, May the 28th, our community was saddened by the death of Mr. Samuel Briggs, aged 69 years. He was a member of the Christian church.

He leaves a wife and seven children to mourn the loss of one who was near and dear to them. But their loss is his eternal gain.

To the bereaved we extend our heartfelt sympathy. Funeral services were conducted by his pastor, Rev. A. T. Banks, and his body tenderly laid to rest at Union Chapel. Bettie Davis, Reporter.

Burlington.

Last Sunday was a record-breaker in the matter of attendance in our Sunday school this year. We had 285 present. It was not only a record-breaker in attendance, but the exercises given by the Philatheas were the best we have ever had in our school. The occasion was Philathea rally day and the termination of the Baraca-Philathea contest. An elaborate program was carried out, consisting of vocal and instrumental music, appropriate scriptural readings, and an address by Hon. Jas. S. Cook, of Graham. Pledges were received for the piano debt to the amount of about $176.00. The Philathea class has taken hold of the piano proposition with much enthusiasm and is proving itself master of the situation. Miss Swanee Patterson is the live, wide-awake president of this class, and, under her wise supervision, the class is doing things for the church and Sunday school.

The Baraca class is being heard from occasionally. They, too, are doing things for the church and Sunday-school. They recently purchased 200 song books for use in the Sunday school and presented them to the school last Sunday through their president, Mr. M. A. Coble. Our pastor, in a few words, accepted the gift in behalf of the school, speaking very highly and appreciatively of the work the organized classes are doing.

On the second Sunday in this month we will hold an anniversary service for our church and have a re-union in our Sunday-school. A committee has been appointed to prepare a program for the church anniversary.

The time for our second quarterly conference has been changed to the third Monday night in this month.

The Junior Philathea class has organized a Christian Endeavor Society in their class, and the meetings are held every Sunday evening at 7:30 o'clock.

The monthly business meeting of the church was held Monday night. The attendance was very small, but much business was transacted. A nominating committee was elected to nominate officers for the Sunday school. It was decided to make some improvements in the church by making a door entrance from the church auditorium to the Philathea class room and placing book racks to the benches not already furnished. These improvements will mean much and add greatly to our comfort and convenience.

Miss Susie Stafford, who has been in Henderson teaching in the public school at that place, returned home last week to spend the summer vacation here. We are glad to have her back with us as she is a good worker in our church and Sunday sschool. C. B. Way, Reporter.

June 3rd.

—Dwight L. Moody: "It is a great thing to lead one soul from the darkness of sin into the glorious light of the Gospel. I believe if an angel were to wing his way from earth up to Heaven, and were to say that there was one poor, ragged boy, without father or mother, with no one to care for him and teach him the way of life; and if God were to ask who among them were willing to come down to this earth and live here for fifty years and lead that one to Jesus Christ, every angel in Heaven would volunteer to go. Even Gabriel, who stands in the presence of the almighty, would say: 'Let me leave my high and lofty position, and let me have the luxury of leading one soul to Jesus Christ.' There is no greater honor than to be the instrument in God's hand of leading one person out of the kingdom of Satan into the glorious light of Heaven."

—On Sunday, June 7, special services will be begun in the Methodist Protestant church. On Monday, June 8, Rev. Charles Morgan Compher, of Lynchburg, Va., a grandson of General Morgan of Confederate fame, will arrive to assist in the services. Mr. Compher is a man of splendid ability and deep spirituality. He uses no sensational methods but preaches the old-time gospel simply, earnestly, attractively. All are cordially invited to attend. Let's make it an Asheboro revival. Come and help to make it "our" meeting.—The Bulletin.

—Some time ago when Mr. G. C. Baucom, who lives in Monroe township, went to his lot he found that his cow had a piece of cotton rope in her moth and catching hold of it, he pulled a 16-foot plow line from the cow's stomach. She had swallowed all but the end which had a knot in it.—Monroe Journal.

—The singing class of the Methodist Protestant Children's Home at High Point, begin the season with their first concert at High Point next Friday evening and will soon begin a tour of the state with the class.—Bulletin.

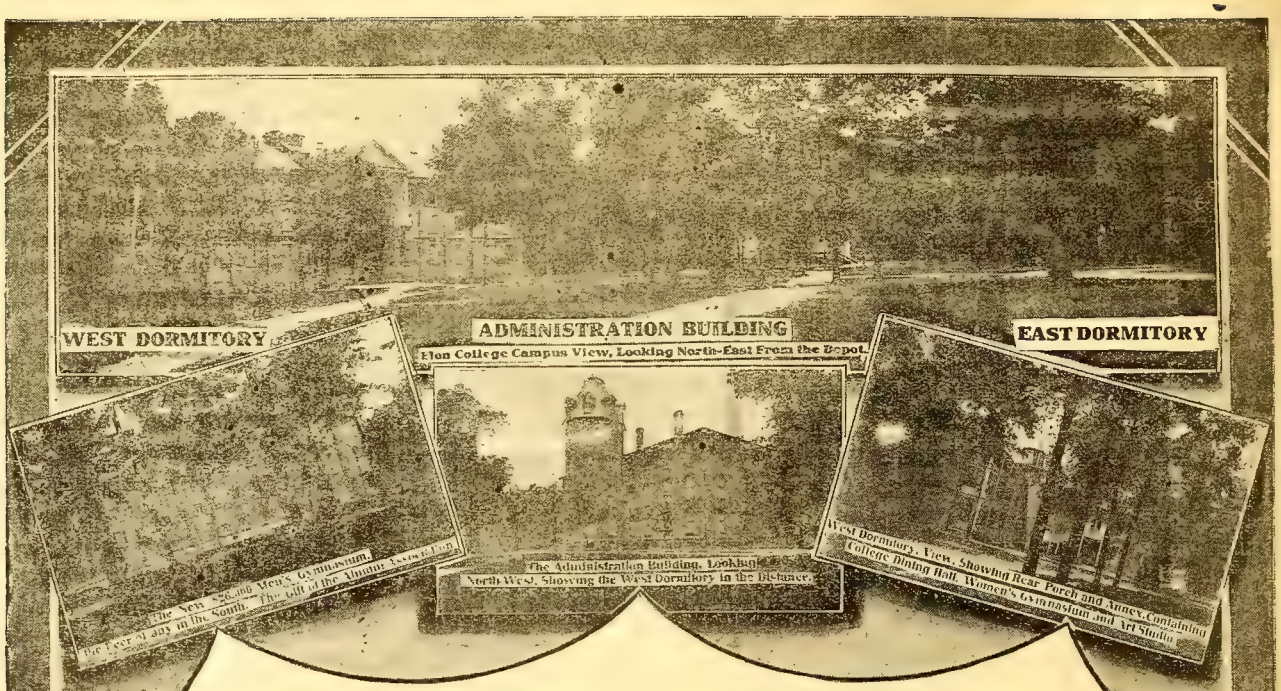
—On Monday afternoon at one o'clock at the home of the bride at Seagrove Mr. Walter Clark Garner was married to Miss Catherine Stacy Lowdermilk, Rev. J. H. Stowe conducting the ceremony.

Mr. Garner is the son of the late Prof. W. C. Garner, of the Why Not school, a young man of sterling worth and a promising career. The bride is the daughter of Mr. and Mrs. J. C. Lowdermilk, of Seagrove, and is well known over the country. The many beautiful presents attest the popularity of the couple.

—Bro. J. M. Stone led Grace Church prayer meeting last night. Bro. Raleigh Hunter is to lead next week. The attendance last night was good, though it will not be the best until all come that can.

—Bro. E. O. Pritchett, a Seminary student, is preaching this vacation in Somers Point, N. J., a coast town near Atlantic City. He expects to return to the Seminary in the fall and be graduated next spring.

—On the easternmost headland of Japan there stands a great lighthouse. It is the first beacon seen by vessels coming from America. The head keeper is a keen Christian. In the fifteen years he has been in charge no less than thirty of his assistants have been brought to baptism through his influence.—Men and Missions.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North-West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio.

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For Both Men and Women

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SOUTHERN RAILWAY SCHEDULE

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to New Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 105 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

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10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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John F. Cowan, Kohala, Hawaii.

—Thirty-five Mexican federal officers were shot by the constitutionalists last week. When protest was made in the name of humanity, General Obregan replied: , "When the assassin, Huerta, murdered Madero the nations hastened to recognize his government and humanity was forgotten. Now that punishment is about to overtake Huerta and his minions, it is no time to cry 'humanity.'"

—Charles C. Julian, of Franklinsville, lost his right hand in a lumber machine. His sleeve was caught and his arm drawn in. The prompt action of Fletcher Allred in shutting off the power saved Mr. Julian from greater injury.

EXCURSION TO WASHINGTON AND RETURN.

Via Southern Railway, Premier Carrier of the South, Friday, June 12.

Fares from other points on same basis.

Special train from Salisbury, Friday, June 12, 1914, on following schedule:

Lv Salisbury 9:00 p. m. Round trip, $5.00
Lv Linwood 9:15 p. m. Round trip, $5.00
Lv Lexington 9:35 p. m. Riund trip, $5.00
Lv. Thomasville, 9:50 p. m. Round trip,$5.
Lv. High Point 10 p. m. Round trip, $5.00
Lv. Greensboro 10:30 p. m. R. trip, $5.00
Lv. Brown Sum., 10:37 p. m. Fare, $5.00
Lv Reidsville 10:55 p. m. Round tr., $4.50
Ar Washington 7:00 a. m., June 13th.

Returning Special Train will leave Washington June 13th, 1914.

Passengers from the various branch lines will use regular trains to the several junction points, connecting with special train at junction point.

There will be no sleeping or parlor cars on this train. Tickets good going and returning only on special train.

Separate coaches for colored people.

Passengers must purchase tickets before boarding the train, as no tickets will be sold on the train.

See Congress in session, Congressional Library, National Museum, Smithsonian Institute, Arlington, Mt. Vernon, (home of Washington), many parks and other attractions.

For further information, tickets, etc., call on Ticket Agents of Southern Railway, or address

O. F. York, P. & T. Agt., Greensboro, N.C.
R. H. DeButts, D. P. A., Charlotte, N. C.

STOPPING THE AGONY.

An English judge, Sir Henry Hawkins, was presiding over a very long and tedious trial, and listening as attentively as he could to a protracted and wearying speech from an eminent counsel learned in the law.

Presently Sir Henry penciled a brief note and sent it to the lawyer in question. Opening it, that gentleman read as follows:

"Patience Competition.
Gold medal—Sir Henry Hawkins.
Honorable mention—Job."

Counsel's display of oratory came to an abrupt end.—Boston Transcript.

DIED.

Paschall.

On Thursday morning, May 28, 1914, death entered the home of Mr. R. J. Paschall, near Drewry, N. C., and called to rest his saintly sister, Miss Mary Jane Paschall, age 72 years.

She had been in bad health for several years. She was taken worse on Monday and the end was not unexpected. All was done for her that loving hands could do, but God said, It is enough, enter into thy rest.

Miss Paschall was a member of New Hope church for many years, although her health had not permitted her to attend church in several years. She was always glad to have her pastor visit their home.

She leaves to mourn their loss one brother, one niece and several nephews. Their loss is her eternal gain. Kind friends, grieve not for her, for she has only gone on before to welcome you one by one as God sees fit to call you.

The burial service was conducted by Mr. Holloway, and the remains were laid by the side of her mother near their home.

The pall-bearers were Messrs. N. W. Wilson, John Wilson, Clodie Watkins, Ed Lambert, T. D. Kimball and Buck Fleming. Misses Bertha Paschall, Mattie Watkins, Mary and Katie White carried the flowers.

A Friend.

Hawkins.

Miss Nora M. Hawkins, the subject of this article, departed this life on May 29, 1914, after being sick but a few days.

She suffered intensely from the very beginning of her sickness. All was done for her relief that could be done, but relief came only when the "white horse and his rider" past "neath the door-way's lintel" of her home.

She was thirty-four years old, was converted and joined Hawkins Chapel Methodist Protestant Church at the tender age of fifteen years, during the pastorate of Rev. H. S. B. Thompson, making her a member of the church nineteen years of the thirty-four of her life.

Her faithfulness and devotion to her church and Sunday school would lead us to believe that she had the best interests of His kingdom at heart.

At the time of her death she was a teacher in Hawkins Chapel Sunday school, and had been for a number of years, and it will be difficult to find one to fill her place.

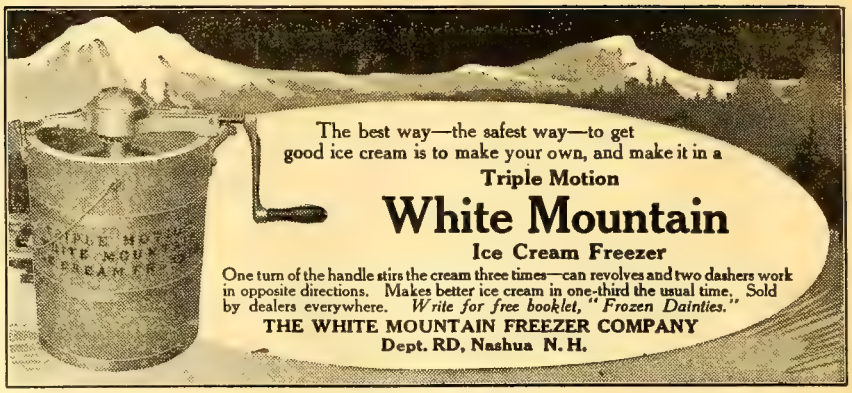
She is survived by her mother, four sisters and two brothers, all of whom are faithful members of Hawkins Chapel.

In this sad hour we extend them our deepest sympathy and pray God that the vacancy made in their lives and hearts by the death of Sister Nora may be filled with the comforting presence of the Holy Spirit.

The remains of her mortal body were laid to rest in the family burying ground on Saturday, May 30, 1914, by the writer in the presence of a large number of relatives and friends.

Chas. J. Edwards, Pastor.

Littleton, N. C., June 1, 1914.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—Bro. Raper began a meeting in Lincolnton last week, which started off with good promise. His expected help failed to come, being sick.

—Twelve million of the seventeen million inhabitants of Spain can neither read nor write. No wonder Spain is and has pope-ridden country of the world. Sixty per cent. of the land is uncultivated. Spain ranks lowest among civilized nations.

—On May 4th, the Chancellor of the Exchequer, Mr. Lloyd-George, presented the annual budget. It estimates the expenses of the government at $1,029,925,000, and requires an increase of taxation amounting to $49,000,000. This the chancellor proposes to raise by revising the income tax, and raising the death duties. He also recommends a system of valuation that will separate "site values" of real estate from "improvement values." and give some relief from taxation to those who improve their property.

—The negro coachman of a Southern Senator who attends the Episcopal church, after many invitations from the Senator's wife, went into the church one Sunday morning, instead of staying outside.

"How did you like the service, Jim?" she asked afterward.

"Not much, missis," Jim replied. "That ain't no church foh me. Dey wastes too much time readin' the minutes of the previous meetin'."—Ex.

—Missionary Review of the World: "In the situation in China to-day the most significant thing is not that the president and his council adopted the bill prescribing a religious ceremonial for the head of the nation, but that his identification with such a religious ceremonial should occasion any discussion in Chinese circles. Until the establishment of the republic, Confucianism was the state religion of China, the emperor himself being the head of the faith, and its services and maintenance a charge upon the public revenues. The fact that the present action has been deemed necessary is but another way of saying that a great change has taken place in the status of Confucianism in China, and it is not the historic form of Christianity as it prevailed previous to the republic which is embodied in the present bill, but a modified and somewhat denatured form of it. The deifying of dead emperors is discontinued, and this is a fact which will influence the Chinese view of dead ancestors. Confucianism is not, in reality, the established state religion, but the president is authorized to worship at the Temple of Heaven in behalf of the people."

"The call from the mission fields for unity is the challenge of Providence."

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, JUNE 18, 1914. NUMBER 30.

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BURLINGTON'S TWENTY-SECOND ANNIVERSARY.

This was celebated last Sunday. An effort was made to bring together all former as well as all present members of the Sunday school. The result was an aattndance of 286 and an inspiring session of the school.

It was the editior's privilege to be present in the church service. The sermon was by the first pastor, Rev. W. C. Kennett, now nearly eighty years old, though apparently younger. (He was guilty of ploughing for an hour last week.) He represented the Christian life as a pilgrimage, comparing it to the journey of the Israelites from Egypt to the Promised Land. He is a man of strong faith and hope, and it was reassuring to hear him express his confidence as he looks across the River.

A historical sketch was read by Bro. R. F. Williams, from which we caught the following notes:

The first Methodist Protestant preacher to preach regularly in Burlington was Rev. W. C. Kennett, pastor of Belmont Mission, beginning in a union church in 1890. He collected the names of resident Methodist Protestants and gave them to his successor, Rev. W. F. McDowell, who came in 1891. In 1892 Bro. McDowell organized a church with seventeen members. A lot was bought in that year. Rev. C. A. Pickens came as the next pastor, remaining for a year. In 1893, Rev. W. A. Bunch came for two years, during which the church was built, though not completed. Bro. Bunch at times advanced the money to keep the work moving on.

In 1894 a Christian Endeavor Society, the first in the county, was organized, which was kept up for years.

In 1895, Rev. J. G. W. Holloway came as pastor for three years, during which the church was completed. The Annual Conference met here for the first time in 1896. This stimulated local effort. The church then had 96 members.

In 1897, Rev. C. A. Cecil came as pastor and remained two years. The church grew, 55 members beeing added. Rev. C. H. Whitaker was pastor in 1899-1900. Rev. G. F. Millaway followed, remaining six years, during which time 250 were added to the church.

In 1904 the Annual Conference met here the second time. Rev. Wm. Porter was next pastor, remaining one and a half years, followed by Rev. J. H. Abernethy to complete the year. Rev. J. D. Williams came in 1908 and remained three years. During this time the second parsonage was sold and the present splendid parsonage built.

Rev. T. E. Davis came in 1911 and remained two years. During his pastorate the Sunday School Annex was built.

In 1912 the Annual Conference met here the third time.

In 1913, Rev. G. L. Curry became pastor, and the church goes forward hopefully under his leadership.

The church property is valued at $6,750; parsonage, $4,500. There is a debt on the church of $1,500 and on the parsonage, $1,272.

The anniversary services were to be continued on Monday night with a song service and a social hour.

We have few, if any, more active and devoted congregations than our Burlington people.

HISTORIC GROUND NEAR BURLINGTON.

Last Sunday afternoon Mr. Minter Coble took us over the scene of Pyle's Hacking Match, or, as it is sometimes called, the "Massacre of Pyle's Tories." This is on the farm now owned by Bro. George W. Coble, three miles south of Burlington. There is only one thing to mark the event, and that is a grave, whose head stone says that seven soldiers lie buried there. There is nearby a pond covered with brambles in which Colonel Pyle hid himself after being wounded, and thus saved his life.

The battle, if battle it may be called, occurred on Feb. 25, 1781. After reading the account of it, we are inclined to think the term "massacre" not very inappropriate. But we must remember that it was near the end of the Revolutionary War, when the passions of men were heated to a white heat.

The facts seem to have been about as follows:

Dr. Pyle, who had been a Regulator, and who had been punished for it, had finally taken the oath of allegiance to British rule. When Cornwallis was in Hillsboro, Pyle sent word to him that he proposed to organize the Tories of his vicinity into a company and asked for protection. Col. Tarleton was sent with soldiers and was encamped where Burlington cemetery now is. Pyle and his men were expecting to join them, but went first to tell their friends good-by. They were warned to be cautious, but, says Col. Tarleton in his book, "inspired by whiskey and the novelty of their situation, they unfortunately prolonged their excursions." As they were marching on, they saw approaching them some companies of soldiers whom they mistook for some of Tarleton's men (similarity of dress causing the mistake). The soldiers were, in fact, part of the American army under command of Light Horse Harry Lee (father of Gen. Robt. E. Lee) and Captain Graham (father of Wm. A. Graham). When the latter inquired of Pyle's men who they were, they very promptly answered by avowing their allegiance to the king. The Americans as promptly attacked them, and in a few minutes cut down all who did not escape by flight. Over ninety were killed. Others who were wounded lay still to keep from being further injured, and were rescued by friends. There were, it seems, about two hundrd men in Pyle's company.

Colonel Pyle was a physician and was pardoned for faithful and skillful services to Whigs wounded afterward at the battle of Cane Crrek.

It is said that this deplorable slaughter had an intimidating effect upon the Tories of adjacent counties, restraining them from like organizations.

—Rev. T. E. Martin has been assigned to Buncombe Ct. as pastoral supply.

—It is vain to try to force events that must come spontaneously.

A LIFE WORK AND ITS PREPARATION.

Baccalaureate Sermon, Elon College, Sunday, May 31.

By Rev. F. T. Tagg, D. D.

Text: And Moses was learned in all the wisdom of the Egyptians and was mighty in words, and in deeds.. Acts 7: 22.

We are indebted to the inspired but persecuted Stephen, of the early Christian Church, for the information here given of the great leader of the children of Israel. The interesting history of his eventful life, the unparalleled wisdom of his administration, the unique character of his literary remains, the ever widening influence of his life-work upon the civilization and progress of the world, confirm the high estimate given us here in this discourse of the inspired disciple. The details of his life history need no mention here. But there are some salient and distinguishing features to be considered that will enable us to illustrate and appreciate the lessons of the hour. His greatness may eassily be measured by the quality and permanence of his work. The results of a man's life are a clear indicator of his character and personal force, He possessed the essential qualities of leadership. Trained in an Egyptian court he attained a mental equipment that made him the peer of any of his contemporaries. He was learned in all the wisdom of the Egyptians who at that time were the most advanced people on earth. They cultivated mathematics, architecture, medicine, law, philosophy, state craft and the art of war, and historians tell us they made much progress.

But though reared in the luxuries of a court, and in a religion of pantheism, he seems never to have forgotten the religion of the Hebrews, nor his knowledge of the true God, and when the time came to decide he did not hesitate. He chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season.

It is a magnificent illustration of courage, fidelity and manliness to yield up prrincely luxuries to duty and right, and only a princely nature will do it..

The court training was incalculably important, but it was not sufficient to qualify him for his work. The indignant resentment he exhibited at the needless abuse of one of his countrymen may have been an early intimation of his life-work, but it was also an evidence that he had not yet acquired that self-control which must in the end be the dominant element of leadership. He preserved his faith in God, and was doubtless scandalized and disgusted with the idolatry that surrounded him, but it was not apparently upon religious grounds that he at first stood forth in behalf of his people. He smote the Egyptian because he thought his brethren would understand that God by his hand would deliver them; but but they understood not. The Hebrews were not yet ready for their emancipation, but neither was Moses yet ready for his work. His motive was patriotism—a very exalted motive—but not the highest. Very significantly does Stephen say: "It came into his heart, to visit his brethren." God had not yet sent him. He did not yet comprehend the full import of the divine purpose for which he was preparing. He wanted to be a political emancipator. God was preparing him for a religious reformer. He was not yet ready for his work. He had passed through the educational period. Now there was a school of trial, obscurity, and discipline, a striking illustration of the truth that a man does not always enter at once upon the work that is at last to be the grand and distinguishing labor of life.

His first school was the court of Egypt, where he became learned in all the wisdom of the Egyptians, their history, and traditions, their civil and religious institutions. As Saul was brought up in the pharisaism he was afterward to expose and demolish, as William the Silent was trained in the closet of Charles V., and at the court of Philip II., to become the liberator of the united provinces, so Moses was brought up in the very midst of those evils against which his whole system was a protest, and out of which he led his kinsmen into truth and liberty. Then came the mountain and desert training. This did not only serve to develop hardihood and physical courage. It became a period of meditation and communion, of self subjugation and discipline. The solitudes and silences of his mountain home were of no less value than his schooling in the court. He combined discipline with acquisition. He added moral power to mental vigor, and wedded peerless meekness to decision and indomitable courage.

Preparation for a great life work may require more time than its accomplishment. Angelo may throw upon the canvas a marvelous creation in two or three months, but behind it is a lifetime of training and discipline. The great Bunker Hill oration was delivered in two hours, but Daniel Webster is himself authority that back of it was twenty-five years of schooling and training and experience. Moses was eighty years in preparing for his life work, which he accomplished in forty.

That which is the result of such lengthened preparation is abiding. Moses' work has been increasingly felt during three milleniums and is actually more potent now than ever before. We stand amazed before the tremendous results. On its civil side it was the formation of a mighty nation out of a horde of slaves. On its political side it was the enactment of a code of laws which is now the admiration of every jurist, and which has come to some of its most glorious fruitage in the organization of our own republic. On its literary side it was the production of a book in which the grandest subjects that can occupy the human mind are treated in a style of simple sublimity, and the history of the beginnings is written with a sympathetic vividness that seems to transfer us into the midst of the scenes it describes. On its religious side it was the inauguration of a system of worship which conserved the truth with regard to the unity and sovereignty, the spirituality, and holiness of God. The system contained within itself, in symbol, all those spiritual realities which are now set forth in the character and gospel of Jesus Christ. The theocrasy of the Jews had its birth there. The seeds that subsequently flowered out in Magna Charta and the Declaration of Independence were planted there. Here is the fountain head of history, the organization of the church, the morning star of liberty, and civilization. Infidels may carp and sneer at the "Mistakes of Moses," but his great life was neither a mistake nor a failure. It is incorporated in the best civilization of the ages and next to Jesus Christ, stands foremost in the march of progress.

In the orderings of Providence it is intended that every man shall find a peculiar and distinctive life work. He is endowed with aptitudes and predilections, with faculties and adaptations, and when he attains to the greatest of all knowledge, a knowledge of himself, he will find his place in the ranks of life. The talent is the call. There is one direction in which all space is open to him. He has faculties silently inviting him thither to endless exertion. Emerson says, "He is like a ship in a river, he runs against obstructions on every side but one, on that side all obstruction is taken away and he sweeps on serenely over a deep channel into an infinite Sea."

Life must have a definite direction, it cannot reach an ideal, it cannot accom-

plish anything above the vulgar and the common-place without a controlling motive. It will be like a letter dropped into a box without an address. It is equipped with all that is necessary to carry it forward—vitality, energy—the power to be or to do, but it lacks the one element of direction. Too often alas! it goes to the dead letter office of disappointment, crushed hopes and final disaster. Life is meaningless without a goal. It is sailing without a chart or compass. True, there are thousands who drift along, and many are more or less comfortable, but is man with all his endowments and possibilities, to be only driftwood?

What a man does, that he has himself entered into, and cannot be taken away from him. To his taste, and adaptation, all things are open that he needs. To what enters into his appointed life-work he has the right of eminent domain. Every where he may take what belonge to him nor can all the force of men hinder him from taking so much. Nor can he take more though every door were open to him. Nor can he do what he has not the preparation for doing. Preliminary to all great and permanent achievements there must be an adequate training, not only in the courts of learning, but in the mountains of difficulty where caution tempers impetuosity, where antagonism develops courage and capability, and where inadequate resources stimulate the inventor of successful agencies.

In the silence and solitude of that inner life which must always be isolated except as God is admitted into it there is the first and greatest conquest to be made; the conquest of himself. "He that hath no rule over his own spirit is like a city that is broken down and without walls." An Alexander may conquer the world. and yet be so much a slave to passion as to murder his best friend. The Spirit of Solomon's maxim has entered into the ethical philosophy of all nations. In one of the odes of Horace this thought is finely expressed:

"By virtue's precepts to control
The furious passions of the soul,
In ever wider realms to reign
Unenvied monarch, than if Spain
You could to distant Silya join
And both the Carthages were thine."

Beyond this self conquest, courage cannot extend. This is complete sovereignty. A man reaches that commanding and glorious exaltation when all his passions and impulses become the willing servants of his judgment and conscience. But such a miracle can come only from personal contact with God. Somewhere the burning bush must be found, and the voice of God must be heard. This divine conquest in which all the achievements of real manhood center will hear the voice of God, saying, "Certainly I will be with thee." He has caught the divine fire. He is panoplied in the divine armor. He is filled with the divine spirit, and with the great apostle he can say, "It is no more I that do it but Christ that dwelleth in me." No man ever reaches the climax of greatness, until he becomes acquainted with himself, talks and counsels with—respects—thinks for—acts for—goes to school to — sacrifices for — masters — crowns himself. No man has ever made the world better by learning his last lesson in any other school. Such a man will be mighty in words and in work. What he says may make a Felix tremble on his throne, or sound the knell of doom into the very ears of a sensual and dissipated King. He becomes a prophet to his contemporaries, and speaks as one having authority. Personality is the soul of utterance. Speech only gives expression to personality. Character is the latent heat of words. The man behind them gives them their momentum and projectile force. Our inner life molds our language and is molded by it in turn. What, then, is our inner life? In the exigencies of life; in the unexpected and sometimes embarrassing crises of life, we cannot pause to think and to weigh words. If then this disciplined and chastened character experiences the divine afflatus that gives him in that same hour the words he ought to utter, he becomes irresistible in logic and power. There is then for us no resource but to make ourselves whole, to see to it that our lives shall be so marked that what we say and do shall be dominated by, and shall express, the sum of what we are. We can only realize the power of words, when used by one who can make them do his bidding. You can go to our forts and see cannon balls piled up in pyramids, but they are harmless. It is when the powder is put behind them and are touched off by the spark of fire that they speed, but they speak in thunderbolts. Words in the dictionary are gathered into columns, and piled up in tiers, but they are harmless. It is when they have behind them the power of a living personality, and are touched by the vitalizing spark of genius, that they leap into life, and become endowed with resistless energy. Let them be used by the mighty energy of thought that is found in the brain of a Paul, a Milton, a Webster or a Gladstone, and they become dynamics, to demolish error, establish national causes, and give immortal life to great humanitarian movements.

O to be a man, seeking to be true, true to the truth, true to righteousness, true to a quickened conscience, true to God. No shams to modify the full orbed character, no conceit to blur the dignity of the soul, no fickleness to modulate the music of his life. To be shorn of all the world that death will take away, and stand as Moses stood in the solitude of the mountain with his life-work well nigh completed, and with nothing but his own unparalleled personality to project him into all the future. O! my friends, if we are ever to be called by the Master to witness transfigurations, or to ascend in charirots of triumph, we must have personalities like Moses and Elijah and Paul, and Luther, and Savonarola. We must live in a way to send our voices before us into the unrevealed future. If we would be prophets to our day and generation, our words must enter into the organization of society. The moral forces of the community, and the administration of government, and man's personality must give force and character to his utterances. Carlyle said, "A word spoken in season, at the right moment is the mother of ages."

A man's biography is the true criticism by which the force of his words must be measured. As that becomes impressive, as its activity and utility emphasize and illuminate the utterance, it enters into the construction of society and the progress of life. When we come to know what a man lived for, what he had to be, and what he had to spend, we find that the magic rule that made him what he was. No life can be a failure when it enables us to recognize the message which God meant in its mission endowment and activity.

No inactive life can be either good or useful. Activity is an infallible sign of vigor and health. Beulah land is a land of misery except for those whose used up faculties demand rest. It is the "Old man's land" and is altogether unsuited to those who are in possession of health, energy, and laudable desire to be useful. Activity must be properly directed. It requires activity and effort to pull down a house, as well as to build it. St. Paul was as energetic in persecuting the church, as he afterward became in building it up. The homely maximum, "Be sure you are right and then go ahead," has a vast amount of rational philosophy in it. No life work can be great until its motive and purpose are deserving and meritorious. We must not ask how to become rich or gain notoriety. These

misers and tyrants may acquire, and these other misers and tyrants may take away. You may become rulers, (but there are a million chances against you), but there are no impassable barriers to the qualities of character that fit a man for usefulness and eminence. Crowns may be placed on the wrong head. The bias of the multitude, the unrestrained impulses of the maddening crowd, the rashness and indiscriminating enthusiasm of the majority may put the sceptre in the wrong hand, but future generations will always put it where it belongs. The martyrs of one age become the heroes of the next.

Paradoxical as it may appear, the first step toward a truly noble life is humility, the recognition of our limitations and fallibility. Arrogance and assumption, conceit and vanity are the infirmities of small and immature men. Moses at forty was ready to accept leadership in the emancipation of Israel. At eighty, when he had learned humility in the school of experience, he was prepared to furnish all sorts of excuses to escape the responsibility. When Paul was a sinner he thought himself blameless. When he passed through the hard experience that made him the greatest of the apostles, he called himself the chief of sinners. Exaltation through humility was one of the greatest lessons that Jesus ever taught. He humbled himself, and his followers were told that whosoever would be great must minister, and whosoever would be the chiefest of all must be the servant of all. This is the irrevocable law "He that humbleth himself shall be exalted."

The next step is obedience. Not specially to arbitrary rules but to the inflexible laws which govern every progressive step of life. This is the secret of Christ's Kingship. "He became obedient, wherefore God hath highly exalted him, and this is the secret of all command, obedience to the laws upon which growth and power are founded. To be a scholar one must do far more than obey the rules of the school. He must obey the laws of mentality and scholarship, and these are al rooted in himself. The condition or law of a peaceful life is submission to the laws of meekness. Blessed are the meek, for they shall inherit the earth. Only as he is obedient will he triumph, for by this can he take his own out of the multiplicity that sweeps and circles around him. "We need only obey. There is a guidance for each of us, and by lowly listening we shall hear the right word." It will direct us to a reality, a fit place, congenial duties. Place yourself in the middle of a stream of wisdom and power, which animates all whom it floats, and you will be happily impelled to truth and right, to usefulness and success in the ranks of life. One has wisely said, " By contenting ourselves with obedience we become divine." As we veer from this we lose not only the opportunity but the ability to work out the problems of our life work.

Finally, there must be a firm and inflexible decision. No irresolution that halts between two opinions. No infirmity of purpose that may yield at last to unexpected opposition; no timidity that shrinks from suffering or sacrifice. If the alternative of a luxurious court with its sinful pleasures, or enduring affliction with the people of God, is presented there must be no hesitation or uncertainty in the decision. We cannot stop to consider what is safe, or what is profitable, or what is popular. It may be very agreeable to vanity and prone to be a flattered prince of a royal court, but it is divine to become an inspired leader to break human chains and lead his fellow men to some Canaan of knowledge, rectitude of happiness. Difficulties however great, opposition however pronounced, only serve to fire the arm and quicken the faculties of the hero whose decision of character and invincible energies are unalterably fixed upon the accomplishment of his life work.

A Milton may be blind, but that cannot deter him from soaring into the high and lofty place where Paradise Lost is found. An imprisoned tinker gives us Pilgrim's Progress, and a martyred Paul gives the Gospel of Salvation to a Gentile world.

A vascillating man, no matter what his abilities, is invariably pushed aside. It is he who resolves to succeed and with every fresh rebuff begins resolutely again, that reaches the goal. It may drive him to the mountains, but there he will meet with God and come down with shining face, and new vigor for the fray. One of the most magnificent biographical sketches in the Bible is this, "And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. And in every work that he began he did it with all his heart and God prospered him."

Here is the secret of a true and success- and truth with an unflinching purpose, and if you modestly shrink from it because it seems too great for your powers, you will hear the voice of God saying, "Certainly I will be with thee." And when the infinite arm of God sustains the finite arm of man, nothing is impossible.

THE MAKING OF A NAME.

The making of a name that is a name is not the capturing of a city, the defeating of an army, or the rising in political honors. Joseph lived the life of a true shepherd boy, and by his traits of character made for himself a name that time cannot erase. The boy Samuel heard the call of God and obeyed, and his life looms large in social history. Paul waged no wars, nor founded a peace conference, but his submission to God made for him a name never to be forgotten. Christ came to us as the simplest of men, and left us by a criminal's death. His life made him a name worth while. What is your life making for you? C. B. Riddle.

THE RELIGION OF LINCOLN.

Lincoln's one rule of life was the Christian rule of doing right. He was great because he was natural and sincere. He was controlled by realities. In his boyhood days he became acpuainted with the Bible and the old rule and principle of justice. In his dealings with men in commercial, social and professional life he adhered strictly to that rule. When a boy, he borrowed a book from a neighbor. Rain beat into the opening of the log house where he lived and the book was injured. Promptly he reported to the owner, and he was permitted to work for him until the book was paid for.

In his first visit to New Orleans he saw the shame and injustice of slavery. Then it was that he said, "If I ever get a chance to strike at the institution of slavery, I will strike it hard."

Lincoln was postmaster in a very small office in Illinois. After a time the office was discontinued, as but little business was transacted there. At the time the office was closed there was owing to the Government the sum of seventeen dollars and a few cents, and it was not claimed by the postal authorities. After three or four years this omission was discovered, and an officer of the Government called on Lincoln for the money. Meanwhile, Abraham Lincoln was fighting bravely against privation. When the officer called to receive the money, a friend of Lincoln was present who knew his financial circumstances. He thought that the money had been appropriated, and calling Mr. Lincoln from the room, offered to loan him the money. The future President smiled at this generous offer, but quickly went to his room and produced the mon-

ey in exact amount, and the very coins in which it had been deposited by the people who had bought stamps. That was simple honesty and justice.

Again, hear him say in a political speech, "Douglas does not care whether slavery is voted up or down, but God cares and humanity cares and I care." He spoke volumes when he said at another time, "He who molds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

It was a feature of his nobility as a lawyer and statesman that he was incapable of cherishing the memory of an insult. In a certain case in court Edwin M. Stanton was an associate counsel with Mr. Lincoln. When the case came to trial, Stanton looked with disdain upon the western lawyer, and whispered to a friend, "What does that long-armed creature intend to do in the case?" referring to Lincoln, who had prepared to argue before the court. The notes that the western lawyer had prepared were used by his colleague. Only a few years after this episode in the court room in Cincinnati, "the long-armed creature" invited Stanton to become a member of his cabinet.

In his twenty-three years at the bar he had not less than 172 cases before the supreme court and frequently appeared before the United States Circuit and District Courts, and was often chosen counsel for some corporation, or arbitrator in important cases. During the years of his legal practise and public life, in which he came into contact with rude and ambitious men, some of whom were embittered by his failure to please them, he never willingly made any man an enemy, or allowed any one, if he could prevent it, to consider him a personal foe.

Like a Christian he spoke, when he said, "I have read the Beatitudes of Jesus. I have sometimes thought I might claim the benefit of the one that pronounces a blessing upon those who hunger and thirst after righteousness; but if that fails me, possibly I may come in among the peacemakers. As a peacemaker, a lawyer has a superior opportunity of being a good man."

He advocated temperance and proclaimed the gospel of health: "Do not worry; eat three square meals a day; say your prayers; be courteous to your creditors; keep your digestion good; exercise; go slow and go easy. Maybe there are other things that your special case requires to make you happy; but, my friend, these I reckon, will give you a good life."

Our Lincoln was just, sincere, courageous. He was indeed religious. Like one who has heard the voice of the all-wise God he acted and spoke. Read his sublime, solemn declaration: "I know there is a God and that He hates injustice and slavery." "I see the storm coming and I know His hand is in it. If He has a place and a work for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it."

"The time for the enactment of the emancipation policy can be no longer delayed. Public sentiment I think will sustain it, many of my warmest friends and supporters demand it, and I have promised God that, if General Lee was driven back from Pennsylvania I would crown the result with the declaration of freedom to the slaves."

"When I left Springfield I asked the people to pray for me; I was not a Christian. When I buried my son—the severest trial of my life—I was not a Christian. But when I went to Gettysburg and saw the graves of thousands of our soldiers I then and there consecrated myself to Christ."

Our nation has sacrificed rich treasure for the sake of freedom, justice, humanity. Lincoln was our worthiest offering. He died for the cause of the people, and by his life and death he gave to one race liberty, and to another freedom. The perpetuity of our government is assured.

From the time he left Springfield the prayers of the people were offered for him at family altars and in places of public worship, constantly and fervently. It is but natural that the Christian people should enshrine him and his noble work in their hearts, and believe the hand of the Almighty directed him through all the perilous years of the terrible war.

Lincoln maintained his noble characteristics to the last; no selfish motive or narrow personal pride can be charged against him; no stain or dishonor can be found in all the eventful years of his life.. We point with pride to him. He is the product of our republic. He is an illustration of Christian manhood under a government of the people, by the people, and for the people.—Edmund F. Albertson, D. D., in Zion's Herald.

—Rev. and Mrs. Clifton Lawrence Whitaker announce the marriage of their daughter Margaret Alice to William Lewis White June the fifteenth, nineteen hundred and fourteen, Asheboro, North Carolina.

DREADING THE DISHES.

Most people put off doing disagreeable things. "Won't tomorrow do?" is a familiar household question; the easy promise, "Yes, I'll do it in a little while," has often tided us over until the merciless "eleventh hour" that finds so many things undone, or done helter-skelter, in order that we may be ready when the clock strikes twelve.

It is disagreeable to wash dishes. Even mothers, who do most things cheerfully, will sometimes pass the dishes on to youthful and unwilling hands. The schoolgirl invariably has other things to do, and the dishes are so insistent. Even when stacked in the sink, they look reproachful. Left in disorder on the table, they glare at you every time you pass; and when you are playing tennis or finishing a book, they loom over your head like a thunder-cloud. "I just dread to get at them," you say, and the dread grows greater every time you think of them.

But is doing the dishes as bad as dreading them? To scrape off the left-over food; to pile spoons with spoons, and plates with plates; to have a sparkling lather of soapsuds and hot water; to attack the dishes in the order of their cleanliness, instead of inversely or haphazard; to hang up the towels and see a clear sky spanning a golden afternoon — surely there are worse things than that! Washing dishes, like many other disagreeable jobs, requires no concentration. The mind is free to dwell on pleasanter things.

The sense of freedom and the feeling of self-righteousness that follow the prompt washing of the dishes are enough to raise the humble drudgery into a fine art, and insure that it be done not only quickly, but well. "There," said one valiant girl, hanging up the dishcloths with a flourish, "if I plunge headlong into them, I don't really come to my senses until I am half through! It is only dreading to do them that gets on my nerves." That, as all who know will admit, was hitting the nail square on the head.—Youth's Companion.

—Dr. Willis, of Summerfield, son-in-law of Rev. C. F. Harris, died of paralysis, and was buried last Monday.

—Adlai Stevenson, vice president of the United States in the days of Grover Cleveland, died last week.

—Mr. John T. Bain and Miss Katheryn J. Tate of this city were married on Tuesday evening, and departed for a visit to Western North Carolina. Mrs. S. M. Hornady, of Burlington, a sister of the groom, was among those present.

PRESIDENT'S APPOINTMENTS.

Randolph Circuit.

Level Cross .....June 27, 3 P. M.
Gray's Chapel .....June 28, 11 A. M.

Pastors please state where I will be met in going from one field to another, and make such arrangements between yourselves. C. A. Cecil.

NOTES FROM THE FIELD.

Cleveland Circuit.

I spent Friday and Friday night with Bro. Lassiter at the parsonage in Falston. Bro. Lassiter and I on Saturday drove to Mt. Moriah for eleven o'clock service. A very good attendance. They have a good church at this place, but it needs to be painted. We drove back to Casar and took dinner with Bro. S. M. Warlick.

Pleasant Hill was our next appointment at 3 P. M. Not a large attendance, but a good service. Spent the night with Bro. W. M. Warlick.

We drove to Oak Grove for 11 o'clock service on Sunday where there were more people than could get in the church. I believe there were more people present than I have seen at any appointment since I have been traveling the District; a rather long but I trust a helpful service. Dinner on the ground. I ate with Bro. Powell.

Bro. Lassiter and I drove to Kisler's for our evening service; a fair attendance considering the membership; a pleasant service. We drove back to the parsonage and spent the night pleasantly after a hard day's work.

Bro. Lassiter is received kindly by his people and also by the people at Falston, but he ought to be among his own people and living at Casar and his people would be pleased if such was the case. He would be in four miles of either one of his churches and as it is he is from 6 to 16 miles to his appointments. His people own the parsonage at Falston and they do not feel themselves able to buy and build unless they can sell out at Falston. They have made an offer to the Falston pastor and his people which I consider a fair and reasonable one, and the Falston people have it under consideration and will do what they think best about the matter. This I consider a very important matter for Cleveland and Falston Cts., and also for the present and future pastors. I gave them my opinion and I am perfectly willing to leave the whole matter with the pastors and their membership. I thank Mrs. Lassiter for her kindness for looking after my linen while in her home.

Claim over paid.

Falston Circuit.

I spent Monday with Bro. Moton and his family and took dinner with Mrs. R. A. Lackey, spent Monday night with Bro. Moton. Preached at Friendship on Tuesday to a small congregation on account of the busy season, I suppose; a very good service. After the service the parsonage matter was considered and was left for the consideration of the membership on Falston charge. I am satisfied but for Bro. Lassiter's patches so he could give Bro. Moton possession the whole matter would be adjusted in the near future. This is only my opinion.

Bro. Moton and I went to Lawndale for night service where we had a good service but not a full house. Spent the night with Bro. W. E. Richards. Bro. Moton is appreciated by his people and is moving along with them pleasantly; he's not strong physically at present; but trust he will soon be himself again. Mrs. M. and the girls like to live at Falston and when they get into their new quarter they will be better pleased.

Claim over paid.

Shelby Circuit.

I left Lawndale on Wednesday A. M. for Shelby. Bro. Raper met me at the station and we were soon in his home where I met his wife and daughter. I preached at Shelby at 8 P. M.; not a large attendance, but good attention, and they seem determined to succeed and the pastor is ready to assist and encourage along all lines. I spent the night with Bro. Raper, and next morning he drove me over the town with his new horse and buggy which I enjoyed very much. At 5:20 I took the train for Lincolnton and Bro. J. H. Wood's little son Alton met me with horse and buggy, and I took supper with the family, and at 8 o'clock I preached to those present; this was my last appointment on this field. I spent the night with Bro. A. R. Elmore, visited Bro. Johnson and took the train for Charlotte.

The people like Bro. Raper and I trust they will have a successful year. Bro. Raper and I took dinner with Rev. H. W. Braswell and wife and we all enjoyed it very much.

Claim over paid.

Charlotte.

Bro. Braswell met me here, and we took another search for a lot and found one that he and some of the members think will suit, and we had intended to have consulted the membership at the church services at night, but on account of rain not many were out and the matter was deferred until Bro. Braswell's next appointment.

The membership here will have to do as the Asheville people have done, and the Conference will be willing to assist them. I trust we can have a church in Charlotte. Bro. Braswell is interested; if he can get his people to take hold with him I am inclined to think he can report something definite when we meet in Asheville.

Claim at this church promised.

C. A. Cecil.

I heartily endorse Bro. Andrews' suggestion as to paying the railroad expenses of pastors to the Summer Conference.

June 16, 1914. C. A. Cecil.

Obituary Committee of Rev. J. L. Giles.

Rev. S. W. Taylor, Chmn.
Rev. G. F. Millaway
Rev. H. W. Braswell
Bro. O. W. Hanner
Bro. P. W. Mock

C. A. Cecil.

High Point.

Last week the Ladies' Aid Society put a splendid gas range in the kitchen at the parsonage. With the gas range and a fireless cooker the mistress of the parsonage does the cooking with a great degree of comfort this hot weather. The people here are exceedingly good to their pastor and his family.

Our Sunday school attendance for the two Sundays in June has been 218 and 220. Our average for May and June has been 235. That is not quite up with Burlington, but on the long stretch from now until Conference we hope to give them a close run. We are expecting Dr. F. T. Tagg to preach for us on Sunday, June 28. That being international Sunday school day, we are making a special effort to get all our people to attend that day.

Mrs. Henry Hancock is extremely ill at the High Point hospital. We ask the prayers of the church in her behalf. She has a husband and six bright children who need her so badly. Yours for the Master,

June 15, 1914. A. G. Dixon.

Hawkins Chapel, Littleton Circuit.

Dr. Forlines was with us at Hawkins Chapel school house June 5th and gave us a good lecture, with moving pictures of Palestine. All enjoyed it. The congregation wasn't large. Sorry no more were out. We ask him to come again. Our Sunday school and prayer meeting are in good condition. Some of the children have been absent for several Sundays, owing to whooping cough.

Our superintendent wasn't able to be with us Sunday; we missed him so much: hope he will soon be well and with us in the Sunday school. Our pastor filled his regular appointment here Sunday, and

preached another one of his good sermons. There was a large congregation out to hear him. Every sermon Bro. Edwards preaches he gets better; he makes it so plain even the little children can understand it. Vannah Shearin, Rep.

June 15, 1914.

Eden, Halifax Circuit.

Children's Day services were held Sunday morning. Each child recited well. Some of the McDaniel Sunday school pupils joined in to make the program long enough. Much credit is due Misses Blanche and Lossie Hardee for training the children. The children worked hard for the Sunday school banner.

Our pastor, Rev. J. E. Pritchard, delivered a helpful sermon in the afternoon, which was enjoyed by all, especially the sleepy ones.

Dr. C. E. Forlines of Westminster, Maryland, preached for us fifth Sunday morning, which was very much enjoyed. He also lectured the following Monday night. There were not very many out to hear him; guess it was on account of such a busy season.

I didn't report last month on account of the death of my sister, but we are still moving along nicely. They will begin work on the vestibule some time soon as the lumber has already been placed on the church ground. The money for the windows, and the amount for painting the benches has been collected, we have also got our pulpit set, so the next will be on the vestibule.

Miss Irene Hawkins spent the fourth week of May very pleasantly, at the parsonage with the pastor and his wife. I like parsonage life fine, it being the first time I ever visited at a parsonage. Before then I never knew what a busy life a preacher lives. I think if everybody could spend a week or two at a parsonage, there would be less complaining about the pastor's not visiting the people every time they think he ought to.

There will be a union picnic at Brinkleyville the 25th of June. Every church in reach, regardless of denomination, is invited to come. Each family is requested to bring a baasket, so guess there will be plenty to eat. Those that do not attend will miss a good treat.

Our protracted meetings will begin the first Sunday in August. Rev. J. H. Bowman will be pulpit help. We ask the prayers of all the people that much good will be accomplished.

Irene Hawkins.

Shelby.

I hope you are having rain ere this. We are having fine rains and hot weather. We were dry till about June the 1st, since then we could not ask for finer seasons. I kept our garden worked, and we have had two seasons of garden peas, had beans, Irish potatoes, beets, cabbage, and peaches from our own garden for some two weeks. Some of our corn is in tassel. It looks fine. Fine wheat and oat crop in this section and the most of it is cut. Cotton is growing very rapidly now.

We held our meeting at Lincolneton, beginning on Wednesday before the 5th Sunday. Bro. Johnson reported, so I will just say I enjoyed my nine days' stay with that good people, if it was dry and hot. I received a letter from Bro. J. R. Elmor's family the ninth and they said they were dry yet. I roomed at Bro. J. R. Elmor's and Bro. Moton at Bro. D. B. Johnson's; close neighbors, but we are so large we had a room apiece; and oh, how kind they were to us. Bro. C. A. Cecil came to our charge from Fallston on the 10th. I met him at the depot. As we only had the pleasure of having him two nights we did not ask him to go to Caroleen. They were very sorry he did not get there, but as the most of them work in the factory, there would have been very few out in daytime. As he reports his visits I will say we were glad to have him in our home and he preached a splendid, practical sermon to us at Shelby and then lectured and advised us in a way, as I see it, a president should. His sermon was good, but we needed the other as well, if we only do it. I have had no let up since conference,—finances, preaching, and trying to find the people who had their names on the list. I have found all that can be found here, but we are short quite a number. We have received over 20 into the church, but I fear we will have to report a large shortage. I expect to make it just as it is at the end of the year. I will close by saying, I enjoyed having Bro. Moton with us at Lincolnton, and Bro. Cecil in our home. It seemed like other good old times, but our homes are broken since then, like many others. I must close.

Let me say I was at Caroleen last Sunday and took dinner with Sister Bess and all her children. I don't mean little children, but her ladies and one young man. She has an interesting family. Bro. Lamar's wife and children were there. My wife, daughter, and I roomed there during our meeting at Caroleen and they were so kind to us. We took meals here and there and at Sister Bess's. And now I am

C. E. M. Raper.

Chestnut Ridge.

Our pastor, Rev. R. C. Stubbins, preached a fine sermon. We will not say it was the best, for we think they are all the best. We are so glad to have them back again.

We organized S. S. the first Sunday in April with a very good school; it continues to improve. We had 105 the first Sunday in June, 140 the second, also a good many visitors from other churches. We have made it a rule for more than a year to give our 4th Sunday's collection to the Children's Home.

Prof. C. E. Forlines will be with us the 24th of June at night. I feel safe in saying we all like to read the M. P. Herald. Sometimes we are made glad, while others, we are sad. I was made sad just last week when I was reading and saw Mr. Jordan Williams' death, Bro. of Rev. O. B. Williams. Jordan was an old school mate of mine. We were in school at Tlon and I so often think of the happy days we spent there. With best wishes to the Herald, Wellie Stroud, Reporter.

Efland, N. C., June 16, 1914.

Mecklenburg Circuit.

We had a good day at Stallings, Sunday. Preaching at 11, Sunday school at one forty-five, preaching at night. We had good attendance at each service.

We regret to report that Miss Lillian Noles, one of our competent Sunday school teachers, has been sick for more than a week, but glad to report that she is much improved now.

Miss Pattie Noles and Miss Velma Porter have also been sick, but are much better now. We hope that they will all be able to be back in S. S. next Sunday.

The work at large on this circuit seems to be moving upward.

We took a member into Zoar church at our last preaching day. He was a Mr. Tom Ogburn. There are more to come into the different churches at our next preaching day. We are looking forward to a good day at Antioch next Sunday, and at Beulah the fourth Sunday in this month.

Hope to see every member present at each service. H. E. Waldrop, Pastor.

Randleman Circuit.

We have not written for some time. However, we have not been idle. We held our meeting at Mt. Lebanon in April. Bro. Troxler was our pulpit help. He did good preaching and good was accomplished, but we had hoped to see greater results than were manifest. Bro. Ashburn was with me in May at Worthville. He preached faithfully for nearly a week, but

we did not see at this place the visible results that we wished for, but it was a good meeting, after all.

Our special all day services were as follows: Bethany, second in May, memorial service before noon and mother's day service after noon. Good service and an enjoyable day to all. The cemetery was cleaned off nice and many beautiful flowers were placed on the graves of the dead. The third Sunday in May we held memorial service and old people's day at Mt. Lebanon. We had two good services, especially the afternoon service, which the old people seemed to enjoy so much. The cemetery was cleaned up and many flowers were brought and placed on the graves. As we walked over the cemetery we felt like we were in the "City of the Dead". The first Sunday in June was our memorial and old people's service at New Salem. The old people's service was a good one. The young people sang and the old people talked and entered into the service freely, which made it a sweet service.

New Salem Sunday school took Saturday, June 6, for a picnic. They loaded wagons, buggies, and automobile and off to Worthville to spend the day. It was a success from start to finish. A good dinner and refreshments were served and all seemed to enjoy the day. Our school at New Salem is superintended by our young Bro. R. S. Caudle, who has the work at heart and is pushing it and success is attending his efforts. They number almost a hundred now, and great possibilities are looming before them which we believe they will bring to pass.

June 9, 1914. J. B. O'Briant.

New Salem, Randleman Circuit.

Our Sunday school is moving on nicely; there were 87 present last Sunday. Collection good. I am glad our Sunday school is growing. Glad that more of the old people are coming, but why not more? We are trying to reach the hundred mark. As next Sunday is rally day we hope to reach it then. Our contest closes June the 28th; the reds are a little ahead of the blues, but by the close of the contest I hope we will be ahead.

Yours for an increased Sunday school.

June 15, 1914.

Cid, Uwharrie Circuit.

Dear Herald: It is always a pleasure to me to receive your valuable paper. I was very sorry to learn of L. H. Hatley's health failing him, as we knew him, as he had visited our home. But I hope he may soon recover.

Rev. Joel Trogdon filled his appointment at Cid Sunday and delivered a heart-touching sermon to a very attentive congregation, and I truly hope it will be as seed sown on good ground, for he sure does warn the people of their faults, and then if they will not turn his part will be clear.

We are sorry to say that Bro. Trogdon's health is not so good, but look to an higher power too restore him to good health again.

Bro. J. N. Kindley is critically ill at this writing. His recovery is very doubtful.

Mr. Branson Sheets, of near Denton, was killed by lightning last Friday eve and on Saturday eve at Denton a Mr. Smith was killed the same way. I extend sympathy to the bereaved families. God doeth all things for the best.

Mr. Madison Skeen had the misfortune to lose a good horse last week.

Mr. W. G. Lanier, of Scottsville, is visiting his brother, N. W. Lanier.

Mrs. B. F. Lanier is on the sick list, we are sorry to note.

I will close by asking the prayers of all Christian people for the saving of many precious souls this year.

Yours for Christ,

Mrs. N. W. L.

St. Paul.

Our special meeting closed on Thursday night of last week. There were 21 professions, reclaimed, and converted; so far we have six applications for membership. It was a very good meeting—much good was accomplished in the church. Bro. Bethea's preaching held the attention of his congregations and was well received by everybody. Sometimes the people laughed, sometimes they wept, but always listened. The Lord be praised for His goodness to us.

G. F. Millaway.

THE DISTRICT PARSONAGE COLLECTION.

Did you take it last Sunday and Sunday before? If not, do it next Sunday. The circuits will require at least four Sundays to get round, please do not lose time. Our option expires the first of August, we must have the funds in hand to purchase the lot or we will certainly lose by it. The situation is fine, within two minutes walk of West Market St., close to Normal, in good community, and the lot is very reasonable in price.

Send all funds to Mr. T. A. Hunter, Greensboro, he will acknowledge through the Herald.

R. M. Andrews, Secretary Committee.

THE PASTOR'S SUMMER CONFERENCE.

Who Is Doing It?

Who is getting up the funds to send his pastor to the Summer Conference? There is plenty of time to do this for even the largest charges. Some of our pastors will have to spend several dollars to attend the Summer Conference and they are willing to do it for the benefit they will get, so we hope the farther charges will avail themselves of this opportunity to help their pastors.

Have You Sent That Dollar Yet?

Of course there is time enough to do this before it is needed. But it is alrealy time to assure Bro. Gerringer of this financial support. Bro. Garrett, the superintendent of the Home is making preparations to care for all the pastors who will come, and that for $1.50 for the entire time. This is remarkably cheap, making the total cost of the entire conference, not including railroad fare, just $2.50.

Be on Time—All the Time.

To make this conference a complete success, all those who are to speak should be there without fail, should write their addresses, if possible, so they may be published for wider circulation. **But all should be there all the time.** The object of this conference is not to get a speech out of your system, but to get one into it. Not to give out, but to get in; not be prophets, but pupils; not to harangue, but to hear; therefore, let us all be there all the time.

That Methodist Protestant Rally.

Are you preparing to be there? It is Thursday afternoon. The conference will last until about 12:15, will recess until 6:45, giving the entire afternoon up to the Anniversary. Supt. Garrett is getting the children ready for this event with a splendid entertainment. We want all of our people within reach of the Home to be present that afternoon, come, but do not forget the lunch basket.

The President.

SUMMER CONFERENCE.

The Summer Conference is to be held at the Children's Home June 29-July 2. See program in last week's Herald.

Also let charges act upon Bro. Andrews' suggestion and pay the railroad fare for your pastor. It will do him good and it will do you good. Trains pass High Point going both ways in the morning from 8 to 9. At noon from 12:45 to 1:30. In the evening from 5:55 to 8:05. Good connections in Greensboro. I have not been asked to do this, but am volunteering in this way to try to have automobiles con-

vey all the brethren out to the Home who come on the noon trains or the evening trains Monday, June 29. And thus to convey the brethren back to High Point on Friday morning for the trains they wish to meet. Dr. Tagg begins the conference with an address on Monday evening at 8 o'clock, and closes it on Thursday evening at 8 o'clock.

I trust all the brethren of the Conference can come, and that they will be here for the opening address and will stay for the closing address. A card from you telling me what hour to expect you will help in arranging to get you to the Home.

I do not know who has charge of the picnic feature for Wednesday noon, but I am sure it will be worked up well. I wish to suggest that every Methodist Protestant family within reach of the Home, who can possibly do so come to that meeting on Thursday, July 2nd and come with a good basket of dinner.

Yours faithfully,

A. G. Dixon.

High Point, N. C., June 15, 1914.

CHILDREN'S HOME.

Report of Superintendent.

Friendship S. S., Stanley Ct	$ 2.50
Bethel S. S., Mocksville Ct.	1.53
Pinnacle S. S., Pinnacle and Mt. Zion	1.80
Rehoboth S. S., Granville Ct.	6.59
Bethesda S. S., Yadkin College Ct.	1.30
Mebane S. S.	4.20
Giles Chapel Ch.	1.00
Beginners' Class, Harmony S. S., S. C.	1.00
Concord S. S.	3.57
Mt. Pleasant S. S., Mt Pleasant Ct.	2.00
Stony Knoll, W. Forsyth Ct.	1.70
Whitaker's Temple S. S., Roanoke Ct.	2.50
W. T. Collins, Rockingham,	1.50
H. M. Collins, Rockingham	.10
Elma Collins, Rockingham	.10
Mrs. Whitley, Rockingham	.10
Fronie Whitley, Rockingham	.05
Mrs. E. Sheppard, Rockingham	.25
B. Arnold, Rockingham	.10
Rockingham S. S.	1.45
Shoals S. S.	1.84
Bess Chapel S. S., Lincoln Ct.	1.70
Total	$38.63

Thomasville, Cramer Furniture Co., ½ doz. dining room chairs.

Mitchell's Grove Church, Mrs. W. M. and Miss Myrtle Franklin, 8 dresses 5 garments.

Let each church see that its pastor comes to the Summer Conference. He needs to have the change. It will help you, too. H. A. Garrett.

Sandy Ridge, Oak Ridge Circuit.

Our pastor filled his regular appointment Sunday with an unusually good sermon, one of the best we have heard his preach.

Our Sunday school at present is doing nicely. However, there is room for improvement, especially in the amount of collections.

We have prayer meeting every two weeks and have been having interesting ones. Our subject for next Sunday night is Love.

Our special meeting will begin the third Sunday in July; Children's Day service in the forenoon and preaching in the afternoon. Pray for us that we may have a glorious revival and many souls be saved.

Reporter.

Hickory Grove, Siler City Circuit.

Rev. W. A. Ledford last Sunday delivered a most excellent sermon to a very attentive congregation. Bro. Ledford does not fail to warn people of their evil ways.

Our Sunday school has been more interesting and better attended now for awhile. Attendance last Sunday was 67.

We have prayer meeting twice a month with good interest.

In our township S. S. Convention, Prof. J. B. Ingle, of Snow Camp, gave us an interesting talk on a church member's obligation to the S. S. Also Mr. Stuart of Liberty and Mr. Harris and Mr. Lindley of South Fork spoke on different subjects. These men are great S. S. workers, and we give them a hearty welcome to attend our next convention which will convene the 5th Sunday in November at Hickory Grove.

I will say in behalf of those who sent me their reports and could not be with us that they were read and seemed to be enjoyed very much by the audience. Each church in the township paid their fee, also sent in reports except one which has not been represented at any of our Conventions.

We are planning for a children's day in the latter part of the summer.

Our special meeting will convene the third Sunday in August, Rev. L. W. Gerringer, pulpit help. Let us all work and pray that this may be a great spiritual revival, and that many unconverted souls may be saved.

We were glad to have Miss Cathleen Pike worship with us Sunday. She has just returned home from school. We missed her so much while she was away. She is a great worker in the church and Sunday school and is a great leader among the young people.

Lellia Lemmons, Rep.

June 16, 1914.

Burlington. - - - - C. B. Way, Reporter.

Last Sunday was a great day in our Sunday school and church, and will be long remembered. The Sunday school was the largest we have had in about two years, there being 286 present. The program which was arranged was carried out in almost every particular.

(Parts omitted here because facts are given elsewhere.)

At the evening service our pastor preached a most excellent sermon on "The Ideal Church."

Monday night was a continuation of the anniversary. The Second Quarterly Conference was first held. The only matter coming before the conference besides reports was the election of candidates for delegate to the Annual Conference. Bros. G. L. Amick, M. A. Coble, J. G. Rogers, C. B. Way, and T. T. Stafford, were nominated. A ballot was taken and J. G. Rogers and C. B. Way were elected. Other matters of minor importance were deferred. Immediately after the conference adjourned, a piano recital was given by Prof. and Mrs. G. Scott-Hunter. Following this a social hour was enjoyed and cream and cake served by the ladies of the church. This feature of the anniversary was a most pleasant one and enjoyed very much by all who were so fortunate as to be present.

Rev. C. T. Forlines, D. D., of the faculty of Westminster Theological Seminary, will give a stereoptican lecture in the church on Thursday, June 25th, at 8 o'clock; which will be of interest to our people, and we hope to have a good attendance.

Our pastor conducted the funeral of Mr. Fred S. Richer at the church Monday afternoon. The deceased was not a member of our church. He was aged 33 years and is survived by a wife, two children, and an invalid mother in Indiana, of which state he was a native.

Bro. T. T. Stafford, who was confined to his room a few days recently on account of sickness, is able to be at his work again.

The election of officers will occur in our Sunday school next Sunday. A nominating committee, elected by the members of the church, will report nominations for the various offices.

June 17, 1914.

WHAT ANOTHER HAS WRITTEN.

General Armstrong, founder of Hampton Institute, wrote "A work that requires no sacrifice does not count for much in fulfilling God's plans.

But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength, and means.

"He who makes no such a sacrifice is most to be pitied. He is a heathen, because he knows nothing of God."

God, in the foreign missionary work, gives every one of us the greatest opportunity, growing out of the greatest needs of the greatest number of people in the world, for the best and happiest use of self and resources in the most unselfish and beneficent enterprise.

To disregard our obligation to invest our time, strength and means therein at His command, in response to human needs, is to array us against His purposes and plans, to invite His displeasure, to restrict our spiritual development, and impede the progress of the church.

It means a rebellious spirit, lack of gratitude, disobedience which must work to deplorable results. We must obey God, share in His great work for the world's redemption, and partake of the joy of achieving.

Your Attention, Please.

If your school has held the Children's Day Service, brother superintendent, please send me the offering at once. The Board is in urgent need of funds. Do not hold any money intended for our Board until your Annual Conference is to meet. Because so many do that we are compelled every year to borrow money and pay interest while waiting for the receipts from the churches and Sunday schools.

Something New.. You Need It.

Just from the press "Missionary Programs and Incidents." Material for use in the Sunday school for 52 Sundays. Fifteen minute programs, and five minute incidents. Every superintendent in the Methodist Protestant Church ought to have this book. Send 50 cents to the Baltimore Book Concern for it at once.

Fred C. Klein, Cor. Sec.-Treas.
316 N. Charles St., Baltimore Md.

AN OPEN SECRET.

Mr. Masavumi Kavada, Principal of the Middle School at Tokyo, who is now in America, commissioned by the Japanese government to study educational plans, asked among the first questions after his arrival in New York what America was doing in moral education. He was taken to one of the Brooklyn Sunday-schools (the Bushwick Ave. M. E.) and, after inspecting the various departments from the cradle roll class to the adult Bible class, made this significant statement: "I can now see the secret of America's greatness. You are studying one Book, and you are educating from the earliest years. We shall want to start something similar when I return to Japan."

IN MEMORIAM.

A Tribute of Love to Our Little Ralph.

The death angel visited the home of Mr. and Mrs. J. A. Morgan on June 5, 1914, and took their little son, Ralph Holt, aged one year, eight months and ten days. The interment was at Piney Grove June 6, funeral services being conducted by our pastor, Rev. Joel B. Trogdon. He leaves a father, mother, three sisters and three brothers and many loved ones to mourn their loss. There, while the sun in heaven was shining in all glory and brightness, we looked for the last time upon the dear little face we loved and treasured so dearly. Oh! how hard to stand by the little open grave and see the little white casket lowered into thte earth. We know little Ralph's spirit is with Jesus. This sweet bud of promise, touched by the resistless fingers of disease, closed its lovely blue eyes to all earthly scenes, to open them on brighter ones.

Little Ralph had just reached the age when he was the joy and light of his home. He was such a bright and loving little child. Oh! how we will miss the sweet little voice that we loved so well to hear call papa, mama, brothers and sisters and auntie by their names and wave those dear little hands and say Bye-bye, and many other little words we will ever cherish in memory. He could also sing his little songs, could not call the words but keep the tune all the way through. Sometimes we think we can hear his little voice yet. Oh! how lonely it seems to think little Ralph is home no more. But Christ said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Kind Father, give us grace to submit to thy righteous will and be fully prpared to say, the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

Gone to rest our little darling,
Here no more we'll see his face;
But we'll meet again in heaven
When we've run life's rugged race.

When we reach the pearly portals
Of the city bright and fair,
Then we'll meet our little darling,
He will bid us welcome there.

And with Jesus and the angels
We will dwell forevermore,
And will know our little darling
When we meet on the bright shore.

A loving sister,
Mrs. Gurney T. Royal.

GAP IN HITTITE HISTORY NOW BEING FILLED UP.

One of the greatest peoples of old was the Hittites, who occupied the region to the east of the Holy Land and who figures in various ways in Bible history. They waged war for a thousand years with their powerful neighbors the Assyrians and Egyptians, and they must have been a great and formidable nation. In a general way their history parallels that of the children of Israel.

Abraham purchased a grave for his wife from the Hittites. Esau married two Hittite wives, thereby getting himself very much disliked by his own people. When the Israelites were in bondage in Egypt they were cheered up with frequent predictions assuring them that they would one day occupy the land of the Hittites, as well as of their other old neighbors and enemies.

And yet the history of this powerful race, which flourished so long is almost a blank. Little is known of them beyond these casual references to them in the lives of other peoples. They disappeared from history when Sargon II. took their capital, Carchemish, in the eighth century B. C., and since that time they have remained little more than a memory.

However, archaeologists are now patiently delving into the relics of all these ancient civilizations and by dint of piecing the fragments together are doing wonders in the way of restoring the world's knowledge of the races that lived, became prominent, conquered, were in turn conquered, and passed into oblivion as the centuries unrolled.

English scientists are now doing a splendid work at Jerablus, the modern settlement occupying the site of Carchemish, the ancient chief city of the Hittites. No one but an expert would have suspected that there was anything of historic interest to be unearthed at this spot, for race after race has held sway here, and each has built on the ruins of the preceding civilization until the soil is one mass of debris.

The most recent works are of Arab origin. Digging down below these, the explorers came to Byzantine relics; underneath these were evidences of the Roman occupation; underneath these in turn were

found remains referring to Sargon and his conquest; underneath there were discovered many traces of the primitive peoples who lived there long before even the Hittites came.

The Hittite influence was in evidence apparently from about 2,000 B. C. to about 400 B. C. After that the Hittites were probably absorbed into other races. The sculptures found show that the art of the Hittites was far advanced, for some of the statues and reliefs have a delicacy that is "almost Greek," the explorers tell us.

Hieroglyphics are not all alike by any means, as many people suppose. There are hundreds of different texts. Some of these are so similar to ones that are known that scholars are able to "put two and two together" and make out their meaning. Others are so absolutely different that not even a syllable of them is known.

The ancients in some cases were wise enough to place "bi-lingual" or "tri-lingual" inscriptions on their monuments, etc. It was nearly a century ago that Champollion, the great French scholar, by the aid of the famous Rosetta stone—which held the same inscription in three different languages—was able to interpret the hieroglyphics of Egypt. Without that Rosetta stone most of the history of ancient Egypt, which is now being so rapidly unfolded and enriched, would have remained practically a sealed book to us.

A bi-lingual key to the Hittite hieroglyphics may at any time be dug up, and you can imagine with what feverish excitement the explorers among these ancient ruins must pursue their researches. Along one of the walls of the royal palace which were unearthed was found the longest hieroglyphic inscription that has yet been brought to light anywhere. No doubt this and other inscriptions, when once they can be interpreted, will be found of great interest. Numerous facts concerning the life of the Hittites can be gathered from the sculptures even though the inscriptions cannot yet be read. We find, for example, that children in those days were very much the same as now. One little child is being carried by its mother, and is followed by a little pet animal led by a string. Girls and boys are shown playing games with knuckle bones and spinning whip-tops. In the children's graves are buried numerous clay figures. With the boys are found clay horses and soldiers, and with the girls dolls—the custom being to bury their toys with them.

Below the Hittite buildings, which are of brick, the excavators found many relics of the early neolithic age, when even bronze implements were unknown and the only tools were made of stone.—The Pathfinder.

STATE C. E. CONVENTION.

The State Christian Endeavor Convention, held in the Friends Church at Greensboro, June 5th, 6th, and 7th was noteworthy by reason of several forward steps taken. First, it was decided to divide the State into six districts, each under charge of a vice-president, as follows: Wilmington, Northeastern, Raleigh, Northwestern, Charlotte, and Asheville Districts. For some years past our annual State Conventions have not been largely attended, owing to the distance of the Convention town from all save a few Societies. Ourrs is a large State, and no given town or city would be easy of access to all the Endeavorers. Moreover, reduced rates are not offered by the railroads to small gatherings. Hence, it was thought that by holding district conventions, more Christian Endeavor Societies might be able to secure the help and inspiration that comes from getting together to talk over problems of mutual interest.

Then, it was the suggestion of Mr. Karl Lehmann, who was with us, that a C. E. institute be conducted next summer at some desirable location—preferably at some college in the mountains, the institute to conclude with the annual State Convention. Suggestions as to a suitable place for such an institute would be gladly received by our new President, Mr. George L. Mitchell, Wilmington, N. C.

Mr. Lehmann brought the news that North Carolina's apportionment of $150,000 needed for the International C. E. Headquarters Building was $200, and Captain Russell, our retiring Treasurer, created unbounded enthusiasm in the Convention, by rising and offering to raise the amount himself. This he expects to do without so much as calling on the Societies for pledges.

The State Banner was awarded to Wilmington again, going this time to the First Presbyterian Society, having been held the past year by the Westminster Society of St. Andrews Presbyterian church. Apropos of the fact that the Banner has for several years past been won by a Wilmington Society, it was decided to purchase a second Banner to be competed for by the various other Societies throughout the State, any Society winning this second banner for two successive years to be eligible to try for the State Banner.

Mention has already been made of our new State President, Mr. George L. Mitchell, of Wilmington. Miss Isabel McDougall, Wilmington, N. C., was elected State Secretary for the ensuing year; Mr. Newton Fisher, Treasurer; Capt. J. P. Russell, Extension Secretary; Rev. E. J. Harold, Educational Secretary; Mrs. Lewis McFarland, Supt. of Junior and Intermediate Work; Mr. Thos. C. Findlay, Supt. of Floating Endeavor; and Miss Florence Ledbetter, Supt. of Press Department. The other Department Superintendents and the six vice-presidents will be announced later. Also, the duties of the Extension and Educational Secretaries will be explained later.

The Opening Session of the Convention was held Friday afternoon at 3:30. Friday evening, after an address by Rev. Edward S. Crosland, pastor of the Calvary Moravian Church, Winston-Salem, a reception was given the delegates in the S. S. room of the church. Friday afternoon the Convention went out in automobiles to Guilford Battle Ground, where, after the party was conducted over the Field by Mr. Paul Schenck, President of the Guilford Battle Ground Company, a picnic supper was served. Mr. Karl Lehmann, of Boston, Inter-State Field Secretary, arrived from New York, where he had been attending the State C. E. Convention, late Saaturday afternoon, and in the evening delivered an address on the theme, "Efficiency." No sessions of the Convention were held Sunday morning, but on Sunday afternoon Mr. Lehmann led an open parliament on C. E. methods, which was one of the most helpful features of the whole program. At 7:00 o'clock Mr. Lehmann led a Model C. E. Meeting, which, to say the very least, never dragged a minute. To have attended this meeting alone would have repaid one for coming to the Convention. At the closing session, Sunday night, Mr. Lehmann spoke on "Christian Endeavor Fellowship", and Rev. J. D. Andrew, President of Catawba College, on "Preparation for Efficient Service". Other Convention speakers were Rev. Melton Clark, who spoke on "The Work of the Church of Tomorrow", Rev. Lewis McFarland, whose subject was "C. E. as an Evangelizing Agency", and Capt. J. P. Russell, who spoke on "Efficient C. E. Business Methods".

—Prof. Amick expects to spend part of his vacation in the University of Virginia, doing special work in Physics.

THE LETTER JOE LOST.

Joe paused by the clump of lilac bushes and felt in his pocket for the letter which he had taken from the post office. It was not there!

He dropped his handful of barberry sticks and a bunch of yellow cowslips beside the stone wall, and hurriedly searched through all of his pockets. Then he started back toward the post-office.

"Hello, Ed!" he cried, almost running into his chum. "Haven't found a letter, have you?"

"No. Where'd you lose it?"

"If I knew, it wouldn't be lost, would it?" asked Joe, scornfully. "Come on back with me, Ed, and help find it."

"Grandpa would say you might as well look for a needle in a haystack," laughed Ed. "Why, Joe, we went down in Bard's meadow to pick cowslips, across the brook and climbed Laurel Hill to get barberry wood for our bows and arrows, tried to catch that turtle down by the pond, and stopped to see Harry's puppies."

"That's so," agreed Joe, "and probably the wind has blown it away. But I'm going to look, anyway. I don't see how it ever got out of my pocket."

The two boys hastened back to the corner, where the little country post-office occupied one corner of Beaman's grocery store. They asked all of children whom they met if they had found a letter. Then they visited the meadow, Laurel Hill, and the pond. It was getting late, and Joe had not yet been home from school.

"We may as well give it up, Ed," decided Joe at last. "I will go through Harry Marble's back yard, and if it isn't there I'll have to tell mother that I've lost it. I noticed that it was from Avon. Aunt Annie often writes to mother, so I guess it wasn't very important."

"Well, you are foolish!" cried Ed. "Tell your mother and see what a lecture you'll get! I'd say nothing about it. Least said soonest mended, grandpa says."

"Perhaps you are right," replied Joe, doubtfully. "Telling mother won't help matters any. It is lost and that's all there is about it."

Supper was waiting when Joe reached home.

"Where have you been, Joe?" asked his mother. "I was getting worried."

"Been cutting some sticks for arrows; stopped to see Harry's puppies, and picked these flowers for you," explained Joe.

"The flowers are bright and spring-like, but remember that you must not loiter so long on your way from school," said mother, firmly.

Thoughts of the lost letter haunted Joe. Conscience kept whispering, "You ought to tell! You ought to tell!"

"I hate the word 'ought,' " said Joe to himself. He ate very little supper.

"Are you sick, Joe?" asked his mother, anxiously.

"Well, I don't feel real good," admitted Joe.

"You have been playing around the ponds and damp places. If you are not careful, you will get sick."

After supper, Billy Thurston ran over and invited him to ride to Brockton in his uncle's automobile. But mother said, "No," very decidedly, and a sober-faced Joe went very slowly upstairs to bed.

Two weeks later, Joe's mother was mending his school coat. Something made a crackling noise inside the lining as she was sewing up a hole in the pocket.

Reaching in, she pulled out the letter for which Joe had searched.

"Come here, Joe," she called, after she had read the letter. "Did you take this from the post-office?"

"Yes'm. Who found it? I thought it was lost and it wouldn't do any good to tell you," stammered Joe, looking red and confused.

"I found it," replied his mother. "You slipped it into a hole in the lining instead of into your pocket. You should have told me about it."

"But you wouldn't have found it any sooner, mother," argued Joe.

"I might have thought to look in the lining. Your father lost the latch-key that way once. After he got a ladder and climbed into one of the windows, he found the key safely hidden in his coat lining. But if you had told me that you had lost a letter from Aunt Annie, I should have written to her at once. I am sorry, Joe, but keeping a secret from mother has cost you a week's pleasure. Auntie's letter was an invitation for you to spend your vacation week in Avon. Cousin Richard had a birthday party on the fifteenth. It was not wrong to lose the letter, for accidents will happen, but you did wrong in not telling mother at once."

Joe looked ready to cry. It was a keen disappointment.

"Uncle Frank has a new automobile and Richard's party was sure to be a dandy. School begins Monday and it's all over," he said, slowly. "I'm sorry I did not tell you all about it, mother. I might have known you would plan some way to make it all right."

That night Joe told the rest of the lost letter story to his chum.

"Just think of all the fun I lost by being afraid to tell my mother! Say, Ed," he concluded, "I've made up my mind that it doesn't pay for a fellow to keep any secret from his mother."—Nellie M. Leonard, in Zion's Herald.

JUDGE NOT.

"O mamma!" cried Jack, running into the sitting-room where his mother was sewing, "Sidney is breaking a Commandment. He is—'Thou shalt not steal'— and I should think he'd be ashamed of himself."

"Why, Jack," said his mother, in surprise, "what can you mean?"

"He is, truly, mamma," said Jack, hopping about on one foot, and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar bowl, and you know you told us not to."

"Oh!" said mamma, in a tone of relief, "that's it, is it? Come here, Jack." And taking her little boy's hand, she drew him to her side. "Do you think it such a dreadful thing to break a Commandment, dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No, indeed, mamma."

"Then you think you are very much better than Sidney?"

Jack hung his head at that question, but did not say no.

"Now, Jack, I want you to see how mistaken you are. You think you would not break a Commandment; but, because you are so able to believe evil of your brother, you are really breaking the command which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma. You said it meant saying what was not true about any one; but Sidney was stealing, for I saw him."

"He was taking sugar, Jack; but you are sure he was stealing?"

"Yes," answered Jack; "but now I s'pose he's going away to eat it."

At that moment the door opened, and Sidney came into the room, his bright, manly little face not looking at all as though he was ashamed of himself.

"Here is the sugar for Dicky, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you. I saw the postman coming and waited a minute for him."

"Thank you, dear," said mamma, smiling at him; and then she turned and looked at Jack.—Sunbeam.

—Bro. A. L. Hosford, of Summerfield, has gone to Chapel Hill for the summer school.

POPULAR TALKS ON LAW.

The Teacher's Authority.

By Walter K. Towers, A. B., J. D., of the Michigan Bar.

Every child who goes to school and every parent who has a child in school is interested in the extent to which a teacher may control the conduct of the pupils both in and out of school. It is well settled that within the school room the authority of the teacher is supreme. In the understanding of the law the teacher has been delegated the parent's authority to exercise while the child is within his care.

The teacher has the right to maintain discipline and enforce proper rules. In doing this, the teacher may resort to physical punishment, unless forbidden by statute, as in New Jersey, or by the rules of his superiors. But the punisment which the teacher may administer must be reasonable, and if it amounts to unreasonable and unnecessary violence, the teacher is liable to the injured pupil in an action for assault and batery.

While the pupil is within the school the authority of the teacher is complete, and in all ordinary cases, exclusive. The irate parent may not interfere between teacher and pupil so long as the latter is within the school.

The question frequently arises as to the authority of the teacher while the pupil is either on the way to school or on the way home from school. Generally speaking, both teacher and parent have authority over the child during this period, the teacher's authority being considered necessary for the maintenance of school discipline. Not all states, however, recognize this rule. For instance, New York takes the position that the teacher's authority does not extend beyond the school building and grounds. The majority of the states, however, follow the general rule stated above, and in not a few states, as California, Pennsylvania, Washington, Virginia, New Jersey, etc., the teacher is given this authority by state law.

In one recent case a teacher caned two of his pupils for fighting on the way to school. An action was brought against the teacher and it was strongly urged that he had exceeded his authority in punishing for an act committed away from the school premises. The judges took the following view of the matter:

"The power of the schoolmaster to punish a pupil is not limited to acts which take place within the four walls of the school premises. His authority over the pupil is an authority delegated to him by the parent, and, though it would not extend to the conduct of a pupil while under his parent's roof, when the parental authority would be resumed, it must extend to the conduct of the pupil on his way to and from school.

"Very grave consequences would result if it were held that the parent's authority was exclusive up to the door of the school; and that then, and only then, the master's authority commenced. It cannot be that such duty or power ceases the moment that the pupil leaves school for home. Parents do contemplate such an exercise of authority by the schoolmaster. The principle shows that the authority delegated to the schoolmaster is not limited to the four walls of the school."

Generally speaking, after the pupil has arrived home he is entirely within the control of his parents and the teacher has no control over his acts and may not punish for anything he may do while entirely within the parent's control. Certain exceptions to this rule are recognized, as an early Vermont case shows. One evening the pupil was driving home his father's cows, together with other pupils. They passed the teacher's home and the boy called him "Old Jack Seaver". The next morning when school opened Seaver reprimanded the boy for the insulting language and then whipped him. The boy brought action for assault and battery.

The court said: "There seems to be no reasonable doubt that the supervision and control of the master over the scholars extend from the time he leaves home to go to school until he returns home from school. When the child has returned home to his parent's control, then the parental authority is resumed, and the control of the teacher ceases; and then for all ordinary acts of misbehavior the parent alone has power to punish. It is not misbehavior generally, or toward other persons, or even toward the master in matters in no way connected with or affecting the school. For, as to such misconduct committed by the child after his return home from school, we think the parents, and they alone, have power of punishment. But when the offense has a direct and immediate tendency to injure the school and bring the master's authority into contempt, as in this case, when done in the presence of other scholars and of the master, and with a design to insult him, we think he has the right to punish the scholar for such acts if he comes again to school."

The right of expulsion or suspension is generally in the school board, which may inflict either of these punishments for breaches of the reasonable rules of the school. Continued absence without excuse, insubordination, disobedience are familiar and proper causes of expulsion and suspension. But these punishments may not be lawfully imposed arbitrarily and without proper reason, nor for the breach of unreasonable and unnecessary rules.

It has been held that a teacher or school board has no right to forbid a student to attend a social party after school hours. The school authorities have been supported by the courts, however, in their war upon fraternities, sororities and other secret societies connected with the school. Where these organizations have a tendency to interfere with school discipline and scholarship, it is held that the school board may forbid pupils belonging to them, even though they secure the consent of their parents and the organizations meet outside of the school premises and after school hours. School boards may also forbid pupils to engage in athletic sports under the auspices of the school or under the school name.

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ELOCUTION VS. THE HOLY GHOST.

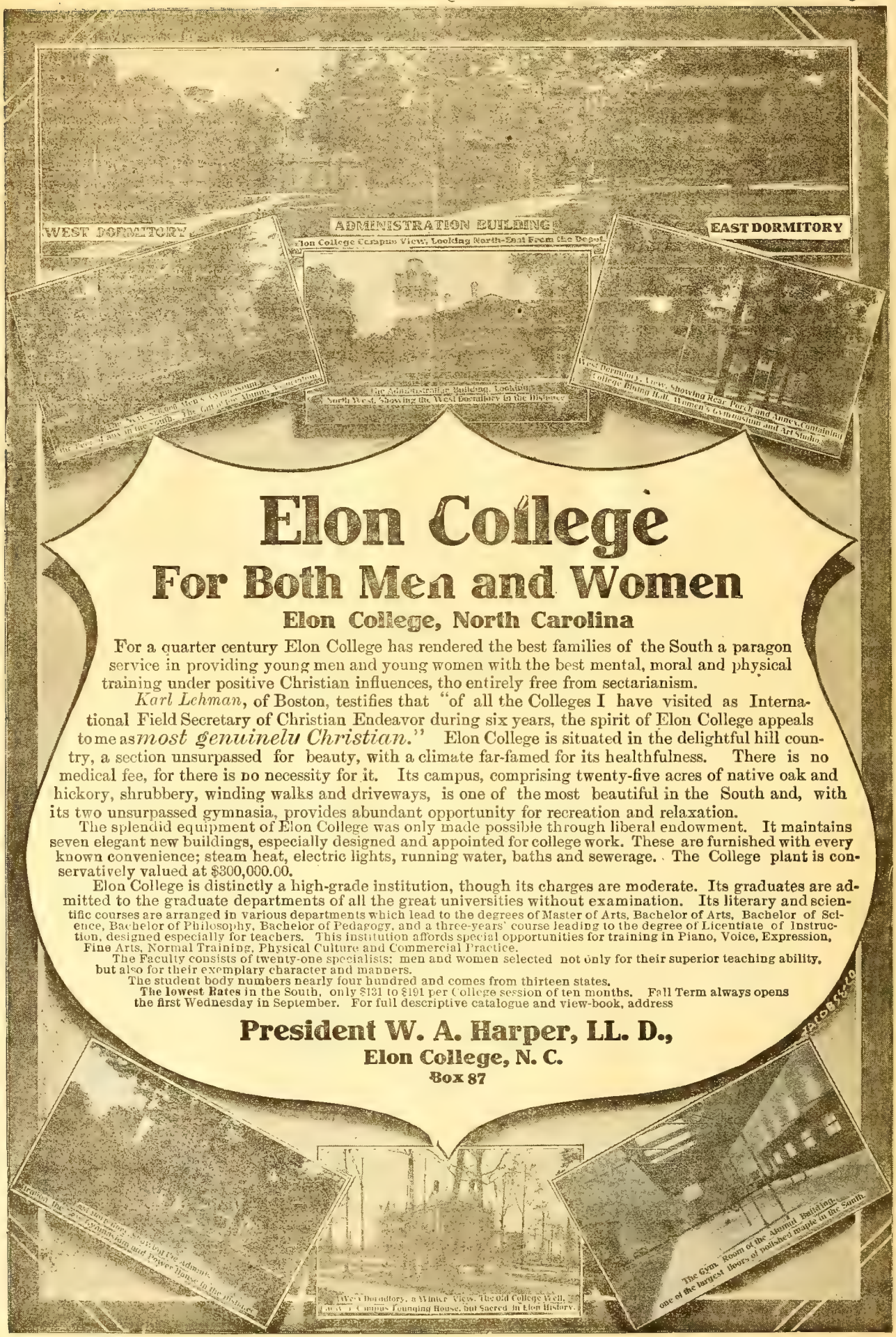
Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, picturing the Son of God bearing our sins in His own body on the tree, he stopped as if laden with an immeasurable burden, and, rising to his full height, he seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath He removed our transgressions from us."

The whole asembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats.

A professor of elocution was there. A friend who observed him, and knew that he had come to critiicize, asked him when the service was over, "Well, what do you think of the Bishop's elocution?" "Elocution?" said he; "that man doesn't want elocution; he's got the Holy Ghost!"

—Mr. A. W. Cline has become associate editor and business manager of the Asheboro Courier.

—Clarence Hunt was drowned in trying to swim a river to escape convict service in Catawba county.



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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

... daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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—At the Anglo-American Hundred Years Peace Exposition, now open in London, the Southern Railway System has the only exhibit made by an American Railway and much attention has been attracted by the handsome display of Southern agricultural, horticultural and mineral products. The exposition will be open until November and will be visited by millions of people who will thus have the advantages of the South put before them.

The exhibit is enclosed by polished balls and pedestals of Tennessee, Alabama and North Carolina marble, set on oak posts connected by brass railing. Beneath the railing are blocks of granite from North Carolina and South Carolina quarries. Show cases at the front corners contain specimens of cotton stalks seven feet high filled with bolls. Other cases and tables contain tobacco, fruits, corn and other grain. The useful minerals found in the South such as iron ore, coal, talc, mica, rutile, zinc, silica, kaolin and other clays, granite, limestone and such other minerals and stones as have an active demand in commerce and art are shown.

There are displayed on the walls, on easels and attached to the railings dozens of agricultural, industrial, scenic and city views of the South, including panoramic views of cities, harbors, industrial and mountain scenery. All the views are large, all are colored and all especially selected to give a good idea of the attractions, resources and development of the southern states.

—Engineer Wingate and Fireman Pickard on the Southern's train No. 29 were killed in a wreck north of Reidsville last Sunday morning, the engine rolling down an embankment and turning about front end to the rear. The emergency brake which it is supposed Wingate applied in his last moment prevented the injury of passengers. The rails were torn up and twisted for hundreds of feet and the cross ties tossed about. The train was going at a high speed to make up lost time. Mr. Wingate lived long enough to utter a prayer. Pickard is supposed to have been killed instantly.

"Look here, you swindler!" roared the owner of the suburban property to the real-estate man. "When you sold me this house, didn't you say that in three months I wouldn't part with it for $10,000?"

"Certainly," said the real-estate dealer calmly, "and you haven't, have you?"
—Ladies' Home Journal.

—M. C. Canterberry, of Huntington, W. Va., while reading his paper recently was startled by the explosion of his glass eye. He was leaning over his paper when the artificial eye burst and showered glass on the floor. The explosion was similar to that of an electric light bulb, for the eye was made with a vacuum in the center.

—A tall man was seen racing an electric car in Kansas City, but he was not doing it of his own free will. His overcoat had caught in the door and he was forced to trot a couple of blocks. If he had not kept running he would have met with a serious disaster. Finally the car gave a sudden bound forward and ripped the unfortunate man's coat in half, thus probably saving his life.

—Joseph Donnelly, of Philadelphia, will probably lose his arm as the result of drawing cartoons on it to amuse his schoolmates. The sketches were made with an indelible pencil and when he undertook to wash them off the lead went into the pores and caused blood poisoning.

—Judge Ben B. Lindsay is announced to speak in Asheboro on the night of July fourth.

—Roosevelt is in London where he has spoken before the Royal Geographical Society of his discovery of "Duvide River" in Brazil. He suggested that the Society send a man to survey the river.

—Leon McCulloch, of Wilkinsburg, Pa., is visiting his old home in Greensboro.

—Bro. Ashburn has been helping Bro. T. A. Williams in Thomasville.

—There are about 12,000 automobiles in the State, and about one tenth as many motorcycles.

—Men who are not able to run a wheelbarrow are flying along the road in handsome automobiles. They will be walking before long.—Charity and Children.

—The editor enjoyed a visit to the pleasant home of Bro. George W. Coble three miles from Burlington last Sunday after church. Bro. Coble lives in one of those country homes that have individuality, making on the fortunate visitor lasting impressions. Then the kindness of the inmates of this home makes way for pleasant memories.

—Sherman and Veryl Russ, youthful playmates who lived at Swamscott, Mass., tried to see which could get the most marbles in his mouth and the result was fatal to both. The physicians claimed that the boys died from fright rather than from choking.

Mt. Pleasant Church.

Mt. Pleasant is still living, if we are not as lively as we might be. Our pastor, Bro. Troxler, has done good work for us this year, preaching plain gospel sermons that any could understand and be made better if we only would, and in the Sunday school and singing, especially singing, for he can sing as well as preach.

On the first Sunday in June we held our Children's Day exercise. Children did well, collection was $16.05. Our Sunday school is good this year. Our superintendent is faithful and punctual. There is more interest in the Baraca and Philathea classes than there ever has been with our young men and women in the Sunday school. On the first Saturday evening of this month the Baraca and Philathea classes met at the parsonage and enjoyed the evening together. Ice cream and cake in abundance. Our pastor asked us to make our motto "Every One a Christian This Year." Pray for us that we may.

C. R. Ephland, Reporter.

Williams.

On June 8, 1914, Mr. Jordan Williams, aged 23 years, was called into eternity. He was son of Mr. and Mrs. A. G. Williams, of Hillsboro, N. C.; also left five brothers and three sisters. The brothers are Atlas, James, Odis B., pastor of Graham and Haw River Circuit, John and Charlie. The sisters, Maggie, Iver and Annie.

Jordan was a member of no church, but for some time seems to have been a prayerful seeker for a conscious salvation. From the beginning of his illness, which lasted about two weeks, he gave good assurance that all was well and that he was happy in a just and loving God.

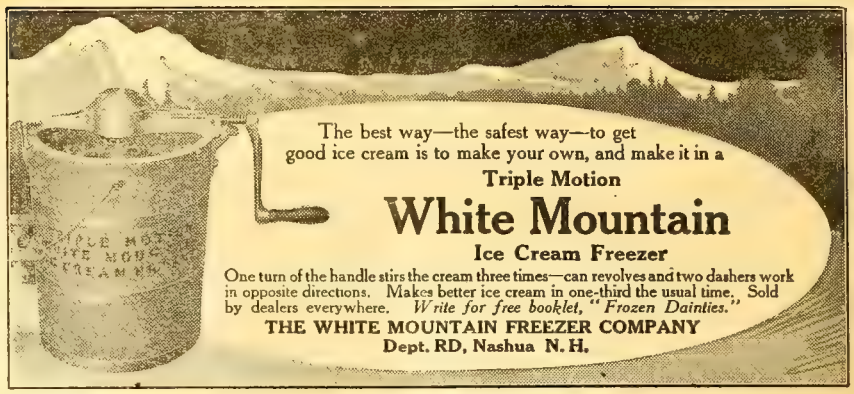
He assisted his brothers in the Hillsboro Roller Mills, and we thought—"Two grinding at the mill; the one shall be taken and the other left."

His body was taken to Union Grove Church for burial. There in the well-kept cemetery, close by the little white church among the green trees; surrounded by a large number of sympathizing friends—it was impressive. The day was a beautiful one; a soft breeze was making the tall trees to nod, as if they understood. As the body of our loved one was lowered a choir of little birds sang a sweet song just over our heads in branches of the trees. I thought of this poem:

"Let me rest—but lay me low,
Where the hedge side roses blow;
Where the little daisies grow;
Whre the winds a maying go;
Where the footpath rustics plod;
Where the breeze-bowed poplars nod;
Where the old woods worship God;
Where His pencil paints the sod.
There beneath the breezy west,
Tired, and thankful, let me rest,
Like a child that sleepeth best
On its gentle mother's breast."

The funeral was conducted by the order of Odd Fellows and Rev. J. R. Green of the Hillsboro Baptist Church.

R. C. Stubbins.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—Bro. R. R. Ross has been appointed as post-master at Asheboro and confirmed by the Senate.

—Mr. White and Miss Whitaker, of Asheboro, were married in Greensboro at the home of the bride's aunt, Mrs. R. N. Hadley, Rev. R. M. Andrews officiating.

—Rev. E. L. Lowdermilk and wife are visiting Mrs. Lowdermilk's mother, Mrs. Causey.

—Miss Josie Causey is attending the summer school at the State Normal College.

—Bro. J. Norman Wills attended a meeting in Durham yesterday.

SPTCIAL SESSION OF THE GENERAL CONFERENCE.

More than the required two-thirds of the whole number of the annual conferences of the Methodist Protestant Church having called a special session of the General Conference, as empowered by the constitution, and more than three-fourths of the annual conference presidents having designated, over their own signature, the time and place of said session, as directed by the constitution, it is therefore announced that, in accordance with the action aforesaid, the General Conference of the Methodist Protestant Church will meet in special session in the city of Columbus, Ohio, on the fifteenth day of July, 1914, at 10 o'clock in the morning.

Lyman E. Davis, Presidentt.

Charles H. Beck, Secretary.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, JULY 9, 1914. NUMBER 33.

METHODIST PROTESTANT HERALD.
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

—Judge Pritchard's speech at the Home treated of training the young and of restraining wrong doers by law. He spoke in a plain and common-sense way. He urged young people to join the church and to avail themselves of its helps. Good character is the essential qualification for success. He insists on young people being made to work. He says he would not give the price of the powder and shot it would take to kill him for the young man who has been brought up in idleness. He gave a number of interesting examples, illustrating the truths he presented. He took occasion to speak a word in favor of the prohibition of the liquor traffic. He was introduced by Bro. J. M. Millikan, for whom the judge entertains a very kindly regard and by whom the services of the judge on this occasion were secured. He has many such calls that he has not time to accept.

—Mrs. Dr. Hartsell is improving rapidly and expects to return home in a few days.

—Grace Church people, Greensboro, have a treat in store for next Monday night. The children from the Home are to come down and entertain us for an hour in the church.

—We must again remind some of our contributors of the newspaper law requiring the names of contributors. Editors are responsible for what they print, and cannot reasonably be expected to publish contributions from unknown people.

—The book which we are offering for sale, College Men without Money, has a very significant title. Mr. Riddle, the compiler, selected the name himself, and certainly he had a right to do so, for he entered college three years ago with fifteen dollars borrowed money and had the pleasure, as he says, of having a very radical operation in New York City this spring which cost him nearly five hundred dollars. We trust the sales of this unique and readable volume will warrant Mr. Riddle sufficient funds to help him remain in college another year.

AN EXPLANATION.

At a called meeting held July 2, 1914, of the North Carolina Conference representatives in the Methodist Protestant General Conference of 1912, the question of our duty in regard to the special session of the General Conference called for July 15, 1914, was earnestly considered. Reasons for attendance were urged, and also reasons for non-attendance. It was finally found to be the sense of the meeting that non-attendance is our proper course, and the undersigned were directed to set forth the grounds that seemed to justify and require this course, which might otherwise seem to indicate a want of harmony with others of the Methodist Protestant Church.

It was perhaps true in this case, as in others, that some minds were mainly influenced by one consideration and others by another. We state various reasons urged:

1. The proposed session seems to be a substitute for the one contemplated by the General Conference and authorized by the Annual Conferences, and we therefore question its legitimacy. We understand the object of the legitimate session to be to complete the basis of union, if found acceptable to the two churches, which involves the necessity of a joint session with the United Brethren in which arrangement could be made for the further steps legally necessary to a consummation of the union. But this session is called for a time when a joint session is impossible. It is true that our law gives to our Annual Conference presidents the authority to name the time and place, but it is implied that they are not free to act arbitrarily; they cannot reasonably choose a time when the object of the session could not possibly be accomplished. With great respect for those who have named July 15 as the date, it seems to us that they have chosen an impossible date, and that however desirable a meeting at that time might be for other purposes, no legitimate meeting of our General Conference can be held at that time.

2. The proposed session cannot be a full session, which is very much to be desired in a union movement. One of our largest Conferences has decided that the session is illegal because there has been no new election of representatives. While not concurring in this view of the case, we appreciate the difficulty in legislating satisfactorily for a people not represented.

3. The proposed session cannot be a harmonious session, as one Conference has instructed its representatives to vote against union, while others are instructed to vote for union. It does not seem expedient to us to meet for official action until a full discussion and calm deliberation has brought our own people more nearly to a unit in the matter.

4. If we believed the proposed session legitimate, we would still be deterred from attending by the consideration that we could not aid in accomplishing what we understand to be the object of it; namely, to adopt or amend and adopt the basis of union. We were not authorized by our Annual Conference to vote for its adoption without amendment, and we feel that it would be disrespectful to the United Brethren to change the basis of union while they are in process of voting upon it.

Official action taken under these conditions seems to us more likely to tend to a dismemberment of our own church than to a satisfactory and permanent union with any other church, and we do not wish even to witness disruptive action. We therefore ask to be excused from attendance, feeling that loyalty to our church and to the cause of Christ prescribes this course. We do not wish to be separated or estranged from any part of the Methodist Protestant Church. We still believe that union with the Church of the United Brethren in Christ might be wrought out in a way satisfactory to both churches, but we also believe that there is danger of making it more difficult, if not impossible, by acting before all are ready to act.

With respect and kindly regard for those of our brethren who hold different views, we are yours fraternally,

J. F. McCulloch,
T. M. Johnson,
J. R. Hutton, Committee.

Greensboro, N. C., July 7, 1914.

—Roy Lindsay met death last night by an electric shock received in unscrewing an electric light bulb.

NOTES OF ITALIAN TRAVEL.

The most evident thing in Rome is the Catholic Church. Its churches, between 300 and 400 in number, are on nearly every street and every block. Their bells are constantly ringing. Its priests and monks are said to number 30,000, and contact with them is unavoidable. The churches are in all conditions of repair, though few of them are not now in the process of repair.

It is easy to understand why some of great churches appeal strongly to those easily influenced. There has been nothing left undone to make them perfect architecturally and artistically. The appeal to the esthetic of such places as St. Peter's and St. John Lateran is perfect. The best that could be devised by human brain or wrought by human hands has been created. The music is often perfect and powerfully moves those who have a keen sense of the harmonious. The priests are dignified, their vestments rich, and everything is adjusted to please the most exacting. This is Catholic Rome on the surface and at its best.

On the other hand, many churches once pretentious and dignified are in bad repair, and dirty. The priests seem perfunctory in their ministrations, and the sacristans more anxious for the fees paid them by the traveler than for the dignity and care of the buildings. One naturally expects to see in Rome the church filled with devout worshipers. In this he will be disappointed. It is true many of them always have a few engaged in worship, but only once of the scores of times the writer entered these churches, at all times and under all conditions, only once did he see what would be called a large attendance. In Holy Week the attendants were from one-half to three-fourths tourists or other curiosity seekers who did not participate in the worship. Even on Good Friady at the elaborate service of the adoraton of the cross, participated in by the dignitaries of the church and forty priests with great elaborateness and solemn processional, was this so, and this in one of the largest and most easily accessible churches. The writer talked with many, both Catholics and Protestants, both laymen and clerics, about the church, and from the impression they gave, the Catholic Church in Italy has lost the confidence and respect of the intelligent people, excepting, of course, the nobility, who are dependent on the influence of the papacy in a measure. What seemed a fair statement by an intelligent observer who had for years watched the trend, was that not over fifteen per cent. of the literate men of Italy have anything to do with the church unless compelled by business. This statement was confirmed among others by an intelligent Milanese merchant who applied the statement to all Italy. The reason is found in the boast of the church that it never changes. Its attempt to hold the people in the same mental and economic condition as during the medieval centuries has failed, except with the very poor, who seem as sodden and superstitious as ever. The reason for the failure lies in the political liberty of the Italians and the system of public education. The pity of it all is that the people, having repudiated Romanism, only in small numbers accept light from other Christian sources.

What is true of the intelligent laity is to a degree true of the young priesthood. A number of Protestant ministers of more than one denomination told the writer that many priests are constantly coming to them to ask their advice. They are disgusted with the intolerance and unprogressiveness of the church, and being denied the privilege of taking any steps to improve the condition of their people, would gladly step out of their priesthood, if occasion offered. Their education is insufficient to qualify them for the public schools, and "dig they cannot and to beg they are ashamed." Together with the growth of a national consciousness there is a growth of individual consciousness, and the question why individuals are being kept in ignorance and poverty is being asked in the same breath with that other question, why the most glorious civilization in the world should not exist in Italy, where traditions are so fine and heritage so rich.

The church in Italy is quite aptly typified by Mt. Vesuvius—quiescent, and dignified outwardly, but full of forces that may at any time explode with great violence. And it will be well when this happens, for the signs are that it is impossible that the church can or will purify itself. The trouble is with a powerful organization back of the pope that selfishly wishes to retain its lordship over the people. One cannot but pity the masses of the people who are, no doubt, most of them sincerely seeking rest of soul and "groping after God, if haply they may find Him."

The superstition and degradation of multitudes are, however, most deplorable. Whether taught to do so or not, they are permitted to do reverence like fetish worshipers to pictures, images, relics and inanimate objects. Much of this worship is founded on a lie. For instance, in St. Peter's are the handkerchief on which Christ imprinted His features when His face was wiped on it, when sinking under the burden of the cross, also pieces of the true cross; in the church of St. John Lateran the water and the blood which flowed from His side; in Turin the sheet in which His body was wrapped in the sepulcher; many pieces of the true cross in various churches in Rome. At Loreto, in Umbria, is the house in which the Virgin lived in Nazareth; in a church in Rome is the refuse from the child Jesus. The bones of 4,000 martyrs have been taken from the catacombs and sent to various churches throughout the world to serve as sacred "relics," according to a monk in one of these catacombs. All these things and many more are the object of veneration.

In the fifteenth century the Franciscans made from a piece of olive wood from Jerusalem the semblance of a baby. This was deposited in the church of Santa Maria in Aracoeli on the Capitoline Hill in Rome, and to it miraculous powers are ascribed. It was crowned by the Vatican Chapter in 1897, and, according to the published statement of the church, "is visited and honored by the whole Catholic world, owing to the innumerable favors the Divine Infant bestows on those who venerate it," and adds "100 days' indulgence once a day applicable to the souls in purgatory." This "Bambino," as it is called, has been richly and profusely decorated by the supposed beneficiaries, and is carried in processions and taken to the bedside of the ill, who hope to be cured by its wonderful powers. If other evidence needed to be given that the church teaches superstition, it might be illustrated further by the deposit of the blood of St. Januarius in the chapel of St. Januarius of the cathedral at Naples. This blood is supposed to liquefy on certain days in May, September, and December each year, and according as it liquefies slowly or rapidly, is the omen good or evil. In view of all these things, one is not surprised to see the people with great reverence bowing before and touching pictures and statues not only of the Madonna and of saints, but even of the effigies of persons recumbent on the tombs in the churches.

In view of what one thus observes, it is impossible not to charge the church with Mariolatry or idolatry. Indeed, there are constant evidences in Rome that upon what was once a pure Christianity a curse fell, when a pagan state adopted it as the religion of the state and began to persecute paganism as it had once persecuted Christianity. Some of the church-

es are constructed of the materials taken from pagan temples, others are buildings erected by pagan hands adapted to the new religious cult. St. Peter's statue in St. Peter's at Rome is a very old piece of bronze and is said to be an adopted piece of statuary from the old pagan days—an object of veneration to the faithful. Where the statue of St. Peter stands on top of the column of Trajan in Trajan's forum once the figure of the pagan emperor stood. This is a fit illustration of Roman Catholicism— a foundation of paganism, a crown of man-worship.

Romanism seems to have nothing in common with a pure and spiritual Christianity. Neither in its architecture, its art, nor its worship can one find a living Christ. Everywhere one sees only the cross with a dead Jesus. Never does it come to inculcate the personal presence of living friend and intercessor in the Adorable Presence of a living Lord. There is much difference between the teaching of Catholicism in Rome and the enlightened, spiritual teachings of an evangelical faith as there is between the gloomy opening words of that great hymn,

"Lead, kindly light, amid the encircling gloom,
Lead thou me on!"

and the cheerful optimism of that sweet hymn of Christian faith,

"Jesus, the very thought of Thee,
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest."

Rome has taken great pains to bolster up its dogmas by its art, and at great expense. From these beautiful witnesses one can get an idea of the growth of such dogma. The very earliest paintings, sculptures, and decorations speak of a simple faith in Christ and the resurrection. These decorations are especially marked in the catacombs, where the earliest church has left its spiritual hieroglyphs. The art of the church as found today in the Vatican galleries, the Sistine Chapel, and the former dwelling places of the popes teaches the doctrine of transubstantiation in the bleeding of the wafer in the fresco entitled the "Mass of Bolsena," and in other pictures the worship of Mary, of saints and of angels, and the immaculate conception of the Virgin. If time sufficed, there is other abundant evidence of such teachings. Almost no paintings in the Vatican galleries have any bearing except upon such teachings or the history and legends of the church.

Perhaps the most potent usage of the church is found in the confessional. That here the inmost secrets of life are inquired into, and that knowledge is here gained that has helped the church in developing its purposes is perfectly evident. The testimony seems to be that it is a source of immorality also. Girls and young women have suffered and do from this practice. And yet how trivial it may be is illustrated by an observation made. On the day before Good Friday, in one of the largest churches, a priest was seen to take his place in a confessional box with a long, slender wand in his hand. When a person would approach and face him, falling on his knees, the priest would touch him with the wand. On inquiry, it was learned that this was a substitute for confession, and the wand's touch was tantamount to absolution of sin. That such usage, or indeed that any supposed absolution by the priest, so stultifies the conscience as to make sin a light and easy matter is a matter of testimony and of demonstration in the every day life of the Italians.

Enough was seen to convince the writer that Roman Catholicism is only a remove from paganism, that it fosters the pagan elements in its devotees—in Italy, at least. If she fails to do so in Protestant lands, the reason lies in her willingness to go just so far in reform as circumstances and policy compel her. But that at heart Rome is the same the world over the enlightened reader will not doubt. If America could be dominated by Romanism as Italy has been, who can doubt the degradation which would result? Americans need to be alert to the attack Romanism is making on the public school, her deadly foe, and to her subtlety in endeavoring to influence legislation. Politically, Italy is lost to the papacy, as are France and other countries formerly subject to it. The papacy will try—and, some say, is trying—to recoup itself for these losses by gaining new possessions and influence in America.—Theodore A. Hildreth, in Zion's Herald.

LETTER FROM MR. HEININGER.

Kalgan, May 20, 1914.

Dear Record Friends:

The great feature of this month's work has been the opening of the Chaikoupu chapel. On May 2nd we had a formal opening of this chapel. Since the first of the year we have had possession of the building and work has been going on but some repairs had been necessary and for these we had to wait for warmer weather. So after the masons had fixed up the place and the painter had decorated it inside and the new table and benches and blackboard and maps and Bible pictures were in place and a supply of books and tracts on hand we planned for a big blowout. When a Chinese business firm opens shop then it is a big event and so must this our formal opening be. Preacher Kao Yueh left no stone unturned, overlooked no detail to have it made a great success.

The little chapel is on the main street of the city and on the road from the railway station to the four corners where the center of the city's activity throbs around a stately arch. It will seat about seventy in the main room, and has a room behind where the evangelist and chapel keeper stay. This is the first effort to establish a church there. There are no members in the city or within ten miles of it. My first visit to it was made in January 1913. I went up on the train to sell books and had one of the most successful days of bookselling I have ever had. Upon my return I planned for a colporteur to go there and systematically work the city and villages around. This work was quite fruitful. Six enquirers were enrolled last fall and one of our most experienced workers sent there to open a preaching place. He found a few more people ready to listen and already we feel that we are gathering a few who desire the better way.

The members of the Kalgan church took a great interest in the opening. They made a special offering and bought lamps and a sign board and two large flags to hang in front. The members of the church presented a scroll with a motto on and the boys of the school responded with one of their own and everybody was joyful and expectant. But Chaikoupu is thirty miles away and we could not all go there. Two of our number, Teacher Li of the boy's school and Church-member Hsu, a veterinary surgeon, went to preach to the people and explain our purpose. It did not seem wise for me to run away at that time from other work but some day soon I will have my first day of preaching in the new chapel.

The reports the two delegates brought back were glowing. Lots of people listened. A number of guests from the business men we have met and other friends came and according to Chinese custom sent large scrolls of congratulation to hang on the wall. We had printed five hundred leaflets explaining our purpose and our beliefs. These were distributed. Both men were surprised at the size and bustle of the city. One said there must be fifty thousand people there but Chinese population figures are unreliable. Preacher Kao says the opening was a great success and estimates that seven

hundred people streamed through the chapel in the first day. Last Sunday Mr. Ch'in of the railway school here went to the place and spoke especially to the pupils of the schools. Thirty boys responded to the invitation. This while not a large gathering is encouraging. Indeed one of our friends on returning from the opening exhorted the Kalgan people to bestir themselves lest the new outstation should outstrip them. God grant that soon all over this land there mamy be His people vying with one another in good deeds.

Our dispensary is having a new lease on life or rather a revival. We have secured the return of Dr. T'sui who, though not a graduate, had had nine or ten years experience under foreign doctors. He has been for many years with Dr. Ingram of the American Board at Tungchou and he is doing good work. He has been here less than a month and a decided boom is noticeable. At present there are foreign patients in the dispensary and every day brings many with their sores and diseases and wounds.

The other day a well-informed Chinaman told me that he thought ten thousand people had moved to Kalgan in the last year. Isn't that cause for stirring ourselves.. Yesterday I rode over east of the river and saw row after row of houses going up. Don't I wish we could do more for these people. God has issued a challenge to us to do our best for Kalgan. Let us bestir ourselves.

Pray for us and our Chinese fellow-workers.

Chas. S. Heininger.

WHAT AMERICAN WOMEN CAN DO FOR CHINESE WOMEN.

(Address of Miss Wetsung Zung, given at the Board meeting.)

No better opportunity than the present time for American women to go to China and do something for Chinese women. They can help them educationally, socially, and religiously.

China, old China, is made new today. Women, for ages shut in the houses, having absolutely nothing to do with the outside world, are set free. They no longer have to be kept like prisoners within the four walls, but are allowed to be educated like their brothers.

Government schools open for girls are growing in number every year. English is not taught in these schools because teachers are nowhere to be found. Since English language is the most widely spoken language in the world, so why cannot the Chinese women learn it? So, educationally, American women can teach English in those governmentt schools. English is what the Chinese women are crying for. Very often when the Chinese o cials of high rank give receptions to the consular body or to other foreign representative the wives of those officials are proved to be unsatisfactory hostesses. The main reason dues to the ignorance of English language. The girls from influential families are very eager to learn English, so as to fit themselves in the new societies.

There are but few high schools for girls in China at present, and not one single college. Many girls graduated from the high schools are breathlessly waiting for the opening of a woman's college. The question is under discussion. Most probably within a couple of years the Interdenominational Educational Committee will solve the problem and build a college for the Chinese women. If the above mentioned college is opened, the best American women teachers are needed.

Kindergartens, day schools, preparatory, industrial, and medical schools are needed everywhere in the Chinese Empire. Since the Chinese women have just come out from their secluded homes, no wonder they cannot fill these vacant places as teachers. A voice, especially a woman's voice, is heard in China today crying for help. The Chinese women are hungry and thirsty for education. It presents the best opportunity for the more fortunate American women to lend an aid to the unfortunate sisters in China.

Socially, the Young Women's Christian Association can do more work than anything else. Schools can reach the needs of the younger women while the Y. W. C. A., the older ones. This kind of work is just started in some big cities in China. Good results have already been shown in many phases. Women, as a rule, have not much to do with their unknown sisters, though in some cases, indirectly, the richer women are always generous tending to the needs of the poor. Mother's Day, or Women's Club has never been known to the Chinese women. The Y. W. C. A. workers saw the social need and they are trying their very best to improve it.

Foot-binding is done away with through the mutual forces of the missionaries and the Chinese government. Before the glorious revolution, edicts even were issued from the Imperial Majesties concerning the subject of that foot-binding custom. There are still some ignorant mothers binding their daughters' feet today—but soon they will see their own ignorance and will do wiser things for their daughters

If a number of Chinese women can be trained under the best direction of American women as social leaders today, in the near future these women can go to help their own sisters.

Religiously. The most important question in China this very minute is religion. What she has for ages those religions are but dead, without life. The Bread of life is what China needs. "To whom he was not spoken of, they shall see: and they that have not heard shall understand." Sooner or later this prophesy shall be vitalized in meaning in China. Through the missionaries, the bringers of good tidings, China has a little light already. Still, there are hundreds, thousands, even millions of people in China today have never heard the Gospel, the sweet name of Christ.

Old dynasty has gone and a new Republic is set up. New learning, new ideas, and new ways of living are adopted. It is not strange to say, China even gets rid of her old religions for a new one. Hundreds and thousands of Buddhist temples are turned into schools; numberless idols are burned; innumerable Buddhist priests are turned out of their temples seeking another kind of living; and, what is the meaning of all these movements? Like Japan, if Christianity is not sown in the minds of the people today, soon they will become atheists or infidels.

American women who are endowed with intellectual gifts, brought up in Christian homes and good societies, through the love of God, are willing to suffer pains and endure hardships, and will be responsive to the cry for help from China.

As nation to nation, America is always friendly toward China. America is educating the young men of China this very day. If, side by side, women have the same chances as men, some day, China will become a stronger nation, for women's culture, women's faith is what China's great future depended upon. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." Moreover, Christ's own words, "Whoso shall receive one such little child in my name receiveth me."

The women's foreign missionary societies are doing beautiful and promising works. Whosoever gives a cup of water to drink, in God's name, to one of the least of God's children, she will get her reward. Let the gratitude of Chinese women be shown in actions, not in words. "Action speaks louder than tongue." When millions of Chinese women come to see the great Light and become Christians, the American women will then re-

alize that their pains are but gains and their sacrifices blessings.

OBSERVATIONS BY THE WAY.

Another week with its work, its worry, and its joy has passed. In a school with some twelve hundred in attendance, there is generally something to attract and something to take the mind away from the cares and toil of the day; and during the past week we have had a number of attractions. Among them has been the concert given by the Mary Sherier Concert Company. This was given on the evening of the last day of June. The scheduled time was eight o'clock, but a delayed train brought in the concert company about half past eight, and the large audience waited with all good nature for the company to arrive. But we were repaid for our patience, for we were treated with such rare festival of song and music from the violin that, for the time being, we felt that time swept too swiftly by, and when it was all over we wished to spend the same time over again. The Confederate battle song, The Bonnie Blue Flag, sung by Miss Sherier as a solo brought down the house and such applause was given as is received by the most gifted singers of our land.

Among the attractions, to the ladies especially, has been the arguments presented by the suffragette and anti-suffragette speakers who have been here the past week. As we were not interested, or rather, as we were more interested in other things, we did not attend. We suggested to our good lady that she attend, but she seemed also to be more nterested in reading about Thomas Jefferson and his work of founding the University of Virginia. It was to me an indication of the truth spoken by Tennyson in his Locksley Hall, "As the husband is the wife is." I would not dare to quote further for fear she would announce that in this case, "As the husband is the wife is not."

Another attraction was the lecture of Miss George, of Washington, on the "Montessori Method." Miss George has studied in Rome under Dr. Montessori, the originator of the method and by means of her lectures and moving pictures, she has opened the eyes of the teachers here on the matter of primary methods.

This is July 4, 1914. Just one hundred and thirty-eight years ago today the immortal Declaration of Inedpendence was adopted in Independence Hall, in Philadelphia. Today in that same Independence Hall, Woodrow Wilson speaks on certain new declarations of independence by the American people.

I find myself here within three miles of Monticello, the home of the author of the Declaration of Independence of July 4, 1776. And here at this university founded by him, it was well that the Fourth of July should be celebrated in a fitting manner. So, for the past week, preparations have been made which culminated in the grand pageant today. Each state represented here had a special part in the program.

First the students arranged themselves in line of march, four abreast, along the front of East Range and Washington Hall and promptly at 3:30 p. m. we marched down East Range to the Randall Building, there we took a turn and marched to the west to the University Lawn; we then turned to the right and marched up the lawn to the south steps of the Rotunda, where the series and pageants representing historic events were enacted.

The greater part of my readers would be more interested in what the North Carolina delegation did, and as I will not have time and space to write of the whole program, I will confine myself to the part our delegation took. We had known for over a week that Hon. Josephus Daniels, the Secretary of the Navy, was to be the orator of the occasion, so we decided to make our program center around him. And in the parade one of our delegation carried at the head of our procession a banner, bearing on it a painted spray of long leaf pine with the word DANIELS painted under it in large letters. This delegate was followed by two others dressed in white sailor suits carrying a model of a battleship which floated a United States flag and a North Carolina pennant from its masts. Following this came two others who bore one of the largest North Carolina flags, sent to us by our state department for this occasion. Then followed all the other members of the delegation. The costume of the ladies was plain white dresses with belts and parasols of light blue. The men were dressed in white blouse shirts and white trousers with belts of light blue.

When our part in the program was announced we first sang "Carolina." Josephus could not stand that. He rose, came out with the delegation, waved his hand and joined in the song. Dr. McConnell, of Davidson College, then spoke for the delegation, after which we gave the following yell:

Boom-a-laca, boom-a-laca, tar, rah! rah!
Chic-a-laca, chic-a-laca, z—ah—ah!
Boom-a-laca, chic-a-laca, who is he?
Daniels, Daniels, of old N. C.

After each of the states represented had taken part in the program, Daniels was introduced and spoke for about three-quarters of an hour. His speech was patriotic as the occasion demanded, was well timed and listened to by several thousand people who crowded the lawn, the steps and roofs of the recitation rooms of the Rotunda, and was voted to be one of the greatest speeches ever delivered here on such an occasion.

This morning we took a trip to the University cemetery at the base of Mount Washington. Here are buried many doctors of laws and professors who have died in the service of this university. In this profound silence where sleep, under the shade of the great oaks and cedars, so many men versed in the learning and lore of the world, we were made to reflect again that death is no respector of persons. The learned die and return to their original dust just as the most ignorant of the land. But what a difference in the good accomplished and the lives touched!

From there we climbed to the top of Mount Washington to see the Astronomical Observatory of the University. It was no easy task and was accomplished only after a great deal of physical exertion. We found it would be necessary to shed our coat before we got far up.

The main thing of interest in the observatory is the great telescope, the third largest in the United States. The instrument is so complicated that it would be impossible for me to describe it here. The keeper was very kind and took great pains to describe the telescope and its workings. Numbers of students have been going over at night to see the moon. But enough for this time.

Thomas C Amick.

WORKING FOR ETERNITY.

Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity. If you cannot see the results here in the hot working day, the cool, evening hours are drawing near, and when you may rest from your labors, and then they may follow you. So do your duty, and trust to God to give the seed you sow, " a body as it hath pleased Him."—Alexander Maclaren.

—Bro. J. G. Rogers and family, of Burlington, attended the exercises at the Children's Home last Thursday.

—The mediators have succeeded in reaching an agreement satisfactory to our government and Huerta of Mexico. It remains to arrive at a basis of agreement between the Mexican factions. The mediators have taken an indefinite recess.

THE ROAD TO HAPPINESS.

This is the road to Happiness:
Start now, from where you are;
Turn to the right and keep straight on,
And you'll not find it far.

Along the path of Willing Feet
And over Heart's-Ease Hill,
Across the fields of Sweet Content,
The stream of Glad Good Will;
Then through the lane of Loving Heart,
The gate that's called To-Day,
And down the Steps of Little Things
Into the Common Way.

And take the cloak of Charity,
The staff of Wise Employ,
A loaf of bread and Daily Grace,
A flask well filled with Joy;
A word of cheer, a helping hand,
Some good to give or share,
A bit of song, a high resolve,
A hope, a smile, a prayer.

And in the place of Duty Done,
Beside the door of Home,
You'll find the house of Happiness—
For happiness does not roam.
—Sunday School Times.

THE EVANGELIST.

Sid Williams.

Let us look first at Ephesians 4:11: "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers."

Now I believe in a special call to the ministry. God in His wisdom saw the need of a distinct separated service to be done by a set of men of His own selection. He has divided these men into classes to suit Himself. It does not seem that God has arranged it that way. Let each man called of God stick to His job; he will have all that he can do well. It is better to do one thing well than to strive to do five things half well. The man who is called of God to the work of an evangelist has been called unto a great task; an important work. Indeed, a most important work.

There is no more important work than that of winning souls to Christ, and that is the special work of an evangelist. An evangelist is the index finger of God pointing men to Christ and their Savior. The evangelist, of all God-called men, should ever keep Christ before his hearers, Christ and Him crucified; the rich, red blood. Paul told Timothy to preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and doctrine. Oh yes, the evangelist is to preach doctrine! Paul says the time will come when the people will turn away from sound doctrine and will seek to themselves teachers, having itching ears. Some folks seem to think that during a revival is no time for doctrine. Why not? It is the best time for the very reason that many are in the congregation who know nothing of the teachings of Christ; they are not regular church goers. The evangelist was not called for some special season as some seem to think, but for all the times. The work of the evangelist is just as necessary today as it was in Christ or Bible days. His day will never play out until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Again, the God-called evangelist will be cared for in the way of his table being provided with his every need. God has never failed to raise up a people who will furnish his table. His traveling expenses, his raiment, his food, his lodging and all his expenses will be cared for. The evangelist must have faith to believe that God is looking after his every need. He is always doing good things for us when we are not conscious of it. Have more faith and less doubting.

Again, the evangelist called of God will always have a field to labor in. His work in this world is never to be set aside by men. Like the work of the pastor, it is to abide always as long as the world stands. The God-called evangelist is not always worrying about how long his work shall last. He is too busy about his Master's business. The man called of God to evangelize will not be running here and there getting some one to be writing letters asking churches and pastors to give him work. Rather, he will get down on his knees, asking God to open up fields of labor for him. This old world must be brought back to God and the man or men whom God has laid his hand on and named that man Evangelist is the man who is to do a large part of the work. God has separated him for this one most important job.

The evangelist must remember that he is a part of five men whom God has called to do a perfect work and each of these five men have their special work to do. The apostle, the prophet, the evangelist, the pastor, and the teacher are all to be co-laborers together perfecting the perfect will of God.

Now there is but one thing that can get in the way of an evangelist and that is he himself.

The evangelist must not get out of his line of work. When he begins to teach or take the place of pastor, or even go into agency work he generally fails. God called him to the most important work laid down in the Word—that of winning lost souls to Christ and it seems that God will not use him anywhere else as He will with such power as in the work to which he has been called to do.—Exchange.

PRIEST GIVEN JAIL SENTENCE.

Father Sancho Abadia, former parish priest at Moalboal, Cebu, Philippine Islands, has been convicted of subornation and has received a sentence of two years' imprisonment, says the Cable-news-American, a Manila paper, in its issue of April 29, 1914. The judge who pronounced sentence scathingly rebuked the priest, who, according to the decision, conspired to convict two innocent men of murder just to satisfy a grudge he had against them. The decision found that the priest had bribed several persons to testify falsely in his wicked endeavor to have two innocent parties convicted of murder. An accomplice guilty of perjury was also sentenced for three years and six months. In its finding the court further stated that it appeared extraordinary and incomprehensible that the office of a priest could be so perverted as to induce men to sell their services as perjured witnesses and put in jeopardy the life and liberty of innocent men. But the fact that a "holy priest" had bribed their contemptible service, was all the more a stronger incentive for these dupes of Romanism to obey.

Anything is right if the "infallible" church says it is. The offense is getting caught by the hated civil power.—The Menace.

HOW TO BE BEAUTIFUL.

"She's the homeliest little thing! All freckles and pug nose and the pale blue eyes that go with the ugliest shade of sandy hair—" Maud's scornful young voice stopped abruptly at a warning gesture from Aunt Hannah.

"See here, young lady," that shrewd, elderly lady said, rather sharply, "there's only one face in the world that really concerns you, and that you have any right to criticize. That's the one you see when you look into your lookin'-glass. Other folks' faces are what the good Lord gave 'em, and what they've made of 'em by good or bad living. If you see to making your's show only good, it's ten to one sensible folks won't notice whether you've any freckles or not."

It was good advice as to faces and a lot of other things beside. Wise are they

who look for the light from within shining in the faces and lives of those they meet, ignoring uncomeliness of form or feature as of little real importance. Beautiful are the girls who make it their aim to be as sweet and unselfish and lovable that others will not fail to see these things in their faces and their daily lives. Be warned if your looking-glass shows you fretful lines, or ill-tempered scowls or anything that you would not admire on another face. Take heed if honest self-communion shows you ugly traits in your character. Others you cannot make over directly. Attend to the things that are your own real concern—and lo! you will be showing others the beauty of an unselfish life and the way to attain it.—Exchange.

THE GIRL TO BE AVOIDED.

She is the girl who takes you off in one corner and tells you things that you wouldn't repeat to your mother.

She is the girl who is anxious to have you join a party which is to be "a dead secret," and which because people are very free and easy, makes you uncomfortable, and wish you were at home.

She is the girl who tries to induce you, "just for fun," to smoke a cigarette, or to take a glass of wine, and you don't know, and possibly she does not, that many of the sinners of today committed their first sins "just for fun."

She is the girl who persuades you that to stay at home and care for and love your own, to help mother, and to have your pleasures at home and where the home people can see them, is stupid and tiresome, and that spending the afternoon walking up and down the streets looking at the windows and people is "just delightful."

She is the girl that persuades you that slang is witty, that a loud dress that attracts the attention is "stylish," and that to be on very familiar terms with three or four young men is an evidence of your charms and fascination, instead of being, as it is, an outward, visible sign of your perfect folly.

She is the girl who persuades you that it is a very smart thing to be referred to as a "gay girl." She is very, very much mistaken.

And of all the others, she is the girl who, no matter how hard she may try to make you believe in her, is to be avoided.—Ladies' Home Journal.

—The Rockefeller Institute and the Bellevue Hospital both report a serum for pneumonia.

ONLY ONE BOY.

It had been a dull year in the church where Moffet was converted. The deacons finally said to the old pastor: "We love you, pastor, but don't you think you had better resign; there hasn't been a convert this year?" "Yes," he replied, "it has been a dull year—sadly dull to me. Yet I mind me that one did come, wee Bobby Moffett. But he is so wee a bairn that I suppose that it is not right to count him."

A few years later wee Bobby came to the pastor and said, "Pastor, do you think that I could ever learn to preach? I feel within here something that tells me that I ought to. Yet I am afraid that I could never lead any. But oh, Pastor, if I only could! If I could just lead souls to Christ, that would be happiness to me." And the good old pastor answered, "Well, Bobby, you might, who knows? At least you can try!"

He did try, and years later when Robert Moffet came back from his wonderful work in Africa, the King of England rose and uncovered in his presence, and the British Parliament stood as a mark of its respect. They realized that a mighty man was among them. The humble old preacher, who had but one convert, and who was so sorely discouraged that year, is dead and forgotten, and yet that was the greatest year's work he ever did—and few have ever equaled it. Only one convert—but ah, that one!—Exchange.

THE STEWARDSHIP OF MONEY.

The stewardship of money, whether much or little, is one of the most important trusts ever committed to mankind. It bears a most vital relationship, not only to the development of one's personal, Christian character, but also to the general progress of Christ's churches in all their operations, both at home and abroad.

I ought, therefore, to administer all that God shall give me, as a trust for Him, and I ought to give of my means, to His cause, according to the principles plainly set forth in His Word, that is, I ought to give systematically, proportionately and cheerfully.

In grateful acknowledgement of the truth that I am not my own, having been redeemed by the precious blood of Christ, and in recognition of the sacred obligations of Christian stewardship, I agree to set aside a certain proportion of my income, to be administered as a sacred trust fund for the Lord.

What this proportion is to be must be settled between the Lord and me, but as I am not willing to adopt a lower standard than that of the Jew, I will start with not less than one-tenth of my actual income, adding such free will offerings as I may find possible, with His blessing.

Since a constant outgo of sympathy in giving is sure to bring a continuous inflow of joy in living, I will make it a rule to give every week, if possible for me to do. In order to be perfectlly true in my dealings with God in this matter, I will keep an accurate account of all that I give, balancing the amount with my income at least once a year.

And in order to put this purpose into practice, I covenant to commence doing this now.—Baptist Standard.

A FATHER'S LOVE.

A little incident, which beautifully illustrated the word of David, spoken so long ago, came under my notice recently. It so impressed and comforted me that I want to pass it on.

We were seated round the tea table in my friend's pleasant home, when it seems the little daughter reached to help herself with undue haste. Her father reproved her, and it must have been gently, for there was not any interruption in the cheerful conversation. But a lady seated by the child's side told me afterward that Jennie's eyes filled with tears, and she slipped quietly away from the table. But I did not notice Mr. H— excusing himself and also leaving the room.

Immediately after I had occasion to visit the adjoining sitting room, where I found the little one nestled in her father's strong arms, the tears still falling from the blue eyes, but looking up trustfully into the brown eyes bent over hers and glistening with sympathy, while the voice tender and manly, was saying: "There, there, darling; papa youldn't hurt his little pet's feelings or spoil her supper if he could help it. See, papa could not eat any more when he knew you were feeling so badly. Now, sweetheart, let us go and see if there is anything left for us. Mother will attend to us herself."

For some time they talked softly; then I heard a little ripple of laughter and they went to finish their meal, her hand clasped in her father's.

But I had my lesson. What a sweet remembrance for that child. Thank God for our Christian fathers, and while the tears dropped down my cheeks, I cried silently, "Does God love me so?" And the answer came and stayed, "Like as a father pitieth his children, so the Lord pitieth them that fear him."—Christian Guardian.

THE SUMMER CONFERENCE.

The second session of the Pastors' Summer Conference is now history. There ought to be said a few things about it in the Herald for the purpose of informing our people as to the general character of this session. It was admittedly superior to the first. There were more men there, there were more addresses delivered, there was more interest manifested in these addresses, the topics or subjects touched upon themes more vital to our church life, more men came at first and stayed till the close; it was unanimously decided to make it permanent.

So far as could be learned the following pastors received all or part of their expenses to the conference from their charges: Davis, Bethea, J. D. Williams, Stubbins, T. F. McCulloch, Bates, Martin, from Buncombe Circuit, Gerringer, Lowdermilk; now if there were others we would be glad to have the fact published next week. Many of these pastors came from quite a distance, especially Davis, Bates, McCulloch, and Martin.

Too much cannot be said in praise of the efforts of the management of the Home to make our stay both pleasant and profitable; the food was well prepared and abundant, the rooms were well kept, the children had been so well disciplined that they did not appear to be under constraint, but were doing every one his and her work without compulsion. There are no happier or better controlled children in any home in our state than are these at the Home. God bless them and make them useful citizens and home builders when they have to leave there.

We will not attempt any synopsis of the splendid addresses delivered. Every one showed careful preparation and was delivered with an earnestness that caught and commanded our closest attention to the end. We were exceedingly fortunate in having with us Dr. F. T. Tagg, editor of the Methodist Protestant, who delivered a series of addresses of unusual interest and power. The lectures of Prof. Forlines were thrillingly informing, profoundly conceived and yet so illuminatingly presented that even an untrained thinker could follow him with ease through to the end. It was a pity for any of our pastors to miss this series. One brother who had taken a part on the program found he could not come, sent his written address which was read with a great deal of interest. By this showing that he felt responsible for the success of the conference and his act was appreciated by the program committee.

Only a few of the addresses can be published this year. We regret that we cannot give them all to the readers of the Herald, but that would deprive you of reading all other church news for several weeks. We do hope to give a synopsis of many of the addresses.

The fellowship of this conference was fine. We all doubtless feel the better for having spent a few days together. The time for conference was fixed upon the Monday after third Sunday in June, 1915. The officers were all reelected, and the next session will be held at the Home.

In conclusion we want to thank our good friends of High Point, and especially Pastor Dixon, Capt. Rankin, and Dr. Coe for the parts they contributed in making this conference a success. Their thoughtful consideration of us has placed every one of us under many obligations to them. Praying that it may be the privilege of all our pastors to greet each other again at the Children's Home next year, and that this year shall have many returns from the faithfully sown seed from your hands, I am very truly yours,

R. M. Andrews, President
Summer Conference.

METHODIST PROTESTANT ORPHANAGE AND MINISTERS' CONFERENCE.

Not many of the best things in life fall to the lot of a college president and such a creature is always happy when a combination of happy circumstances brings him opportunity to enjoy two of them at once, and that is exactly what fell joyously to my lot this week when I was privileged to visit the Methodist Protestant Orphanage and Ministers' Conference at the same time. I have wasted two stones on one bird many a time, but for this once one stone safely landed two birds,—fine ones, too, each of the two.

I was delightfully impressed with the Orphanage. It is happily situated and the building is not only commodious and well-planned, but it is elegantly appointed. The twenty-four children, eleven beautiful girls and thirteen fine, promising boys, wards they of a loyal, loving church, seemed as happy as larks in springtime when the meadows are most inviting. It was a pleasure and a benediction to see how happily they dwelt together and how cheerfully they responded to every wish of the superintendent or any other member of the administrative force and how gladly they served the ministers who were their guests. Orphanage life will never seem so dismal a thing after this.

I was glad to greet my good friends of former days, Brother and Sister H. A. Garrett, as the much-loved and thoroughly efficient superintendents of this youngest child of the Methodist Protestants, and to meet Mrs. Page and Miss Redding, their worthy and devoted assistants in faithful service. The Methodist Protestant Church has every reason to be gratified over its chidlren's home, for it is an institution worthy of the great brotherhood that conceived and fosters it.

The building was ample not only to house the present number of inmates, but also to care for the ministers in attendance on the ministers' conference, and they were cared for beautifully. The days were busy ones. Rising bell at 6:00 a. m., and a thirty minutes' devotional address beginning at 6:30 with breakfast at 7:00. Recreation and fellowship till 9:00. Lectures and addresses till noon. Recess till one, which brought refreshments to the physical man, and lectures beginning again at 2:00 p. m. Recreation from 5:00 till 6:00, when came the evening meal, followed by lectures again from 6:45 till 9:00 p. m.—a busy, strenuous program, but not busier or more exacting than the multitudinous duties of the average pastorate, for I tell you, brethren, the minister is ever a busy man and serves a larger constituency and in a larger way than any other professional man. How these preachers entered into it and enjoyed it!

I was privileged to hear Dr. F. T. Tagg, that sweet-spirited, lovable man, lecture on Present-Day Missionary Problems, and he painted the picture and pointed the way of duty in unforgettable manner. That was all I got of the first session I attended, but it was enough. The next morning Dr. C. E. Forlines, that scholar of the first magnitude, gave an address of rare power on The Authority of the Church. Now authority is an ingredient that Americans don't take to with avidity, but the professor treated it with sugar and put it in a capsule and it was really a thing beautiful to look upon and tempting to the taste.

After Dr. Forlines had completed his address I felt sorry for the three men who were to follow him, but they delivered the goods every one of them, and there was a sustained program which it would be difficult to surpass. Rev. J. D. Williams spoke on The Pastor and Prayer, Rev. A O. Lindley on The Relation of Conscience to Happiness, and Rev. J. H. Stowe, a country parson with Fifth Avenue ability, on Some Fundamentals of Character. It was a delightful three hours so spent and the fortunate bird of passage congratulated himself and took many notes. That was one of the notable characteristics of the assembly—the brethren were there on the King's business, and that meant care-

fully noting every good suggestion, and they were many.

I must not neglect to speak of a very illuminating matin message, preprandial as Chauncey M. Depew would say, delivered by my good-looking friend, the secretary of his conference, Rev. N. G. Bethea. When his subject, Camping by the Enemies' Fire, was announced, I wondered what he would ever do with such a subject on the first day of July. But it didn't bother him at all and he was as cool as a cucumber in December. He preached a veritable sermon of rare power on the need of the absolutely pure life, beginning with Peter's plight at the Master's trial, warming himself by the enemies' fire. Brother Bethea is always an original, independent thinker and electrifies a congregation with the appropriateness of his illustrations and the practicableness of his discourse.

The business session came just after the midday meal on Wednesday. I had previously sent a telegram inviting the conference here next year. At the proper time President R. M. Andrews gave me opportunity to reiterate our invitation and then Supt. Garrett spoke, inviting it back to the Orphans' Home. His eloquence and sweetness won everybody and our plea was withdrawn till the children should so throng the orphanage that the conference should be homeless, when Elon served notice that she would take them in.

Immediately after the business session, Rev. C. L. Whitaker began an enlightening address on Sermon Building, but Capt. A. M. Rankin's big automobile sounded "honk! honk!," and I was soon whirling along at a delightful pace toward Greensboro, there to take the eastbound train for Elon and an accumulation of correspondence that would have disheartened, were it not for the pleasant fellowship enjoyed at the Orphanage, and for the thought that answering those letters would perhaps open the way to college and to larger life for some forward-looking young man or hopeful maiden.

W. A. Harper.

Elon College, N. C., July 2, 1914.

CHILDREN'S HOME, REPORT OF SUPERINTENDENT.

Brown Summit S. S.	$ .92
Miss Bessie Wagner	1.00
Board Summer Conference	55.25
W. A. Harper	5.00
Burlington S. S.	5.23
Bellemont S S., Mt. Hermon Ct.	1.55
W. C. York	2.50
Laurel Hill S. S., Lincoln Ct.	1.26
Pinnacle S. S., Pinnacle & Mt. Zion Ct.	1.10
Fallston S. S., Fallston Ct.	1.10
Total	$75.01

It was a spiritual feast at the Summer Conference to hear men who are giving their lives to the service of God, discussing the best methods for advancing His kingdom. May this conference continue to grow in usefulness.

H. A. Garrett.

JONAS HANWAY'S PLUCK.

It was in London many years ago—no, more than that; many, many years ago—well, perhaps 150, that he did it.

It was really very strange that he should have done it. You see, no one had ever done it before—at least, not in the city, not in broad daylight. But he made up his mind that it would be a capital thing to do, and he said, "I am going to do it."

His sister, who kept house for him, said, when he went out and prepared to do it: "I do wish you wouldn't be so silly!"

And his little niece exclaimed: "Oh, uncle, they will make fun of you if you do!"

But he just put on one of those "don't talk to me, I've made up my mind" looks, and then he kissed his sister and her little girl, and went away intending to do it.

"Poor thing!" his sister exclaimed, as she looked out of the window, and hoped it wouldn't be too wet. And his little slip of a niece hoped so, too. Because, you see, if it kept fine, he wouldn't have to do it.

But about 12 o'clock the weather changed its mind, and determined to make everybody wet. And it did. And people got crosser and crosser, until they happened to catch sight of him; then they nearly doubled over laughing. For, in spite of all his sister and her little girl had said, he had actually done it!

He had been walking with a friend, but when he told his friend what he was going to do, his friend said: "I don't think I would. You will look so foolish."

But he began to do it at once. So his friend went up a side street in Cheapside, muttering something about "silly business."

But he did it all the same. And the people kept on laughing.

One year passed by, and then two men might have been seen doing it. It was still very funny, but the people grew used to seeing them in Cheapside, and only strangers laughed. But if ever the first man went out to Lancaster Gate, or Forest Hill, or Hampstead, or Greenwich, to get a bit of country air, then everybody laughed again. And his poor sister used to get red in the face with embarrassment, and the girlie didn't like it at all. But the man did it all the same.

Several years went by, and now quite a number of people did it, for they saw it was a sensible thing to do; it only needed some one to begin it. And at last, after thirty years had gone by, everybody did it. And shops were opened, and children went to them to buy birthday presents for their fathers to help them do it, too, and nobody laughed any more.

Now we laugh if any one is out in the rain and doesn't do what Jonas Hanway did long years ago for the first time—carry an umbrella!

It took lots of pluck to carry that first umbrella. But Jonas Hanway had the best kind of courage. He didn't mind being laughed at—not at all! And he didn't mind being talked about—not a bit!

I don't wonder he started saving the little chimney sweeps who had to climb chimneys, and sometimes broke their legs; nor that he started training-ships for rough boys, and a lot of other things. A man who could start carrying an umbrella had pluck enough for anything.—Continent.

—James Campbell, who died in St. Louis recently, left his entire estate, valued at between $35,000,000 and $40,000,000, to St. Louis University, "for a hospital for the care of sick and injured persons," and "for the promotion of the sciences of medicine and surgery."

—Baroness von Suttner died at her home in Vienna last Sunday. She devoted most of her life to the cause of peace. The Baroness was heard with interest in Boston and other parts of the United States about a year ago. She was awarded the Nobel peace prize in 1905, and was a member of the advisory council of the Canadian Peace Foundation.

—Mr. James Swain, who learned to be a linotype operator in our office, now holds a responsible position on a Danville, Va., daily. We are glad to see our boys climbing up. James has ability of no mean order, and has only to apply himself persistently in the right direction to achieve well. Success to him!

—The gifted debater referred to by Bro. Grabbs was named Baalam Mustin, and not Rolling. The able man that served as president at that notable debate was Dr. S. Westmoreland, not an M. P.

—The aged deceased woman that Bro. Hunter of Pinnacle referred to last week was the sister of Rev. Geo. E. Hunt—name, Amy Scott.

—Bro. I. I. York was here on Monday to see his brother who is afflicted.

Concord, Saxapahaw Circuit.

Sunday was a good day for us. Children's Day service was held in the morning, consisting of recitations and songs, followed by a very beautiful pantomime rendered by Misses Beulah, Nina, and Josie Guthrie. Then Messrs. Robert Woody, Parker Lewis, and Eugene Riddle sang a trio, "Anchored in Love Divine," which was highly praised by all.

Miss Fannie Ray, of Graham, assisted in the music which was very much appreciated.

After the children were through Rev. G. W. Holmes made a short but helpful talk. The collection amounted to $11.04.

Rev. Oscar Cox preached a good sermon in the afternoon to a good crowd.

Louvenia Lewis, Reporter.

July 5.

Corinth, Littleton Circuit.

We held our children's service first Sunday in June. The old people say it was the best we have had in many years. Miss Marie took charge of the music for us. Dr. Forlines addressed the audience in the afternoon. We all could have listened to him much longer. He always has something worth while to tell us. Can't listen to him and not feel benefited.

Having just returned from Summer Conference, Bro. Edwards gave us the best sermon yesterday he has given yet. He feels greatly benefitted.

Our third quarterly conference will convene at Littleton Saturday before the first Sunday in August at about 2 o'clock. Messrs. J. H. Harrison and "Ben" Fishell are our nominees to Annual Conference.

Miss Mary Morris had the best lesson of anyone in Sunday-school last Sunday. I believe I shall report to our church paper all who have good lessons. We love to know who study.

Miss Eula Morris, who has been teaching the Weaver school, and attended the two weeks' session of teachers' training school in Weldon, recently has returned home. Miss Nora Morris is home now also, having been in the Aurelian Springs school for the past term.

Mr. A. E. Carter attended the bedside of his son-in-law, Mr. A. Pittman, last Sunday. We are informed that he has fever.

Fannie Barnes.

July 7, 1914.

Burlington.

We had 280 in Sunday-school last Sunday, which was an increase over the previous Sunday of 23. The increase in attendance is noticeable especially in the Baraca class. The attendance in that class last Sunday was 64. A contest between the members of the class is now being carried on, which accounts for the large attendance.

Our church service was well attended Sunday morning, and Bro. Curry gave us a good sermon, which he always does. There was no service at night, on account of the union service of all the churches in the town held under the Chautauqua tent. This service was a part of the Chautauqua week, and was under the management of the local ministers' association.

Bro. Curry is attending the Pastors' Summer Conference this week.

On Thursday night, June 18th, the Philathea class of our school very delightfully entertained the Baraca class, at the home of Miss Margaret Loy, from eight to eleven o'clock, in compliance with and fulfillment of the requirement of the Baraca-Philathea contest which closed a few weeks ago. About fifty were present to enjoy the occasion, which was full of merriment and pleasure.

With next Sunday our Sunday-school begins a new term. The newly elected officers and teachers will enter upon their duties for the remaining six-months term of this year. The prospects are very bright, and we are hoping to accomplish a greater work in the last half of the year than we were able to accomplish during the first half. Our superintendent, Bro. Rogers, expressed a feeling of gratification and appreciation last Sunday morning for the spirit of loyalty and willingness which the school has manifested along the various lines of Sunday-school work. The school appreciates beyond measure the valuable services which Bro. Rogers is giving it, and rejoices in the fact that Burlington M. P. Church affords such a consecrated and untiring man.

C. B. Way, Reporter.

July 1, 1914.

[Received too late for last week.—Ed.]

Yadkin College Circuit.

Our third quarterly conference will convene at Friendship on Saturday before the fourth Sunday in July. Rev. Jesse Pritchard will be present and preach to quarterly conference at 11 o'clock. Then dinner and business of the quarterly conference. A full attendance of the officials desired, and be there, brethren, for preaching. There will be important business, brethren. Let the stewards get busy and make a good report. Remember that we are badly behind with all the interests.

Our special meetings and help will be as follows: Commencing at Friendship on 4th Sunday in July two services. Rev. Jesse Pritchard, of Halifax Circuit, will be my engaged help.

On the first Sunday in August at Mt. Carmel; two services. Rev. A. D. Shelton, of the Piedmont Circuit, will be my help.

On second Sunday in August we will commence our special services at Bethesda. Rev. W. E. Swain, D. D., will be my help.

On the third Sunday in August we will commence our special meeting at Shiloh; two services. Rev. John H. Bowman will be my help.

We are praying for and expecting gracious services. We sincerely ask an interest in the prayers of all friends to the Master's cause.

We are having splendid congregations.

On July the 4th we lost two of our members. William H. Harrison died in the well of Bro. Jesse Evans. He went down into the well to clean it out and it is supposed bad air killed him. He leaves a widow and one child. Sad.

Sister Lillie Fritts, the wife of Bro. R. M. Fritts, was carried to High Point Hospital on last Wednesday, July 1st; was operated on Friday afternoon, died Saturday. She was buried at Mt. Carmel on Monday. Funeral conducted by pastor. One of the largest audiences gathered I ever saw at a burial. Sister Fritts was a good woman and much loved. The pastor knew her when only a girl. She came to school to him. I've been her pastor now for nearly five years. I never heard an evil word spoken of her nor did I ever hear her speak evil of any one.

She leaves a husband and four children. May the good Lord bless them.

H. L. Powell, Pastor.

Stallings, Mecklenburg Circuit.

Bro. Waldrop gave us another one of his excellent sermons Sunday night, July 5, to an attentive congregation. Bro. Waldrop did not fail to warn the people of their evil ways. We are expecting to have a good meeting this year, which will begin the first or the fourth Sunday in August. Rev. J. W. Alexander will help in the meeting. Our Sunday-school and prayer meeting are improving some. We had Mr. Phelps with us Sunday. In Sunday-school he made us a good talk which was enjoyed very much by all who were present.

Lillian Noles.

Surratt.

Julia Surratt, wife of D. L. Surratt, of Jackson Hill, N. C., was born June 4, 1851, and died June 24, 1914. This makes her age sixty-three years and twenty days. She professed religion at the age of 13

years and joined the Methodist Protestant church, of which she lived a consistent Christian member to the time of her death. She leaves behind a husband, eight children, one brother, two sisters, and a great number of friends and neighbors, none of whom have anything to say about her life except that which is good and commendable. This is saying a great deal but it is all true. In her home Methodist Protestant preachers have always found a hearty welcome. She was never too busy to stop and cook a warm meal for the tired preacher if he happened to call in a little after the usual meal.

She bore her sickness bravely and without complaint. She was conscious to the last. Just a few moments before she died she called her husband and children to her and told them she was going to die. Her last words were, "Lord, he will take care of me. Don't leave me." Her husband said, "He is taking care of you," and she said "Yes," and was gone.

A good woman has left us, but our loss is her gain. She was the mother of D. T. Surratt and W. B. Surratt, two young men of promise who expect to become ministers in our conference. May the Lord bless and take care of her loved ones and especially her husband who suffers most because of her removal.

Her membership was at Denton, but she was buried in the church cemetery at Pleasant Grove.

Geo. L. Reynolds.

Mr. W. M. Hurst, of McFarlan, N. C., was born Dec. 25, 1828; died July 3, 1914, aged 85 years, 6 months and 8 days.

Mr. Hurst was an industrious man, always cheerful when in good health. He was a hard working man and was very energetic as long as he was able to be up. His neighbors and friends all loved him. Though he suffered a great deal during his last days, he bore it with Christian fortitude and often spoke of his conversion and hope of Heaven. He was visited several times during his last illness by his pastor and was questioned as to his future prospects. His answer was, "I am ready to go; the way is clear; I am only waiting for the call."

The community, especially his church, suffered a heavy loss, he being the oldest member. His death made a vacancy in his home and church that can never be filled. His friends and family feel satisfied that he passed into the great beyond in peace and is gently beckoning them to come home.

We extend to the bereaved family, and especially to Mrs. Hurst, our heartfelt sympathies and pray that God's richest blessings may rest upon them.

He leaves a wife, four daughters and three sons to mourn their loss. His family and friends were very kind to him during his illness. We especially commend Miss Artie for her kindness to her father and mother.

His remains were laid to rest in the cemetery at Pleasant Hill M. E. Church Sunday, July 5th; funeral services conducted by his pastor, Rev. J. F. Allred.

A Friend.

Porter.

Richard Porter was born September 13, 1892, was ushered into the great beyond on July 4, 1914. He was taken away right in the very prime of manhood, after an illness of only nine days, of typhoid fever. Richard left a father and mother and two sisters and one brother to mourn his loss: Mrs. Frank Honeycutt, Velma and Charlie Porter.

The funeral services were conducted by Rev. H. E. Waldrop and Mr. Dawson, and his body was tenderly laid to rest at Pleasant Plain amid a large concourse of friends. The pall bearers were his Sunday-school class, Messrs. Frank Biggers, James Smyth, Grady Noles, Luther Underwood, Bob Noles and Bonner Stallings, and the choir sang very tenderly "Asleep in Jesus," and "Nearer, my God, to Thee."

Pray for the bereaved family that they might meet him in heaven.

Lillian Noles.

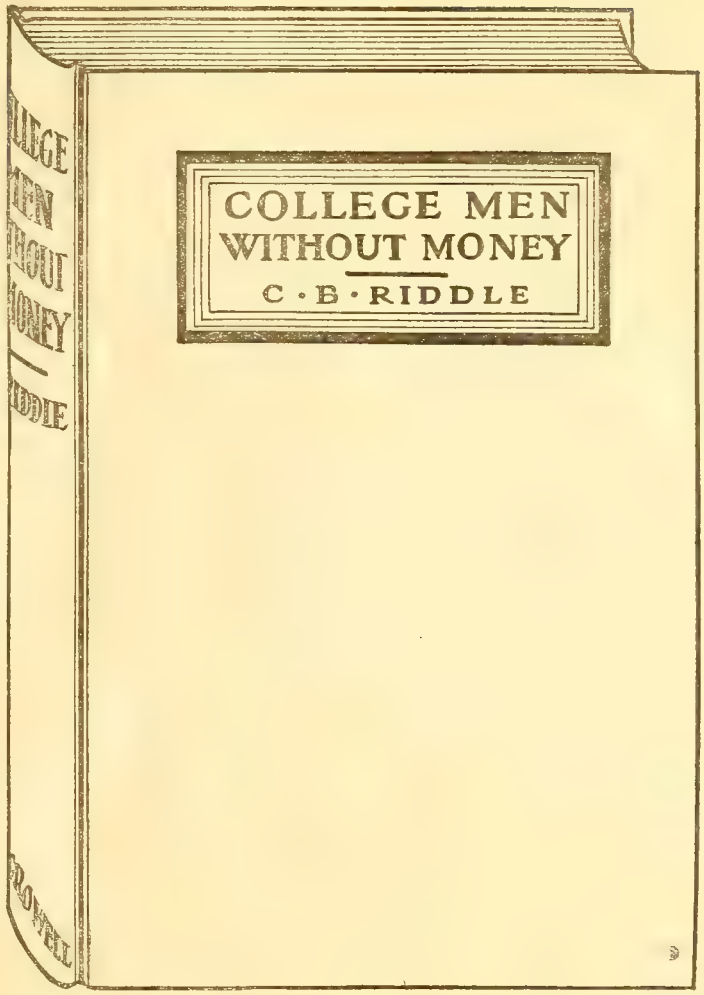
On Thursday, June the 29th, the death angel visited the home of Mr. Ed Strayhorn and claimed his sainted mother. She was born March 9, 1845. She leaves three sons and one daughter to mourn their loss, her husband having preceded her to the grave several years. She was a sweet-spirited mother, having strong faith in God.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

D. R. Williams.

Welch Memorial, High Point, N. C.

—Vernon Hanner has disappeared.



By mail postpaid, $1.10. Address Methodist Protestant Herald, Greensboro, N. C.

FROM PASTORS AND PEOPLE.

Halifax Circuit.

On the third Sunday in June we had a splendid Children's Day service at Lee's Chapel. This writer has never seen a larger congregation there than there was that day and everything passed off nicely. The children had been well trained for the service by Mrs. W. I. Porter and Miss Lula Lee. The offering for foreign missions amounted to $10.70. In the afternoon Rev. Mr. Riggin, of the Baptist Church, preached a very helpfufl sermon, and so we went away feelng that it had been a good day.

Well, what shall we say about our union picnic which was held at Brinkleyville June the 25th? Anyway it was a great success. The people of all denominations came from all directions until Bethesda church would not hold the people. The principal address was delivered by the Rev. Mr. Cotton, pastor of the M. E. Church, South, Littleton, N. C., and an able one it was. After this each pastor present—there were five present—was introduced and made a short talk. After a very sumptuous dinner a committee was appointed to arrange for a similar meeting next year.

The repair work on Bethesda church has been finished and the appearance of the church has been very greatly improved.

A very severe hailstorm struck the Eden community on the 22d and some of our members were among the heavy losers. I hear that Bro. W. F. White lost 18 acres of tobacco. When we remember that an acre of tobacco in this section sometimes brings $300 we can begin to appreciate the loss.

This is no fish story, it is true: the pastor and his wife have a hen which laid 101 eggs without stopping for more than one day. Who can beat that?

The pastor's wife, who has been right sick, is better now, though she was not sufficiently recovered for him to go to the Summer Conference this week.

Bro. Glenn E. Wills is still very ill at Saranac Lake, N. Y.

Miss Lyla Wills started to Asheville, N. C., last Friday for her health. We trust she will be benefitted.

J. E. Pritchard.

Canaan, Piedmont Circuit.—The second in July is the day set for our Children's Day. We are going to have a children's day and a fathers' day also. I will not try to tell what hour either of the services will be. But come prepared to stay all day with us.

We have organized a Baraca and Philathea class since I wrote last. We are hoping that this will benefit our school. We know if we follow the rules of the Baraca and Philathea it will do us good.

We are having a good attendance at prayer meeting and Sunday-school. Yet I believe we ought to have just a little better attendance. Let us be careful and not be neglectful about our Sunday-school.

We Canaan people wonder what has become of the parsonage.

Our meeting begins at Canaan 4th Sunday in August. Everybody be sure and come that day.

C. R.

Caroleen.

The Methodist Protestant Sunday school and the Jr. O. U. A. M. united in a picnic today and it was a great time for all. I counted 159 in the parade as they passed. Bro. C. W. Atkins. the faithful superintendent, with the help of others and the Junior Order made it a success. It was glorious to see them march from the church to the spring of Sister H. I. Bess, where a table some 75 feet long was well laden with eatables, and all the lemonade the crowd wanted to drink. There was the most manly conduct, and not a single smell of any intoxicants on hand. They sent Bro. Clyde Tate in an auto for wife, daughter and myself, and had me billed for an address at 11 a. m. I seized the opportunity after the address, and raised $31. subscriptions on our church debt. Every Junior gave me $1 except two or three. It was a good day for us. Over 200 ate all they wanted and a good supply left. We only lack $19 of having $100 needed within the next 60 days. I believe we will get the other $19.

All three churches are now in fine shape financially, but to say it has taken hard work does not half tell it.

Notice to Stewards.—Please hold your election for delegate to represent this work at the next annual conference. Bros. C. W. Atkins and D. B. Johnson are the nominees. The third quarterly conference is to be at Lincolnton on Saturday before the third Sunday in July at 8 p. m.

We expect to begin our special meeting at Shelby the second Sunday, and the church has selected the pastor to do the preaching. This will conclude our special meetings unless we hold some in the fall. Pray for us. I am rejoicing at the truth of our present attainments and must say praise the Lord.

The Jr. O. U. A. M. offer to pay my railroad expenses to Rutherfordton on the 11th if I will go and address them. They are helping us materially and also in other ways.

C. E. M. Raper.

July 4, 1914.

As I came in from Lincolnton two weeks ago, I was called in haste to see a man who was nearly dead with consumption. I talked plain and straight to him. He said he was ready to go. I saw him on Monday and he died on Friday. As I came in from Caroleen last Monday I had a phone message to come at once to see another man almost dead. I read, talked plain and prayed with him. He had been a very wicked young man. He made a profession. I waited two or three days and went back. He was happy. His people were Baptists, but he asked me to take him into our church. So I did, and baptized him lying on the bed. He is living yet, but can't live long. Why will people wait till the very last? I can't see. I have many calls like this. I tell them it is a great risk to wait so long, but God can save to the uttermost.

Last Saturday week I married Mr. John Isler and Miss Mary Gibbons. He was a Holiness preacher.

C E. M. Raper.

Shelby, N. C., July 6. 1914.

Greensville Circuit.

Since writing my last little communication to the Herald I have received two persons into the church at Wesley Chapel on profession and one at Ebenezer by certificate. At my last appointment at Ebenezer $27.50 was pledged on the purchase of an organ for that church. I have been taking collection for president's parsonage. I think I will secure the full amount.

Our third quarterly meeting is appointed to be held at Hobbs' Chapel August 6th at 2 p m., which will be Thursday off the protracted meeting there.

D. A. Highfill, Pastor.

Powellton, Va., July 4, 1914.

Mt. Carmel, Granville Circuit.

Last Sunday-school report as follows: Total on roll, 80; total present, 43; total collections, 51 cents.

Since my last report one of our members, Mr. Haywood Falkner, was made to feel awfully sad because of the death of his nineteen-year-old son, Walter, who drowned in a pond near Durham. Walter was, I believe, an honest, truthful young man.

W. Polk Garrett.

July 7, 1914.

Roanoke Circuit.

My meetings are as follows: Whitaker's Chapel, 2d week in August; Roseneath, 3d week in August; Whitaker's Temple, 4th week in August. Bros. Burgess, Bethea, and Stubbins will be my help in order named.

T. E. Davis.

Hebron, Lincoln Circuit.

We are having a good Sunday-school, with good attendance. Bro. Alex Boyles is superintendent, Elizabeth Boyles, secretary, Charley Houser, G. C. Boyles, Frances Boyles, teachers. Our protracted meeting commences first Sunday in August. Pray for us that we may have a good meeting, the church may be revived and many sinners be brought to Christ. Bro. Morris has been faithful and zealous in the work.

We have been thinking of painting our church in the near future. We held memorial service yesterday. Had a large audience, also a sermon from Bro. Morris, one of the best.

Mrs. Lee. Boyles, Reporter.

Yarborough Church.

Our Children's Day the first Sunday in July was a grand success. The children were trained by Mrs. E. M. D. Watson and Miss Lillie Yarborough. These good ladies have our many thanks for the work done, for without training the children would not be able to give such a great treat to the church. The offering in cash and pledges was one hundred and thirteen dollars, probably the best the church has ever done at one time.

W. A. Lamar, Pastor.

Asheville.

The preacher had a great time last week at the Summer Conference. It was pleasant to meet the brethren, enjoy the fellowship, get the inspiration of the messages, and, best of all, hear the expressions of delight when the folks saw the pictures of the Asheville church. You ought to have seen the preacher smile, and the folks likewise. We've got something worth smiling about.

But the preacher's smile has turned into a broad grin. It happened this way: Yesterday congregations were smaller than usual. Too much Fourth, or too little Fifth, I don't know which. But what was lacking in numbers was made up in spirit. One among the largest communion services in the history of the Asheville church. And the offering for the building fund of $169. With the $50 received at the Summer Conference, a total of $219. $67 of the amount turned in came out of Bro. Barrett's box. Let me tell you about it. Our Bro. Barrett conceived the idea some three weeks ago that it would be a good scheme to have a tin box made with a slot in it, and carry it around with him, and see if he couldn't gather in some of the stray coins that men wouldn't give if they had to put their names down. He weighed the box with its contents on Saturday, and it weighed close to eight pounds. When we counted the money it amounted to $67. Some of this was amounts that Bro. Barrett had pledges for, and it is so reported in his lists this week.

The preacher is mighty grateful to the membership of the church for raising the amount of his expense to the Summer Conference. It's worth a good deal more than the $10.25 that they gave him to know that it is an expression of their appreciation of what he has tried to do.

The rostrum was finished in the church last week, and the railing put around the choir platform. The rough coat on the concrete steps is finished. Just a few more touches like these and the work will be done. All done but paying for it. To pay, to pay, Aye, there's the rub. Come along, your help is needed. $1,500 by Conference time. Help!

Asheville Church Building Fund:

Mr. Robert Greenwood	$50.00
Mrs. Eliza Greenwood	25.00
Mrs. Sallie H. Coble, Tabernacle Ct.	25.00
Mrs. Haynes	10.00
"A Friend," High Point	10.00
Mayor J. E. Rankin	10.00
Mrs. L. D. Archer	5.00
Mrs. Charlton	5.00
Miss Verdie McIntyre	5.00
Miss Novella McIntyre	5.00
Hon. J. M. Gudger	5.00
Mr. E. M. Lyda	5.00
Mr. John Cathey	5.00
Rev. T. M. Johnson, Tabernacle Ct.	5.00
Siler City Church	4.50
Rev. A. O. Lindley, Rural Hall	2.50
Mrs. Emma B. Siler, Siler City	2.00
Bro. Barrett's Box	35.04

If your name's in this list you're feeling pretty good. If it isn't, I don't want to feel like you feel. I've got the priests of Baal on the run this week. Send your money so we can keep 'em going, and so I won't have to hide under that juniper tree any more.

C. W. Bates, Pastor.

Chestnut Ridge, Orange Ct.—We are always glad to get our Herald. We all want to read it at once. It is surprising to think so many of our M. P.'s don't take the church paper. How can these be M. P.'s without reading our church paper? They don't know what they are missing.

Bro. Stubbins gave us another fine sermon 4th Sunday in June from these words. "Deep calleth unto deep." We always feel stronger spiritually after hearing sermons like he preaches. In honor of our L. A. S. our church paid pastor's expenses to the Summer Conference. Our L. A. S. has also purchased an individual communion set for our church; something to be proud of, I'm sure.

We have not seen a notice in our paper of our collection the fourth Sunday in May for Children's Home. Our secretary sent it in. Guess it was oversight. Our last collection 4th Sunday in June was something over three dollars, I think.

Mrs. R. C. Stubbins and little Louise are doing some visiting while Mr. Stubbins is away.

Mr. Borughes Ray died the 26th of June after a lingering illness; funeral was conducted by the pastor.

Wellie Stroud, Reporter.

Pleasant Grove, Lebanon Circuit.—Our Sunday-school met at usual hour with-sixty in attendance; our school has fallen off some on account of the warm weather; but, brethren and sisters, we must rally to its support and not be negligent. We decided to have a Children's Day service and picnic some time in August. At close of school we took the regular monthly offering for our Children's Home; amount, sixty-seven cents.

Brother Loy delivered one of the best sermons we have ever heard him deliver. Glad to have Sister Loy and her children with us. Come again, Sister Loy. Our protracted meeting is the second Sunday in July at eleven o'clock. Bro. Loy's pulpit help is Rev. D. R. Williams. Bro. Williams is not a stranger to us, having helped Bro. Moton here. To know Bro. Williams is to love him. We look and pray for a glorious revival and, brethren, we want you to pray that we may have a glorious meeeting.

Walter Burton, Reporter.

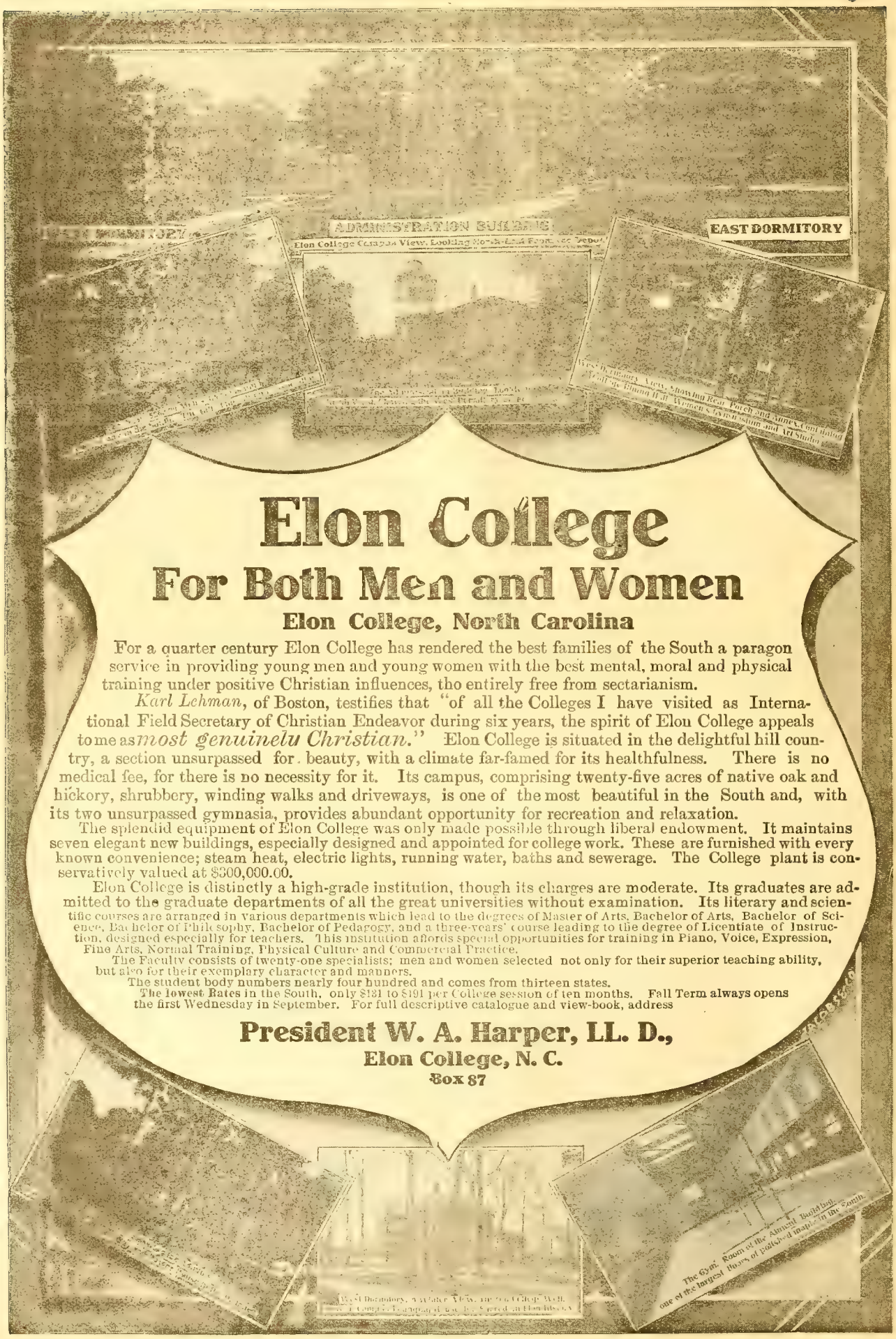
Pinnacle and Mt. Zion.—We will commence our special meeting at Mt. Zion Church third Sunday in July, with Bro. D. R. Williams as our help; at Pinnacle M. P. Church fourth Sunday in July; Bro. Geo. L. Curry is our help secured for this place.

Brethren, pray for our success.

A. L. Hunter.

—Grace Church, Greensboro, had Children's Day last Sunday. The children had been well prepared for their parts by Mrs. Wills and others, and the exercise passed off nicely.

—Master Archie Cree, of Littleton, spent last week in the home of Mr. G. L. Barnes, with Alvin Willey.



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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

6.00 a. m.—No. 31, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Mount Airy.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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A young artist named Tucker painted the picture of a forlorn woman with a child, out in the storm. This picture took such a hold upon him that he laid by paint and brush, saying, "I must go to the lost, instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa.—Record of Christian Work.

—Louis Agassiz refused to be tempted from his humble laboratory by an offer of $3,000 a week for lecturing and merely replied, "I haven't time to make money."

—Brigadier General Funston has closed all houses in Vera Cruz where games of chance are played. The fine for violation of the law is $1,000 and a year in jail..

—A statue of Lincoln is to be erected in the center of the official London, opposite Westminster Abbey, and near the House of Parliament. This is England's tribute to the great president.

—Mrs. J. S. Carroll, of Alabama, who recently gave $30,000 for the equipment of our Baptist publishing house in Brazil, now gives $5,000 for five scholarships at Howard College, East Lake, Ala.

—Sam Jones: "God is all about us. The mountains are God's thoughts upheaved; the rivers are God's thoughts in motion; the oceans are God's thoughts embedded; the dewdrops are God's thoughts in pearls."

—A prominent liquor dealer is reported as saying: "Two years ago at a meeting of liquor dealers we gave ourselves twenty years of life. This year we agreed that ten was about all we could hope to have."

—"Mother," said little Mabel, "do missionaries go to Heaven?" "Why, of course, dear," her mother replied. "Do cannibals?" "No, I am afraid they don't." "But, mother," the little girl insisted, "if a cannibal eats a missionary, he'll have to go, won't he?"

—The "Tennessee nuisance act", one of a series of prohibition measures passed by the last legislature, has been held by the State Supreme Court to be constitutional in practically every particular. Under the act ten freeholders can apply for an injunction to close a saloon as a "nuisance".

—An Indian who was a candidate for the ministry and was asked before the presbytery the important question, "What is original sin?" answered that he didn't know what other people's might be, but he thought that his was laziness. There are many who could truthfully give the same reply regarding religious activities. —The Christian Herald.

—It is reported that a Methodist university to take the place of Vanderbilt University, which was recently withdrawn from the church, is to be established by the Southern Methodist church. The commission formed for that purpose by the recent general conference reports that while the exact location has not been chosen, it will be some place west of the Mississippi River.

—Baptist Advance, Arkansas: "In St. Louis a girl not long ago committed suicide and her body was taken to the morgue for identification. Two hundred mothers called at the morgue to identify the dead girl. Each of the 200 had a lost girl. Oh, the lost girls! And the cities are places of their losing. Three hundred and eleven in St. Louis last year and 2,662 in New York, who have not been heard from again."

—Leon McCulloch who has been home a few weeks expects to resume his place with the Westinghouse Electric Company next week. He is not one of the strikers.

—Miss Ollie Pritchette recently visited relatives in Greensboro.

IT'S JUST FINE READING.

With the remittances from pastors, superintendents, treasurers, secretaries and friends generally come words of cheer and hope, and hearten your overtaxed secretary greatly.

The good things written about the successful Children's Day services held in many of our churches are also encouraging.

"Keep believing, and we will keep coming," wrote a pastor. "Our prayers are for you," wrote another. "We had a glorious service." "Congratulations on the fine service you prepared for us."

It is indeed gratifying that a number of schools have reported an increase in their offering, for this is a necessity to meet the increased demands of our successful work.

Several, sending less than they sent last year, have explained and expressed sincere regret. We heartily appreciate everything done by everyone to help on the Master's work. Our best is all that is expected of us but we must see to it that we do our best for Him and His cause.

Fred C. Klein,
Cor. Sec.-Treas.
316 N. Charles Street, Baltimore, Md.

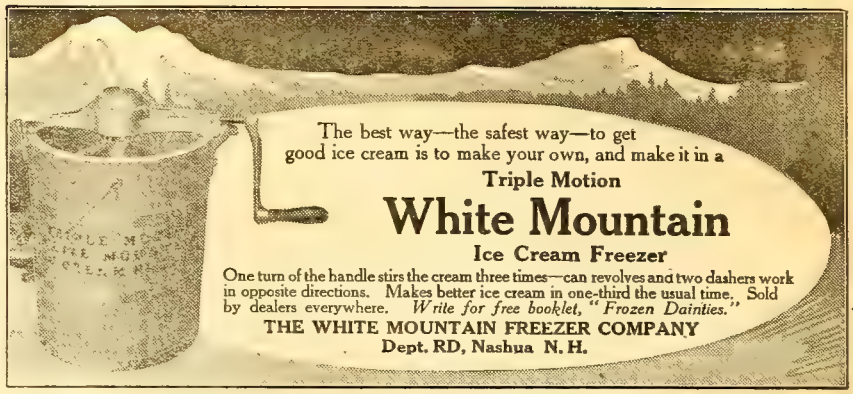
A PICNIC AT HOME.

Here is a practical suggestion which you can carry out in your own Sunday-school.

One Sunday-school makes it a regular custom during the three summer months to have an easily prepared outdoor picnic in their church grounds every bright Saturday afternoon. The ladies make sandwiches and salad and simple cake. The men "drop in" as soon as their office work is over, just in time to make the coffee in the swinging coffeepot over the brush pile, for of course they want a part of the preparation. A sandpile is provided for the babies, swings and teeters for the older children. And what fine times they all have! It is just like a big family circle, each member growing better and better acquainted with the other, as the weeks pass.

The interests of church and town are sure to creep into the conversation informally, and often some half-suggested need is met almost at once with volunteers. The wealthier members of one struggling community departed last summer for outings here and there; but those left put the very best face on the matter and resolved to enjoy the outdoor picnic idea to the utmost. When the various travelers returned they were astonished to find a newly constructed church kitchen, a Sunday-school freshly papered and tinted from top to bottom; an attractively planted churchyard, with a generous sand pile, and a newly painted parsonage—all done by volunteers.

"Even if we did have to stay placed, we didn't 'stay put,'" cried one jovial member of those who couldn't afford an outing. "Rust can accumulate in mortal's bones, even with summer's dews, so we just hustled around a bit in answer to some howling needs." C. H. Hubbell.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ELECTRICITY DIRECT FROM COAL.

It is universally admitted that when electricity can be produced cheaply enough it will supplant all other forms of motor power. It now looks as though the process of making it cheaply were in sight, and though some years may be required to adjust the mechanism to the newly discovered thought, many good judges, including such an authority as Thomas Edison, are reported to have expressed their faith in the plan to derive electricity from ordinary coal so cheaply as to make its well-nigh universal use possible. The new method would eliminate boiler, engine and dynamo in the transformation of the heat produced by burning coal into electrical power. By the present method of manufacturing electricity, in which three middle processes must be used, a large percentage of the original power is lost, which in the new method proposed will be preserved. Over a hundred expert electricians have been working in their laboratories to find a cheap way of making the subtle current, and they generally admit that the heat generated by the burning of coal will produce the current for economical commercial purposes.—Selected.

THE FORTUNE OF A RECLUSE.

An old man died in Texas the other day, who for many years had led the life of a recluse, on a dietary schedule averaging forty-five cents a day. The walls of his room were covered with cheap prints, newspaper clippings and calendars. He was regarded by his neighbors as an eccentric of slender means. After his death, deeds were found to a fortune in real estate. His property was scattered in more than a dozen States. It is estimated that his total wealth, real and personal, will aggregate $12,000,000. Diligent search failed to discover a will of any sort and a number of relatives are flocking to claim the property. What rich opportunities this man missed for doing good in his lifetime with the great wealth at his command! Had he regarded his possessions in the light of a stewardship, he might have become a benefactor to many. Those that trust in material wealth have this warning: "Not to set their hope on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." (1 Tim. 6:17, R. V.)—Christian Herald.

—It is surprising how many words can be made from a few letters. Chas. H. Hines of Greensboro made 1,940 words from the letters of "Melton-Rhodes."

—Dr. Glascock has been ill, but is better.

—Misses Pearl, Mary Wills, and Sarah McCulloch went to Mt. Airy White Sulphur Springs this morning for an outing and rest.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, JULY 16, 1914. NUMBER 34.

METHODIST PROTESTANT HERALD.
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J. F. McCULLOCH, *Editor and Publisher.*
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Entered as second-class matter at the post-office at Greensboro, N. C.

RUSSELL H. CONWELL'S CONVERSION.

We recently heard him tell the story. He was an infidel in college, and gloried in the fact. He was an unbeliever in Christ and the Bible when he entered the Civil War as a captain in the northern army.

Now for 35 years he has been a minister of the Gospel and at the age of 72 he is trying to do the work of two men. He preaches four times on Sunday, we are told, to vast audiences. He is pastor of a large church, president of a college, and at the head of a hospital in Philadelphia. He has also written a number of books, and is in demand as a lecturer, especially on "Acres of Diamonds".

The impressions that led to his conversion were made by a little boy received into his tent as a servant. This little boy's mother had asked him to read the Bible every day, and the first night in the tent, he started to do so, when the captain noticed the fact, and forbade it. The boy thought the captain was speaking in jest, and proceeded with his reading. The next night, the boy started to read his Bible again, and was forbidden by the captain in a way that he could not misunderstand. The boy looked at the captain intently, and replied, "I love you, Captain, but you are a very wicked man!" This touched the captain, and he went outside the tent and walked back and forth thinking what he would do. At length he decided to allow the boy to go into the tent of the sergeant, who was a Christian man, and read his Bible every night.

The captain had a sword with a gold sheath given to him by Massachusetts friends, and he prized it very highly. One night, while Russell's company was in camp near Newbern, N. C., the Confederates came upon them so suddenly that the only thing they could do was to flee across the river, leaving the camp to the men in grey. After they had crossed over, the boy remembered the captain's sword and went back after it. Though he was dressed in blue, being a boy he was unnoticed by the Confederate soldiers who were busy shooting at the federals across the river. He entered the captain's tent, seized the sword, and started back on a bridge, which by this time was fast burning down. Then he was seen, and a Confederate took out his handkerchief and waved a signal of truce, and all became interested in saving the boy. He was finally rescued by the federals, but was so badly burned that he died a few days later in a hospital. But he kept the captain's sword, for which he had given his life, and left it when he died to be delivered to the captain.

The captain was himself so badly wounded that the doctors did not expect him to survive, and did not take the pains to set his dislocated shoulder. The boy's faith in God and his devotion to the captain affected him profoundly and he called for a chaplain to pray with him. One came and began praying in a perfunctory manner—"piling up words", Conwell expresses it. He laid his uncrippled hand on him, and asked him to stop. He wanted a prayer that could be felt. Again the chaplain prayed, putting his soul into the effort, and Conwell saw the light. He came to know—"not simply believe—that the Bible is true."

That sword he now keeps hanging over his bed that he may see it when he awakes. He seems to find in it and the memories it awakes inspiration for the life so abundant in labor he is now living. He says he works sixteen hours a day.

He has more physical strength than most men have, but would not many be more earnest and active in efforts to do good if they had Mr. Conwell's passion for blessing humanity? There is so much to do, and so short a time in which to do it!

—A negro woman was taken from jail at Elloree, S. C., by a mob and put to death. She was charged with the murder of a child. How will those lynchers feel if it should be discovered hereafter that the woman was innocent? How will they feel, anyway, when they reflect that they are themselves murderers? How much better is their crime than that charged to the woman?

—Bro. Raper writes: "We were in the edge of an awful hail storm last Monday east of us two miles. Everything looks like crops were done. People are plowing and trying. Hail stones here as large as small guinea eggs."

THE DISTRICT OR PRESIDENT'S PARSONAGE.

We have heard from the following pastors: Rev. T. M. Johnson reports that Tabernacle will raise its full assessment; Rev. C. L. Whitaker, that Asheboro is ready to send its whenever needed; Rev. J. D. Williams reports that Henderson is also ready; Greensboro will pay theirs; Bro. Loy sends $1 for Lebanon; Bro. Highfill, Greenville Ct., has sent $7.66 and reports that the entire amount is expected.

These charges are far apart, but they show a willingness on the part of our people to respond to the calls made upon them in a manner that encourages the committee very much.

There is not much time for pushing this enterprise from now till the first of August, but posibly all that our pastors will need to finish up the canvass which they have already under full steam. Let's make a rush for the goal and bring in such an amount that the enterprise will be assured.

All money may be sent direct to Mr. T. A. Hunter, Greensboro; it will be acknowledged in the Herald. We want to publish a full list of charges and pastors the first week in August that have contributed their part to this splendid enterprise. Let's rally to the work now till it's finished.

Thanking those who have given this matter their attention and have shown the willing mind, we are very truly,

The Parsonage Committee.

—Huerta resigns and Carbajal becomes president of Mexico.

CHILDREN'S HOME

Report of Superintendent.

Mebane S. S.	$ 4.15
Mt. Lebanon S. S., Randleman Ct.	3.00
Bethesda S. S., Yadkin College Ct.	1.37
Bethel S. S., Mocksville Ct.	2.00
Mt. Zion S. S., Pinnacle and Mt. Zion Ct.	2.20
Cedar Falls S. S.	2.00
Bethany S. S., Randleman Ct.	3.50
Whitaker's Temple S. S., Roanoke Ct.	2.50
Oak Grove S. S., Cleveland Ct.	1.25
A. P. Hall, N. Wilkesboro,	1.00
Spring Ch. S. S., Spring Ch. Ct.	1.06
Star S. S., Why Not Ct.	3.03
Welch Memorial S. S., High Pt.	3.20
Mizpah S. S., Haw River Ct.	1.36
Henderson Baracas on support of Orphan	7.96
Mt. Pleasant S. S., Mt. Pl. Ct.	1.50
Siler City S. S.	2.18
Friendship S. S., Stanley Ct.	2.40
Weaverville Ch. for R. R. Fare Lucy Tweed	1.90
Total	$48.56

Mebane: J. S. Vincent, one iron bedstead; W. W. Corbett, bed spring and mattress; Rev. and Mrs. W. E. Swain, one trunk of boy's clothing.

High Point: J. C. Welch, ½ Bbl. flour.

Mrs. Sallie Coble, a member on Tabernacle Circuit, very generously sent me $25.00 for the Building Fund. I have turned it over to the secretary-treasurer. Mrs. Coble, come and see the good you are helping do.

That big hearted Baraca Class at Henderson has obligated to support an orphan in the Home for one year at least. The Woman's Home Miss. Society is supporting one and an individual member is clothing one. This congregation believes, "It is more blessed to give than to receive."

I had the pleasure last week of visiting our church in Asheville. The Asheville people are to be congratulated for erecting such an attractive church on an ideal location. We haven't a more loyal congregation than this and it deserves the hearty co-operation of the entire Conference.

If you have made a pledge for that church, pay it and go see what is being done—you will be proud of it and will want to give a little more.

H. A. Garrett.

DIED STRANGE DEATHS.

Chief Statistician Hutchcroft, of the Wisconsin board of health, says that some of the causes of death which are given in the reports made to the board are of a very remarkable nature. Here are some samples:

One mother "died in infancy."

"Went to bed feeling well, but woke up dead."

"Died suddenly at the age of 103. Up to this time he bid fair to reach a ripe old age."

"Do not know cause of death, but patient fully recovered from last illness."

"Deceased had never been fatally sick."

"Died suddenly; nothing serious."

"Pulmonary hemorrhage — sudden death." (Duration four years.)

"Kick by horse shod on left kidney."

"Diseased died from blood poison, caused by a broken ankle, which is remarkable, as the automobile struck him between the lamp and the radiator."

Mrs. Breen had talked enthusiastically of the largely advertised fire sale which was to take place in one of the department stores. That evening when her husband came home he looked about at a number of bundles which were lying on a table. "Well, Mabel, what did you find at that wonderful fire sale?" he inquired.

"Oh, Will, I got some of the loveliest silk stockings at 24 cents a pair! There isn't a thing the matter with them, except that the feet are burned off."—Harper's Magazine.

"Aunt Mary, why is it that you never married?"

"I suppose, my dear, it was due to my policy of watchful waiting."—Detroit Free Press.

At the close of his talk before a Sunday school the bishop invited questions.

A tiny boy, with a white, eager face, at once held up his hand.

"Please, sir," said he, "why was Adam never a baby?"

The bishop coughed in doubt as to what answer to give, but a little girl, the eldest of several brothers and sisters, came promptly to his aid:

"Please, sir," she added, smartly, "there was nobody to nuss him."—Tit-Bits.

Blobbs—What sort of reputation has Bjones for veracity?

Slobbs—I wouldn't believe him any more than I would believe the oldest inhabitant of a small town.—Philadelphia Record.

The Prisoner—There goes my hat. Shall I run after it?

Policeman Casey—Phwat? Let you run away and never come back again? You stand here and I'll run after your hat.—Everybody's.

Judge—Have you ever seen the prisoner at the bar?

Witness—Never, your honor; but I've seen him when I've strongly suspected he'd been at it.—Boston Transcript.

"Isn't a pity that Ziggers has to stutter so?"

"Oh, I don't know. It makes what little he has to say go farther."—Up-to-Date Farming.

The vicar advertised for an organist the other day. Among the replies he received was the following:

"Dear Sir—I notice that you have a vacancy for an organist and music-teacher, either lady or gentleman. Having been both for several years, I beg to apply for the position."

—If your neighbor's old hen, after scratching up your garden and flowerbeds, forgets herself and lays an egg in your yard, you have a right to confiscate said egg. Thus saith the law, as announced in a Brooklyn court. The supreme court has never passed on this question, however.

—The government's decree against the board of trade of Elgin, Ill., known as the butter trust, has been made final. The board is forbidden to meet and name butter prices. The quotations of the Elgin board for years practically ruled the butter market of the entire country resulting in artificially high prices. The butter producers are up in arms because they are unable to secure as high prices as they did when the combine was in operation. Somebody is always mad, whether prices are high or low.—Pathfinder.

—In order to meet the demand of Kansas wheat-growers for binder-twine, convicts employed in the twine department of the state prison have agreed to work overtime. The men will be given reductions of sentences and will be served an extra meal at the end of the day's work in compensation for the extrawork.

MISSIONS A DEBT, OR A CHARITY—WHICH?

"I am debtor both to the Greeks and to the Barbarians. . . . So, as much as in me is, I am ready to preach the gospel to you also that are in Rome" (Rom. 1: 14-15).

In these forcible words the great apostle expressed his own personal missionary conviction and resolve. He confessed himself the heathen's debtor. He owed them the gospel. Even though he had already done more along this line than any dozen other men of his time, he laid no claim to merit, nor considered that he was conferring any favor on the Romans in making an added effort to take them the gospel. It was his duty, his debt, and he was only seeking, as an honest man, to discharge it.

But if it was for Paul a debt, can it be something less for the rest of us? Yet how few appear to treat it so! The majority of professing Christians regard missions with utter indifference, missionaries as an enigma, and their task as self-imposed. They wonder by what strange freak of nature certain pious people choose to go and live among yellow or black folks rather than stay at home. And it is to be feared that very many even of those who do profess and possess a degree of interest in this work conceive of it merely as a charity.

Is there any essential difference between regarding missions as a charity and as a debt? Let us see. Here comes a ragged, unkempt creature, holding out his dirty cap to me. I recognize him as a beggar. So I pull out a coin—a nickel, a dime, anything—and throw it to him. That is charity. It is cheap: it is easy. It is free from any sense of responsibility, purely a matter of personal choice. But now another man steps up and hands me a bit of paper. I open it and find it a bill of debt,—for $100, we will say. Do I presume to get rid of this second man as I did the first, by flinging him the first coin that comes handy? By no means. It is a very different matter, for this is a debt, and I am bound to face it seriously, and do everything in my power to wipe it out, to the very last cent.

Now, apply this illustration to missions, and what have we?

Missions viewed as a charity,—secondary, optional, no serious concern or prayer or effort, spasmodic and insignificant giving.

Missions viewed as a debt,—primary, obligatory, deep heart concern and prayer and effort, systematic and sacrificing giving.

Charity foots the list of your expenditure and claims your spare cash. Debt heads the list, if you are conscientious, and cuts out everything non-essential, until it is fully met. You give a little of the interest on your money to charity, but you dip down into your principal and give all, if need be, to pay your debts.

I visited a church, and met a number of its leading members all earning liberal salaries. They professed great interest in missions. On inquiry I found that the church was giving $25 a year to the cause. I attended a Convention at which a colored washerwoman put $200 into the missionary offering. It was her yearly custom. What made the difference between those two standards of giving? Simply the viewpoint. The church treated missions as a charity, the woman as a debt, and both gave accordingly. To them it was one among a score of equally important (or unimportant!) things; to her it was the one supreme thing. They played at missions as a sort of diversion; she worked at missions as the business of her life.

Christian reader, in which light have you regarded this work—as expressed by your prayers, your gifts, your efforts to go? Has your conscience been convicted of a debt you owe the heathen, or have only your emotions been stirred at times with a feeling of pity for them?

Let me repeat it; we OWE the heathen the gospel; we are their DEBTORS.

Out of gratitude for our salvation, since only "by the grace of God I am what I am";

Out of loyalty to Christ, who commissioned us to go into all the world and preach the gospel to every creature;

Out of compassion for heathen suffering and sorrow; and finally

Out of the realization that in the gospel we have the only remedy for their temporal ills and the only answer to their souls' eternal needs.

May God convict His children of their debts, and make them "ready, as much as in them is" to meet them! Then, at last, will there be no lack of missionaries to go, or intercessors to pray, or money to send. And may this conviction begin with YOU!—Alliance Weekly.

—Mr. M. E. Winston, former general secretary of the Y. M. C. A. for Tennessee and at this time financial secretary of the Blue Ridge Religious Summer Conferences, has been elected Publishing Agent of the Southern Christian Convention. He has accepted and will have his office located in the Publishing House at Elon College.

SUNDAY SCHOOL ATTENDANCE.

Clark's Chapel, Buncombe Circuit.

June 7, 48; June 14, 72; June 21, 62; June 28, 58. Lester J. Walts.

BOOK FOR YOUNG MEN.

"We have received a copy of the new book by B. J. Kendall, M. D., (Author of The Parents' Guide in Sex Problems) entitled 'The Secrets of Success for Boys and Young Men.' The book treats on Sex Hygiene, Medical Advice to Boys and Young Men, Preventing Consumption, How Boys Become Real Men, How Boys Fail to Become Men, Impure Thoughts, many other subjects important in making a good start towards strong clean, successful manhood. The book contains 118 pages. Price, bound in cloth. 50 cents; with paper binding, 25 cents. B. J. Kendall, M. D., Geneva, Illinois, is the publisher."—The Wisconsin Agriculturist, Racine, Wis.

The sovereign summons to men is to prayer. It is a call to use the great unused human resource of power. It is a call to every man to walk with the tread of a giant "an open but unfrequented path to immortality." Other lesser calls must die out in us if the present spiritual world crisis is to be met. Practical men of business say that this is the work of the minister or missionary, but Christ's call to prayer is not limited to any group of individuals or to a special section of the Church. The men of our time are discovering that they have a wealth of talent of which they did not dream—to bring things to pass by prayer. Intercession has ever been what Arthur Smith calls "The deeply buried talent."

Let us in the beginning frankly face the fact that there is no call which involves more of unwithholding consecration than the life of intercession. There is no service which demands so much of a man, which digs down so deep into his life, which floods with such a searching light all the methods and principles by which men govern their lives.

On the other hand let it not be forgotten that there is no human means of releasing such measureless force among mankind. This involves not simply a prayer for ourselves in a few hurried sentences at night, when too tired to remember what has been prayed for when the words have been said, not a few fragments of time given to this most important occupation, but prayer, central in life, having a clear space in which to live and breathe and yet not confined to times and seasons but mingling with the whole of life.—The Call of the World.

THE PASTOR AND CHURCH FINANCE.

The finances have been a perplexing problem to religious leaders and church workers, since the beginning of the Christian church. Ananias and Sapphira, no doubt, caused a great deal of trouble. And it was not long after this that the Grecians raised a disturbance because of the distribution of the funds voluntari'y laid at the apostles' feet.

The pastor has been in the thick of this discussion and disturbance from the first. 'Twas Peter that settled the Ananias matter, while it seems to have taken the combined wisdom of all the twelve to find a solution to the other.

In the church today the pastor is expected to occupy a prominent place in all such matters. As some one has said, "He is to devise the ways to get the means." It is his privilege and duty to lead and instruct his flock, both by precept and example. "Thou shalt teach them ordinances and laws; and shew them the way that they shall go, and the thing that they shall do." The pastor is the leader, not the task-master. Jesus told the disciples that they properly called Him Lord and Master, but He washed their feet and said, "I have left you an example."

"The good shepherd giveth his life for the sheep." The real shepherd is more concerned—is only concerned about the welfare of the flock, not the fleece and fat.

"Teach them to observe;" that is, to do. Teach means to inform; to impart knowledge. The pastor should inform his people about the various enterprises of the church. They should know where our foreign work is; how many missionaries we have; what the necessary yearly expense; and why. The story is told that two little boys met on the street one day, and one said, "Let's go fishing." The other declined and when pressed for a reason said he was going to a missionary meeting; that he had given them a penny last year and he was going now to find out what they had done with it. This is the attitude of most. They want to know what you have done with the penny.

They want to know, too, why they should contribute to build a church in California, or Raleigh, or Mill Town. They will never visit either place, and if those folks want a church let them build it. Why should they help to educate young men who want to preach? If they are the right kind they will educate themselves. This attitude is not altogether improper, either. In an honest objector, the objection will often give way before information. I do not mean that the coffers will immediately be filled as soon as the explanation is given, for here as elsewhere, "Line upon line, precept upon precept" will be found necessary, but when you have made plain to the mind of the members the reasonableness of the demand you have gone far toward a solution of the problem.

We should also teach them their own obligation.

First, God's word. "All the tithe of the land is the Lord's." "Honor the Lord with thy substance." "Bring ye all the tithes." "Bring an offering and come." "Concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye." And finally, Jesus said, "These ought ye to have done." That is, the paying of tithes, and the loving God and dealing justly and loving mercy were to be done.

Second, God's people have always practiced giving of their means to benevolent and religious purposes. Abraham paid tithes to Melchisedek. Jacob vowed to give a tenth of all his possessions to God. The organized church began, at once, in the wilderness, to give regularly and systematically to the support and maintenance of worship; for building the tabernacle, and properly supplying and furnishing it. The weak and despised Christian daily ministered to the poor, and contributed to the relief of those in distress, as well as to the support of the ministry. And ever since the members have given of their means to support the various institutions of the church. They have given money to build churches, pay pastors, to build and maintain schools, hospitals, and asylums, have helped to feed and clothe the hungry and destitute. Have sent missionaries to the neglected and neglectful at home, and to the benighted abroad.

I pause here to say that the benevolent institutions mentioned above are the product of Christianity. There are no hospitals for the insane, or the incurable; no schools for the deaf or blind; no homes for the orphan where there has been no contact with Christianity.

In teaching the obligation to give financial support I will mention lastly, in this connection, their personal support of this obligation. "In joining myself to this church I agree * * * to contribute as God gives me ability to the support of the Gospel ministry, and the benevolent enterprises of the church," makes it so plain that a child cannot fail to understand, nor the casuist reason away.

If the members did not make this plain and positive vow, they would be bound by the requirements of God's word. "Ye are not your own" is as true of the impenitent and unbelieving as of the believing, but having taken the vow, acknowledging the obligation, promising to meet it, the only thing left is to do it. The only pertinent questions are, How much will it take? and How much has God prospered me?

I believe many wish to do their duty, and some really want to know what their duty is, while many are willingly ignorant. Many, also, are hindered by the example of others. They see how little others give, and they go and do likewise.

What are we to do about these things? "To the law and to the testimony." "Bring all the tithes into the storehouse" needs to be iterated and reiterated. "Line upon line; line upon line." A patient mother was asked why she told her dull little son the same thing twenty times. She replied that if she had only told him nineteen times, her time and labor would have been lost, and the boy would have falied to learn the lesson.

"The entrance of Thy word giveth light." "As God has prospered" has a different meaning after the Word has really entered. Teach that a fair proportion is better, safer, and more satisfactory every way. "Upon the first day of the week, let each lay by him in store." Regular and frequent contributions are better for the contributor, and better for the work to be done, whether supporting the local church, or the missionary on the frontiers, or the one who has gone with the message beyond the seas. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," means that the ox shall receive compensation while the work is being done. Paul applied this to the preacher. Some one has said, "He who gives quickly gives twice." I don't know whether this means that the gift that comes quickly does twice as much good, or that the one who gives quickly will give again. I believe in practice it will be both.

Next, I would say encourage them. Tell them, "God loves a cheerful giver." Tell them of the promises. He will "open the windows of heaven and pour you out a blessing" that the room you have will not be able to hold it all, but the barns will burst. I missed the quotation a little but when I wrote this I was thinking of a barn I saw some years ago that had actually burst with the great plenty. Tell them of the widow and her contribution that received the commendation of the Savior. Tell them the story of Hezekiah's visit to the temple; of his enquiring concerning the heaps of grain he found there, and the explanation given by the priests.

Tell them "so shall thy barns be filled with plenty." "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed."

Set the example. "Be thou an example of believers." "In all things shewing thyself a pattern of good works." "Like people, like priest" will show itself nowhere else sooner than here, in my opinion. I can not conceive of a people developing this grace who have for leaders a parsimonious pastor. A remark made in my presence a number of years ago impressed me greatly. A layman, himself none too liberal, said of a former pastor, Rev. W. L. Harris, who has since that time gone to his reward, "When he sends the hat around for money for any cause, he is always the first to contribute," speaking with approval and saying it always made him feel like he ought to give. I have heard laymen, themselves leaders in liberality, say that seeing the liberality of our preachers made them ashamed of themselves.

"He which soweth sparingly, shall reap also sparingly," is applicable not alone to the layman.

And let us remember and remind that "God is able to make all grace to abound towards you, that ye always having all sufficiency in all things, may abound to every good work."

A final word. Keep at it. The only saints worth while are the persevering ones. The man who keeps at it is the one who succeeds. The story is told of General Grant that after the capture of Vicksburg a brother officer remonstrated with him for his rashness in pressing the attack without first preparing transportation for his army in case of failure, saying that he did not have transportation facilities for more than ten thousand of his forty or fifty thousand troops. Grant's reply was that transportation for ten thousand would have been ample if he had failed. He kept at it and won. Hammering on a cold iron will heat it after a while. The Indians produce fire by rubbing two pieces of wood together. This seems a slow process but it is better than freezing. "For precept must be upon precept; line upon line, line upon line; here a little and there a little." "And thou shalt teach them diligently, and shalt talk of them when thou sittest in the house (making a pastoral visit), and when thou walkest by the way, and when thou lyest down, and when thou risest up, and they shall be as frontlets between thine eyes, and bind them for a sign upon thine hand, and thou shalt write them upon the posts of thy house, and upon thy gates." An earnest persistence will win.

C. H. Whitaker.

THE CHRIST OF THE ANDES.

The first anniversary, March 13, 1905, of the placing of the colossal statue of Christ on the Andean border between Chile and the Argentine Republic, 14,000 feet above the sea, has recalled the unique and impressive events which led to the erection of this remarkable peace monument. The story of this series of events is substantially as follows:

Five years ago these two prosperous and high-spirited republics of South America were on the verge of war. They were increasing their armaments to the utmost of their ability. They had each two gigantic warships of the latest pattern building in the shipyards of Europe. They were spending incredible sums of money upon these preparations for war, amounting, as was reported at the time to five dollars annually per capita of their population.

What brought them so near to conflict was the revival of an old dispute which had caused much trouble and expense in the past, about the boundary between them on the Andes, a controversy involving the question of the title to about eighty thousand square miles of territory. The dispute had been rendered more acute by the discovery that in the Patagonian section the boundary was not continuously marked by mountain crests, and that there were valuable rivers in the region sending their waters through the hills to the sea on the Chilean side. This discovery had caused Chile to put forward unexpected claims to certain parts of the region.

The British Ministers residing at Buenos Ayres and Santiago used their good offices with the two governments to prevent the calamity of war and to secure a peaceful settlement of the dispute. This effort to prevent hostilities was powerfully supported by Dr. Marcolino Benavente, Bishop of San Juan de Cuyo, Argentina, and Dr. Ramon Angel Jara, Bishop of San Carlos de Ancud, Chile. On Easter Sunday, 1900, during the festival of the Catholic Church at Buenos Ayres, Bishop Benavente made a fervent appeal in behalf of peace, and proposed that some day a statue of Christ should be placed on the Andean border between the two countries, where it might be seen by all comers and goers, and prevent, if possible, any recurrence of animosity and strife between the two republics. The two bishops traveled through their countries addressing crowds of men in the towns and villages. They were sustained by the local clergy and by the women, who labored enthusiastically for the policy of peace. Petitions were sent to the legislatures, and through these the executives were reached.

The result was that the treaty was entered into by the two governments submitting the controversy to the arbitration of the King of England. He entrusted the case to eminent jurists and expert geographers, who examined it carefully, and in due time submitted their decision, awarding a part of the disputed territory to one of the republics and a part to the other. The decision was cheerfully accepted by both.

Much gratified with the outcome of the arbitration, and urged forward by a powerful popular movement, the two governments then went further, and in June, 1903, concluded a treaty by the terms of which they pledged themselves for a period of five years to submit all controversies arising between them to arbitration, the first general arbitration treaty ever concluded. In a further treaty they agreed to reduce their armies to the proportions of police forces, to stop the building of the great battleships then under construction, and to diminish the naval armaments which they already possessed.

The provisions of these treaties, which have now been in force nearly two years, were carried out as fast as practicable. The land forces have been reduced, the heavy ordnance taken off the war vessels, and several of the vessels of the marine turned over to the commercial fleets. Work on the four great warships was immediately arrested, and some of them have been sold. One or two of them, unfortunately, went into the Japanese fleet off Port Arthur, in spite of the fact that both governments had, in the treaty, pledged themselves not to sell any ships to nations engaged in war. The vesels were bought under disguise by a firm in New York, and then turned over to Japan; after which neither of the governments would sell any vessels to either Russia or Japan.

The results of this disarmament—for it is a real disarmament—have been most remarkable. With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chile has turned an arsenal into a school for manual training. She is building a much needed breakwater in the harbor of Valparaiso, and has commenced systematically the improvement of her commercial facilities along the coast. One or two of Argentina's previous war vessels have gone into her commercial fleet and are now plying back and forth across the Atlantic in honorable and lucrative business. The great trans-Andean railway through the heart of the mountains, which will bring Buenos Ayres and Santiago within eighteen hours of each other and bind them together in the most intimate relations of trade and tra-

vel, will be completed this year.

But more significant than any of these material results has been the change in the attitude of the Argentines and Chileans toward each other. All the old bitterness and distrust have passed away, and the most cordial good feeling and confidence have taken their place.

The suggestion of Bishop Benavente as to the erection of a statue of Christ on the boundary at Puente del Inca was quickly carried into execution. As early as 1901, on the initiative of Senora de Costa, president of the Christian Mothers' Association of Buenos Ayres, one of the largest women's organizations in the world, the women of Buenos Ayres, who had already manifested the deepest interest in the new monument, undertook the task of securing funds and having a statue created. The work was entrusted to the young Argentine sculptor, Mateo Alonso. When his design was completed and accepted, the statue was cast at the arsenal of Buenos Ayres from old cannon taken from the ancient fortress outside of the city.

It was more than a year from the time that it was cast until it was placed in its destined position. On May 21, 1903, the Chilean representatives, bearing the treaties for final ratification, came by sea to Blenos Ayres. They were met down the river and escorted to the city by a large fleet of gaily decked steamers. For a week there was a round of festivities. When the treaties were finally signed on the 28th of May, Senora de Costa invited all the dignitaries present—cabinet officials, foreign ministers, bishops, newspaper men, generals, admirals, etc.—to inspect the statue of Christ in the courtyard of the college, and standing at its foot with the distinguished audience about her she pleaded that it might be placed on the highest accessible point of the Andes between the two countries.

It was not till in February, 1904, that the final steps were taken for its erection. It was carried by rail in huge crates from Buenos Ayres to Mendoza, then on gun carriages up the mountains, the soldiers and sailors themselves taking the ropes in critical place, where there was danger of the mules stumbling. Hundreds of persons had come up the night before and encamped on the ground to be present at the ceremony. The Argentines ranged themselves on the soil of Chile and the Chileans on the Argentine side. There was music and the booming of guns, whose echoes resounded through the mountains. The moment of unveiling, after the parts had been placed in position, was one of solemn silence. The statue was then dedicated to the whole world as a practical lesson of peace and goodwill. The ceremonies of the day, March 13, 1904, were closed, as the sun went down, with a prayer that love and kindness might penetrate the hearts of men everywhere.

The base of the statue is in granite. On this is a granite sphere, weighing some fourteen tons, on which the outlines of the world are sketched, resting upon a granite column twenty-two feet high. The figure of Christ above, in bronze, is twenty-six feet in height. The cross supported in His left hand is five feet higher. The right hand is stretched out in blessing. On the granite base are two bronze tablets, one of them given by the Workingmen's Union of Buenos Ayres, the other by the Working Women. One of them gives the record of the creation and erection of the statue; on the other are inscribed the words:

"Sooner shall these mountains crumble into dust than Argentines and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

It is not easy to compare events and say which is the greatest. But taking it all in all, the long quarrel of seventy years which is closed, the arbitration of the boundary dispute, the general treaty of arbitration and the practical disarmament which preceded it, the remarkable transformation of public opinion expressed in its consummation, and the sublime prophecy of peace for the future which it gives not only for Chile and Argentina, but for the whole world, the erection of the Christ of the Andes stands without parallel among the events of recent years.

(This account is re-published as it was originally written in 1905.)

—The man who borrows and doesn't return is one of the worst enemies we have. He troubles us more than we can tell. He promises to return so soon that we believe him at the time, and make no memorandum of the fact that he has borrowed. But days, weeks, and months pass, and we look for the thing borrowed, only to find that it is gone—borrowed, and so long ago that we can't recall who it was that borrowed it. Will the enemy that borrowed that directory of North Carolina post offices please retuurn it to this office at once?

—The last General Conference of the M. E. Church reduced the subscription price of a number of church papers to $1 a year. The Book Committee has found that as a result there has been a loss of $113,000 in a single year on three of the papers, and it has ordered a reduction in the size of the papers.

DIED.

On July the 12th, 1914, the death angel visited the home of Bro. Walter Sides and called from labor to reward his beloved wife, Sister Sallie Sides. Sister Sallie was one of Friendship's most faithful members, and one of the community's best women. No one was held in higher esteem by the community and her church than she. She was always kind and affable, with deep conviction and strong purpose. She will be missed greatly by her church and community, but most of all by her husband, children, and sister who nursed her so tenderly during her long-continued sickness. During all her sickness she was patient and submissive, often expresing her submission to His will, and her faith and trust in His love and care. In the last moment, pointing upward, she bade her loved ones to go with her. She fell asleep as only a Christian can do. She leaves a husband, the son of our late beloved Rev. F. A. Sides, five children, a number of brothers and sisters, of whom Rev. James Hornbuckle of the M. E. church is one, to mourn their loss.

To the bereaved we extend our heartfelt sympathies.

"Over the river, mother I see,
Fair as the morning, looking for me,
Free from her sorrow, grief and despair,
Waiting and watching patiently there."

She was laid to rest in Friendship cemetery. Funeral conducted by her pastor. W. D. Reed.

Kimbery.

The home of Mr. and Mrs. Eugene Kimbery was made intensely sad when death entered on July the 12th at 2 o'clock P. M. and claimed their little son, Eugene, Lawrence. He leaves father, mother, three brothers and one sister to mourn their loss. He suffered untold pain for several days, but God in his wisdom and mercy took Eugene to be with himself, free from all sorrow, sickness and pain, safe in the arms of Jesus. We feel especially bereaved in his death and we extend to the grief-stricken family our sincere sympathy. The funeral service was conducted by Rev. W. Pike, after which his body was laid to rest in Hickory Grove cemetery. His grave was covered with beautiful floral tributes from his relatives and friends. A Friend.

There is no place like home.

Brown.

Lula Alice Brown was born Feb. 21, 1872, married to H. H. Brown Jan. 8, 1893, died May 31, 1914. She leaves an aged mother, five brothers, two sisters, a husband and six children, and many other relatives and friends to mourn their loss.

She made a profesion of religion very early in life, and joined Mt. Zion M. P. church, where she lived a consistent member until death. Her health had been failing for about 12 months and how great her sufferings were we cannot tell, but she bore it all patiently and cheerfully, greeting every one with a smile, and her foremost thoughts seemed to be for the comfort of others, disregarding her own feelings. All could truthfully say, "She looketh well to the ways of her household, and eateth not the bread of idleness."

On Sunday morning one week before she died, she said to those of her friends present, "I would like to stay with you all and to care for my little children, but I shall have leave you, and all is well." What a great consolation are these words to the bereaved. We also extend our sympathy, but all this we know cannot heal the wound made by her death, but may the Lord give them strength to bear this trouble, and help them to press forward and prepare to meet her in the great beyond.

Her surroundings were such that she couldn't often attend Sunday school, but her faithfulness in sending her little children will not be forgotten. Some of her last words on Sunday morning before her spirit took its flight were, "The bell is ringing; children, get ready to go to Sunday school." May these last words sink deep in their hearts; and may they be as faithful in life as she desired them to be, even while she was suffering death.

Funeral services were conducted by her pastor June 1st in the presence of a large assembly, gathered to pay the last tribute of respect to one they loved. The remains were laid to rest in the Mt. Zion cemetery to await the glorious resurrection when all shall come forth from the grave and all who have been faithful will then meet our loved ones to part no more. A. L. Hunter.

Rackley.

Lee Meadows, infant son of Mrs. Ida M. Rackley, of Glen Raven, died June 29, 1914. Little Lee was just a year and one month old when he was called by One that loved him best. "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." He who knoweth all thihngs best, knows when to call us from toil to rest.

The funeral was conducted by the writer at Glen Raven M. P. Church, and the body was laid to rest in the cemetery at Brower's Chapel, near Glen Raven. May the Lord comfort the bereaved mother and three brothers. "He is a present help in time of trouble."

O. B. Williams.

Mrs. Mary Anne Holt.

On May 20, 1914, just as nature was awaking to a new day, and all creation was giving praise to the great God and Creator, and while the flowers were perfuming the atmosphere, and the music of the sweet-noted songsters could be heard, the spirit of Mrs. Mary Anne Holt, relict of the late William Holt, took its departure to the better country. The end came so peacefully! While her granddaughter, Miss Iola Rich, was preparing to feed her, she noticed an unusual look on her countenance, and, on reaching her bedside, she drew just a few breaths. "The end of the righteous is peace." Few names were ever written on her friends' book of loved ones in more brilliant letters; but her name was also written in heaven—she had a record on high. Mrs. Holt was a Christian. She realized that God did not put her here just to eat, drink, and be merry, or hoard up money that it might be said of her that she was worth so many thousand dollars. But she realized, on the contrary, that we are worth just as much as we help the Master. So, through her long life of eighty-six years, she was always doing kind acts, speaking kind words to those with whom she came in contact. I recently heard one of her friends say, in speaking of her, that she was one of the best women she ever knew. "Much on her lips and more in her thoughts was that name above every name—Jesus."

I have known Mrs. Holt for many years, but not so intimately acquainted until last winter, when I spent several months boarding in the home, occasioned by teaching school. During the several months she was, with the exception of short intervals, perfectly helpless, but while this was true, she bore her sufferings with Christian fortitude and patience.

Mrs. Holt was for sixty-one years a member of Mt. Hermon Methodist Protestant church, and always attended services when her health permitted. When the infirmities of age gathered about her, yet, as was her custom, she was often seen at church. The funeral was conducted by her pastor, Rev. C. H. Whitaker, at Mt. Hermon, and she was buried in the cemetery there.

She has four children: namely, Mr. John Holt, of Raleigh; Mrs. M. M. Reitzel, of Burlington; Mrs. O. D. McPherson, of High Point; and Mrs. W. A. Rich, of Rock Creek, with whom she made her home and who administered unto her wants so tenderly. Mrs. Rich deserves special commendation for her kindness to her mother.

Hubert L. Isley.

—The Westinghouse strike is over. Eight thousand men and women returned to work this week.

Married.

On July 5, in the Methodist Protestant church at Albemarle, N. C., Mr. Isaac Mason and Miss Lolah Miller were married by the writer. Mr. Mason is a grandson of Rev. E. A. Plyler, and is a leading plumber at Baden, N. C. Miss Miller is a resident of Baden, is a young lady of rare grace and beauty.

W. D. Reed.

Married.

In the presence of the family and a few distinguished guests on June the 28th, at 6 A. M. Mr. L. W. Williams and Miss Maud Plyler were happily married, at the home of the bride's mother, Mrs. E. A. Plyler, Albemarle, N. C. Miss Maud is the daughter of our late beloved Rev. E. A. Plyler, who after receiving her education, has for some time occupied an important position in Charlotte.

Mr. Williams is a graduate of Kinston College, Pa. He is now engaged in business in Cincinnati, Ohio, to which place they went immediately after the ceremony. They were made one by her pastor. W. D. Reed.

—Rev. J. D. Williams is taking a four weeks' vacation at Teer, N. C.

—Bro. R. T. Pickens, of Jesup, Ga., who did not attend the meeting of General Conference representatives held July 2nd, writes that he expects to go to Columbus and that he thinks all should go.

—Rev. J. E. Pritchard and wife came up the country this week for a few weeks "vacation". Bro. Pritchard will spend part of it in revival meetings, helping Bro. Bowman, then Bro. Powell. Mrs. Pritchard will visit her people in Siler City.

A CRUSADE AGAINST BLINDNESS.

One of the most distressing misfortunes which can befall a person is to lose one's sight. The large number of this class of our citizens is very great—one hundred thousand in America alone. There are nearly two thousand in North Carolina.

The question naturally arises, Is there any means to prevent thhis? Can anything be done to lessen the number of those thus afflicted? Not many can be fully and entirely relieved or cured. By skillful operations a few can secure at least partial relief, but the vast majority are doomed to a life of physical darkness. What, then, can be done to lessen the evil?

Prevention.

It is much more easy to prevent an evil than to cure, or eradicate it. Who can stay the ravages of the "White Plague"; who stop the progress of typhoid, malaria, or yellow fever? The only hope is in preventing them. So with blindness. Well, how?

Let us consider some of the most prolific causes of blindness. The statistics gathered by the authorities of the State School for the Blind at Raleigh show that of the 404 students enrolled during the biennial period 1910-1912, thirty became blind by accident; seventy-five were born blind (congenital); ninety-three are blind from ophthalmia neonatorum (blindness of the new-born), and ninety-nine from causes not named. The question occurs: Are any of these preventable? Yes, many of them. If parents had kept from their babies sharp-pointed instruments or objects—scissors, knives, pencils, sticks, etc.—and explosives, many of their children would now possess sight. If fewer cousins had married, if fewer congenitally blind persons, the number would have been decreased considerably. And if the eyes of every new-born baby had received proper attention within twenty-four hours after its birth; if they had been thoroughly washed in a solution of boracic acid, and then one drop of a one-per-cent solution of silver nitrate had been put in each eye, at least one-fourth of all these children would now have normal sight.

These latter are the offspring of parents at least one of whom has led an impure life, or has come in contact with some one who has. In this day, then, of germ theories, and germ transmission, would it not be wise that the eyes of every child, however pure and clean may have been the habits of its parents, should receive such care and treatment? Properly treated there can be no danger; neglected, no one knows what may result.

And the treatment will cost not more than ten cents and require only a few moments of time. Is it not worth the time? And yet I wish to throw out one warning, raise one danger signal. Never should a stronger solution of silver nitrate be used than one per cent. And never should a midwife, nurse, nor even a general practitioner undertake to prepare the prophylactic. This has been done by the experts in the profession and can be secured from any well equipped drug store in such quantity and shape as to render a mistake almost impossible. The little ampules contain two small receptacles, each containing eight drops, these ampules being hermetically sealed and the light entirely excluded. They are also dated, so as to insure against age and deterioration, and may be exchanged for new ones, if not used within the prescribed period.

I have not referred in the above to trachoma (granulated lids). This is a most painful and distressing disease of the eye, and there seems to be no known remedy. And it is also very contagious. Only recently an epiedmic of trachoma has broken out in certain counties in southwest Virginia, and in West Virginia. At last accounts there were four hundred and fifty cases of this frightful malady. Is there no relief for those thus afflicted? Isolation should be practiced in the most stringent form.

John E. Ray,
Principal State School for the Blind,
Raleigh, N. C.

Appreciating the necessity for training for a larger and more effective work as Christian people, the North Carolina State Christian Endeavor Union, at its annual convention in Greensboro last month, adopted the following resolution:

Resolution on training for more efficient Christian service:

Believing that the church should more practically and more largely meet the moral and spiritual needs of our communities, and believing further that the real purpose of the Christian Endeavor movement is to provide the inspiration and machinery for practical Christian service in the spirit of Christ, therefore, be it

Resolved, That the North Carolina State Christian Endeavor Union in its annual convention assembled in Greensboro June 5, 6, and 7, 1914, pledged itself to a program for the serious study of the Christian social and moral questions of our time, and the part the church must take in their solution. Be it further

Resolved, That we urge upon our members the obligation to adequately prepare themselves for efficient Christian service in the capacity of laymen, as well as in the capacity of ministers and missionaries.

The Christian Endeavor movement has always been pliable, adapting itself to the conditions and needs locally, as well as to the larger religious movements. This resolution was followed by the formation of a new department of the State work called the Educational Department, under the direction of Rev. E. J. Harold, Greensboro, N. C., through which the best books and literature on the subject of social service and necessary training therefor will be suggested to the local societies, and wherever possible, study groups organized for the concientious and systematic study of the great moral and social questions and responsibility of the church in their solution.

Secretary.

WORSHIP?"

As an instance of the profound ignorance of Christianity and its ideals which still prevails in Japan, even among the comparatively educated classes, Rev. Schuyler S. White, writing from Tsuyama, tells the following incident:—

"This fall a meeting of the Educational Association of the prefecture was held here. They borrowed our church for an evening of addresses. One of the Christians who attended overheard the following conversation between two teachers sitting in front of him.

" 'What is it the Christians worship, anyway?'

" 'I'm sure I don't know.'

" 'I guess it must be those objects on the platform.'

"The objects referred to were the three pulpit chairs with backs so shaped that the center ran up in an apex. It was evidently their first sight of such chairs.

"And these were teachers in the public schools; and this prefecture is among the most, if not indeed itself the most, advanced in the empire, educationally considered. Yet many people in the United States think there is no longer need of missionaries in Japan."

Mr. White gives another side of the story, however. As he reports his work he says:—

"This fall I have visited with my helper three large towns where in the past meetings have frequently been held. In one of them regular weekly services were held for several years, but the Christians have all moved from there now but two. We found quite a number in each place who expressed a desire to study Christianity, encouraging us to plan for regular visits after the colder weather is over, so that the people will come out.

"My chapel work in the eastern part of the city is very encouraging. The helper I now have is living there with his family and seems to be gradually getting in with the community, as has not hitherto been possible by simply going there to hold meetings. The Sunday school is flourishing, enrolling seventy members. At the recent Christmas celebration I had the pleasure of handing certificates to six pupils for perfect attendance during the year, one of them also receiving a copy of the New Testament, it being the fifth year in her case."—Missionary Herald.

THE CHRONIC CHINESE PUZZLE.

Dr. Arthur Smith writes:—

"Long before these lines can meet the reader's eye it will have been two full years since the definite and final abdication of the Manchu dynasty. When that occurred every one said, 'What next?' This is always the standard question in China. It is so now. These two years have been twenty-four months of interesting theatricals on a large stage, with real figures and heavy bets on the success of the drama. The government **might** have extinguished the rebellion which became a rvolution, but it did not. Last summer there was a 'second rebellion,' and the same government put it down summarily. In this effort Sun Yat Sen, Huang Hsing, and many other leaders were hopelessly discredited, and are now exiles.

"The most hopeless failure was the National Assembly or Parliament, an Occidental exotic not yet acclimated, that laboriously did nothing for seven months and was then snuffed out by the president. A majority of the members belonged to a 'party' that had fought the president at every step and did nothing themselves. On the memorable 4th of November, President Yuan dissolved this party, and there were not members enough left to make a quorum. Since then there is no 'representative body, but lately a 'political coucil,' which is composed of men chosen by the government and who will work with it. By the pragmatic test—the only available one in China—if it succeeds it was 'constitutional' and is just the thing. A more or less actual parliament—or a lower house—may meet later, but what the people want is the result, not the shell and the name. Financially the republic has belied its detractors, and of late the revenues are increasing beyond any expetations. Another huge loan will have to be negotiated ere many moons, but China's credit is improving. What is needed is peace and order.

"Unfortunately the latter is non-existent. There have been small rebellions in two or three cities that have been suppressed, but there is a wide-spread brigandag such as the Chinese have for ages been used to. The government does not know how to put this down. Tens of thousands of soldiers have been discharged, and these form the nucleus of robber bands. One desperado known as 'The White Wolf' has ravaged Honan for months, and the troops sent after him appear quite helpless. For the first time the republic has a strong and a comparatively united cabinet of able men. The premier has outlined his 'policy'—a feature in Chinese official life altogether new—in a comprehensive paper dealing most frankly with China's weakness and corruption. Can he carry out his wise plans? Every friend of China hopes so.

"There is a marked increase in the power of the central government, which is what is needed The next step must be to stop the vicious loan habit in the provinces—borrowing from Western powers on inadequate security—which may lead to serious politncal complications.

"Government education has never been at so low an ebb. Many alleged 'economies' turn out to be expensive follies in a new dress, for real statesmanship in China is scarce, though it does exist. Half of Mongolia is lost to China and the rest, as the auctioneers say, 'going'! Tibet seems likely to follow. The outlook for Christian missions, however, was never brighter."—Missionary Herald.

BOOKS OF VALUE TO THE MINISTER.

The Call of the World. It is written by W. E. Doughty, and contains only 111 pages. It covers the mission problem of the whole world. I have seen nothing which so clearly presents the world's needs, and so irresistibly presents the cause of missions. It is published by the Missionary Education Movement of the United States and Canada, New York, and costs 25 cents plus postage, which I suppose is eight or ten cents.

..The Emergency in China, by F. L. Hawks Pott. It is published by the Missionary Education Movement of the United States and Canada, New York, and costs fifty cents plus postage. This book is well written, and the person who is interested in the forces which have been operative in China, leading up to the revolution, and in the present needs of the nation, and the opportunity and responsibility of the church will find this book absorbingly interesting from start to finish.

Another book which I did not mention at the Summer Conference is **The Japanese Nation,** by Nitobe. It is published by Putnam's Sons, New York, and costs $1.50. It will give you a knowledge of Japan that you are not likely to get elsewhere. It confines itself to its land, its people, and its life, with special consideration to its relations with the United States. Incidentally you will get an insight into the Japanese mind that you have not had before. His discussion of Japan as a colonizer in the island of Formosa puts the other nations of the world to shame and pays for the book. It is the most delightful book I have read this year.

Another book is **Bushido,** by Nitobe, and and published by Putnam's Sons, New York. It costs $1.50. Bushido, the author tells us, is the soul of Japan. I think Dr. Tagg referred to this in one of his lectures. This was the spiritual force lying back of the Japanese character prior to the introduction of Christianity. You will be intensely interested in its study.

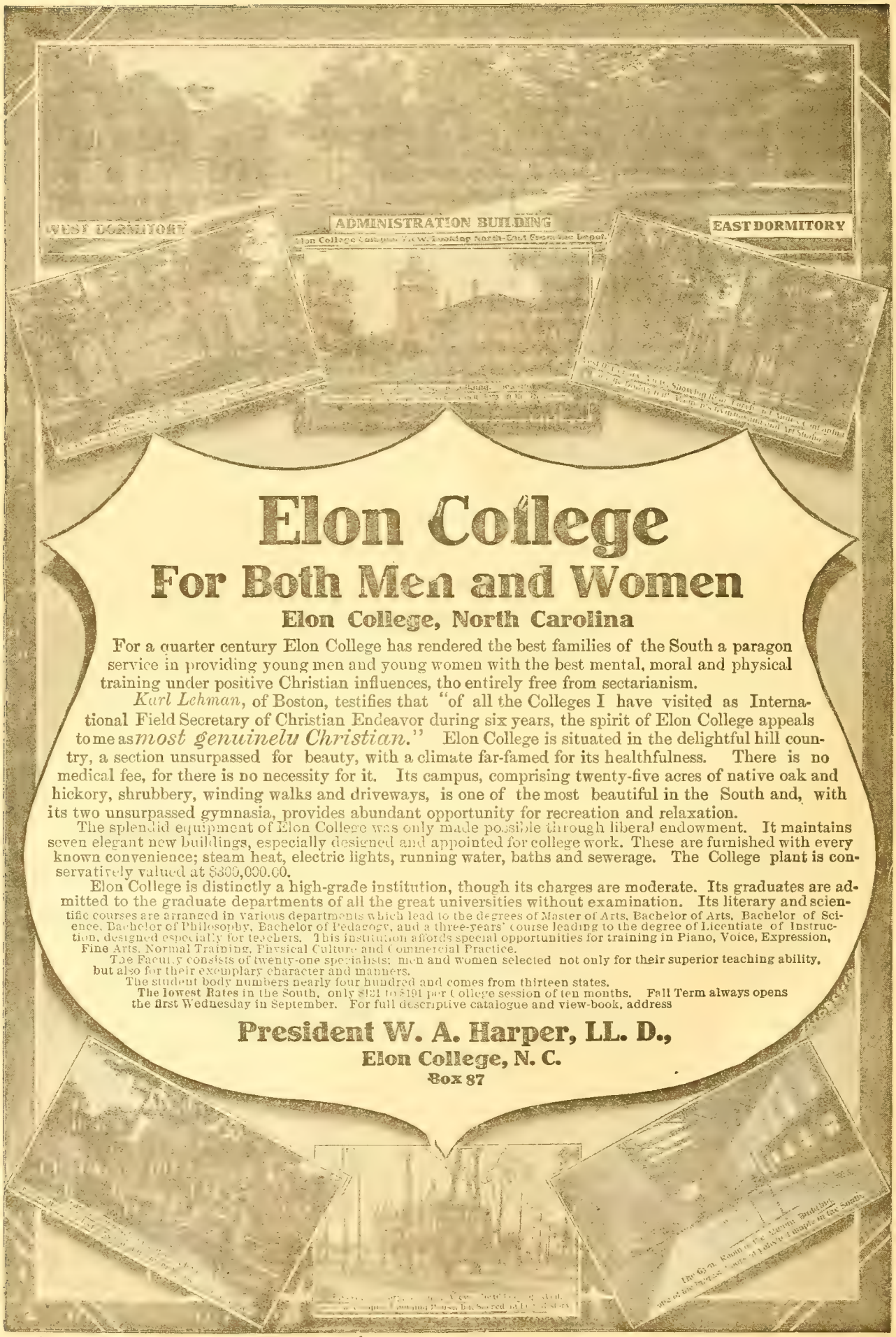
Right and Wrong Thinking and Their Results, by Aaron Martin Crane, published by Lothrop, Lee and Shepherd Co., of Boston, is worth reading by the minister. I do not remember what I paid for the book. I think it costs about $1.50. It contains 361 pages. Reading this book will not put you to sleep, but it may save you a great deal of suffering.

J. A. Burgess.

THE BIBLE SELF-VINDICATING.

A Hindoo was brought to forsake idolatry through a leaf of the Bible that came into his possession, upon which was the 51st Psalm, the prayer of David for cleansing. This was his gospel for twenty years. Then he met a missionary who gave him a Testament, when he exclaimed, "Twenty years I have walked by starlight, now I see the sun." When Wilmot, the infidel, lay dying, he placed his hand upon the Bible, and said solemnly and with energy, "The only objection against that is a bad life."—King's Business.

—Haitang is a Chinese island about 25 miles long, with a population of 70,000. About 37 years ago an inhabitant traveling on the mainland heard of Jesus from a fellow-traveler at a Chinese inn. He accepted the truth, returned to Haitang, and did not rest until he had carried the Gospel to every one of the 411 villages on the island. When the missionaries came about 10 years ago they found a prepared people. There are now preaching stations in 30 villages. Some of these poor village Christians give one-fourth of their income for the spread of the Gospel.



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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.1 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points scuth Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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—W. J. Courtney of Dedham, Mass., will receive $300 through the will of Mrs. Mary V. Hill for the gallantry he displayed in sucking her finger seven years ago. Mrs. Hill was riding in a railroad train when a dog she carried in her lap showed signs of hydrophobia and bit her finger. Courtney, who was sitting near by, seized the bitten finger and drew out the infection. He had forgotten about the incident until informed of the bequest, which was designated by the testator "as a small remembrance of a courteous act."—Pathfinder.

Prof. Leduc, a French scientist, has discovered a system of local anesthesia for rendering patients locally insensible for operations. Galvanic currents of certain intensity and coming at regular intervals produce insensibility to pain in the part of the body to which they are applied and there are said to be none of the ill effects usually accompanying anesthesia by former methods.

—Australian Baptist: "A poor English costermonger went to a mission one night and asked if 'they had any more religion' there? When they asked him what he really wanted, he replied: 'I want you to give me some of the kind our Bess has'. It seemed that she had lived a stormy life until going to the mission, but she had become so changed, so gentle, so long-suffering, and sweet that her husband wanted for himself some of the kind of religion of which he had seen so good a sample."

—Is this true, or has some one's joke been taken seriously? The Australian Baptist says: "Even Baptists do strange things in America. Calvary Reformed church, Philadelphia, which has just started a choir of boy whistlers to lead the singing, is hardly so daring as the Lincoln Baptist Chapel, Cincinnati, for there the choir consists entirely of birds. The innovation was made two years ago, when forty canaries were hung in cages about the church, and trained to chirp to the accompaniment of the organ. Singing birds, also, are kept in Trinity Methodist church, Toronto, but they are allowed to warble as they will."

—Missionary Review: "A Buddhist priest in the Hokkaido recently came to a Christian doctor for treatment. The latter asked him about the present religious condition in Japan. The priest, not knowing that the doctor was a Christian, spoke his mind very freely. 'We are in very great trouble,' he said, 'and don't know what to do. Christianity has hitherto been without recognition and influence. As the government gave us their support, we were quite content. But by the recent action of the home department, Christianity has been elevated to the top, and we must now hustle, or we shall be left without following or influence.' "

Marvin Holt Hunter, son of Bro. and Sister C. G. Hunter, died June 20, 1914, aged 15 years, 3 months and 10 days. Marvin was a good and obedient child; frail in body, he never had the health to attend school until the last two years.

But with the limited schooling he received, he showed marked mental capacity, far above the average boy.

He was always different from most boys, he never acted a child, but a little man. He was a good Sunday school boy, standing at the head of his class in recitation and deportment.

About two months before his death he was stricken with complications. On Saturday evening, at 3:30 P. M., he peacefully passed away, as if going to sleep. The last half hour of his life was bright and he conversed wth those around his bedside. J. D. Anderson.

THE DAWDLE-BUG.

Did you ever hear of the dawdle-bug?
It loves a place that is warm and snug;
It never flies round, but creeps and crawls,
And on the sofa or hammock sprawls.
Listen! you'll hear its hum:
"In a minute I'll come—in a minute I'll come."

In the morning dressing, there is a tug,
If a boy has been stung by the dawdle-bug.
Breakfast table will have to wait;
School bell rings for a boy that's late;
Unlearned lessons, a dunce-cap tall,
And no time left for a game of ball.

Now the cure for the sting of the dawdle-bug
Lies neither in medicine, pill nor drug.
(Some say the oil of birch is good;
I haven't tried it, and never would.)
But the poison can't in the system lurk
Of a boy who is brisk in his play and work.

—Pauline Frances Camp, in Michigan Christian Advocate.

CAN IT BE DONE?

Geraldine—"I will marry you on one condition."

Gerald—"And what is that?"

Geraldine—"That our marriage shall not be allowed to interrupt our friendship."—Judge.

Easy.—Georgia Lawyer (to colored prisoner)—"Well, Ras, as you want me to defend you, have you any money?"

Rastus—"No; but I'se got a mule and a few chickens, and a hog or two."

Lawyer—"Those will do very nicely. Now, let's see—what do they accuse you of stealing?"

Rastus—"Oh, a mule and a few chickens, and a hog or two."—Kansas City Star.

The Minimum Wage.—Little James, while at a neighbor's, was given a piece of bread and butter, and politely said "Thank you."

"That's right, James," said the lady; "I like to hear little boys say 'Thank you.' "

"Well," rejoined James, "if you want to hear me say it again, you might put some jam on it."—Washington Post.

Dear Bro. Editor:

I was indeed glad to read the obituary of my Aunt Amy Scott, and to know that our pastor, Bro. Hunter, was so kind as to look up the dates, etc., and write it. I always regretted that no one wrote of the life and death of my niece, Maggie Moir Jackson, who has been departed three years the 20th of June. Bro. Ogburn was her pastor, and went to see her faithfully while she was sick, and went with the husband to Hurt, Va., to preach the funeral sermon, but by some oversight we all neglected to ask him to write, and no one wrote about her. Her husband is a member of the Baptist Church, while she was a member of Grace M. P., Greensboro. So many people do not think but that pastors will write anyway, but if we expect it, we should request them to do so. I often think that there is no one so fitted or suitable as a pastor, or near relative, one who was best acquainted. As Bro. Hunter has written concerning my aunt, Mrs. Amy Scott, I only wish to add a few lines. I always had much love and respect for her, from my childhood, but when my mother died, about three years after I was married, it was Aunt Amy who went home with my father from the funeral and remained with him the short fifteen months of his life, and for this act of kindness and sympathy my love and respect for her was made even stronger. I shall alway cherish her memory, and I expect to meet her in heaven sometime. It almost kindles a revival in my heart to think over what a time the meeting of loved ones will be.

Only about two weeks until the revival meeting at Mount Zion. I shall not be able to attend, but I shall pray for a great revival.

Uncle George Hunt is now the last one living of the Hunt family, of which my father was the oldest (Rev. I. N. H.) I want to learn all I can of truth from him while he lives, and I like to talk with him. I read the Herald with great interest, though away from my home church. I think there are as many as seven M. P.'s living in East Bend. With best wishes, I am

Very sincerely,
(Mrs.) E. H. Wade.

—Commenting on the alarming loss in the membership of the Presbyterian Church, averaging 42,000 for the six years since 1908, the Christian Work and Evangelist says the remedy lies "in the saving of the child for the church. In church after church throughout the United States, children are passing out of the Sunday school, not into the church, but into the world." These are words that should be taken seriously to heart by others besides Presbyterians. No church will be held blameless that neglects the children. "Feed my lambs" has divine authority back of it.—Selected.

TO CONTROL THE DRUG HABIT.

New York's much-heralded and very commendable anti-drug law went into effect Wednesday, July 1. Owing to the haste and confusion which marked the last days of the legislature, when the measure was passed, no appropriation was made for printing the order blanks, and it was feared by the friends of the law that this might defeat its enforcement. The state printer, however, has announced that he will provide the blanks, notwithstanding this neglect on the part of the legislature. The important feature of the law is that blanks, numbered consecutively, are furnished to druggists, so that the sales of chloral, opium, or their salts, alcohol or its derivatives may be accurately followed. Prescriptions for such drugs must be written on official order blanks, and physicians, druggists veterinaries, and dentists must record the name and address of each person for whom any of these drugs are prescribed. Violation of the law constitutes a misdemeanor and is punishable by imprisonment for one year, or a fine of $500, or both. It is further provided that magistrates and judges may commit those addicted to a drug habit to a state, county, or city hospital. Mrs William K. Vanderbilt is one of those most actively interested in this measure, her interest and that of others being aroused because of the alarming growth of the number of those addicted to the drug habit.—Zion's Herald.

Years ago a preacher had been discoursing in a Western town on the value of religion, when, on the conclusion of the service, a half-drunken fellow staggered forward and demanded, "Parson, tell me who made the devil?' Unabashed, the preacher, using the argumentum ad hominem, replied: "I'll answer that question if you will tell me who made that red nose on your face?" Thereupon the objector slunk away discomfited. He might have resisted a metaphysical apologetic, but he could not stand up against an exposure of his personal failings.

—Justice Lurton, of the U. S. Supreme Court, died suddenly in Atlantic City last Sunday. He was seventy years old. Five years ago he was appointed to the Supreme Court bench by President Taft. He had been suffering a long time from cardiac asthma, and heart failure brought on death.

—Roosevelt attacks and Bryan defends the proposed treaty with Columbia in which it is agreed to pay Columbia $25,000,000 indemnity for the loss of the Panama zone.

NOTES FROM THE FIELD.

Piedmont Circuit.

Official members take notice: The 3rd quarterly conference will be held at Union Grove on Saturday before the fourth Sunday in this month. Preaching at eleven, business of the conference in the afternoon. We are very sorry that we were prevented from attending the Summer Conference; but circumstances were such that we could not be there. Will write more later.

July 11, 1914. A. D. Shelton.

Cid, Uwharrie Circuit.

Since my last report the death angel knocked at door of Bro. J. N. Kindley and called him over the river. While it means great sorrow to a widow and children to give up the father of the home, our heavenly Father is too wise to make a mistake. Bro. Kindley was 66 years old. He was buried at Pleasant Grove among a large crowd of sorrowing relatives and friends. He was a member of the M. P. church at Cid. Bro. J. B. Trogdon conducted the burial service. He leaves a wife and five children and one son by his first wife. His last words were that he was ready to die and content to go. Mr. Kindley will be greatly missed. We extend our sympathy to the bereaved family and relatives.

Bro. J. B. Trogdon filled his appointment at Cid Sunday and delivered a soul-stirring sermon to a right large congregation. While his health is not so good he always brings good tidings from on high, and may his words be as seed sown on good ground. I guess our special meeting will be some time in August.

A well-wisher to the Herald and its many readers, Mrs. N. W. L.

Rehoboth, Granville Circuit.

We held our special meeting last week. At the beginning Mr. Bethea preached from the text: "If I regard iniquity in my heart, the Lord will not hear me." He also quoted this verse in many of his sermons throughout the week. We are impressed more forcibly than ever that the Way is straight and narrow and we should watch our lives daily to keep in the right way. A question arises here,—"Is the person who has a chance to attend S. S., and doesn't, a Christian?" Do you believe that the person who attends S. S. and doesn't study the lesson is a Christian? The S. S. lessons are sadly neglected. Oh for a zeal to put our best efforts into this work! But we must come back and talk about the meeting.

Mr. Bethea had a splendid plan for Bible study. He had carefully planned "The Believer's Alphabet", using one chart on which he had three letters for each service. These letters all pointed to the Precious Blood of Jesus. References were handed to be read as the sermon led up to them. This plan worked well. The music was a special feature. Prof. Pender, of Mebane, conducted the singing. We thank him for his help. The whole church was revived. There were about thirty conversions and reclamations.

Since Mr. Bethea has been on our work, the congregations have increased. We need a larger church to acommodate the people. The house is usually about filled for an ordinary service and when our special services come, we haven't enough room. Our Children's Day service yesterday was a success. Miss Jewel Floyd had trained the children. We thank her for her work. The collection amounted to about $18.50.

Now, since these special services have passed, we must watch ourselves lest we let some of our enthusiasm die down. We were taught yesterday that true greatness comes through service. Let's strive to become great through service for our King.

July 13, 1914. Hattie Harris.

Charlotte, Richland Ct.

Bro. Bowman filled his regular appointment here the first Sunday. He gave us another good sermon as usual.

Our Sunday school is doing fairly well; our attendance is very good this hot weather. We regret the loss of our teacher, Miss Nellie Clark, as she has married and left us recently.

Bro. Bowman will preach for us the fourth Sunday in July at three o'clock, instead of the first Sunday in August. He announced that Bro. Free from Brower's Chapel will be with us the first Sunday in August at eleven o'clock.

Our protracted meeting comes off the first Sunday in September. May we all pray for a success.

Jessie Redding,
Reporter.

Siler City.

The third quaurterly conference was held here last Saturday. Bro. Ledford preached at 11 o'clock and business of the conference was gone into, after dinner. Bro. L. L. Wrenn was declared elected delegate to Annual Conference at Asheville. Bro. W. H. Kimrey, alternate.

Our pastor, Rev. W. A. Ledford, is doing good work on this circuit. He is not only liked by our own people, but by people of all denominations. He preached a splendid sermon Sunday night to a large congregation.

Our special meeting is to be held third Sunday in September.

Rev. S. W. Taylor, of Winston is to assist. We are anticipating his coming with a great deal of pleasure, as he was here two years ago, and we were all charmed with him as a man and a preacher. We hope to have Mr. T. O. Pender to assist with the singing.

It was my pleasure, accompanied by my wife, to attend service at Grace M. P. church in your city last Sunday, and to hear Rev. R. M. Andrews preach a splendid sermon. My wife and I both enjoyed it very much indeed. G. E. M.

Buncombe Circuit.

I reached this field on the 18th of June and took up the work. And I find lots to do, but I am glad I can say that the people here are standing by me. I see lots for them to do yet, but they seem to be willing to do anything for their church. I have been to all of the work and I am planning now for my special meetings and I feel the need of all of the Herald readers' prayers that I might stay low at the Master's feet where he can use me for his glory. Pray for me. I remain,

Yours in the fight for the cause of Jesus. T. E. Martin, Pastor.

Asheville.

I'm amused. Sunday morning a lady was present in the congregation from the eastern part of the State. She said after the service that when she read my letters in the Herald she thought I was about fifty years old, and when she saw me preaching Sunday morning she thought I was a boy. Being neither, what am I?

Well, we've been a long time coming to it, but have at last arrived. The contractors finished their work and, like the Arabs "have folded their tents, and silently stolen away". If the church were furnished now we would shout 'till you could hear the sound thereof all the way to the sea. But as it is we only have two lights in the auditorium of the church, and they are in one end of it, and are small and temporary, so that anyone sitting in the other side of the church sits in the shadow of a great darkness. And he sits on a rather uncomfortable rush bottom chair in lieu of a comfortable

pew. And you ought to see the pulpit furniture! We can't go any faster than we have the means to go. But it seems a miracle that we have come thus far, and we expect to get the money somewhere somehow to have the building complete for conference. But you will have to help us.

The Ladies' Aid is planning to hold a series of sales in one of the stores uptown, and are expecting also to have a series of entertainments. All with the purpose, of course, of raising money to secure the $500 that it pledged this year. The Philathea class held a social a couple of weeks ago, and cleared $6.00. Everybody had a fine time.

We were glad to have Bro. George Harris and family worship with us Sunday morning. They are staying at Dula Springs near Asheville. Bro. Porter, from Pageland, was with us last Sunday. Bro. Garrett was here the first of last week to see after a couple of children whom we are getting into the Home. You ought to hear what these friends think of our church. Tickled? why they are just tickled to death. And it doesn't stop with their risibles, it shows itself in their bones. When Bro. Garrett got through being tickled he gave me a check for ten of his bones, and Bro. Harris told me he would send me twenty-five of his. I've been saying for some time that all it takes is a look at the church. One look means help. So if you don't want to help, you had better not expect to look.

Asheville Church Building Fund.

Mr. H. A. Garrett, High Point ..	$10.00
Mrs. A. L. Duckett, Hickory	2.50
Mr. W. W. Barnard	2.00
Mr. W. A. Baird	2.00
Miss Mollie Wheless, Whitakers ..	1.50
"Friends", Hickory	1.50
Miss Mamie Johnston, Whitakers .	1.00

It's good to see the names of so many friends outside of Asheville this week. Thank you. May your number increase and be as the stars in the sky for multitude. $1,300 by Conference. Come on with your gift.

C. W. Bates, Pastor.

Uwharrie Circuit.

Our third Quurterly Conference will meet at Mt. Pleasant church on Saturday before the fourth Sunday in this month at 1:30; preaching at 11 o'clock. I trust all the officials will be present.

Joel B. Trogdon.

—Siler City Ct. is another charge that paid pastor's expenses to Summer Conference.

Anderson and Yarborough.

We held memorial services the first Sunday in June at Yarboroughs church. Papers were prepared and read by different committees in memory of our deceased members. Mr. J. A. Tinsley gave us a splendid talk before reading his paper, telling how the church had been a blessing to him, calling many names that are gone. A splendid paper was read by Mr. E. M. D. Watson. The papers bore testimony of the efficient work of their deceased teacher, Mrs. S. J. Knox. The pastor read a paper in behalf of the church, speaking of all that have been called to their reward in the last two years. The song service was one of the enjoyable features of the service. Misses Lillie Yarborough and Helen Tinsley had much to do in making the music a success.

Mrs. L. H. Wilson and Mrs. Gwynn are getting on splendidly with their Home Department and cradle Roll work.

Pastors of Cross Anchor are conducting union services three Sunday nights out of each month at the school auditorium. This gives us three services on the first Sunday.

Second Sunday at Liberty Hill, took offering on conference claim which amounted to $33.00. At night Mr. and Mrs. Henry Pearson were received into the church. They come from the Baptist church. A full house and good attention.

Third Sunday at Fairview. A full house, good spirit manifested in service. Mr. Manie Jones received into the church on profession of faith. Offering for general interest $43.00. Splendid service at night.

Fourth Sunday at Harmony; offering Sunday morning $18.00, finishing their general interests. I preached from Rom. 11:20. Some of my people didn't know what about my views on this. I like to see them interested enough to think. Anderson Ct. voted me a two weeks' vacation in July. I will conduct a meeting in Hickory and then see if I can rest a little. I know little about a vacation, this being the first I have had. J. S. Williams, of Asheville, used to tell me how to be still. I hope to see him when I go through.

I am having plenty of automobile trouble, hot nights, some mosquitoes, sin and crime to deal with, but I still have old-time religion. I appreciate the fact that a great many of the Harmony people have agreed to pray for me in my special meetings. I am expecting victory.

W. A. Lamar.

Haw River, Graham and Haw River Ct.

Our church is making great progress; we have just finished setting up our new seats. We put in Andrews Opera Chairs at the cost of five hundred dollars, which we think is an improvement over the pews; we can seat more people, and give them more comfort than before. There is not a church in the county that has a better appearance on the inside than Haw River M. P. church. Sunday was a good day with us; the pastor preached at eleven A. M. and 8 P. M. Morning subject, "After a midnight struggle, a surrendered life". Text, Gen. 32:24. Evening subject, "The privilege of choice", text Joshua 24:15. We had large attentive congregations. After the morning sermon there were seven joined our church and were baptized by the pastor, Bro. Williams.

We will begin our revival Monday after the first Sunday in September. Bro. Linley Gerringer will be with us, as pastor's help. Pray for us that we may have an outpouring of the Holy Spirit upon us.

Reporter.

Pleasant Grove, Davidson Circuit.

Last Sunday at 3 o'clock our pastor preached from the text St. John 10:10, "I am come that they might have life, and that they might have it more abundantly." The sermon was good and we are sure that all present were benefited by it. Our Sunday school is very good, although it is not as large in number as it ought to be. May the good Lord put it in the hearts of the people to go to Sunday school. Our protracted meeting will begin the second Sunday in August and we are hoping for a good meeting, and that many souls will be saved. Let all pray that it will be the best meeting ever held at old Pleasant Grove.

H. W. Surratt, Rep.

Hickory Grove, Siler City Circuit.

Our attendance was 74 last Sunday, which was a decided increase over the two previous Sundays.

Our pastor, Rev. W. A. Ledford, was also with us, and as usual, preached an excellent sermon.

We were glad to see so many out for preaching; hope they will continue to come.

We are planning to have our children's day the second Sunday in August. Our special meeting will also convene then; let us hope that it all will be a success. Our S. S. is getting better each Sunday. We wonder why it is that there

are not many old people who take an interest in Sunday school. Why can't they come to S. S. as well as their children? If parents don't take an interest in this work, how can they expect their children to?

July 13. Lellia Lemmons, Rep.

Eden, Halifax Circuit.

Our regular preaching day, first Sunday; our pastor, Rev. J. E. Pritchard, of course preached a good sermon, as he always does. The congregation was small, on account of having some rain that morning. We were very glad indeed to see so much work done on the vestibule; think we will have it all finished by the meeting, which is to be the first Sunday in August.

It was not the pleasure of the writer to attend the Union picnic at Brinkleyville, but understand it was a complete success in every way.

We are glad to say our pastor's wife is able to be out again, after being confined to her room with sickness. Mr. Pritchard and wife leave today for Siler City to visit Mrs. Pritchard's parents, Mr. and Mrs. Vestal. We hope for them a nice time.

Miss Annie White has returned home, after spending two weeks with her grandparents, Mr. and Mrs. T. M. Porter, at Essex.

Miss Sallie May Neville is spending this week at Whitakers with her sister, Mrs. J. E. Stallings.

Mr. Ralph Willey, of Hampton, Va., has returned home after spending two weeks with his parents, Mr. and Mrs. B. L. Willey.

I will close, asking the prayers of all the people that we may have a glorious meeting. Reporter.

Union Hill.

Onr pastor, Rev. G. H. Austin, filled his regular appointment here Sunday at 11 A. M., preaching a very interesting and helpful sermon. Rev. Mr. Butner preached a very interesting sermon for us last fourth Sunday. Mr. Butner's sister, Mrs. Spainhower, also being with us; we invite them to come again.

We are having a very good Sunday school at this place now; we have 108 on roll. This township S. S. convention will be held at Macedonia the fourth Sunday, July 26. We want to try and make it one of the best conventions that we have ever had.

Several of our people attended the birthday party, given by Miss Leota Hunter Saturday night; all report a real nice time. We wish for Miss Leota many more happy birthdays.

Mr. Ples Norman is spending a few weeks with his parents, Mr. and Mrs. J. I. F. Norman. Reporter.

July 13, 1914.

Fairmont, Richland Circuit.

Our pastor, Bro. J. H. Bowman, was with us Sunday night and preached a splendid sermon. I know it was enjoyed by all.

Our Sunday school is doing very well. We had a very good attendance Sunday, but I think there are more who might come.

Our protracted meeting begins Sunday, July 19th. Rev. Jesse Pritchard will assist our pastor in the meeting. Let's everybody pray for a general revival. May the Lord bless all the Herald readers. Josie Allred,

July 14, 1914. Reporter.

Paint Fork Church, Buncombe Circuit.

Our new pastor, Rev. T. E. Martin, has taken up the work with great enthusiasm and we are trusting that soon our church will be aroused to a sense of duty, and be a prosperous band of Christians.

I feel that we too often expect our pastor to do all the work that's to be done. But he can only do his part, and we as members should be on the alert to do our part.

We oft times say we need a "hustling pastor", and I'm sure we are convinced that we have one; for Bro. Martin is never idle. And now I think it would be well to change our motto, and say we need more hustling members. It takes this for the cause of God, to grow within us.

Let's try to make this year prosperous on the Buncombe Circuit.

Our pastor filled his regular appointment here the first Sunday, with an up lifting sermon from Gen. 32:28.

Our first quarterly conference will be held at Democrat Saturday, July 18, a 2 o'clock.

We were pleased to have the Supt. of the M. P. Children's Home, Mr. H. A. Garrett, in our community last week. Reporter.

Shelby Circuit.

Quarterly Conference next Saturrday night at Lincolnton. Come, officials.

We commenced our meeting at Shelby yesterday. No one to lead in prayer or help me and I do not feel equal for the meeting, owing to my health, but two came forward for prayer in the morning. They had children's service at night; very good. Collection, $5.00. Mrs. Thomas Ramsey deserves about all the credit, for she had practically no help but the children. We will hold of nights this week if I can hold out..

C. E. M. Raper.

Burlington.

Our attendance last Sunday was 273. We are still holding our attendance in spite of the extreme warm weather.

Our church services were well attended last Sunday. Bro. Curry gave us two very instructive and uplifting sermons. The subject of his morning discourse was, "The Post of Duty". At the evening service, which was attended largely by young people, the subject was "Foolish Agriculture".

The July business meeting of the church was held on Monday night of last week. The larger part of the meeting was devoted to reports of officers and committees, and considerable time was consumed in discussing the new Steward's Report System, which has been recently added to the business side of our church work. It was devised by our pastor, and will doubtless prove very successful when put in operation. At this meeting our pastor was granted a vacation covering a period of three weeks. It is a permanently established custom of our church to give the pastor a vacation each year.

Mr. and Mrs. E. D. Way spent a part of last week with relatives in Forsyth and Randolph Counties.

Bro. Curry is assisting Rev. L. W. Gerringer in a revival meeting near Kernersville, on Oak Ridge circuit, this week.

Next Sunday will be observed as "Home Department Day" in the Sunday school. A committee is preparing a program for the Sunday school hour, and we are hoping to have a good attendance, especially of the Home Department.

July 14, 1914. C. B. Way, Rep.

—Rev. R. M. Andrews announced last Sunday that there would be no preaching service in Grace Church next Sunday, it being the pastor's vacation time. He will take his family to Henderson and himself to Mt. Vernon Springs.

—Grace Sunday School held its annual picnic at Guilford Battle Ground Tuesday P. M., taking supper there. The attendance was good and the occasion was enjoyed by all, especially by the boys and girls.

THE SECRETS OF SUCCESS

For Boys and Young Men.

By B. J. Kendall, M. D.

Bishop Robert McIntyre, D. D., Oklahama City, Okla., writes: "Permit me to commend your sane, wholesome book on the burning questions and critical problems of youth, 'The Secrets of Success for Boys and Young Men.' It is readable, sound, scientific and high minded. Oh that they were in every American home. How much heartache and heartbreak would be averted. How much manhood and womanhood saved."

Gov. R. B. Glenn, Winston-Salem, N. C., writes: "I have read with a great deal of interest your book, 'The Secrets of Success for Boys and Young Men' and can commend it very highly. It tells with force the dangers that threaten young men, and warns them of the evils of vice as it affects their physical, mental and moral growth. While written specially for young men it would not be amiss for young girls also to read it. Chapters 3, 4 and 5 are especially fine and would lengthen the age of man if followed."

Congressman M. Clyde Kelly, Braddock, Pa., "I have read 'The Secrets of Success for Boys and Young Men' carefully and feel that it should be in the hands of every youth and young man in this country. It deals with a vitally important matter in direct fashion and yet free from the rough suggestiveness which sometimes mars such works."

Noble men who have read this book have said of it: "I would have given anything I possessed if I could have had this book to read when I was a boy." Parents, you should see to it that your boys have that opportunity. Price only 25c, and 50c for cloth binding, postpaid. B. J. Kendall, M. D., Geneva, Illinois.

FARMER'S INSTITUTES

Alamance county, Elon College, Monday, August 17; Maywood, Tuesday, August 18; Spring graded school, Wednesday, August 19; Hawfield graded school, Thursday, August 20.

Chatham county, Siler City, Friday, July 24.

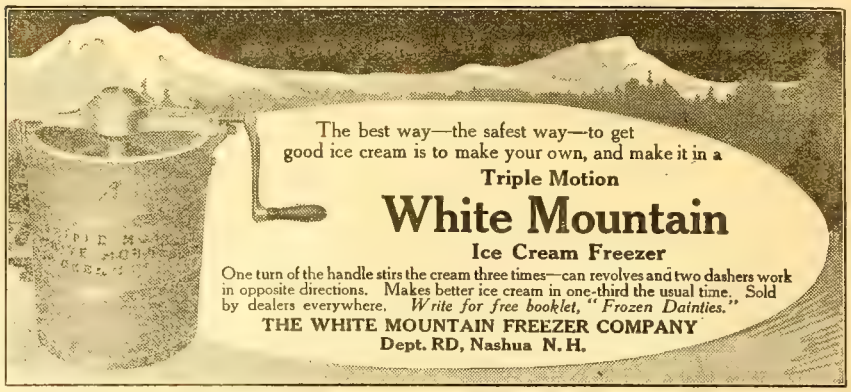
Guilford County, Pleasant Garden, Wednesday, July 29; McLeansburg, Thursday, July 30; Jamestown, Friday, July 31; Battleground, Saturday, August 1; Colfax, Friday, August 21.

Lincoln county, Reepsville, Wednesday, August 19; Lincolnton, Thursday, August 20.

Randolph county, Pleasant Ridge, Saturday, July 25; Liberty, July 27; Providence school house, Tuesday, July 28; Seagrove, Monday, August 3; Farmer, Tuesday, August 4.

Surry county, Piney Grove church, Monday, August 17; Pilot Mountain, Tuesday, August 18.

Cleveland county, Casar, Tuesday, August 11; Belwood, Wednesday, August 12; Shelby, Thursday, August 13; Waco, Saturday, August 15.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In Memory.

It has pleased the all-wise God on the twenty-third day of June, to remove from earth to heaven Alfred M. Self, our beloved co-worker in the church and Sunday school. He professed faith in Christ in a camp meeting near what is now Center church. He did, as we believe, still love and cherish the memory of the old camp meetings. Some time after his profession he joined Sapling Ridge church, since which time he has lived a consistent Christian life and been a faithful worker in his church and Sunday school. He will be missed in his home, his comunnity, and more than all, in his church. For he was not only a good citizen, a good neighbor, a good man in church and Sunday school, but he was also a model husband and a kind father.

Children, sorrow not as those who have no hope, for while we grieve and lament, our loss is his eternal gain. No doubt he is now with his companion and children, safe in the arms of Jesus. We all hate to give him up, but we know that very soon we shall go. Our desire and prayer is that we may all be as ready and willing as Mr. Self.

The funeral service was conducted by Revs. Pike and Ledbetter. There was a large crowd of people at his burial service, which showed something of the respect and esteem they had for one so worthy.

Resolved—First, That we desire to extend to his sorrowing family our heartfelt sympathy. Let us all look to the same Savior whom he tried so closely to follow, as the one who can help in this hour of grief and sorrow.

Second, That we express our highest appreciation of the life and labor of the departed, and will ever hold in our hearts the memory of his life and devotion to his church.

Third, That a copy of these resolutions be spread upon the minutes of our Sunday school, a copy sent to the M. P. Herald, and one to the Siler City Grit.

Mrs. L. L. Woody,
Miss Amanda Woody,
Miss Bessie Self,
Committee.

—Henry Drummond: "You will find, as you look back upon life, that the moments when you have really lived are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses to those around you, things too trifling to speak about, but which you feel have entered into your eternal life."

—Five cases of bubonic plague have been reported in New Orleans.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, JULY 23, 1914. NUMBER 35.

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[illegible]ing change of address, give the old [illegible] well as the new. In renewing, give [illegible] initials as before. We cannot often [illegible]ack numbers.

[illegible] as second-class matter at the post-[illegible]reensboro, N. C.

[illegible]OCTRINAL INHERITANCE.

[illegible]ot to the past is immeasurable. [illegible]n have labored and we have en-[illegible]o their labors to an extent that [illegible]not appreciate. What a long toil-[illegible]urney from what man was to what [illegible]s. In the beginning man found [illegible]lf, ignorant and unarmed, in a [illegible]rld full of terrors and mysteries.

About him lay the earth with its jungles and forests, its ferocious beasts, its poisonous reptiles, its swarms of noxious insects. Above him stretched the heavens, vast and mysterious and perplexing. Before him lay the awful depths of the unseen and eternal world.

Such a situation seems almost too much for even the spirit of man, but, summoning the energies of his being, man went forward. He had to think his way, work his way and fight his way at every step of progress. Thousands of years have now passed and the battle is still on: man is still thinking, still toiling and still fighting. But great are the victories already achieved. Man has struggled up from savagery to civilization. A three-fold conquest has been in great measure accomplished. The earth has been subdued. The wild beasts have been tamed or driven beyond the frontiers. The wilderness of vegetation has been analyzed, the wholesome not only discriminated from the noxious, but greatly improved and made to yield more abundantly for the use of man. The problems springing out of the relations of men to each other have been met and solved, giving to us the ethics and laws of the civilized nations. In the heavens order has been discovered, the laws of planetary motion revealed, and even the component elements of the distant stars laid bare. But not stopping here, the spirit of man has penetrated the unseen and eternal world and apprehended objects for his faith among its enduring realities.

It is to the substantial results of man's achievements in this sphere that I refer when I use the expression, "Our Doctrinal Inheritance". I would that we might better realize how great it is and how valuable it is and how important it is that we transmit it, improved if possible, at any rate unimpaired, to those who are to come after us.

There has been a natural and logical order in man's procedure with the great questions springing out of his infinite environment, though his progress has been interrupted by numerous errors into which he has temporarily fallen.

The first great question was that of the existence of God. When man began to think, it could not have been long, even in the childhood of the race, before he began to inquire after the underlying causes of the phenomena presented to his senses. When he became conscious of the possession of mind it must have occurred to him to enquire whether there is in the world any greater mind than the mind of man. Is there a being or are there beings of superhuman intelligence? Man did not have to wait for the developed skill of the dialectician before he began to reason. And the great questions of the world's origin and of man's own destiny could not be ignored.

What was in the beginning? There never was a time when there was nothing. Had there been, man's mind tells him, there would have been nothing still. Being is; therefore, being was. But what was the first being? Was it simply a mass of material substances, a collection of chemical elements? Antecedently that is as probable as any other supposition. But man had no occasion to consider the question antecedently. The problem for him was, to explain what is by what was. And in that which is there is the power and process of thought as well as the power and process of chemical action. Hence the power of thought must have been potentially or only potentially present in the beginning? Was mind actually or only potentially present in the beginning? Is mind an original or only a derived property of being? In man we find mind associated with brain: can there be mind without brain? Is mind simply the nth derived function of matter, an accidental product of physical organization?

This is a question that is still troubling some, but mankind long ago reached the conclusion which has become part of the daily thought of the enlightened portion of the world that mind was primordial. The individual man knows mind in himself by direct consciousness, but mind in others is known only by its effects. The evidences of mind appear in the works of men. Hence we believe that our fellowmen as well as ourselves are endowed with the power of thought. In precisely the same way do we reach the conclusion that there is a superhuman mind. In the vast structure of the world we see traces of intelligence, leading on strongly to the conclusion that the world had an intelligent Maker.

But may not the original being be endowed with both the power to think and with the properties of extension and chemical action? The question is too profound for man to answer positively. As a matter of fact, man comprises in his own being the power of thought in his mind and the properties of extension and chemical action in his body. Yet man consciously distinguishes his mind from his body and seems unable to identify the two as one being. He finds his body to be the subject and servant of his mind; and while the body exerts a constant influence upon the mind, still man is persistently conscious of a distinction between the two, as the mechanic is conscious of the distinction between his body and the machine he operates. Psychology leads man to the conception that the power of mind in the original being was separate from the powers of chemical and physical action. Whether matter is eternal is another question, but mind must have been primordial. There is and was superhuman intelligence; in the beginning there was God.

The importance of this first article of man's faith cannot be estimated. The

difference between monotheism and polytheism is not so great as the difference between atheism and theism. It was a very great step forward and upward when man rose out of materialism into theism, but between poytheism and monotheism man had still to decide. Psychologically, polytheism seems to precede monotheism, but long ago enlightened man rejected belief in many gods for belief in one God. He was aided in making this advance by two great causes: first, his discovery in the progress of science of unity in the world, and, secondly, by divine revelation. The uniformity of nature proclaims the fact that God is one and not many, and the voice of revelation declares that the Lord our God is one Lord. An immediate corollary of monotheism is the greatness of God. Belief in a God great enough to make and rule this great world inspires man with reverence greater than the polytheist can feel. It also makes possible an undivided allegiance and thus affects most profoundly the moral life of man. Instead of the distracting effort to appease many diverse and conflicting deities, there may come into man's life the beauty of holiness and the joy of a perfect devotion.

With man's belief in a God distinct from matter came the desire to know God's relation to matter. Man is himself tied to the material world and his attitude toward it would be affected by his conception of God's relation to it. Is matter as old as God and independent of God, a thing which God must endeavor to make subject to His will without being able to exert an absolute control? Or is matter a creature of God, the product of His creative power, and a perfect servanat of His will? Or, thirdly, is matter, while distinguishable in thought from mind, is matter only another phase of God himself? Is matter the same being that thinks and moves in the order of the world? Is God all-inclusive in his being? Is matter therefore only one of the ways of God, one of the twofold or maybe manifold forms in which His infinite being expresses itself?

All these views have had their advocates, but the thought of mankind, under the light of divine revelation, has settled down in the second of these hypotheses, and the conception of God as Creator and of the material world as a creature of His will has become part of our doctrinal inheritnce. This belief is more important than it may seem. It makes for sane practical life. With Pantheism there is associated a paralyzing fatalism, and if God did not make the world, what assurance have we that He can control the world? There is comfort as well as inspiration and hope in the thought that our God is the supreme being.

Yet this view might become terrible to us. All depends on the attitude of God toward His creatures. What is God's attitude and disposition toward us? This is a thrillingly important question for man. If God be for us, who can be against us? And if God be against us, who can save us from His wrath?

This was not for man a pure question of intellect. Man's conscience awoke and it dawned upon him that God's attitude toward him might be dependent on his own attitude toward God. Man found in himself moral sense, the power to make moral distinctions, involving the recognition of his obligation to regard the will of his Creator. This great discovery transformed the world for man. God became to him a moral governor and he himself became a probationer. Man's conscience, approving the right and condemning the wrong, certifies to man that his Maker is a righteous Moral Governor who cannot tolerate iniquity but who looks with favor upon moral rectitude.

With man's discovery of the moral law came the humiliating discovery of his own inability to render a perfect obedience to it; he awoke to find himself a transgressor and to find in himself moral impotency that threatened to make him a perpetual transgressor. As he looked upon God the righteous governor and upon himself the perpetual sinner, he could but cry out, "Woe is me: I am undone. I have offended God and can never cease to offend Him." Out of this frantic terror came the prodigious efforts of men to appease the wrath of God through sacrifices and penances.

But the blood of goats and lambs could never take away sin and could never make man perfect and he was in desperation till the real sacrifice appeared—a sacrifice made not by man but by God Himself. That offering on Calvary gave man his first valid hope. In it he read the possibility of pardon and peace with God. How soothing, how consoling, how precious is the thought that God can be just and yet justify him that believeth in Jesus. As long as men have conscience and moral sense the Cross of Christ will be the supreme need of their distressed and sin-stained souls. Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness, is unto him that believeth, him that maketh trial of it, Christ the power of God and the wisdom of God. The God-man nailed to a tree may be to some simply an incredible or senseless spectacle, but the doctrine of the vicarious atonement meets a need so great and so distressing in the souls of men that what was incredible and meaningless becomes wisdom and power. What a priceless inheritance is this doctrine of the Cross of Calvary. This is the sledge hammer of God that breaks the adamant heart of sin. Before the Cross of Christ the impenitent become penitent, the soul distressed by sin finds hope, the moral be- ing is transformed, and there is a birth into a life that is noble, and everlasting. The spirit of m itself baptized—O marvel of m baptized with Holy Spirit of the God.

Man's religious experience brought to him a new conception He has been brought into living ship with God the Father, God and God the Holy Spirit. How be? Must he give up his mono Are there three Gods? This qu brought on perhaps the greatest sion of the Christian centuries. A subtlety of the Greek mind was emp ed in an effort to define the relationsh of the Father, Son, and Holy Spirit. How can fatherhood and sonship be reconciled with co-eternity? This was done through the conception of eternal generation. How can there be one God and yet three? The unity was found in the essence or substance of being; the distinction in personality. One looks with admiration on the profound thought given to these questions in the early Christian centuries. The result was the doctrine of the Trinity in which the mind of the church with only minor exceptions has found rest to this day.

Besides Trinitarianism there is Unitarianism which halfway denies revelation, and there is Deism, which wholly denies revelation. Perhaps it may not be unfair to remark that men's conceptions of God depend upon their relation to God. The deist knows God as a great King afar off because he has never come near to God. The Unitarian knows God as a rich and benevolent Father because he has not become conscious of the exceeding sinfulness and hatefulness of sin.

True religious experience tends to make men Trinitarians, and the doctrine of the Triune God should be prized by us not only because it is the product of the mighty labors of mighty intellects of

the past, but because it satisfies the profoundest needs of our souls.

Time would fail us to tell of the great host of heresies that have been met and vanquished in relation to the person of Jesus Christ. Who was he and what was he? Only a man and an impostor at that, said the Jews. A good man, but deceived, said others. Only a man, but divinely inspired, a real and most worthy prophet, said others. A superhuman being, a divine being, but inferior to God, said still others. But higher and higher rose the thought of men concerning Jesus Christ till at length He was enthroned as very God at the right hand of the Father. How to conceive the union of God and man in the being of Jesus Christ has been a most perplexing problem with many proposed solutions, and to this day questions arise that none can answer, but the great Christian thinkers of the past have transmitted to the church of today a conception that both accords with Scripture and sets Jesus Christ before us as a real and mighty mediator between God and man, one who can be touched with a feeling of our infirmities and one who at the same time can touch and move the great heart of God in our behalf.

What would you take for your thought of Christ? Not all the world. But this is part of our doctrinal inheritance. It came down to us out of the past. Present day history confirms our thought of Christ. But present day history could not produce the thought. For it we are dependent on the testimony of past generations. Let us never forget that we too are called to be witnesses to those to come after us and to those outside the circle of light. In the past there were many who thought life itself not too great a sacrifice to give that they might offer an unfaltering testimony. Were they not justified? And should not the same spirit be in us? Yes!

In the cross of Christ we'll glory, towering o'er the wrecks of time;
All the light of sacred story gathers round its head sublime.

But the thought of the past has been busy not only about God the Father and God the Son, but also about God the Holy Spirit. From the crude, impersonal conception of the casual reader of the Sacred Writings thought has been refined and elevated till today the conception is of a person equal in power to God the Father and God the Son, of the same eternal essence, and related to the other two persons of the Godhead through a perpetual procession from them. But in this dispensation of grace the Holy Spirit sustains a peculiar relation to the people of God on the earth. He is the quickening Spirit in their regeneration. He is the ever-present Comforter. He is the constant Guide. It is through His power that the Christian life manifests its peculiar fruitage of peace, of joy, of holy living and loving service and patient endurance in tribulation.

One of the greatest services of John and Charles Wesley was in awakening the thought of the world to the real work of the Holy Spirit in the religious life of men. They thus helped to transform Christianity from legalism into life. They set men to singing

Come, Holy Spirit, heavenly Dove, With all thy quickening powers,
Kindle a flame of sacred love In these cold hearts of ours.

Holy Spirit, faithful Guide, Ever near the Christian's side,
Gently lead us by the hand, Pilgrims in a desert land.

It is perhaps the chief glory of Methodism that it has given true emphasis to the Holy Spirit's agency in making religion a matter of daily conscious experience. It has pointed out the futility and vanity of our religious profession when God does not work in us to will and to work, for His good pleasure. This tradition of Methodism forms no small part of our doctrinal inheritance and we should be thankful that we have been taught to believe in a salvation that can befelt on earth as well as hoped for in Heaven.

But the great intellects of the past have not only hewn out and perfected conceptions of God, but also conceptions of man. What is man? Whither is he tending? What are his possibilities and privileges? are some of the questions on which thought has dwelt with intensest interest.

Strange to say, man has found greater difficulty in understanding himself than in understanding God, and thought is today perhaps less settled over questions about man than over questions about God. We of the Methodit Protestant Church have inherited the conception that man's moral nature is corrupt, inclining him to evil. This is in accord with the facts of human life and is what the scientist would call a good working hypothesis. Man everywhere is a sinner and needs above all things to be saved from sin. Those who do not recognize the sinfulness of man may be moved to relieve their fellowmen, to feed [illegible] Roberts fifty years ago. It [illegible] hope and faith clothe the naked, which is very commendable, but they will make no effort to save men from the great evil of evils, sin. Whether man is every where a sinner because he inherited a corupt nature or because of ignorance and moral weakness may be honestly questioned, but it is all-important to see that man needs the power of the Gospel of Christ and of the divine agencies which the Gospel discloses to save him from sin, and this forms a valuable part of our doctrinal inheritance. If we are true to it, it will infuse into us a moral earnestness for the salvation of men from their natural state into a state of saving grace and it will move us to tell them of Christ, the only Savior from sin and its degrading and destructive power.

Yes, we have been taught to believe in the destructive power of sin. It is not simply a present disgrace, but a deadly destroyer which, if not overcome, will land the soul in eternal perdition. So dreadful is the fate of the unsaved sinner that the contemplation of it fills us with painful horror. In proportion as we love our fellowmen do we labor to save them from the ruin of sin. We cry aloud and spare not. All that the world can give seems to us as nothing in comparison with the loss of the soul. We endure hardship and suffer want and undergo great labor that we may warn men of the peril of sin. Those who went before us taught us to do this, and the more we do it, the more we are convinced that it should be done. Men are to be saved from themselves—from their own stupidity and blindness and inappreciation of the great things God has done for them.

A great part of our inheritance as Methodist Protestants is the doctrine of the brotherhood of Christians. This might almost be called our peculiar inheritance. I have been associated more or less with Christians of other denominations, both ministerial and lay. And from the observations I have made I can truly say that the spirit of Christian fraternity seems to have fuller and freer play among us than among others. I believe this is partly the result of our church polity, but I also believe that our peculiar polity is the result of this spirit of Christian fraternity. Men free from the spirit of worldly ambition and full of the spirit of the Master and having his conception of the brotherhood of His disciples, when left to themselves, just naturally associate themselves in accordance with the principles of our beloved

church. God forbid that this spirit of fraternity should ever be destroyed or lost through any amalgation with others of a different spirit. How good and pleasant it is for brethren to dwell together in unity.

There is not time here and now to enter into many particular questions that suggest themselves. Our inherited doctrines cover a wide field and touch many different topics. We are heirs of all the ages and of all the Christian countries. It is impossible for us to realize to what a great extent our peace of mind and our hope and our moral earnestness are due to the labors and mental conflicts of those who have gone before us.

Imagine a hunter of early times, armed only with bow and arrow and other feeble weapons of primitive man, going forth into the forest and being attacked at the same time by a lion and a fierce bear and a panther and an enraged elephant and a boa constrictor and a rattle-snake and a swarm of hornets? The occasion would be rather too much for his strength and his equipment. Imagine a young theologian going forth armed only with his native wit and such knowledge as his limited personal experience has given him and entering the arena of religious conflict. If not all in one day, in successive days, he has to meet Atheism and Arianism and Aristotelianism and Adventism and Calvinism and Deism and Dowieism and Epicureanism and Eutychianism and Ebionitism and Gnosticism and Latitudinarianism and Mohammedanism and Monergism and Mammonism and Materialism and Mysticism and Nestorianism and Pelagianism and Pantheism and Patripassianism and Paganism and Platonism and New Platonism and Rationalism and Russellism and Roman Catholicism and Skepticism and Socinianism and Sabellianism and Stoicism and Sensualism and Tetratheism and Universalism and Unitarianism, and many other nondescript but formidable isms that must be met in the conflict with error. In one of the fierce middle-age battles in Europe a terrible warrior and leader of his soldiers was slain. His dead body was tied upon his horse and placed in his accustomed place in the battle array in order that the sight of his face might strike terror into the hearts of his enemies who did not know that he had been slain.

Most of the false isms that confront us today have been slain in former conflicts and are not as formidable as they seem.

Let every young minister study the history of Christian doctrine and he will find ready prepaered to his hand powerful weapons with which he may easily overcome in the conflict with error. Paul described the armor with which to defend oneself against our great invisible foe. But we have foes in our own households and among our friends and associates—those whose minds pervert the truth and distort the faith and misconceive spiritual fact and see religious relations in false perspective. If we would not be misled by their false and imperfect vision we must clarify and confirm our views by the light of Christian doctrine. Fortunate are we that the light of revelation comes to us through the clarifying medium of centuries of Christian discussion.

SOME INFORMATION.

We have seven new churches under way of erection at this writing, and two others under consideration and there may be others.

Several are being improved by painting and adding vestibules, puting in recesses and new furniture. All the fields seem to be doing very well; some debts on some of the churches are being paid off and all of this taken together indicates progress.

Let us not lose sight of looking after the pastor's salary and the general interests, remember it's only about four months until our Annual Conference meets.

As soon as the special meeting season is over I expect to visit the balance of the fields in the District.

Be pleased to see the reports of the meetings as they are being held throughout the Conference written up by the pastors. C. A. Cecil.

July 22, 1914.

A JEWISH MINISTER OF THE GOSPEL IN GREENSBORO.

Rev. J. H. Rosenberg, a member of the Second Presbyterian Church of Nashville, Tenn., preached in two of Greensboro's Presbyterian Churches last Sunday. He is an interesting speaker. He speaks of the part taken by Jews in the religious history of the world and of their connection with government and other important affairs of the world. He regards their dispersion as a providential event designed to bring blessing to the world in accordance with God's promise. He explains in a natural way the rejection of Jesus by the Jews, but is careful to say that in all Christian centuries the Jews have had among them many believers in Jesus. Jews that rejected Jesus expected the Messiah to be a greater law-giver than Moses, a greater general than Joshua, a greater king than David or Solomon. Because Jesus failed to measure up to these expectations, they could not believe that he was the Messiah. But the prophecies of the Old Testament can never be fulfilled if they were not fulfilled in Jesus, and the Jews are coming more and more to see that Jesus was the promised Messiah. Mr. Rosenberg is laboring for their conversion to Christiaanity, and bases his hope of success on the writings of Paul. He thinks that the Jews must be Christianized before the world can be completely evangelized.

M. P. CONFERENCE RATIFIES UNITED BRETHREN MERGER.

By unanimously adopting its special committee's recommendation for a merger, the general conference of the Methodist Protestant church of America Thursday night opened the way for uniting with the United Brethren church.

Special commissions of the two churches will confer before May 31, 1915, to consummate the merger of the two bodies into one church to be known as the United Protestant church. The new church will have a membership of 500,000. In Columbus the union will bring into the new church 1,600 members.

Delegates from Maryland and Georgia, who first opposed the union, were brought into line early Thursday and every opposition to the plan had been removed.

The general conference of the United Brethren church has endorsed the merger and the individual congregations of that church now are ratifying the action of the conference by referendum. The M. P. congregations already have sanctioned the union.

This special commission was named Thursday to act with the commission from the United Brethren church in finally effecting the union: Rev. L. E. Davis, Pittsburgh, president of the Conference; Rev. C. D. Sinkinson, New York; Rev. U. W. Morrison, West Virginia; Rev. T. L. Garrison, Texas; Rev. W. H. Bentley, Onondaga, N. Y.; Rev. C. E. Sheppard, Muskingum; Rev. D. S. Stephens, Oklahoma; Rev. J. S. Bowers, Maryland; R. T. Pickens, North Carolina; J. F. Howe, Missouri; J. E. Peterson, Iowa; Horace Link, Illinois; Rev. A. T. Simmons, Arkansas; A. T. Merriman, Indiana, and Ely D. Miller, Michigan.

President Davis was authorized to call a meeting of this commission as soon as the United Brethren commission is ready to report.—Columbus Citizen.

TESSIE'S TEXT.

"Bear ye one another's burdens."

Slowly Tessie read over the illuminated text that grandma had hung in her room. She thought it rather an inappropriate text for her room, because she was only seven, and you surely can't be expected to bear other people's burdens very well at seven. It would have been much beter, she thought, to have put it on Aunt Mary's wall, or big Brother Will's. Aunt Mary knew so much—oh, 'most everything there was to know!—and Brother Will was so strong. How easy it would be for them to bear the burdens of others. But she, Tessie, was little and weak and far from wise. What could she do?

A moment later, on her way downstairs, she heard grandpa say: "How I wish I had this letter mailed. But I do not feel as if I could walk five blocks in this hot sun."

"I'll mail it, grandpa," cried a joyous little voice, as Tessie flew for her hat. Why, here was the best chance in the world for bearing a burden for dear old grandfather, who was always so kind to her.

When she returned from her errand she dropped into the hammock on the porch, and lay swaying to and fro in the shade of the vines, enjoying the delicions breeze that had sprung up. Inside, she heard mamma say to grandma: "Did you ever see a baby so fretful? I have never had such a weary time trying to sew. And this dress must be finished for tomorrow night!"

Another chance to be a burden bearer, thought Tessie. She leaned in at the window. "Just hand me that cross baby, mama. I believe he will go to sleep for me out there in the hammock. It is so nice and cool now, in the shade."

So mama passed tne whining little bundle through the low window, and the little girl sang and swung him to sleep.

And this was how Tessie, who had never thought much about such things before, found that even a little child may help to bear the burdens of the world.—Canadian Churchman.

BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him.

The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—Philadelphia Public Ledger.

—A man with a quick-got million reminds you of a hen who has picked up a biscuit: she has to hustle so to keep it from the rest that she has no chance to eat it.

—Out West, the St. Paul Railway is going to make the scenery pull the trains, by harnessing the waterfalls to electric dynamos. I call that wizardy.

—Down East we used to slop the cows; but out here they say it pays to pour the slops around your banana trees.

—If you hang your banana bunches the same side up you hang your trousers, the fruit won't drop off as fast as it ripens.

—A man that'll let his horses eat his young papaia trees, and then envy his neighbor who has plenty of papaias for breakfast, is about as shiftless as a man who won't mend the roof because it doesn't leak in dry weather.

—"Jonathan," says Jerushy to me, "there's a mosquito on your right cheek—one of the striped-legged, yellow-fever carriers. Slap it quick!"

—I wouldn't give a fig for a fig tree that doesn't get ashes or fertilizer. You might as well expect a hen to lay double yolk eggs without anything to make the yolk or shell of.—The Midget, Rev. J. F. Cowan's paper.

—New church at Pensacola!

—Bro. Millaway expects to help Bro. Troxler at Pleasant Union next Sunday.

—We are asked whether it is true that the swan on the approach of death begins to sing. We understand this to be a mere fable.

—Our Winston people were delighted to have Mrs. Lee Ogburn and her daughter, Mrs. Josie Cummings, in the congregation last Sunday.

—Mr. N. S. Huntetr, engineer on the Southern, is confined to his bed with an attack of rheumatism. We hope he will soon recover.

—Through the kindness of his niece, Mrs. Kerner, we are permitted to publish this week a poem written by the late honored J. C. Roberts fifty years ago. It breathes the spirit of love, hope and faith so characteristic of the man in his later days. It came from his heart, surging with grief over the loss of his first-born.

—An electric light of 450,000 candle power two miles away is being installed in the Brooklyn Navy Yard. This is the greatest artificial light in the world. It can be seen out at sea for a hundred miles.

—The Bulletin, of Asheboro, charges that whiskey is used to corrupt votes. Whiskey can corrupt anything, and it is time for the use of it to be stopped.

—Rev. I. I. York lost a blue serge coat between High Point and Kernersville, with a pocket-book and money. He will reward the finder.

—Rev. G. L. Curry stopped in Greensboro on his way home from Ai. He is planning for the next Conference Journal, which he hopes to make better than the last one, for which the demand was greater than the supply.

—The afternoon Sunday School at the State Sanatorium for Tuberculosis has grown to be quite an important and pleasant feature of the weekly routine. The lesson is taught by Rev. W. B. Waff, of Conway, N. C. Dr. Waff is a Baptist minister, a patient in the Institution, who after the teaching of the lesson, delivers a short sermon. There is an average of from forty-five to fifty in attendance. Up to this time no one except patients and the medical and nursing staff have attended.

All the patients are much interested and seem to get a great deal of pleasure out of the service. The singing, which had recently been added, is a very enjoyable feature, which the bed-patients, who are unable to attend the service, get the benefit of and enjoy greatly. A Methodist minister is expected to conduct the next service.

While the Sunday afternoon service has been held for a considerable length of time, a regular Sunday School was organized in due form only last Sunday. Dr. P. P. McCain, Assist. Superintendent of the Institution, was made Superintendent of the Sunday School, Mr. W. F. Jordan, Secretary and Treasurer, and Miss Bertha Bowden, Librarian.

—Puzzled Diner (to restaurant waiter)—"What have you got for dinner?"

Waiter—"Roastbeeffricasseedchickenstewedlaambhashbakedandfried potatoes jampuddingmilkteaandcoffee."

Puzzled Diner—"Give me the third, fourth, fifth, sixth, eighteenth and nineteenth syllables."—Tit-Bits.

LITTLE JOHNNIE'S GRAVE.

I love to linger round the spot
Where sweetly sleeps my only boy,
'Tis there the pang of grief I feel
Is wont to soften into joy.

That little mound of muddy clay
Upheaved upon the tender breast.
I prize above earth's fertile fields,
With plenty crowned or verdure dressed.

I know the nobler part is gone—
The rest I would not, could not keep,
Yet with his dust I'll mix my tears,
For over such did Jesus weep.

I love his little ashes still,
Though underneath my feet they lie,
For God hath said they'll live again—
He loves them too—why may not I?

I love that dust! It once was lips,
Which he hath often pressed to mine—
I love that dust! It once was arms,
Which round my neck he loved to twine.

I love that dust! Hands once it was,
I've oft heard rapping at the door,
Or else perhaps a chair o'erturn,
Or strike the hammer on the floor.

That dust was feet, I often met
When nearly home I did appear—
That dust was once sweet face and eyes,
Which smiled a hearty welcome here.

That dust, a tongue, once sweetly spake,
How loud its songs! how full its glee!
When once a heart it beat a breast
Which felt the strongest love for me.

I love, I love, that dust I love,
But O I love the spirit more!
Better than all I love this thought—
I'll meet them both on Canaan's shore.

J. C. Roberts.

1864.

PICNIC POINTERS.

We are very glad to pass on the following suggestions for a good time at your picnic.

The band leads the way to a central spot, then each department follows its own flag to its own park-section for the egg hunt. Did you ever hunt eggs? We had real eggs one year, hard boiled, and when found they went to the dinner menu! Now we use wooden substitutes, colored dark red, the same ones year after year. The "egg-hunt committee" goes to the park early and hides the eggs. The hunt is limited in time and he who finds the most receives a prize. Each department is assigned a different section of the park, bounded by the drives. After that, all who wear the "9" are entitled to hunt for the golden egg, for which a special prize is awarded.

Then we have dinner.

After dinner our numbers are augmented by those who could not get away in the morning. They have come to see and share the games; the beginners are first, with a peanut-picking contest, and incidentally each one gets enough peanuts to satisfy him for a time, at least. Then there are running races, for boys and then for girls, as in all the succeeding departmental contests. The primary boys stage a leap-frog race, a football kicking contest, and the girls an egg-carrying race. The junior girls blow feathers toward the goal, and run zigzag everywhere. How elusive and mercurial a feather can be! Rope skipping is easier, or carrying a wand upright to the goal.

Other games follow rapidly. How many good ones there are! Which young lady will drive a nail most quickly? What boy can run to the rope stretched a hundred feet away, where his shoes and stockings lie, put them on, and be first at the starting point. Would he dress as quickly in the morning? How we shout at the tug-o'-war, thirty on a side! Lucky the rope is a strong one! Of course we have a hundred-yard dash, the relay runs, and a score of other good tests, while the balloons go up and the crowd cheers.

You must not forget that crowd on the side lines, rooting, talking, eating, singing—and enjoying every moment! It's a great sight.

Is it worth while? We believe it is.

Is it easy? No! What worth-while work is ever easy?

Don't you get tired of it? Before, yes! But by next year we are thoroughly rested and ready for another!

C. H. Hubbell.

TO THE SUPERINTENDENTS OF SUNDAY SCHOOLS.

We have not yet been able to award the Pennants for the largest per capita offering in the conferences except in Muskingum and North Illinois.

If each superintendent who is interested will report at once the name of his school, with the number of scholars present and the amount of his contribution with the per capita from each member of the school, it will enable us to award these Pennants. We have them here waiting for this decision.

Please write at once if you mean to enter this competition.

The Pennants for the largest contribution in each conference was awarded to the following schools:

Mich. Conf., Clio, Mich., S. S.
Ark. Conference, Emerson, Ark., S. S.
Ind. Conf., Frankfort, Ind., S. S.
Georgia Conf., Columbus, Ga., S. S.
Eastern Conference, Inwood, L. I., S. S.
Col. Texas Conf., Chapel, Tex., S. S.
Ala. Conf., Birmingham, Ala., S. S.
Charleston Mission Conf. Bethlehem S. S., Bonneau, S. C.
Kansas Conf., Rose Hill, Kans., S. S.
Iowa Conf., Keokuk, Iowa, S. S.
Maryland Conf., Chestertown, Md., S. S.
Louisiana Conf., Ansley, La., S. S.
Kentucky Conf., Valley Chapel S. S., S. Portsmouth, Ky.
N. C. Conf., Greensboro N. C., S. S.
Pittsburgh Conf., New Brighton, Pa., S. S.
Washington Mission, Seattle, Wash. S. S.
West Virginia Conf., Parkersburg, W. Va., S. S.
Texas Conf., Cooper, Texas, S. S.
South Illinois Conf., Pleasant Hill S. S., Sumner, Ill.
South Carolina Conf., Dentsville, S. C., S. S.
Onondaga Conf., Arkport, N. Y., S. S.
Ohio Conf. Whitehouse, O., S. S.
Northwest Texas Conf., Center Mills S. S., Cresson, Texas.
N. Missouri Conf., Kahoka, Mo., S. S.
North Illinois Conf., Concord, Ill., S. S.
Oklahoma Conf., Lawton, Okla., S. S.
Mississippi Conf., Pineville, Miss., S. S.
Muskingum Conf., Zanesville, O., S. S.
Misouri Conf., Purdy, Mo., S. S.

The pennant for the largest per capita offering in the North Illinois Conference we awarded to Union Sunday School, Fisher Circuit, Rev. E. N. Comfort, pastor; and in Muskingum Conference to Mt. Carmel Sunday School, Renrock Circuit, Rev. A. R. Read, pastor.

Charles H. Beck,
Sec.-Treas. Board of Home Miss.

Chinaman—You tellee me where railroad depot?

Citizen—What's the matter, John, lost?

Chinaman—No. Me here. Depot lost. —American Boy.

Joe—What is the easist way to drive a nail without smashing my fingers?

Josephine—Hold the hammer in both hands.—Ohio Sun Dial.

FROM PASTORS AND PEOPLE.

Thomasville.

We held our third quarterly meeting Thursday night, July 16th, with very good attendance. The usual business transacted. Bro. T. G. Perry was elected delegate to Annual Conference; Bro. L. R. Loftin, alternate.

T. A. Williams.

La Grange Circoit.

We began our special meeting at Hickory Grove on last Sunday. The attendance from first to last was not so good as we had hoped.

Rev. R. S. Troxler came to uur assistance Monday, and preached at 11 A. M. to sixteen hearers. He preached at 8 P. M. every night until he left for home, Thursday morning. The attendance at night was fairly good. Bro. Troxler preached plain, wholesome sermons. He made a good impression on his hearers.

The meeting closed Friday night. There were five conversions. On the closing night nearly every one present gave us their hand as a token of an earnest desire to live a better life in the days to come.

There are many young men and young women here, who, if well trained, will make noble and useful men and women.

The membership at Hickory Grove are well able to support a preacher handsomely. They could do it easily, if they would work together, and take as much interest in church affairs as they do in secular matters.

The service at Grace church today at 11 A. M. was attended by a very small number of the members. There were not more than half a dozen of our people present. There were quite a number from other churches. There are a few faithful M. P's here—the very salt of the church—but the greater per cent. seem to have severed their church relation. Rev. Mr. Reitzel ocupied the pulpit at 8 P. M. and preached an interesting and helpful sermon.

Our special meeting is scheduled to begin here on the first Sunday in September. Dr. Swain will be our help. Pray for us.

July 19. Will H. Neese.

New Salem, Randleman Circuit.

Our Sunday school is moving on nicely, not so many Sunday as usual. Our pastor could not be with us last Sunday as he is away helping Rev. W. F. Ashburn in a special meeting. Bro. Hinshaw filled the appointment with a helpful sermon. I am sure every one present enjoyed his message. Wish there could or would have been more present to hear him.

July 20, 1914.

Thomasville.

On Monday night, 13th, while we were sitting in our room two or three automobiles pulled up in front of our house and stopped. Before I could get to the door the people began to come in, and did not stop until 47 came in, each one bringing something we needed. They marched into the dining room. There we found the table just loaded down, and some things on the floor. Something for us to wear as well as eat. The people and articles were so numerous we will not try to mention the names of the ones that came or what they brought. But I suppose the pounding would have amounted to ten or twelve dollars. May the Lord bless each one that took part in it. He knows them by name, and may we endeavor to feed them spiritually while they are feeding these bodies of ours, and all be happy here, and happy in the world to come. T. A. Williams.

Shoals, Pinnacle and Mt. Zion Circuit.

Since our last report our church has been repainted on outside, which greatly improves the appearance. Two of our young men, Messrs. Luther Kiger and Squire Hauser, took up the matter of raising money to have it done.

Glad to have our pastor preach for us twice a month (second Sunday and Sunday night) as he now does.

Our average Sunday School attendance for the first six months has been forty: collections, seventy-five cents; for 1913, same period, attendance, forty-one; collections, thirty-five cents.

Sorry the attendance did not increase rather than fall behind, but glad of the increase in collections, which is considerably due to our monthly orphanage collections. There were three Sundays this year and two last year which from unfavorable weather or other causes, had no school, that were not counted in the averages.

Hope the remaining part of the year will show an increase rather than decrease in attendance and interest.

July 14, 1914. Ira O. Hauser.

Shelby Circuit.

Rev. C. A. Cecil, Dear Bro.: We are still going on with our meeting at Shelby. We held our third quarterly conference at Lincolnton last Saturday night. Each appointment represented and a spiritual, harmonious conference. Bro. D. B. Johnson was declared delegate elect to represent this circuit at our next annual conference and Bro. C. W. Atkins was elected alternate. I think they both will go, as Bro. Atkins has relatives at Asheville and is also much interested in the cause Bro. Johnson will give a full report of Conference, etc.

Now he was elected according to the Discipline and our Annual Conference. I want to ask a few questions and hope you or some one will answer, so we will know what to do when we get there.

1. Is he to represent this work, or can from one to as many as want to "butt" in and worry the delegate and Stationing Committee?

2. Has any other member of the circuit a right to interfere with his business as a representative of the circuit, either as to boundaries, pastor or to try either in person or by letter at Conference?

3. Does it show the spirit of a Christian gentleman for anyone to try to do this?

4. Does it not belittle the delegate, the Stationing Committee and cause confusion in the estimation of others?

5. We are supposed to elect one of our best men from each charge to represent the charge, then to advise with him before he leaves the work for Conference? If the charge finds they were deceived and can not trust the delegate elected, had they not better have a call quarterly conference two weeks before the Annual Conference and try it over?

6. After the Stationing Committee is elected, is it not fair to equally consult each delegate and preacher or minister before he is assigned to any worrk?

7. Is it best to keep both in the dark till about the last hours of Conference?

The way things were at last Conference caused me to ask these questions. I heard several delegates say they never expected to attend another Conference as delegate. The Stationing Committee can say if they were not worried almost beyond the limit.

8. If we have mutual rights, why can't we do as we did 15 or 20 years ago, —have a consultation and prayer with the delegates and pastors? If we find either delegate of pastor is unreasonable, tell him so and tell him he is "in the box for a draw."

As I see it we meet to consider the best interests of our Father's kingdom and we are His children, and our Discipline says mutual rights, with all that means.

Back to Shelby. I appointed prayer meeting for Saturday night and Sunday morning. I preached at Lincolnton in the morning and came on to Shelby and

preached at night to one of the largest congregations we have had yet. We may continue through the week as much interest is being manifested. Pray for us that the work may abide.

Fraternally,

July 20, 1914. C. E. M. Raper.

Charlotte.

I have just returned from Charlotte where I filled the pulpit of Rev. D. A. Braswell who is now in the East in revival meetings. Our people there are highly elated over the prospects for a church in the near future. The location has been wisely selected and is a corner lot on the street car line between Belmont and the public square. It is not in the mill district but is surrounded by beautiful residences. Restrictions are placed on all unsold lots which insures the building of no inferior houses. The city will not hesitate to attend the church because of its location. Men of wealth not of our church are looking with favor upon the enterprie. The lot has been donated to the church and the trustees now have a fee simple deed. The donor is a wealthy man and it is near his home. The interest he is taking in the matter brightens the future for us there. Another thing in our favor is that it is not near any other church. Bro. Braswell has certainly done his work well and our people there are well pleased. The way has been dark at times and some of us perhaps would have succumbed to the discouragements, but the mist has now cleared up to the extent that success is visible. Let us rejoice together and lend a helping hand.

No one has asked me to write this article, but I felt like our interested reader would like to know things concerning our work in Charlotte as viewed by an outsider. Geo. L. Reynolds.

Winston Salem.

I send you an extract of an article clipped from the Twin City Daily describing our annual S. S. outing at Nissen Park, Winston Salem, on the evening of the 16th of July. It was truly a pleasant gathering and "all went merry as a marriage bell". The tables set end to end were nearly or quite 100 feet long and were quite filled with most tempting viands. The presence of so many happy young people and a goodly number of old people together with our beloved pastor, Rev. S. W. Taylor, our genial superintendent, Rev. O. W. Hanner, and our jovial and witty brother, R. L. Hopper, added much to the occasion. Indeed, it really seemed that the benedictions of heaven rested upon us. The weather was exceptionally fine and the dark green woods surrounding the Park, and the lovely flowers and shrubbery and the beautiful gold-fish sporting in the ponds so gracefully presided over by water lilies, and the graceful swan and wild ducks and geese floating so smoothly over the water and a number of wild animals makes it an attractive place for an outing, as the street cars take us right to the spot, a distance of three miles from the city. And when Crouse's orchestra arrived late in the evening and discoursed the sweetest music to the joy of all present and the crowning event of the day and we decided that we would be glad to enjoy a repetition of a scene so agreeable and attractive. Here is the clipping:

"The annual outing by the Sunday school was an enjoyable event. It was one of those gatherings in which husbands and wives, uncles and aunts, brothers and sisters—and sweethearts—mingled and had a good time. The supper was spread on one long table and it was a most tempting display of fried chicken and every other good thing that might be named. The picture presented around the festive board must have been tempting to the hungry on-looker. That the hundreds of men, women and children did full justice to the spread goes without the saying. The happy throng at the close of the day's outing, were unanimous in the opinion that it was one of the very best of the many picnics ever given by the school, whose membership is composed of a splendid type of Christian citizenship.

"Nearly all the picnickers remained for the evening attractions, one of which was splendid moving pictures presented every night during the week by Capt. J. J. Sigg, a Prince of Good Fellows."

Reporter.

Pensacola.

We are preparing to build a new church. At a meeting of the trustees it was decided to build instead of repair the old house. While it is a heavy undertaking for this little congregation that is trying to support a pastor, they are willing to try, and expect to get through. The old house was taken down last week, and today (Monday) we are putting in the concrete foundation. When complete we hope to have one of the neatest little chapels in the district. Pray for the success of this work.

Homer Casto.

Midway, Haw River Circuit.

Bro. Ashburn has filled two appointments since our last report; he always has something good for us and we are glad when preaching day comes.

We had children's day and a picnic Saturday before the fourth Sunday in June. It was a success. Much credit is due to Mrs. John Dixon and Miss Jewel McCollum. Collection was $7.25. We were glad to have Bro. Lowdermilk and Bro. Ashburn both with us.

Sunday was our regular prayer-meeting day. There was a very good crowd out; the meeting was conducted by Bro. J. D. McCollum.

Protracted meeting begins next Sunday. Rev. A. G. Dixon is to help. We are expecting a good meeting.

Pray for us.

Ella Dixon Apple.

July 21, 1914.

Lincolnton.

Our third quarterly conference, Shelby Circuit, convened in the Lincolnton church, 18th. All three churches well represented. A good report from each church on S. S.; also pastor's salary paid ahead at Caroleen and Lincolnton. Shelby just a little behind. The Lincolnton and Shelby churches are in splendid shape financially, and with what Conference has promised this year on the indebtedness of these two churches paid, we can easily take care of the little balance without any more help from Conference, after this year if there be any balance.

Our pastor preached a splendid sermon Sunday to an attentive congregation.

We had a C. E. float in 4th of July parade. We had in this float 22 C. E. members who sang, "Onward, Christian Soldiers". On the outside were the words, "Methodist Protestant Christian Endeavorers. For Christ and the church." The decoration was made up of red and white with a little blue and dotted with C. E. flags. The four horses es were dotted with C. E. flags. This float was a credit to the M. P. church and C. E. Society. We were cheered from the time we started in the street parade until it was over. We feel glad to know we presented or held up Christ to thirty or forty thousand people. The impressions made will last.

Our Sunday school seems to be taking on new life now. D. B. J.

Asheville.

The other day the preacher was uptown, the Congregational minister was al-

so up-town and we talked it over. The conversation was on this order:

The Congregational minister, "How do you do, Bro. Bates. I'm glad to see you are getting along so well with your church building. You certainly have a splendid location. When I was here last summer looking over the situation, several of the members of my church went very carefully over all the available locations in the city, and I said to them as we came to the lot on which your church now stands, 'Brethren, this is the place for our church. This is the best location in the city.' "

The preacher, "Thank you, Doctor. But I'm mighty glad we got there first."

The other preacher: "The thing that caused me to give up my charge in Massachusetts, and come to Asheville, was the very evident need of community churches. I do not know of a city of this size anywhere where the need of community churches is so great. It is a city of great centralized churches, but with a tremendous population that is totally uncared for. The trouble with the city is that the churches have been trying to get the people to church instead of taking the church to the people."

And I said, under my breath of course, in order that the brother might not be shocked at my Methodistic fervor, "Amen to that." And it it weren't that it would sound so much like the women folks, I'd say, I told you so.

We have set aside the second week in August as Self-Denial week. We are hoping that at the close of the week we shall be able to lay upon the altar of the church a substantial gift as the expression of our devotion to the cause of Christ.

The Ladies' Aid made close to $7.00 at their sale last Saturday. The $500 due as this year's note on the lot is due and payable the first of next week. The Aid, which assumed the responsibility of getting the full amount of the note, lacks about $250.00 of having all of it in hand. But these folks don't know how to spell failure, so you may expect to hear that the whole amount has been raised.

Brethren, and I mean laymen as well as preachers, if you have any folks from your charges, who are in Asheville, or who contemplate coming either for health or for pleasure, won't you put me in touch with them? I promise you that I'll not bone them for money for the church. I should like, though, to be of any service possible to them while they are here. But I can't help them unless I know that they are here, and where they are. Bro. Quick has put me in touch with some of his members, and when some of Bro. Taylor's members were in Asheville on a visit, he wrote me, and I had great pleasure in meeting them.

Asheville Church Building Fund.

Col. S. V. Pickens, Hendersonville	$10.00
Mr. Eugene Falkner, Henderson	10.00
Mr. R. R. Satterwhite	10.00
Mrs. M. D. Council	5.00
Mr. Frank Edwards	5.00
Mr. Charlie Chambers, Weaverville	5.00
Mrs. E. W. Nash	2.00
Mr. Ellis Roberts, Weaverville	1.00
Mr. T. J. Clinton, Weaverville	1.00
Mrs. Capeheart	.50
"A Friend", Hendersonville	.25

The dollar given by Bro. Clinton was given some weeks ago but somehow or other I failed to give credit for it. I do so now. My wife and I spent afew hours very pleasantly with Col. Pickens the first of last week. You will be glad to know that he is as jolly as ever, still a dyed-in-the-wool Methodist Protestant, and greatly interested in the Asheville church. He was kind enough to give my wife a dollar for her class in addition to the amount put down to his credit in this list. Read what Mr. Garrett said in his last report.

C. W. Bates, Pastor.

Giles Chapel, Richland Circuit.

Our pastor was again at his post of duty last Sunday and gave us an excellent sermon from Matthew 5:16. I think it was his best sermon yet. We certainly do appreciate Mr. Bowman's sermons. After the sermon communion service was held, using our new individual communion service. It certainly is nice. I think every church ought to have it, especially for its sanitation and its decency. I return thanks to all those who helped purchase this service.

We are expecting to have children's day perhaps about the first of September, and our special meeting will be on the standing appointment, third Sunday in September. We ask the prayers of the Christian people that we may have a glorious meeting. We ask our friends and relatives who have moved away and usually attend the meeting, to come again this year.

Mr. Chas. A. Hamlin has returned from Chicago, where he took a special course in school. On his way home he stopped over a few days in Indiana to visit relatives; he reports a splendid time.

Mr. W. C. York, one of our best members, has been on the sick list for some time, but seems to be improving now. We were glad to see him out at preaching and Sunday school Sunday.

I was real glad to have the pleasure of attending Grace M. P. church in Greensboro some time ago. I enjoyed Rev. Mr. Andrews' sermon very much. And in the evening of the same day I went down to High Point and attended Main St. M. P. church, at 7:30, and of course I enjoyed Mr. Dixon's sermon, as usual.

Well, I hope I am not making my communication too long.

Our young friend and neighbor, Mr. Eugene Williams, who holds a position with the Southern Express Co. in Danville, Va., visited his parents, Mr. and Mrs. W. A. Williams, a few days ago.

Mrs. W. R. Hamlin.

July 21, 1914.

Moriah, Tabernacle Circuit.

As protracted meeting begins Sunday at Shady Grove, Bro. Johnson can not preach for us. We extend a hearty welcome to all to come to our Sunday school, the best place to be on Sunday. Our protracted meting begins the fourth Sunday in August. We expect to have our new church completed by that time. We kindly ask the prayers of readers that we may have a good meeting and accomplish great things for our Master.

Mr. Robert Kirkman, who has been in poor health quite a time, has gone to springs. We hope the good water and rest will help restore his good health.

Love to all.

July 20, 1914. Lillie Sharpe, Reporter.

—The Boston man was proudly exhibiting the sights of the city to his out-of-town friend and visibly swelled with pride while doing so. At each new object he remarked: "Boston is such a unique town!"

After enduring this every few minutes for several hours, the friend said impatiently:

"Lemme see. 'Unique'—that comes from unus, one, and equus, horse. Yes, you are right. Boston is certainly a unique town."—Ladies Home Journal.

—Rats took possession of an auto left by the roadside in Colorado, and refused to vacate when the owners returned. They were all killed.

THE A. M. B.

Of course, you do not know yet what those capitals stand for, but Betty does, and you have only to whisper them to her to see her blush a rosy red and toss her surly little head.

"But," she will laugh, "it was a lesson to me, and I am glad it happened anyway."

You see Betty was just eight years old and inclined to be very careless. If her mother sent her to the store to buy beans, she was sure to come back with peas; or if she was intructed to purchase butter, she would buy bread. And if an errand was to be executed after school, you could never be quite certain that Miss Betty would remember anything about it.

"Did you see Miss Vandermeter today?" asked Betty's mother, meeting her at the door one evening.

Betty stopped still on the doorstep. "I forgot it, mother," she answered.

"Oh, Betty," said her mother, reproachfully, "this is the third day that I have told you, and the house is just across from the school. How can you forget so many times!"

"I came out through the back yard today," Betty answered, contritely, "and I never thought about the dressmaker. I don't see why she doesn't have a telephone."

"That has nothing to do with your forgetfulness," said her mother. "I am afraid I will have to have my sewing done by some one who lives nearer, as I cannot go away up there to see her, and I cannot depend upon you to take my message. It is too bad, too, for I know she needs all of the work she can get."

"I will surely tell her tomorrow," promised Betty, earnestly.

But the next afternoon when school let out she was so busy thinking about her approaching birthday that she forgot the message completely.

"It is next Thursday," she said to herself. "Last year it was on Wednesday, I remember. I wonder if I shall have a party this year?"

Nothing at home had been said about a party, but nothing was ever said and the event was supposed to be in the nature of a surprise; but Betty always caught glimpses of the stealthy preparations and joyed accordingly.

"Of course there will be a party," she said to herself, going right past the dressmaker's house without a single thought of her errand. "It wouldn't be a birthday without a party."

She was still thinking about the coming event which she was confident would soon transpire when she hopped up the porch steps. Her mother was standing in the door. Then Betty remembered suddenly and hung her head shamefacedly.

Her mother saw the look and with a sigh opened the door.

"Oh, Betty, Betty," she said sadly, "something will surely happen to punish you if you do not try to do better."

"I do try," said Betty, "but it doesn't seem to do any good."

Mrs. Davis shook her head. "You do not try very hard," she sighed, or there would be a difference in your conduct."

"I am sure I do try," said Betty to herself, after her mother had put on her things and gone out in search of another seamstress. "I thought of it just before school closed." Then she fell to thinking of her approaching birthday again and forgot all about her failing, which was the Betty way, you know.

Monday came, and although Betty lingered in the halls as long as she dared before going to school, she could see no sign of any birthday preparations. Tuesday passed as uneventfully without any of the delightful air of mystery that usually preceded her birthday, and Betty commenced to be worried.

"Surely I will smell the cake baking tomorrow," she said, consolingly. "They always make the cake the morning before the party." And the next morning she made many unnecessary trips to the kitchen, during one of which she heard the cook regretting that they had no eggs.

"Hadn't I better stop on the way to school and order some?" asked Betty, anxiously.

"And have them send up a dozen tennis balls," sniffed the cook, who knew Miss Betty's failing. "No, the egg man comes tomorrow afternoon, and I guess we shall not need any before then."

Betty turned and walked rapidly out of the room to hide her tears. The day before her birthday and they did not need any eggs! And the birthday cake took six!

That day she did not study very attentively, and at supper she was unusually quiet, while she hurried away to bed a half-hour earlier than usual to wet her pillow with tears. But if she felt disappointment then, the following morning was heart-breaking. It was the custom of the family to greet the person whose birthday it was with the number of kisses corresponding to their years upon their arrival at the breakfast table, but this morning no one sang out "Birthday Greetings!" and no one kissed her.

Every one treated her as if she were a very ordinary little girl and not a birthday girl at all, and she was not even told to put on her best dress to wear to school. At 3 o'clock she sped home, thinking perhaps that they would have remembered and would be preparing to atone for their forgetfulness, but to her surprise the house seemed deserted.

"Where is mamma?" she asked the cook, whom she found in the garden.

"I think she went to town with Mrs. Sheffield," said Norah. "She called for her, and they went away together. Why, what's the matter?" For Betty had burst into tears and was running into the house as fast as her two fleet limbs could carry her. She flung herself down upon her own bed and sobbed unrestrainedly.

To think that mother—her mother—had gone away to town, leaving her alone on her birthday! Then she remembered her mother's words, "You surely will be punished if you do not try to do better!" That was the way that Betty remembered them, and this was the way that they had chosen to punish her! But it seemed a cruel, cruel way.

"But I guess I deserved it," Betty admitted at last, as she ceased her sobbing. "At any rate, I don't think I will ever forget again."

That night she pleaded a headache, and crept into bed without any supper, so that her mother was quite alarmed, and sat by her side putting cooling cloths upon her head until she fell asleep.

"Well, I am glad the day is over," she sighed to herself in the morning, when she awakened. When she went down to breakfast, no sooner had she opened the dining-room door than she was caught by half a dozen hands and kissed repeatedly. She struggled away and stared.

"A happy birthday," cried her father, and Brother Tom caught her up and hugged her. Betty stared, open mouthed.

"But yesterday"—she faltered.

"Yesterday?" Her mother's tones were puzzled.

"Yes, yesterday was my birthday," said Betty.

Her father led her to the calendar upon the wall. "See that," he said. "Today is the eighteenth."

Betty stared at the number in astonishment. "But last year my birthday came on Wednesday," she stammered.

Her father laughed heartily. "But you know that 1912 is leap year, don't you?" he said.

SOUTHERN RAILWAY SCHEDULE

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No. 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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Betty hung her head. "I forgot about that," she confessed.

"But if you had looked at the calendar you would have known," her father told her.

"I didn't think to do that," Betty whispered. They did not say much because it was her birthday, but led her to the stack of presents beside her plate.

That morning, instead of going to school, Aunt Kate and Uncle John came in their touring car and took them all for a ride, after which they returned—not home—but to Aunt Kate's wonderful house, and here a gay mob of Betty's little friends burst in upon her.

"We thought we should really surprise you for once," exclaimed Aunt Kate, laughing, "so we decided to have the party here."

And such a party as it was! Never will Betty forget it.

"Even if I am allowed to," she laughs, for the story of how she had absent-mindedly anticipated her own birthday was too good a joke on her and too much of a lesson to be readily forgotten by her family. But after her day of misery Betty really did stop forgetting—not all at once, you understand, but gradually, until now she is the most dependable, trustworthy little maiden imaginable.

But just the same she always blushes when any one says "The A. M. B.," as you have guessed by now what it means—"The Absent-Minded Birthday."—Faye N. Merrimon, in Zion's Herald.

GRAND SEASHORE EXCURSION TO NORFOLK AND VIRGINIA SEASHORE RESORTS,

Tuesday, July 28th, 1914.

The Southern Railway will operate their annual Seashore excursion from Greensboro and intermediate points to Norfolk, Va., on Tuesday, July 28th, 1914. Special train will leave Greensboro at 7:00 P. M., Tuesday, July 28th, and arrive Norfolk at about 5:30 A. M., July 29th. Returning will leave Norfolk at 7:30 P. M., July 30th. Two whole days and one night at the Seashore, allowing people time to visit Virginia Beach, Ocean View, Newport News, Old Point Comfort, Hampton Roads, Fortress Monroe and the many other points of interest in and around Norfolk.

Following low round trip fares will apply from stations named:

Browns Summit	$3.65
Stokesdale	4.00
Madison	4.00
Climax	4.25
Julian	4.50
Siler City	4.50
Liberty	4.50
Ramseur	4.50
Summerfield	4.00

Fares from all other points covered by this special train on same basis. The Special train will consist of both day coaches and Pullman sleeping cars and all requests for Pullman reservations should be made at once to Mr. C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

R. H. De Butts, Division Passenger Agent, Charlotte, N. C.; C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

—A black snake crawled into bed with two girls near Ohio, Pa., coiled itself about the neck of one of them and was about to choke her to death, when the other, discovering the situation, seized a pair of shears and cut the snake in two, thus saving her sister's life.

—Our office was honored on Monday by a visit from Mrs. W. D. Fogleman and Mrs. Nannie Boone Pickard.

FROM PASTORS AND PEOPLE.

Burlington.

Last Sunday was observed as "Home Department Day" in our Sunday school. The attendance was 305, which was the largest attendance we have had this year. A program had been prepared and was carried out. Special music was rendered by the Sunday school orchestra, a quartette was sung by the Baraca quartet, and a short address by Bro. G. H. Boon on the Home Department and its purpose was made, which was full of encouragemen and inspiration, treating mainly on the history and accomplishments of the Home Department of our school. The members of the Home Department were seated in a body and were taught by Prof. D. C. Holt, Principal of Vaughan High School, who is spending the summer months at home. There are about forty members of the Home Department at the present time, and once each year they are invited to attend the Sunday school proper and be taught as a class.

On last Tuesday night, July 14th, the organized classes of our school held their monthly business meetings in their respective class rooms. After the business sessions, they assembled on the church lawn and enjoyed a watermelon feast, which was prepared and served by the Senior Baraca Class, assisted by the Junior Baraca Class. These meetings and social gatherings always prove very pleasant and most enjoyable by the young people.

The service last Sunday night was quite different and unlike any we have had in recent years. It was called a Bible reading service, and was conducted by Mr. Robert Parker, pastor of the Friends' church at Graham. Everybody was requested to bring their Bible and take part in the service, but there were comparatively few people who brought their Bibles. The service proved to be very helpful and interesting, but would have been much more so if each person had taken his Bible with him.

Mrs. Rev. Curry and children left last Saturday to spend a few weeks' vacation with her father, Rev. J. A. Stowe, near Asheboro.

Our pastor left Monday morning for Julian, ,N. C., where he goes to assist Rev. T. M. Johnson, D. D., in a protracted meeting this week. From there he will go to Pinnacle, N. C., to help Rev. A. L. Hunter in a meeting. Our church service will be in charge of a visiting minister the next two Sundays.

The Christian Endeavor Society is still holding its meetings every Sunday evening at 7:30. Three new members were received last Sunday evening. The meetings are very interesting and helpful, and should be attended by more of our young people.

The Junior Philathea Class of our school held an ice cream supper on the church and parsonage lawn last Saturday night, which proved quite a success financially. About $20.00 was the profit realized from the sales of cream and cake and a contest for the most handsome young lady. Miss Reggie Moran was the successful contestant. The proceeds of the occasion were for the benefit of the Junior Philathea Class.

C. B. Way, Reporter.

July 22, 1914.

Thomasville,

On last Monday evening, July 13, the members of our church "pounded" the pastor, Bro. Williams. They brought in several kinds of good things and his table was covered.

Bro. Williams left us last Wednesday. He will be away for at least four weeks helping in special meetings at different places. While he is away the Rev. Mr. Matthews will be with us Sunday and Sunday night. Bro. Matthews was with us last Sunday and preached two very forceful sermons.

Our Sunday school is keeping up very well during the summer, especially the Baraca and Philathea classes. The Baraca Class has won the pennant offered by the Thomasville Baraca-Philathea Union to the Class which had the largest percentage of its members present at the monthly union meetings three times in succession.

Saturday, July 11, Mr. Laughlin, the teacher of the small boys' class, took his class out to the Brokaw estate on a picnic. The boys reported a great time. Mr. Laughlin is an efficient teacher and is well liked by his class.

L. McL. P., Reporter.

Hawkins Chapel, Littleton Circuit.

Our pastor was with us again Sunday, preaching another one of his good sermons. There was a large congregation.

We are making preparation for children's day, which will be the second Sunday in August. Our special meeting will also commence in the afternoon. Bro. Edwards' pulpit help is Bro. Williams. We are working and looking forward for a good meting. Hope that everyone may be faithful and I am sure that there will be many souls saved. If we want anything good we must work for it. How good our hearts feel within us when we are doing the Lord's will. We ask the prayers of the Christian people. I will close, hoping to hear many good things from all of the meetings.

July 18, 1914. Vannah Shearin, Reporter.

CHILDREN'S HOME.

Report of Superintendent.

Zion S. S., Siler City Ct.	$ 2.44
Liberty S. S.	5.15
Shoals S. S.	1.68
Love Joy S. S., Why Not Ct.	3.00
Asheboro S. S.	3.00
Fair Grove S. S., Haw River Ct.	3.17
W. H. M. S., Henderson, on Support Orphan	13.70
Y. W. H. M. S., Steubenville, O.	25.00
Asheville S. S.,	2.50
Grace S. S., Greensboro	9.20
Concert, Greensboro	28.46
Mrs. W. C. Hammer, Sr.	1.00
Chas. F. Smith	1.00
Mrs. W. H. Finch, Sun. Egg M.	1.00
Henderson S. S.	2.08
Midway S. S., Haw River Ct.	3.41
Lebanon S. S., Lebanon Ct.	3.75
Total	$109.54

High Point: Miss Rosa Stowe, Miss Lillie Bean and Miss Moton, white goods for three suits; Mrs. D. R. Williams's S. S. C. of girls, sheets; and Mrs. D. H. Parsons, shoes and stocking.

Since the Summer Conference another bright, promising liittle girl has been added to our number.

If you won't lead, please follow good examples. If you can't do big things, do little things; that's all that is required of you. Some of our Sunday Schools are weak in numbers and financially but they remember the Children's Home every month. H. A. Garrett.

IN MEMORIAM.

Blackwelder.

Elizabeth Blackwelder died on the night of the 17th of July at her youngest daughter's, Mrs. David Adkins, and was buried by her husband in the old Zoar graveyard, Saturday afternoon, July 18th, at 3 o'clock. She was 84 years old and was Zoar's oldest member. She joined the church when she was very young and was a faithful church worker until she died. In her old days she attended her church whenever she was able. Her energy was undying. She always wanted to be doing something. She would rather knit than do anything else. When her daughter found her sitting in the door unconscious a little while after

dinner, she had her knitting still clutched in her fingers.

Her funeral was preached by a Baptist minister, as our pastor, Bro. Waldrop, could not be gotten at the time.

She is survived by three daughters and one son, to mourn her loss, also a host of grandchildren. A Nephew.

DAY OF PRAYER FOR SCHOOLS.

For years the National Reform Association has been leading in an effort to have the churches and Christian people generally in our country observe the second Lord's Day of September as a Day of Prayer for Public Schools, coming as it does so near the opening of the school year. As heretofore the Association announces again this year its willingness to furnish free of charge to any pastor who will on this or an adjoining Lord's Day discuss the subject of Christian public education, and who has not hitherto been supplied, any one of its many documents on this theme. Among the latest issued are the following; "The Day of Prayer for Schools", unfolding the nature, purpose and reasons for observing the day; "Report of the Bible in the Schools", giving not only our national, but also the world status of Bible reading in the schools; "Christian Public Education", an argument in favor of a Christian public school system. For any one of the above-named address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

—The greatest gathering of temperance forces in the world's history will probably be the biennial convention of the Anti-Saloon League of America to be held on the Million Dollar Pier at Atlantic City, N. J., July 6-10, 1915. On the pier there are four large auditoriums and a number of smaller halls. Reservation of these buildings has been made, and it will be possible for the holding of four large gatherings concurrently, so that every person who attends may have an opportunity of hearing every speaker. The joint seating capacity of the big auditoriums is 17,000. The smaller halls will be used for committee sessions and overflow sessions.

—My, my, Jacob," said Steinberg, "that is a beautiful diamond you have in your pin. How much did it cost?"

"I paid $1,000," replied Jacob.

"A thousand dollars! Good gracious!" exclaimed Steinberg. "Why, I didn't know you were worth so much money."

DENTON HIGH SCHOOL BUILDING.

"Well, you see," exclaimed Jacob, "my uncle Isaac died and left $1,000 for a stone to his memory. I was the executor, and this is the stone."—Continental.

—Postman—"Bad luck, Mr. Doolan! Here is a black-edged letter for you."

Mr. Doolan—"It's me poor brother Pat dead. Oi'd know his hand-writin' anywhere!"—Liverpool Mercury.

—"Why do you sign your name Norah?" asked a teacher of one of the Chinese boys in his class. "Don't you know that Norah is a girl's name?"

"Oh, no," was the reply. "Norah is the name of the famous American who built the ark."—Youth's Companion.

—Stout Old Gentleman: "I say, what are you two children following me about for?"

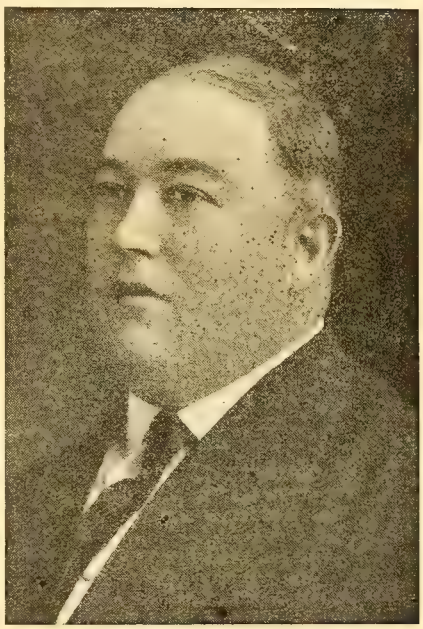
One of Them: "Please, sir, mother told me to take Tommy for a nice long walk and be sure and keep him in the shade."—Boston Transcript.

—He was a college professor, greatly beloved because of his kind heart, but with the common scholastic failing of being very absent-minded. He visited his married niece and listened to her praise of her first-born. When she paused for breath, the professor felt that he must say something.

"Can the little fellow walk?" he asked with every appearance of interest.

"Walk?" cried the mother indignantly. "Why he's been walking now for five months."

"Dear me!" exclaimed the professor, again relapsing into abstraction. "What a long way he must have gone."—Ladies' Home Journal.



Rev. Geo. L. Reynolds, Principal.

—Professor (discussing organic and inorganic kingdoms)—"Now, if I should shut my eyes—so—and drop my head—so—and remain perfectly still, you would say I was a clod. But I move, I leap. Then what do you call me?"

Bright Pupil—"A clodhopper, sir."—Transcript.

—English Baptists have raised $1,000,000 within the last two years to help increase the salaries of ministers, especially those salaries which have been below the living wage.

—Hugh Gordon, of Brown Summit vicinity, lost his right arm in attempting to board a moving freight train. Too dangerous a thing to undertake.

OBSERVATIONS BY THE WAY.

Monticello.

Before my wife and I came to Charlottesville we had decided that we would, while we were here, visit Monticello. Saturday morning, July 18, furnished us the opportunity. We had arranged with those who sat at our table in the dining hall that we would all take the trip together. And so six of us went over to Madison Hall that morning, and finding that Mr. Prosperi, the gentleman who has charge of these trips, had not made sufficient arrangements for all who were there ready to go, we phoned to the livery stable down town and asked that a carriage be sent up at once. In due time the carriage came and we were on our way to the home of the author of the Declaration of Independence.

Monticello is about three miles east of the University of Virginia. To reach this place we went through the whole length of this quaint old town of Charlottesville. This gave us an opportunity to see certain parts of the town that we had not seen before. One thing that struck us was the number of houses that have boards or placards posted in the front yards marked "For Sale". In our home village it seems difficult for a man to buy property at any price, and here, so much is on the market, that we would judge that it is going cheap.

Th road to Monticello from the city is very interesting. Not far out we came to an iron bridge across Moses Creek. I had heard of men who were named Moses, but this was the first creek of the name I had ever seen. For more than half way, the road is along the side of Patterson Mountain. The road has been cut into the mountain side and the chestnut and oak overhang it and make it cool and shady. On the other side is a deep ravine which opens its engulfing jaws to receive the horse or the person who happens to pass too far that way. Doubtless many accidents would happen here were it not that a wire fence has been placed by the side of the road to save man and beast from the tragedies that might occur. One can almost reach the tops of the trees that grow from the bottom of the ravine as he rides along the road up the mountain.

After a long up hill drive we arrived at the entrance to the estate. The gate keeper has his home here. His wife looks after opening and closing the gate while the keeper himself works on the estate. A half mile drive up a steep but well kept road brought us to theJefferson cemetery. No place could be more inviting for the dead to sleep than on this lovely mountain side under the shade of the chestnuts and the oaks. It is a lovely place and every thing about it indicates the wisdom of the man who chose this to be his last resting place.

The following is told of how this spot was selected for the Jefferson family cemetery. During the time when Jefferson was a boy and in school while still his mother lived at Shadwell, Jefferson and his friend Dabney Carr would come to Monticello which was then covered with forest and spend parts of their vacation in study. Under a spreading oak they built a rustic seat and there they talked and whiled time away. The beauty of the spot so impressed itself upon them that they made an agreement that, whichever of the two died first, the other would bury him under the shade of the oak under which they had built their rustic seat.

Jefferson and Dabney Carr were very intimate. Something of the love that existed between David and Jonathan existed between them. Carr married Jefferson's sister Martha and they made their home at Shadwell.

While Jefferson was away in the service of his country, Carr died and was buried at Shadwell; but when Jefferson returned home, he remembered the pledge they had each given the other and so he had the body removed and buried beneath the oak, the stump of which is still standing in the cemetery. Here in this spot, on the mountain side of Mount Monticello lie the mortal remains not only of Dabney Carr, but of several of the Randolphs, the Carrs and the Jeffersons, names illustrious in the history of these United States.

The grave of Jefferson is marked by a plain and simple monument. Upon the base are several inscriptions. This is surmounted by a massive granite block of Doric plainness and symplicity, and this is surmounted by a shaft. The whole is about ten or twelve feet high. The only inscription on the shaft or monument is

Here was buried Thomas Jefferson
Author of the Declaration of Independence of the
Statute of Virginia for Religious Freedom
and
Father of the University of Virginia.

It is said that Jefferson had indicated during his life-time that he wished this inscription placed upon his tomb.

The monument that stands there is the third that has been placed above his grave. The first was placed there by Jefferson's grandson, Jefferson Randolph, the year after Jefferson's death. This was chipped away and carried off by relic hunters. In 1851 the professors in the University of Virginia placed a second monument over the grave, of like design as the first. In the course of time this also disappeared. Then several years ago Congress appropriated a sum of money for a monument, and, that the same fate might not befall it that had befallen the other two, a stout iron fence some ten feet high surmounted by a barbed wire was also placed around the cemetery. The third monument is still there and will probably remain for years to come.

Having paid our tokens of respect to Jefferson's last resting place, we went up to the top of the mountain and there before us was Monticello. A more beautiful place had never greeted our gaze. For miles and miles in every direction such a view of scenery, of mountain hill and vale, of fruitful field and peaceful valley lay before us as one rarely sees while traveling through this vale of tears. We felt as Moses must have felt as from Mount Nebo he viewed the promised land. The scene was enrapturing and transporting. The view was grand beyond description. Off to the West lay Charlottesville and the University that he planned and founded. It is said that while the University was in building Jefferson watched through a small telescope the progress of the work as he sat in his home at Monticello. If he saw anything was going wrong, he ordered his horse at once and was off in a gallop to the University. Thus in his declining years he tenderly watched his youngest and one among his greatest works.

But it will not be right to take so much space this week, and we must leave the description of Monticello until a later time. Since we have seen the home of this father of the Republic we find the same sense of reverence deepened in us that was born when we stood at Mount Vernon by the tomb of the Father of his Country and when we stood in Hollywood cemetery by the tombs of James Madison and of John Tyler and by that of Jefferson Davis, and when we stood at the Hermitage years ago and saw where Andrew Jackson sleeps and when we saw the tomb of James K. Polk, all of whom have made their names illustrious in the annals of their country and have done their part to maintain her dignity and honor.

Thomas C. Amick.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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SPECIAL SESSION OF THE GENERAL CONFERENCE.

The special session of the General Conference of the Methodist Protestant Church met in Columbus, Ohio, July 15, with President Davis in the chair. Dr. Sinkinson, of Atlantic City, conducted the religious services. The roll was called and the following responded: Alabama, 4 delegates; Arkansas, 2; Georgia, 2; Indiana, 9; Iowa, 4; Kansas, 4; Louisiana, 2; Maryland, 2; Muskingum, 15; Eastern, 5; North Carolina, 1; North Missouri, 1; North Illinois, 4; Ohio, 7; Onondaga, 1; Oklahoma, 1; Pittsburgh, 10; South Illinois, 1; Texas, 1; West Virginia, 11. Total, 84. Several more arrived later.

The following conferences were not represented: Charleston (Colored), Ft. Smith, Japan, Mississippi, Missouri, Northwest Texas, South Carolina, Southwest Texas, Tennessee and Virginia. Total, 10.

When the name of Rev. F. T. Tagg was called he came forward and stated that while present he was there as editor of "The Methodist Protestant", to report the proceedings to his paper, and not as a representative of the General Conference, and therefore he must be considerd as ocnstructively absent, and his name was not again called during the session. He took no part in the Conference action further than to report the proceedings for this paper.

When the name of Rev. F. C. Klein was called, he stated that while he had great respect for the Maryland Conference, of which he is a member, that he was also a member of the Methodist Protestant Church, and a general officer in it, and therefore he would answer "Here."

When the name of T. R. Woodford was called he answered in about the same terms as did Mr. Klein and both took part in the proceedings of the Conference.

After the roll call a paper presented by Rev. Mr. Miller, of Muskingum, expressed in high terms the Conference appreciation of the work of Rev. L. E. Davis, in promoting this union movement, and the paper was unanimously adopted.

A pamphlet was distributed to the members entitled, "The Basis of Union," together with a history of the negotiations between the Methodist Protestant and the United Brethren in Christ. This is a document of about 18 printed pages which includes the resolutions adopted by the majority of the annual conferences, the call of the presidents, and the Basis of Union.

The paper was read by the secretary of the Conference, after which a motion was adopted to submit it to a committee of one from each conference represented.

At this juncture, Col. Barge, a representative from Georgia, offered a paper which he requested should go into the record, questioning the legality of the special session of the General Conference, and which proposed that the Conference do now adjourn." This paper was promptly laid on the table and then the vote was reconsidered and after much discussion was again voted down.

Rev. Geo. R. Brown offered a paper protesting that the constitutional and disciplinary requirements had not been fully recognized in the call for this Conference, in that due notice to all stations, circuits and missions should have been sent by the presidents before calling the Conference together. This paper was referred to a committee of five, which reported that there was nothing in it important or necessary for the General Conference to consider.

Colonel Barge then presented a paper in which he requested that the General Conference should take such action as, that in case of a merger of the two churches, any annual conference desiring not to go into the union should remain undisturbed and that the property, and vested interests of such conference should not be disturbed by any action of the united church. It was referred to a committee which reported that no annual conference has a right to make such a request and that the General Conference has no authority to grant such a request.

The Basis of Union was then read. Before any further action was taken the president took occasion to express his decision on certain questions as follows:

1. Does the special session legally call together the regular members of the General Conference as organized in 1912, or, is a new election required?

2. Does the fact that the Baltimore Conference adjourned sine die, in any manner affect the organic continuity of the General Conference?

To these questions the following answers were made:

1. On all grounds, constitutional and legislative, the organic composition of the General Conference remains the same as in the regular session of 1912. The members, as then recorded, are the members of the special session, without re-election; and the election of new members would be illegal.

The reasons for concludidng that the special session must be composed of the regular members of the General Conference are, in part, as follows:

a. Our Methodist Protestant Church is an ecclesiastical republic, modeled after the United States government by the declared intent of its founders; and our General Conference is our national Congress, its members being elected in terms of four years.

b. The organization of our General Conference throughout, with all its boards, commissions and officers, is in harmony with this interpretation.

c. The Constitution, Article 16, Section 1, clearly names extraordinary meetings of the General Conference "special sessions," thus simply and plainly distinguishing them from the regular and quadrennial session.

d. Our Constitution, in every case of important elections, makes provisions not only for the election itself, but for the manner of that election. The electoral college is prescribed for the election of representatives in the General Conference and when the convention now extinct

was provided for, the law clearly stated that election thereto should proceed in the same manner as for the General Conference. But in providing for the special session, no provision whatever is made for an election or the manner thereof, clearly indicating that the members of the regular General Conference were to serve in the special session.

e. This special session is clearly made to signify a meeting of the General Conference by a resolution of the General Conference itself. (See minutes of the session of 1912.)

2. The adjournment of the Baltimore Conference, sine die, in no manner affects the organic continuity of the General Conference. Authorities of church and state alike, as well as the highest American experts in parliamentary law, are fully agreed that when an assembly has made provision for another meeting, adjournment sine die cannot possibly dissolve that assembly. And, in this case, we have both the constitutional provision, authorizing two-thirds of the whole number of the annual conferences to hold a special session, and a legislative provision, also, in the special resolution passed at Baltimore in 1912.

Has any annual conference the legal right to forbid its General Conference representatives to attend the special session?

No annual conference has the legal right to forbid its General Conference representatives to attend the special session. The annual conference may properly give specific instructions to its representatives as to any question within the scope of their General Conference duties. But when the annual conference has chosen its representative in the General Conference, through the prescribed agency of the Electoral College, those representatives become at once broadly denominational in character and each member becomes a responsible unit of the General Conference. And the larger claims and duties of representatives must follow the lines of larger jurisdicton. The annual conference, if permitted to exercise such power, would supplant the General Conference in one of its most elementary prerogatives; for the discipline makes the General Conference the judge of the qualifications of its own membership.

If the annual conference is competent to interpret law for the General Conference, or question its jurisdiction, then the quarterly conference is competent to interpret law for the annual conference and to question its jurisdiction. The parallel holds good; and the annual conference which pursues such a course is sowing broadcast in its own territory, the seeds of anarchy and confusion. It must be said, therefore, that the action of any annual conference forbidding its General Conference representatives to attend the special session, is null and void; and it becomes the loyal duty of such representatives to perform the mission assigned to them by the Electoral College.

These answers by the president of the General Conference were submitted to the executive committee, on the day the Conference met, and were approved. The action of the executive committee was submitted to the Conference and approved and endorsed as the law of the church.

The representatives of the Georgia Annual Conference, after having two papers rejected, decided that they could no longer continue in the body, and asked that their names be stricken from the list of representatives to the General Conference. The Conference decided that it had no authority whatever to strike the names of any delegates from that list.

The Conference then adjourned until Thursday morning. During almost the entire time of the forenoon session the committee on the "Basis of Union" was engaged in formulating its conclusions, and it was near the noon hour when they were ready to report. Their report was read and a motion made that it be printed before any further action was taken.

After a very considerable amount of discussion the following committee's report was adopted, with a few slight verbal changes as follows:

Columbus, Ohio, July 16, 1914.

Your committee appointed to consider the report of our Commission on Union with the Church of the United Brethren in Christ, reports as follows:

WHEREAS, Our Commission on Church Union appointed by the General Conference to negotiate a basis of union with the Church of the United Brethren in Christ, the Methodist Episcopal Church and the Methodist Episcopal Church, South, has met with a Commission from the Church of the United Brethren in Christ and has agreed upon the Basis of Union, which Basis of Union our Commission has reported to this sesion of the General Conference;

WHEREAS, in the submission of the report on the Basis of Union, we regard the work of our Commission to be complete, in so far as it pertains to the Union of the Methodist Protestant Church, with the Church of the United Brethren in Christ;

Therefore, be it

Resolved, That this Conference hereby accepts and adopts the Basis of Union agred upon by our Commision and the said Commission of the Church of the United Brethren in Christ. That we thank the Commission for their painstaking efforts in acomplishing this great work.

Resolved, Second, That we create a special commission of fifteen members, consisting of seven laymen and seven ministers and the president of this General Conference as ex-officio chairman, whose duty it shall be to meet at the earliest possible date with the Commision of the Church of the United Brethren in Christ to consider the further details in the process of union. That all memorials from annual conferences to this General Conference bearing upon the subject of union with the Church of the United Brethren in Christ be referred to this Joint Commission to be considered by it.

Resolved, Third, That when the membership of the Church of the United Brethren in Christ shall have ratified the Basis of Union herein adopted, the president of this General Conference is authorized to confer with the proper authorities of the General Conference of the Church of the United Brethren in Christ as to time and place of meeting and when agreed upon the president is hereby authorized to call this General Conference in session at the time and place arranged and agreed upon for a meeting of the General Conference of the United Brethren in Christ, and that we request that the same be not earlier than December 1, 1914, nor later than May 31, 1915, and that when this Conference adjourns it adjourns to reconvene at the call of the president.

Resolved, Fourthly, That the following persons shall compose the Special Commision:

Ministerial—Dr. L. E. Davis, Pittsburgh; Dr. C. D. Sinkinson, Eastern; Dr. U. W. Morrison, D.D.,West Virginia; Dr. T. L. Garrison, Texas; Dr. W. H. Bentley, Onondaga; Dr. C. E. Sheppard, Muskiingum; Dr. D. S. Stephens, Oklahoma; Dr. J. S. Bowers, Maryland.

Laymen—R. T. Pickens, North Carolina; J. F. Howe, Missouri; J. E. Peterson, Iowa; Horace Link, North Illinois; Dr. Simmons, Arkansas; A. T. Merriman, Indiana; Ely D. Miller, Michigan.

Before the close of the discussion, however, President Davis delivered a somewhat lengthy address, in which he reviewed the action which had been taken by the Commission and previous General Conferences and somewhat traced its history, and stated that the two churches agreed on four general principles as follows: "The mutual rights of the ministers and the laity"; "the equality of all ministers"; "the right of private judgment in questions of interpretation;" and "the right of appeal."

He said also that the United Brethren had conceded four points to the Methodist

Protestant Church such as to allow two years connection to candidates for the itineracy; the word superintendent for bishops, etc.

At one time during the General Conference the president was asked to decide whether it was proper for this General Conference to take up other questions than the subject for which the Conference had been specifically called. His decision was that no other subjects could be taken up for consideration.

During the vote on the resolutions the delegates from Louisiana said that Article 10 in our Articles of Religion had been omitted in the Basis of Union, and that unless this article was embodied in the church articles of faith, they could not consent to become a part of the united church. The General Conference decided that it had no authority at this time to consider this question but that it was entirely proper that all such subjects could be sent to the United Conference when it meets for adjustment or adoption.

The spirit of the Conference was manifested very strongly in favor of union, and when the final vote was taken it was declared to be unanimously, but several who were present did not vote and by that, presumably, they expressed their dissent from this action.—The Methodist Protestant.

"COME UNTO ME."

In any kind of trouble or perplexity the first thing to do, not the second or the sixth, is to go to Christ.

It seems hard to get away from the notion that something else should be done first, before having our interview with him. We say to ourselves: "Now I must think this thing through; then I will pray about it." We fancy: "I must wait till I know whether or not that thing was wrong; then I shall ask to be forgiven." Or, how often! we say: "I must attend to this urgent matter first; then I will turn my mind toward Christ."

But always the first thing to do is to think of him. "Looking unto Jesus" should be the constant attitude of heart. Are you afraid something you did was wrong? Don't puzzle over it first and then ask him. Ask him first, and he will tell you. Are you afraid you have not yet been pardoned for some transgression? Don't try to figure out whether or not the sin has been forgiven; don't think you must get the assurance that it has been forgiven before you can talk with Christ again. Talk to him right away, first, before you find out anything. Ask him quickly to forgive you now, if he has not done so before. You will see him smiling upon you then, and the peace of forgiveness will steal into your anxious soul. Are you afraid there are unclean things still in your heart, which have not yet been removed by his grace? Don't struggle and fret and try to look back into your own brain. You can't do that. There's no light in your brain. All the light is in the sun. So all spiritual light is in Christ. Look straight at him and ask him if your heart is clean. He will show you if it is not. And while he is showing you you will be saying: "Lord, if thou wilt thou canst make me clean." And he will answer (you can hear him plainly if you listen quietly), "I will. Be thou made clean."

Are you perplexed about some course of action? Pray first, not second. Look at him; ask him about it; do your thinking and weighing and planning while you are looking at him. It is all the difference between finding your way in broad daylight or groping in the dark. Are you mourning grievously about something; has some real, some bitter sorrow come? Don't try first to adjust yourself to it; don't try to understand it; don't try to bear it. Look at him. You will see the rainbow through your tears. You will catch his smile again, a sad smile this time, because he is sorry for you. You will know it has hurt him, too. So shall you bear the sorrow together, and before you know it you will be singing. Later you will learn that grief has brought you some gift, some gain, some power you could have found no other way. But even before you learn this, you may come to thank him for the sorrow because it drove you closer to him and made you better acquainted with him.

No matter what the calamity, the perplexity, the condemnation, the need, look at him first; talk with him first; come to him—now.—Christian Herald.

TELL THE TRUTH.

Newspaper readers have been frequently horrified during recent weeks by the news of fresh discoveries of perjury in the events leading to the retrial of two prominent murder cases. One cannot read these accounts without being appalled at the ease with which some men and women will lie, even under oath. It makes the search for justice almost hopeless to have the way blocked by such a tangle of lies, contradictions, fresh confessions, and further lies.

There is urgent need for some new kind of insistent exhortation to tell the truth. A child ought to be brought up to shrink from lying as he shrinks from death. There ought to be a horror at any sort of deception or evasion, or anything that will, even by silence itself, mislead another. New laws are, indeed, being made and enforced, compelling manufacturers and merchants to tell the truth in advertising their wares. New laws are needed to compel newspapers to tell the truth even in cases that could not be covered by suits for libel. It is the newspaper man's business as well as the business man's obligation to tell the truth, and a lie ought to make a man a criminal.

It has been considered a deadly insult to be called a liar. It is a worse insult, an insult to oneself and to God, to be a liar. "Buy the truth, and sell it not." Cling to it, live by it. Think it; speak it; live it. Every lie is a step on the way of death. Lies make personal, social, business, political, judicial, ecclesiastical, national life unsound and unsafe. Let us build our lives, our homes, our churches and our commonwealth upon the Truth. —Christian Herald.

Belief in prayer and faith in a prayer-hearing and prayer-answering God are far more general than the world imagines. This is the kind of faith the very simplicity of which confounds unbelief. To the Christian, it is the most natural thing in the world that he should take all his needs and his troubles to his Father, asking him in the name of his dear Son to give the help he has promised to all who come in faith, nothing doubting. And why not in sickness as well as in health? Did not God hear David when in his distress the king prayed to him who "forgiveth all thine iniquities and healeth all they diseases"? Many times in the Gospels is the fact emphasized that "the prayer of faith shall save the sick." Countless thousands to-day can testify that he is still the same prayer-answering God.

The English committee, which was appointed in October, 1911, examined many witnesses, and while there was a wide difference in detail, the mass of evidence submitted showing the power of prayer in sickness was convincing proof of the fact that the Lord's hand is not shortened, and that he is ever the same, ready to help those who trust in him.

This whole attractive subject is one familiar. They believe in prayer, and they believe also, in the great majority of cases, that they do right in applying the remedies at hand and asking him "who knoweth all our infirmities" to bless the means so employed. Then it becomes their duty to give him the glory, by gratefully acknowledging before the whole world the blessing received.—Christian Herald.

FOR A GREAT COMMONWEALTH.

From history we can learn that liberty and life were a unit, and that there was suffering wherever a people did not have liberty. The idea prevails that there ought to be slavery, and that some people ought to be under bondage so as to make greater advantages for others, but those who want slavery do not want to be the bondmen.

God hates slavery and oppression and he heard the groanings of Israel when they were under bondage in Egypt, and he took them out from that suffering state by the hand of Moses. After Israel were made safe on liberty's side of the Red Sea they were all a unit. Israel on the safe side of the Red Sea were a nation at once, and were the greatest nation that the world had ever seen. They were not called a rich people, but they were not poor; they had been poor in Egypt, and were all poor slaves—but after they were rescued so wonderfully from under the yoke of bondage they were established in liberty, and were all common people, and were in shape to enjoy their wealth. They were the greatest commonwealth that the world had ever seen. After they had successfully crossed over the bed of the Red Sea, dry shod, they became at once a rich commonwealth.

But they were not rich in money and lands and houses, but rich by being a united people under God. God allowed their strange case and then gave them deliverance for a great purpose, and we may assume that one great purpose was to show the necessity of mutual rights.

By having mutual rights throughout the congregation, all the people could be of one mind, and could be completely united. They were as a family, and were a right big family, being about two millions of people. If we would have safe government, we must live as one family.

Being numerous, and having many millions inside of a great nation, need not cause complication, but tryanny and ignorance have always come in the way. Moses was a very wise man, and being meek and large hearted, had nothing of tyranny in his disposition, as we read: "Now the man Moses was very meek, above all the men that were upon the face of the earth." Moses was made responsible for the welfare of the host under his charge, and he was well able to be so responsible, because he had the grace of God, and was so wise and humble. Moses did not try to make wealth for himself, but he did his utmost to look after the interests of the people.

Israel must get from under bondage, and be free in order to worship God and educate and become intelligent. No people can get to their best while being enslaved, but all people have need of liberty in order to educate and enjoy life. What we usually term riches is not the thing to create wisdom and happiness, but a condition free of embarrassment is.

The millions of people who were living in the wilderness were not an idle people—and were not out there loafing. They were there engaged in the work of education and were there forty years.

It appears that Israel did not overwork, —but some of you do overwork, but you do not over educate. The common people do not educate enough, and many poor people have no chance to educate at all, and for this trouble other parties are more responsible than they are. Perhaps you intelligent men and women, who are fairly educated, are rather more responsible for the illiteracy of the very poor than are the rich. The vastly rich are not in shape to see the needs of the very poor people, nor are they able to see your real needs. They are not much in shape to see the good of liberty for the masses. If you are using the means of life and light in a way that it is your privilege to do, you are gaining knowledge such as the vastly rich have not got.

The children of the common people, those who are well to do, are in a safer place in life than are the children of the vastly rich. These plain facts go to prove that it is not best for a man's family to become very rich and to get in shape to have nothing to do but to take pleasure out of the world, because such a life tends to soften, to degenerate, as the Bible teaches: "She that liveth in pleasure is dead while she liveth."

Common people are God's choice of people and are his ideal for society. The Son of God made first choice to visit the poorest of people, but not that he wanted the people to be poor, but he helped the poor to relieve them so as to help them up. His mission was to preach the gospel to the poor so as to help them up to a happy life. Circumstances and the thousands of evidences go to prove that it is best for all the people to be common people. If all were alike, and no matter how well-to-do, all would then be rich, and then we, the people, would have the riches that God wants us to have.

God picked up a host of suffering slaves, and took them from under the iron hands of tyranny and carried them "on angels' wings" out from Egypt, and put them on the safe side of the great Red Sea, and fed them on angel's food. After they reached the privilege of living on the bread of heaven they were all common people, and were a rich people, were a commonwealth that was just rich enough, and yet they were a common people, had all things in common. God for a great example before the vain world took his people away from the rule of wealth, and put them in place for the rule of the commonwealth. W. F. Grabs.

HOW SOME FAMOUS SONGS WERE WRITTEN.

Hood's touching lyric, "The Song of the Shirt," was the work of an evening. Its author was prompted to write it by the condition of thousands of working women in the city of London. The effect of its production was foreseen by two persons—the poet's wife and Mark Lemon, editor of Punch.

"Now mind, Tom, mind my words," said his devoted wife. "This will tell wonderfully. It is one of the best things you have ever written."

Mr. Lemon, looking over his letters one morning, opened an envelope enclosing a poem which the writer said had been rejected by three London journals. He begged the editor to consign it to the wastebasket if it was not suitable for Punch, as the author "was sick of the sight of it." The poem was signed "Tom Hood," and it was entitled "The Song of the Shirt."

It was submitted to the weekly meeting of the editors, several of whom opposed its publication as unsuitable to the pages of a comic journal. Mr. Lemon, however, was so firmly impressed with its beauty that he published it on Dec. 16, 1843.

"The Song of the Shirt" trebled the sale of the paper, and created a profound sensation throughout Great Britain. People of every class were moved by its pathos. It was chanted by ballad singers in the streets of London, and drew tears from the eyes of princes. Some years after the author's death the English people erected a monument over his grave. The rich gave guineas, the laborers and sewing women gave shillings and pence. Sculptured on it is the inscription devised by himself, "He sung the song of the shirt."

"The Old Oaken Bucket" was written more than seventy years ago by a New York printer named Samuel Woodworth. He was in the habit of dropping into a noted drinking saloon kept by one Mal-

lory. One day, after drinking a glass of brandy and water, he smacked his lips and declared that Mallory's brandy was superior to any drink he had ever tasted.

"No," said Mallory, "you are mistaken. There was a drink which, in the estimation of us both, far surpassed this."

"What was that?" incredulously asked Woodworth.

"The fresh water we used to drink from the old oaken bucket that hung in the well after returning from the fields on a sultry day."

"Very true," assented Woodworth, teardrops glistening in his eyes.

Retiring to his printing office, he seated himself at his desk and began to write. In half an hour

"The old oaken bucket, the iron-bound bucket,
The moss-covered bucket, that hung in the well,"

was embalmed in an inspiring song that has become as familiar as a household word.

General W. H. Lytle wrote the famous poem, "I Am Dying, Egypt, Dying," at a late hour one night, after retiring from a social entertainment. Taking up a copy of Shakespeare, he opened it at the play of "Antony and Cleopatra," and the very first words that met his eyes were Antony's dying speech, "I am dying, Egypt, dying." He was so much impressed with them at the moment that he picked up a pen and, as he expressed it, "scribbled off the lines". It was soon after published in the "Cincinnati Commercial", and created a profound and deserved sensation.

"We Are Coming, Father Abraham," one of the most popular songs among the soldiers during the Civil War, was written by Prof. Luther Emerson. It was in 1862, after the President's call for 300,000 troops, and when he had read the call, Professor Emerson spent the evening in composing the famous war song, which at once caught the poplar fancy and had an immense sale.

Pope's ode, called "The Dying Christian to His Soul," has a history of its own which is curious and interesting. The Emperor Hadrian, whose reign extended into the second century after Christ, was a cultivator of literature in a desultory sort of way, and while upon his deathbed composed a little address to his soul, half playful and half pathetic, containing no thought above the level of heathenism, and yet so graceful in expression that it has survived pretty much all of the more ponderous works of his contemporaries. The serious aspect of Hadrian's "Animula" profoundly impressed Pope, who wrote a paraphrase commencing

"Vital spirit of heavenly fire."

Some time later, in 1735, Pope published a metrical translation of it as follows:

"Ah, fleeting spirit, wandering fire!
That long has warmed my tender breast,
Must thou no more this frame inspire?
No more a cheerful pleasing guest?

"Whither, oh whither, art thou flying?
To what dark, undiscovered shore?
Thou seem'st all trembling, shivering, dying,
Thy wit and humor are no more."

The verses of the heathen emperor were by Pope baptized into the sentiments of Christianity, and they have since become the best known of all his writings.

When Thomas Moore made his passage down the St. Lawrence River, he jotted down in pencil upon the fly-leaf of a volume he was reading both the words and the melody of his Canadian boat song, which were suggested to him by the rude chants of the boatmen. The wind was so unfavorable that the passage occupied five days from Kingston to Montreal, and they were obliged to row all the way. The book was subsequently mislaid, and Moore did not find it for several years. Finally a young lady, into whose hands the volume had fallen, met the poet, and by chance spoke of the song and quoted the familiar lines,

"Faintly as tolls the evening chime
Our voices keep tune and our oars keep time."

Moore at once recognized the air as his own creation, made a copy of the lines, explained how they came to be written, and let the young lady retain the volume containing the original. The song was soon after published and has always been a favorite with the lovers of plaintive verse and romantic imagery.

The story of "Annie Laurie" is thus told in a letter to the "Chicago Herald: "The famous song, that is sung by all singers of the present day, I am informed is a mystery as to the author. I was raised on the next farm to James Laurie, Annie Laurie's father. I was acquainted with both her and her father, and also with the author of the song. Knowing these facts, I have been requested by my friends to give the public the benefit of my knowledge, which I have consented to do. Annie Laurie was born in 1827, and was about seventeen years old when the incident occurred which gave rise to the song bearing her name. James Laurie, Annie's father, was a farmer who lived on and owned a very large farm called Thaglestown, in Dumfrieshire, Scotland. He hired a great deal of help, and among those he employed was a man by the name of Wallace to act as foreman, and, while in his employ, Mr. Wallace fell in love with Annie, which fact her father soon discovered, and forthwith discharged him. He went to his home, which was in Maxwelton, and was taken sick the very night he reached there, and the next morning, when Miss Laurie heard of it, she came to his bedside and waited on him until he died, and on his deathbed he composed the song entitled 'Annie Laurie.' "

The poet Cowper, while in a state of mental derangement which plunged him into the depths of despondency, resolved to drown himself in the Thames. Accordingly he ordered a coachman, who was well acquainted with London, to drive him to Blackfriars Bridge. Unaccountably the man drove him all over the city without being able to find that locality. Whereupon Cowper's melancholy mood changed, and he directed the driver to take him home. Having reached his room, he composed that immortal hymn,

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the torm."

Poets find inspiration everywhere, and are often affected by what the ordinary observer passes carelessly by. Longfellow picked up a torn piece of newspaper one day, and the word "excelsior" happened to meet his eye. Straightway his imagination was aroused. Taking an old letter from his pocket, which chanced to be one from Charles Sumner, he crowded the back with verses. This was the first draft of that famous poem "Excelsior."

—Fred Myron Colby, in Zion's Herald.

—Bro. Andrews returned from Henderson last week and reported the death of Bro. Henry T. Powell, who held the position of municipal judge. He was ill three weeks of typhoid fever. This death is a very sad one, not only because it removes from our church and from the city a prominent and useful member, but more so because he leaves a young family. At the last Henderson Conference we were entertained in their home and learned to know our good brother as we had not known him before. The report of his death fills us with sadness and a peculiar sense of loss. May God comfort the bereaved ones!

OBSERVATIONS BY THE WAY.

Monticello.

Monticello commands a vision and a prospect far and wide. The mountain is nearly six hundred feet high and the valleys below with their wealth of gold and green present a pleasing view to the eyes of the beholder. One and one half miles to the east is the historic Rivanna on each side of which were encamped opposing armies during the civil war. It was here where the Southern army lying in camp played and sang one night the old song "Dixie" and those in blue answered back with "Yankee Doodle," where after several southern and northern airs had been flung back and forth in defiance, the southern band finally began playing the air "Home Sweet Home". Soon the men in blue heard the notes and every man in both armies joined together in a song in which both friend and foe may join and find comfort:

" 'Mid pleasures and palaces though we may roam,
Be it ever so humble there's no place like home;
A charm from the skies seems to welcome us there,
Which seek through the world is ne'er met with elsewhere."

The whole of the Rivanna valley lies at the foot of Mount Monticello and adown the valley rolls its silver stream with the beauties of orchard, meadow, and growing crops along its banks. And much of the slope of this mountain and other mountains nearby is covered with orchards where the trees are laden with luscious fruit.

To the west a view extending nearly fifty miles and covering an expanse of several hundred square miles and we see the peaks of the Blue Ridge. To the north the view presented covers miles and miles of the finest land in Virginia. To the south, about three or four miles away Patterson mountain and other hills of less pretentious height obstruct the view except that they give the beholder a panorama of mountain scenery that is bewitching to look upon. The tints of blue are so interwoven and mingled with the green of mountain forest and valley that they give a hazy appearance of peculiar beauty.

Jefferson inherited from his father nineteen hundred acres of land which possessions he increased until he owned five thousand acres by the time of the opening of the Revolution. Among his inherited possessions was Monticello mountain.

While yet a school boy at William and Mary he had his servants leveling the top of Mount Monticello for his future home that he was planning to build. In 1769 he began work on his new home, but so busy and so much engaged was he in public affairs that it was 1801 before the last nail was driven and the last coat of paint was placed on Monticello and the home was completed. So perfect were the plans for this home made by Jefferson himself that only one change was made in any important particular during all these thirty and two years of building. Seven years were spent from 1762 to 1769 in preparations to build. Thirty two years were spent in building, and Jefferson's account books show that the actual money cost of the home was $7,200.00.

In looking about the house we are struck with Jefferson's nice idea of privacy and rest. Monticello is a restful looking home. The servants' quarters are all away from the main residence as is also the kitchen. Here in the kitchen the food was prepared and through one of those ingeniously constructed underground passages the food was brought to and served in the dining room. The visitor scarcely ever caught sight of a servant. It was only through these two underground passages that the servants communicated with the house.

There is, in addition to these two large underground passages, deep and high enough for the tallest man to walk erect, another small secret underground passage a little more than large enough for a man to go through on his all fours. In those days of insecurity, of danger and war, it was well to have a secret way of escape so that if an enemy came upon a man unexpectedly, the man might have at least one chance of escape. It is said that when Tarleton came with his legions to Monticello to capture Jefferson, through this secret passage did Jefferson crawl and make his escape and Tarleton went back to Cornwallis without having captured his bird. They show us still the track made by Tarleton's horse on one of the steps of Monticello. Had it not been that Jefferson escaped he might have been one of those to whom Benjamin Franklin referred when he said after they had signed the Declaration of Independence in Independence Hall: "Gentlemen: we must all hang together or we will all hang apart." Jefferson escaped the fury of the British troops and lived to render his country still greater service.

In 1770 fire destroyed Shadwell, Jefferson's mother's home, and she came to live at Monticello.

Monticello is not without its romance. Jefferson, like other men, fell in love. He had gone from Monticello to meet the lady of his choice, having left strict orders that the servants should have all things ready against his return. The wedding was solemnized and Martha Wayles Skelton, a lovely and charming widow of twenty-two years, became Mrs. Jefferson. But on their trip to Monticello a heavy snow storm overtook them and by the time they arrived at Charlottesville the roads were almost impassable. The delay caused by the storm had thrown Jefferson late and the servants at Monticello waited in vain for their lord's return. Night came on and still the master of the house was not there. The appointed feast was cleared from the table in the dining hall and the servants after waiting and watching until a late hour retired to rest.

But love never freezes out, and Jefferson and his newly wedded bride mounted their horses, and, leaving their carriage behind, they set out for the home at Monticello some three miles distant, and finally arrived after midnight. The fires had all gone out. It was bitter cold. But the young benedict and his bride found some bread and a few other edibles and, after dining, retired for the night, without even awaking the servants. What must have been the servants' surprise the next morning, when they arose to find their master and their new mistress at home!

None of the numerous offices that Jefferson held while in the service of his country paid him a living salary. And too, his estates being left in the hands of servants, began to depreciate in value. The depreciation in money values also had made it hard for Jefferson to make ends meet. So he had to borrow money and borrow again. In his old days he left his estate in the hands of his devoted grandson, Jefferson Randolph, and this young man did everything in his power to keep things together. And when Jefferson died he did not really know the condition of his finances. When Jefferson died in 1826 it was found that his debts were forty thousand dollars in excess of the value of his property. This deficit was made good by Jefferson Randolph after some years of exertion and toil and the estate still remained in the hands of the family. But finally, through mismanagement, the estate passed out of the hands of the Jefferson family and it is now owned by Jefferson M. Levy who usually makes it his summer residence. And now, this home, the mecca of all American hearts, can only be visited at the will of a New York lawyer and none see within the walls without his special permission.

Thomas C. Amick.

—The church at Porter's on Stanley Ct. is in process of completion, and it is expected to be ready for use by the middle of August.

—Grady Reed, who is now holding a position at Greensboro, will return home about the middle of August for a short stay before entering college at Elon.

JEWISH RABBI PLEADS FOR BETTER RELATIONS WITH CHRISTIANS.

Rabbi Alexander Lyon, of Brooklyn, N. Y., spoke in Greensboro on Monday night, having been invited by the First Presbyterian Church and by the Jewish Synagogue. He spoke of the Jews and the Christians as the two superior classes of religionists in our country, and deplored the fact that there is prejudice and animosity between the two. He said there ought to be sympathy and fraternity because of all that is common to the two people. He referred especially to the fact that both worship the same Heavenly Father and both in this land have a common country—the only country the Jews have found since their dispersion that they can regard as their home.

He told how prejudice against the Jews prevented their obtaining employment, how it prevented their obtaining fair trials in court, and how it affects even little children on the play-grounds. His own little son had come in one day with his eyes full of tears because a Catholic woman not far away had forbidden her boy to play with the Lyon boy on the ground that the latter was a Jew. The little boy could not understand why that should make any difference.

Rabbi Lyon attributed the feeling against the Jews to the fact that they had crucified Christ. He admitted that some Jews were responsible for the crucifixion of Jesus, but did not think it fair to hold all Jews, even to this late day, responsible for it.

He said that he and his wife had been excluded from a number of hotels in this country for no other reason than that they are Jews.

Mr. Lyon is a rather pleasing speaker, and looks about as much like a Gentile as a Jew. He has just delivered a course of lectures at the State University in Chapel Hill.

CHILDREN'S HOME.

Report of Superintendent.

Concord S. S., Concord Ct.	$ 3.15
Giles Chapel S. S., Richland Ct.	1.00
Gray's Chapel S. S., Randolph Ct.	1.29
Albemarle S. S., Stanley Ct.	4.00
Bess' Chapel S. S., Lincoln Ct.	1.60
Hickory Ridge S. S., Forsyth Ct.	4.65
Mrs. B. L. Johnson, Mt. Hermon Ct.	1.00
Miss Sue Johnson, Mt. Hermon Ct.	1.00
Mr. and Mrs. J. P. Sharp, Mt. Hermon Ct.	6.60
Mt. Hermon S. S. and Ch., Mt. Hermon Ct.	3.39
Mr. and Mrs. E. F. Kiger, Forsyth Ct.	2.00
Asheville S. S., June Collection	2.50
Rehoboth S. S., Granville Ct.	9.42
Roseneath S. S., Roanoke Ct.	1.80
Roseneath Sun. Egg Club, Roanoke Ct.	1.50
Weaverville, ex. Bony Tweed to High Point	3.00
Mrs. E. C. Dimick, Spring Ch., Spring Ch. Ct.	100.00
Mt. Carmel S. S., Granville Ct.	3.00
Miss S. W. Wilson, Harris Chapel, Vance Ct.	1.00
Henderson Baracas on sppt. boy	5.09
Pine Grove S. S., Oak Ridge Ct.	.10
Ai S. S., Oak Ridge Ct.	.41
Kernersville S. S., Oak Ridge Ct.	.57
Oak Ridge S. S., Oak Ridge Ct.	.50
Sandy Ridge S. S., Oak Ridge Ct.	.30
Total	$158.87

Mr. C. F. Moser, Burlington, one Bbl. apples.

Dr. and Mrs. L. A. Johnson, Mt. Hermon Ct., one bucket honey.

By oversight Asheville S. S. was not given credit in the M. P. Herald in June. We beg pardon, Asheville never fails.

If you don't see the report from your school in a reasonable time please drop me a card. The other week a contribution was lost in the mail and a prompt inquiry saved it.

Let contributions come in promptly so the Sunday schools will not think I am careless in reporting.

Let our pastors and Sunday school officers inform the people of the Children's Home and its needs.

The contributor sending in the contribution of $100.00 this week said her pastor had given a talk on the Home and its work and she had become interested. Will some one else do likewise?

We are in need of a matron. Please recommend a good woman.

Yours for the children,

H. A. Garrett.

—Bro. J. M. Stone led Grace Church prayer-meeting last night. There was an increased attendance.

—The Presbyterian Church of the Covenant is being removed for a new building. The old building is to be reconstructed for use in a suburb of Greensboro.

—Russia comes to the help of Servia in the war with Austria-Hungary and Germany threatens to take the field against Russia. What it is all about, we would like to know.

—Bro. Jesse Allred, of Julian, died last Sunday at the home of his son-in-law, Dr. Sumner, at Randleman, aged 71. He was a good man, and we are sorry to hear of his death. He leaves two daughters, Mrs. Sumner and Mrs. Coble, of Julian.

Died.

Mary Clay Snotherly was born August 14, 1844, died June 29, 1914. Sister Snotherly was a daughter of R. E. Miller, Esq., and the wife of one of our pioneers of Methodism, William Snotherly, who survives her. She professed religion while young and joined the M. E. Church, South, it being most convenient to her, but after her marriage to Bro. Snotherly, she moved her membership to the M. P. Church with her husband, where she remained faithful until the end came. Sister Snotherly was an invalid for about 12 years, because of which she was confined to her room. During all these afflictions she was patient and trusting, never murmuring or complaining; but ever expressing the fact of her submission to His will.

One life has gone out from us seemingly without a shadow. We have never heard any one say aught against Sister Snotherly, but their mouths are filled with words of praise and commendation. Her life seems to have been in keeping with the perfect life. To her, we believe the end was joyous.

She leaves to mourn their loss four sisters, one of whom is the wife of our beloved John Snotherly of Albemarle; one brother, a husband and five children, one of whom is J. H. Snotherly, well known in our Conference. To all these we extend our heart-felt sympathies.

W. D. Reed.

Essie McClurd.

July 12, death entered the home of Mrs. May E. Evans and claimed her beloved sister, age seventeen years. She leaves two sisters and two brothers. She has gone to join her father and mother and four sisters gone on before. She was a member of the Methodist Protestant church five years. She often spoke of heaven during her sickness and prayed to die and go home to heaven where she could meet with Jesus and her loved ones. She talked as if she could see Jesus with her. She would often call on Jesus to help her bear her pain and to open the way that she might pass through. She requested her friends and loved ones to meet her in heaven. She made her home with her sister Florence until her death, then she went to make her home with her sister, Mrs. May Evans at Charlotte, N. C. She was brought back to Bessemer and her remains were laid to rest at Smyrna Church July 13. We feel our loss is her eternal gain. Grieve not for Essie, for she is waiting for you at the pearly gates.

—A Chinaman recently gave $35,000 to a medical college for women in Canton.

NOTES FROM THE FIELD.

Halifax Circuit.

The third quarterly conference for this circuit will convene at Ringwood church on Friday before the second Sunday in August at eleven o'clock. A full attendance is desired.

J. E. Pritchard, Pastor.

Siler City.

Our pastor, Rev. W. A. Ledford, has been away for a week, assisting Bro. Gerringer in a meeting. Rev. J. F. Dosier preached for him third Sunday night. We were glad to have Bro. Dosier preach for us.

Rev. C. L. Whitaker, of Asheboro, spent the latter part of the week here, and preached for us Friday night. We enjoyed his sermon very much indeed.

Rev. and Mrs. J. E. Pritchard have been visiting Mrs. Pritchard's parents.

G. E. M.

Shelby Circuit.

Rev. C. A. Cecil: We closed our meeting at Shelby last night after holding twelve days. The church much revived, quite a number of reclamations and six converts. We had good-sized congregations. Last night between 50 and 100 came forward and gave me their hands and said they intended to live a better life and live right. Now if they will stick to it, and I believe they intend to do it. This makes my round of special meetings on this circuit, and I feel we are in work condition now. Pray for us.

Fraternally,

C. E. M. Raper.

Shelby, July 24, 1914.

La Grange Circuit.

I preached at Harris Chapel last Sunday at 11 A. M. The attendance was rather small. At 8 P. M. the children's service was held. The children did well. There are a number of children and young people here who have talents worth developing. The collection amounted to $1.85.

The special meeting is set to begin here on the fifth Sunday in August. Rev. G. W. Holmes is our expected help.

Will H. Neese.

July 28, 1914.

Piney Grove, Uwharrie Circuit.

As this place hasn't had any report for a little while, you shouldn't became discouraged and think we are do-nothing people. For we are very busy indeed and are progressing very nicely. We held our children's Day service the last third Sunday. The children all did well and the singing band did excellently well with their new songs. Collection for the day was $13.26. We are very proud of our kind superintendent, Mr. C. H. Hill. Much credit is due to him and to Mrs. Hill for the training of the children. To me there is nothing sweeter than to see the little girls and boys have the love of God in their hearts and courage enough to get up before an audience and tell them of Jesus. I pray that they may grow stronger in faith and always be ready to help in any good cause.

We were glad to have our pastor, Bro. Trogdon, with us. He gave us a helpful talk. We ask the prayers of the kind editor and many readers that we may be an unbroken band around dear old Piney Grove. Much success to the Herald.

Turoh Cameron.

Gideon's Grove.

We held our protracted meeting the third Sunday in July and we had a good meeting; the Lord was with his people in convicting and converting power. While not a large number was converted, many felt the gentle wooings of the Spirit and were revived and made to rejoice in the Saviour's love. Our earnest Pastor had secured Bro. T. A. Williams and all our people were delighted with him as our help in the meeting; he did some most earnest preaching and was full of the love of God. Our pastor, Bro. Kennett, always gets good help in his meeting. Meeting closed Thursday with seven joining the church.

We are not holding a special children's day service, but are planning a Township Convention of all Sunday schools in the township the first Sunday in September, Saturday and Sunday. Each Sunday school in the township will be given time for recitations and song. We have secured the services of Senator A. D. Ivie of Leaksville to make us a lecture on Sunday school work. Our convention will be held at Palestine church.

Yours for Christ, Reporter.

Alleghany, Davidson Circuit.

July 12 we had our Sunday school, after which Bro. Hulin gave us a good sermon, which he never fails to do. He was going from there to attend the burial service of Mr. Isaac Doby, an aged man of near Newsome. We had a very good congregation; there were several visitors from other churches whom we were glad to see.

I am always glad to see the Herald. I love to read it, especially the letters from the churches. It makes us think more of our duty toward one another. My prayer is that we may all do our duty. There is something that we all can do. I can not see how people can do their duty and stay away from church when there is nothing in the way. I am always glad when the time comes to go to church.

Abigail Coggin.

Uwharrie Circuit.

Dear Bro. Cecil: The third quarterly conference met at Mt. Pleasant on the 25th of this month; all the churches were not represented but the busines was transacted in the usual way. The finances have been coming up better this quarter; we have had children's day service at two of the churches, Mt. Pleasant and Piney Grove. Collection: Piney Grove, $13.00; Mt. Pleasant, $3.43. This makes $29.43 we have collected. I believe we will pay every cent of every claim. I know they can if they will and I believe they will. The work is progresing nicely; we have some very enthusiastic people, while we have some that are not fit for wedge wood, but have much to be proud of and thank God for the men and women on this work that stand for the right and oppose the wrong wherever they meet it in any form and who go to Sunday school and preaching through hot and cold; but the sad thing about it is the world do not appreciate them as they should; if they did they would come to church.

Our special meeting will begin the first Sunday in August at Mt. Zion. Bro. J. W. Hulin will be my pulpit help. The meeting will begin at Canaan third Sunday in August. Bro. A. D. Shelton will be my help at this place. I ask all the readers to pray for the success of these meetings that many souls may be saved. Praying that the blessings of Heaven may rest upon all the brethren, that the Master's cause may spread this year as never before, fraternally,

Joel Trogdon.

July 25, 1914.

Sandy Ridge, Oak Ridge Circuit.

Our special meeting began the third Sunday and continued until Friday night. Rev. W. A. Ledford assisted our pastor and preached some interesting and helpful sermons. He and Mr. Gerringer certainly worked earnestly and faithfully and we feel sure much good was accomplished—more perhaps than we now realize. There were nine who professed, three of whom joined the church. Rev. Mr. Loy as with us one day and preached an excellent sermon; one which we enjoyed very much.

Our Sunday schol is doing very nicely at present, also our prayer meeting. We have not had children's day service yet but may do so later.

Pray for us that we may become more

interested in our church's work and do more for the Lord than we have been doing. Roella Pegg, Reporter.

Notice to Officials of Roanoke Circuit.

The third quarterly conference will meet at Roseneath on Tuesday after the third Sunday in August. Every member is urged to attend.

Mamie Johnston, Sec.

Mount Zion.

Last Sunday I went up to that beautiful church to worship, to hear the preaching, the singing, and to see the people.

Bro. D. R. Williams, from High Point, is there helping Bro. Hunter preach. The above occasion was the first for me to hear Mr. Williams preach and to get a sight of his idea of hand shaking, etc. The "etc." is no little matter for this subject. Looking out at the window, the first I had of the new preacher was to see him heartily shaking hands, soon as he landed from the automobile—and they have several of the swift helps near Mt. Zion, owned by men who are themselves of that church. The new fashioned machines can be made to serve a great purpose by being made to serve and not to be allowed to break the sacredness of God's holy day—but many of them are being run too recklessly and on Sunday.

In connection with the preaching, the preacher told about a circumstance where revival was really stirred up. At a negro meeting, one of the white boys, on the outskirts of the congregation, offered a colored woman 25 cents to fire up and to start up a revival at once—but she suggested that she would need a whole $1; and the boys raised the whole amount needed. At once the revivalist walked and talked through the congregation, and soon got to shouting, and soon had the shouting and the noise up, such as the boys paid their money to hear. Seriously, perhaps there was no very off thing about that revival effort, unless it was in connection with the mean $1.

I liked the religious hand-shake that the preacher ordered soon after the sermon. He divided it by three propositions. 1. All who have been, or are feeling too far back in the spiritual and desire interest in prayer, come and shake hands with the preachers. Some of the leading members went up at once and gave a hearty hand-shake, and the effect was very good. 2. All who desire the prayer of the church for renewal and revival, etc., "Come up and shake our hand"; and there was a great hand-shaking at once by half the congregation and more, as it appeared. 3. Sinners were then requested to come up and give their hands for prayer, and some went up. However, preaching has its great importance, and the people have need to hear.

While it may really be the thing to do for the pious colored person to stir up a revival, as noted above, and for our pastors to order a religious form of hand-shaking, there are other better means of grace. A number of years ago I had occasion to go up to Mt. Zion, (not at the first of the meeting, but on Sunday after the meeting had been going on for a whole week). When I got there the experience meeting was going on. I went in at once, not thinking of saying a word, but soon as I got inside of the door I felt the moving, and soon as I got seated I felt to say a few words too. The idea by the above reference to means of grace is to say that we have the means of grace at hand in such intelligent light that it is plain that singing and praying and testifying right at the starting up of a protracted meeting is rather first. Whenever a people meet at the place of prayer, the thing to do is to, at once go at singing and praying and testifying—if any have a testimony to make, and we know that is is a reasonable thing to make testimony, as to make effort to sing and to pray.

There were, as it seems, persons at Mt. Zion last Sunday morning, who should have made testimony.

W. F. Grabs.

P. S. The house of Mr. W. N. Brown is a regular home for the visiting people, and especially at meeting times, and I went there to dinner. The spring is at some distance from the house of Bro. Brown, but it is worth a trip to see and to drink from, when any visit that home. Many tall apple trees now full of fruit are to be seen surounding the house of Bro. Brown —and the trees and spring help very much to make the suroundings look like home. At the spring, near two generations ago, the funeral of the aged woman, then of that place, Mrs. Spainhower, was preached by the Rev. Michael Doub.

There are now many descendants of that mother and grandmother and great grandmother Spainhower, connected with the churches of Pinnacle and Mt. Zion.

Brother Brown and Sister Brown make hospitality for the many people who visit and abide at their house—and when we bid good-by and start away, the welcome is heartily extended by both as they say "Come again." W. F. G.

—The Georgia House defeated a bill creating the office of Lieutenant Governor.

Adopted by the Ladies' Aid Society of Fairview Church, Easley, S. C., July 4th, 1914.

Whereas, It has pleased our heavenly Father in his wisdom to remove from her home and loved ones and our society, Mrs. Francis Ellison,

Resolved, First, That our society deeply feel the loss of a faithful and devoted member.

Resolved, Second, That we, the members of the society extend to her devoted companion and family our heart-felt sympathies, and commend them to our God, the Comforter of all broken hearts.

Resolved, Third, That these resolutions be spread upon our minutes and a page be dedicated to her memory.

Mrs. W. A. Tripp,
Mrs. Robt. F. Wyatt,
Miss Mary Hendrix,
Committee.

In Loving Memory of Our Sunday School Children.

Twice within the past few months our Sunday school has been saddened by the death of some of our children. The first to go was little Mary Adnil Killibrew. Although her home was not here, she was school here. She was a bright and faithful member; she was taken sick and died in one week. How we missed her in our Sunday school, but we know she is safe.

The second to go was Larry Tucker, who was taken to the Richmond hospital on June 22nd for an operation for appendicitis, was in a critical condition from the very first, and yet we all hoped so much for his recovery, but somehow our Heavenly Father saw fit to remove him. Larry was faithful to his Sunday school; when not present it was because of duties to perform and not to loaf around the streets as so many do. It is hard for us to drop his name from our roll; but we hope his death may be the means of his entire family consecrating their lives to the service of "Him who doeth all things well". We are

Resolved, First, That we bow in humble submission to the will of our Heavenly Father, believing that what He does is always right, though we may not understand it.

Resolved, Second, That we will follow their example of faithfulness to our Sunday school.

Resolved, Third, That a copy of these resolutions be sent the families of each of these children.

Mamie Johnston,
Mrs. Mamie Braswell,
Mollie Wheliss.

—Fall seems to have come upon us suddenly. New Yorkers are wearing overcoats.

Burlington.

We had 257 in Sunday school last Sunday, and the offering amounted to $10. The attendance in the Baraca class was 81, and the offering from the same class was $7.12. It was the last day of the contest, which explains why there was such a large attendance and an increase in the offering.

There were no preaching services Sunday. The committee on pulpit supply failed to secure anyone to fill the pulpit.

On next Sunday, we will have a preaching service at 11:00 A. M. Rev. Mr. Satterfield, of the Second Presbyterian Church, this city, will occupy the pulpit At 8:00 P. M., there will be a special service for the Baraca and Philathea classes. The services will be under the auspices of the Baraca class of our school. Mr. F. L. Atkinson, of Greensboro, will deliver an address on the Baraca work. The other Baraca and Philathea classes of the city will be invited to attend.

The Sunday school is to have a picnic in a week or two. A committee was appointed last Sunday to secure a place and recommend a time for the picnic. This is an occasion looked forward to with much interest and anxiety by the children, and, to a certain extent, by all of us. It is a time when we can stop our work, leave our shops and stores, and spend an evening together in a social, happy way, forgetting the cares and worries of life. C. B. Way, Reporter.

July 27, 1914.

Concord Charge.

Our work here is gradually gaining. We have recently received two good members at Fairview. The parsonage has been repaired, the front porch being refloored, and banistered, which adds a great deal to the outside appearance. We are also hoping to paint in the near future.

The attendance at Sunday school has averaged from 150 to 180 all this hot weather. Attendance at preaching services good, I think better than last year. We have received many tokens of kindness since our last report. I do not think one could ask for a kinder people than we have here. May the Lord bless and reward each one of them for all the kindness they have shown us.

Death made sad the home of Bro. Alek Lowder when on July 16 Bro. Lowder was called from earth to reward. The bereaved have our sympathy.

Our hearts were made sad, again today, when death claimed Bro. R. H. Scarboro. Bro. Scarboro was visiting his children here at the time of his death. Mrs. Mary Earnhart, his daughter, and Mr. W. H. Scarboro, his son, are members of our church here. May the Lord comfort the bereaved ones. Edw. Suits.

Hebron Church, Mebane Circuit.

We are still living, if we are not writing so often. Our Sunday school is still increasing in interest; we've had a larger number for the last two Sundays than we've had for some time.

I do hope the older people will take more interest and help more than they have been; this seems to be our greatest trouble in keeping up the interest we would like to see.

We had memorial services the third Sunday in June, and while the drouth kept us from having flowers, as we would have liked to have, we had a very good service anyway.

Our pastor made us an interesting talk before noon, and we decorated our graves that had been neatly cleaned off the day before, then we had dinner. At evening service a short sermon by our pastor, also a talk by Mr. Levi McAdams. We feel that it is our duty to have decoration day each year and we've decided to have it the third Sunday in May each year. Nothing shows our respect for our dead more than decoration day. May there be many more such days.

Our pastor preached one of the best sermons on last preaching day that we have ever heard him preach, and we want him to do that every time because we know he can.

Our meeting will be held the second Sunday in August, with Rev. J. R. Hutton as help; hope we will have a good deep revival as of old. It would do our hearts good to see a good old time revival, reaching each member and all sinners. Pray for us that we may have showers of blessing.

Yours for Christ,

Mrs. F. W. Nelson.

Yadkin College Circuit.

On last Saturday President Cecil came to Friendship church and preached a splendid sermon which was very appropriate for that occasion.

After the sermon we had recess for dinner. The dinner was fine and what that hungry crowd did for it was a plenty.

At about one thirty o'clock the organ sounded the notice and the largest number I ever saw at a quarterly conference assembled to transact business of quarterly conference, President Cecil in the chair. Business transacted in the main without a riffle.

It was found that Bro. W. J. Berrier had received the majority of votes and was therefore declared elected delegate to represent the work in the Annual Conference. Bro. C. L. Hedrick was elected alternate.

The quarterly conference laid an assessment to pay the expenses of delegate and pastor to Annual Conference. This has been done each year since I have been pastor and I am sure I have appreciated it. The fourth quarterly conference will convene in Lexington. We return our most hearty thanks to Bro. Cecil for the much needed help he gave us.

We found old Friendship in a new dress, cement doorsteps, large new double doors, inside changed, roof and walls painted. Friendship is now neat and nice. It would, indeed, be hard to find a more faithful little band of church-members. They are a unit in good works.

Sunday, 11 A. M., our special meeting commenced with a beautiful children's day service. The children did excellently, after which a short address was made by pastor. Collection was $11.22—splendid for this church. Pastor preached to a full house in the afternoon.

Rev. Jesse E. Pritchard reached Lexington this A. M. on No. 11 and we were soon en route for Friendship. Found a good congregation waiting. Bro. Pritchard preached two good sermons to large and attentive audiences. Interest good. We are looking for a good meeting.

Yours truly, H. L. Powell.

Antioch, Granville Circuit.

We held our special meeting last week. Our pastor, Rev. N. G. Bethea, did all of the preaching, except on Tuesday, when Rev. Mr. Canipe, of the M. E. Church, dropped in and gave us a most impressive sermon. Mr. Bethea is what we call an old-time Gospel preacher. The word had effect and the truth sank deep into the hearts of many who attended the services. The church was greatly benefited and revived. Several conversions and reclamations. The attendance was better than I have ever seen it. People of other churches came in, and we all worked together in one great spirit, and indeed it was a glorious meeting.

We were glad to have with us on Wednesday one of our former pastors,, Rev. R. M. Andrews, of Greensboro. On Monday, during intermission, the third quarterly meeting was held. Every church on the charge was represented. Mr. Ollie Powell, of Mt. Carmel, was elected delegate to Annual Conference.

Ora J. Garrett.

July 27.

Ai, Oak Ridge Circuit.

We had our children's sday the second Sunday morning. We had some fine recitations and the singing was great.

The protracted meting began in the af-

ternoon with our pastor, Bro. Gerringer, in the pulpit: he preached a fine sermon. The church was filled both morning and evening. The meeting continued until Friday night. Rev. Geo. Curry, from Burlington, was Bro. Gerringer's help; he preached some fine sermons. We all learned to love him and hope he can come into our community again. We wish him much success in his work.

There was not as much revival as we had hoped to see, but it was not the preachers' fault, for I think they did their part and I hope that much good may yet come from it. I know some were benefited, if not all. Reporter.

July 24.

Asheville.

The last of February the Trustees, in order to make possible the completion of the church, bonded themselves for $1,000, the money to be repaid in two installments of $500 each, the whole amount to be paid within six months. It was an act of heroism, a test of faith. This body of men, so determined to have a church home here in Asheville, so impressed with the opportunity that presented itself to the congregation, that they were willing to make themselves responsible for this amount of money, when none of them could have paid down $200 to have saved himself. When the first note came due we lacked about $225 having enough to pay it and the trustees had to go down in their pockets and pay it. Most of them had to borrow their part. You will be glad to know that when the second note came due last week we lacked only $8.21 of having the entire amount. That was easily taken care of. We have to thank you all for helping us meet these notes. Without your help to have done so would have worked a tremendous hardship on some of the trustees. Now, with your assistance, we will go on with the furnishings for the church. It will take $1,200. You may be sure our people here will do their utmost to raise every possible dollar, but there is bound to be a considerable debt unless those who made pledges to the work here, or others who are interested, come to our help.

During the Summer Conference, several of the brethren, on the suggestion of Bro. Cecil, promised to take an offering in their churches for the Asheville church. The first one to make the promise good is Bro. J. R. Hutton, who sends an offering from the church at Gibsonville. And along with the offering he sends $5.00 for himself. Thank you, friends. I am reminded of those collections Paul took "for the poor saints at Jerusalem". We're mighty poor saints, spiritually, I fear, as well as financially.

The Ladies' Aid sale last Saturday netted $8.25. We had hoped to be able to meet the note of $500 on the lot when it came due—it is due tomorrow—but we will have to pay what we have and get an extension on the balance. We were knocked out of the Fourth of July sale at the Park, that last year netted about $115, and were by that much short of the $500 this year. The ladies are working hard, though, and I am sure they will raise the entire amount by conference.

We have just purchased fifty hymn books for the use of the Sunday school and the Sunday night service.

Asheville Church Building Fund:

Mr. E. L. Douglas	$25.00
Rev. W. A. Lamar, Easley, S. C.	5.00
Rev. J. R. Hutton, Greensboro, N. C.	5.00
Gibsonville Church	3.20
Miss S. W. Wilson, Harris Chapel, N. C.	1.00

In addition to the $5.00 Bro. Lamar gave for the Building Fund he gave our Sister Havener $5.00 for the Seating Fund. Four months until Conference—$1,200 to raise! Help!

C. W. Bates, Pastor.

Clark's Chapel, Buncombe Circuit.

Rev. T. E. Davis filled Bro. Martin's appointment here last Sunday as he (Bro. Martin) is holding a revival at Jupiter. Bro. Davis' text was "Blessed are ye that know these things, if you do them." The sermon was heard by a large congregation. The collection was taken for the Children's Home, the total being $2.43. A fund is being raised through the faithful efforts of Bro. L. F. Eller, to re-paint the church.

We are still holding prayer services every Thursday evening at 8:30 and much good is being done. The young people are taking a great interest in the meeting.

The Sunday school is certainly on a boom. The average attendance almost equals the total enrollment. The attendance July 19 was the largest we have had for over three years.

The young people have singing at the church every Sunday afternoon at 4:30.

The attendance for the month of July: July 5, 65; July 12, 62; July 19, 78; July 26, 71.

Our pastor, assisted by Bro. J. H. Moton, will hold a revival at Clark's Chapel beginning the fourth Sunday in next month. Surely, the people around Clark's Chapel are doing things. Lester Watts.

Pleasant Grove, Lebanon Circuit.

We will have children's exercise in August. Bro. Loy was with us Sunday and delivered one of the best sermons yet; subject, "Remember Lot's wife." We enjoyed it very much. Bro. Charlie Reddick was with him. We were very glad to have Bro. Reddick with us. We recognized in him an old friend and acquaintance of twenty-five years ago. It did our heart good to meet him and find him on the Lord's side. He gave us a very good short talk.

Our special meeting is over; we had a good meeting: the church was greatly revived, we had six converts. Bro. D. R. Williams gave us a week of the ablest preaching the writer has ever listened to; may the Lord bless Bro. Williams. It does our heart good to meet him. Pleasant Grove organized prayer meeting for Wednesday night at 8 o'clock; are having a good meeting. Some of us, including the writer and wife, spent last Saturday eve with Bro. and Sister Loy and family; we enjoyed it very much indeed.

Walter Burton, Reporter.

Perry.

Death came to the home of Bro. and Sister T. G. Perry July 25th, claiming their little son, Richard Clinard. Sunday afternoon at about 3 p. m the funeral service was conducted from the home. A large company of relatives and friends were present. Mr. Connell, Mr. Green, and Mr. Thompson sang very sweetly the song "Looking this way", after which scriptures relating to the death of the young were read, followed by a short talk by the writer. T. H. Matthews.

—Mr. Henry T. Powell, of Henderson, died Friday morning, July 24, and the funeral was held in the M. P. church, conducted by his pastor, Rev. J. D. Williams, Saturday at six o'clock.

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GEO. L. REYNOLDS, A. B., enton, N. C.,

THE CLASS IN THE COUNTRY.

Is there any problem confronting the Church whose solution would mean more than that of properly caring for the men and boys of the rural communities? It behooves the Church to give to the country, for the city's sake as well as the country's, the very best religious training.

There is no better plan for the molding of the characters of men than that of associating them together in organized classes for the systematic study of the Bible. The organized Bible class among men has worked wonders. There are those who say: "The organized adult Bible class is fine for the city, but it won't work in the country." It won't work anywhere of itself, but it can be worked. This writer believes that the difficulties in the city are harder to overcome than those in the country.

The first great essential is strong faith —faith in God and faith in man. Next to faith should come systematic endeavor. Go and look for men. Go to them in such a manner as to convince them that your mission is important to them and that they are important to your mission. Take their names and get them to promise to come to a mass meeting of men. You will be surprised to see how many will make the promise and keep it. With these anxious faces and honest hearts before you, you have the opportunity you seek. Ask them to organize for Bible study. The organized class can be made a success in the country.

C. H. Hubbell,
Sec. Y. P. Work.

SHORT CUTS.

The director of the art school was explaining the course to a prospective pupil. "I don't want to draw those stupid casts," she exclaimed. "They don't do any good, and they take so much time. I want to make something pretty, like that glass up there," and she pointed to the beautiful transparency that hung in the window with the morning sun streaming through it, a glass whose rich, blended tones and intricate design showed the results of patient years of an artist's life. It was with difficulty that the director convinced her that the casts had to come first—that there as no short cut to a knowledge of art.

We are all too apt to want results without being willing to work for them. We would like to be wise and respected, but we find it tiresome to study daily tasks and to do daily duties. We want to be free from petty anxieties about money, and think it would be delightful to have the fortune which some men have to draw upon; but we are not willing to pay the price they paid in effort and sacrifice of ease and pleasure. Yet experience shows that in most cases those who have had good things given them for which they have not paid the price of work have found them, in the long run, anything but good.

There is an old hymn which asks, "Must I be carried to the skies on flowery beds of ease?" It is an ideal question. There is little danger that any of us will find ourselves so carried. Heaven is given as a free gift to faith, but we may be very sure that our faith is going to be tested by patient, toilful climbing up a steep road.—Clipping.

NO DANGER OF TOO MUCH LOVE.

When Jesus comes between true friends He does not separate, but He unites them. Some tell us that we must not love our dear ones too much, lest we make God jealous and He take them away. This is only pagan teaching. The man who had the best right to speak on this subject had a very different idea. He said if you cannot love your fellows on earth, how can you love your Father in heaven? The Master always stands between real friends, but ever to bring them closer. Formerly the ocean separated the continents; now it connects them. As we get to know more of the purpose of the Lord in our lives, we see that He alone makes great and abiding affection possible.—Sunday School Times.

THE CORAL BEADS.

On Rosa Burchett's seventh birthday her mother said to her: "Rosa, you are now old enough to be helpful at home, so from now on I shall expect you to keep the clothes-closet in your room very neat and clean. You must move everything out of it at least three times each week, and sweep in the corners very carefully. You must not throw your playthings in there upon the floor, but put them in their proper places each time. And now, because the work is new, I am going to give you something at the end of the first month. What would you like best?"

"A string of coral beads," replied Rosa, without hesitation.

The next day Rosa began her new task. The first two weeks she did her work carefully, moving out the shoe-box and her boxes of playthings each time she swept. Then she grew tired of taking so much trouble. It was so much easier to brush out the middle of the closet floor, and it seemed to her that the closet looked almost as well. Then she had so much more time to play.

At the close of the first month Rosa's mother said nothing about giving her the coral beads, and Rosa's guilty conscience kept her from asking for them.

The second month had almost passed when her mother said to her one day, "Rosa, why do you not wear the coral beads?"

"Why," cried Rosa in surprise, "Mother, you have never given them to me. Where are they?"

"Almost six weeks ago I put them under the shoe-box in the corner of your closet," replied her mother. "Do you think you deserve them, Rosa."

"No," replied honest little Rosa, blushing. "I know that I don't, mother, and I am sorry and ashamed; but if you will please keep them for two months I will do my very best to have earned them by then." That as the best punishment she could think of for herself.

"Very well," replied mother, "you shall have another chance."

After that I do not think any one could have hidden a pin in the closet that Rosa would not have found, for she kept her closet so very neat and clean.—Child's Hour.

THE LITTLE LOAF.

Many years ago there was a great famine in Germany, and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf for each of you. Take it and come back every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get at the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf, scarcely half the size of the others. But when she came home and her mother began to cut the loaf, out dropped six shining coins of silver.

"O Gretchen," exclaimed her mother, "this must be a mistake. The money does not belong to us. Run as quick as

you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no; it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a larger one will find blessings that are better than money baked in bread."—Ella Lyman Cabot, in Ethics for Children.

THE SHELTER OF THE FOLD.

The prodigal sat downstairs in the dining room. The house was curiously quiet, though faint sounds came from the kitchen, where the evening dishes were being washed carefully so as not to disturb the hush. After a while his sister came to him. Her eyes were red, and her face was blotched and swollen. The prodigal got up awkwardly and shook hands.

"How are you, Salina?" he asked, returning her nerveless clasp.

"Pretty well," she said formally. "We didn't know you were back till yesterday. The last we heard you were in Montana."

"I was there for a couple of years. I —I just heard this morning about father. How is he?"

"Very low," she answered in a hushed tone. And then she began to cry noiselessly, without attempting to wipe away the tears that rolled down her pale cheeks. The prodigal put out his hand as if to comfort her; then he remembered and drew it back.

He looked strangely out of place in the room. He knew it all so well—the built-in corner cupboard, with the glass doors, and his mother's wedding cups on hooks just inside; the cover on the square table; the black marble clock on the mantel—it was all the same except that just beside him there was a buffet, new and showy, with a silver-plated tea set on the top. He divined that George had bought it.

His sister was not crying now. She was inspecting him—his shabby clothes, his frayed linen, the gray in his thinning hair. And then something in his face caught her attention—his chin was working convulsively, and there were tears in his sunken eyes. The lines left by years of dissipation were obliterated for the time, and there remained only grief and great regret.

"Would you like to go up?" she asked more kindly. "I don't think he will know you."

The prodigal creaked up the stairs after her. Instinctively he avoided the second step from the top; there had always been a loose board there.

"George isn't here," his sister whispered, turning, "and he can't get back until morning. The elders from the church have been taking turns at sitting up. Wait until I see if he is sleeping."

The prodigal stood on the little landing and waited. The house spread out on three sides of him, smaller than he had remembered it, but otherwise unchanged. How familiar was that confusion of books!

Even the wall paper was the same. Over in the corner behind the bookcases would be the pencil marks which had registered for years his annual gain in inches, only—he could not look. And there was his mother's picture in its black walnut frame, and under it George and himself in queer plaid dresses and black shoes with white buttons. He had been taller than George in those early days; it was a long time ago—a long time.

His sister came to the doorway.

"He won't know you," she said. "You can come in."

The prodigal moved over slowly and looked down at the old minister's face. The thin white hair was spread a little over the pillow, like an aureole, making the placid face, with its closed eyes, look frail, almost ethereal.

The man stooped and put his hand over his father's. The thin fingers gripped his and held them. There was something in the touch that brought a lump into the man's throat. After a moment, when the fingers did not relax, he slipped to his knees beside the bed.

An hour passed, and still the prodigal knelt beside the bed. Once some one creaked up the stairs and, after consultation with Salina, creaked down again. She came over and leaned down.

"I told Mr. Simpson you would stay for awhile," she said. "Will you?"

The old man stirred a little and wakened. His feeble hand was lifted slowly until it rested on the prodigal's bowed head.

"You have been a great joy to me, George," he said gently—"a great joy. I shall tell your mother. May God bless you!" The prodigal groaned. O, to turn up the light, to stand forth in his true colors for what he was, to beg forgiveness and a blessing for himself!

"George," the thin voice said again, "I have been thinking much about Henry." The prodigal drew in his breath sharply. "I seem to see him—in the corners of the room—everywhere."

If he could only say: "I am here." But the cowardice that had kept him away so long held him now.

The old man slept again. The prodigal still knelt, but now he was crying, sobbing noiselessly, his shabby coat heaving. Outside, in a chair in the dim hall, his sister slept, a shawl wrapped around her shoulders. The faint bluish gray of the early spring dawn came through the open window, and from some stable near came the stamping of horses. The prodigal got up stiffly and turned out the light. The slight motion roused the sleeper a little.

"He was always a high-spirited lad, mother," he said clearly. "His faults are of the head, not the heart. Don't cry, mother. He'll come back."

The prodigal gripped the foot of the bed with straining hands. The old man's eyes were open, looking at him.

"I have come, father," he said hoarsely. But the feeble mind had wandered. The minister was in his church again, looking down from the pulpit at the faces of his people. His voice was strong and full, and the son shrank back into the shadow.

"My friends, let us sing together this wonderful hymn: 'There were ninety and nine' "—The voice trailed off into silence. The old man lay there, very still. He scarcely breathed, and the pulse in his thin neck fluttered and almost stopped. And out of the shadow at the foot of the bed a man came and dropped on his knees.

"Father, father," he groaned, "don't you know me? It's Henry, father—Henry. I've come back."

The old man was smiling a little as if he already saw beyond the borderland. But at the voice he roused. He looked long and lingeringly into the eyes of the man beside the bed; then he lifted his hand in benediction and placed it on the bent, shaking head.

"Henry," he said softly, "Henry, my eldest son, may God bless you!" There was a great peace on his face. His voice was almost gone, but the prodigal caught the whispered words that were uttered: "For this, my son, was dead and is alive again; was lost and is found."

The room was very still; the faint, irregular breathing stopped. And on his knees beside the bed the prodigal watched and prayed.—Mary Roberts Rinehart, in the United Presbyterian.

—Secretary Daniels announces that the next four dreadnaughts of the United States will be named Arizona, California, Mississippi, and Idaho.

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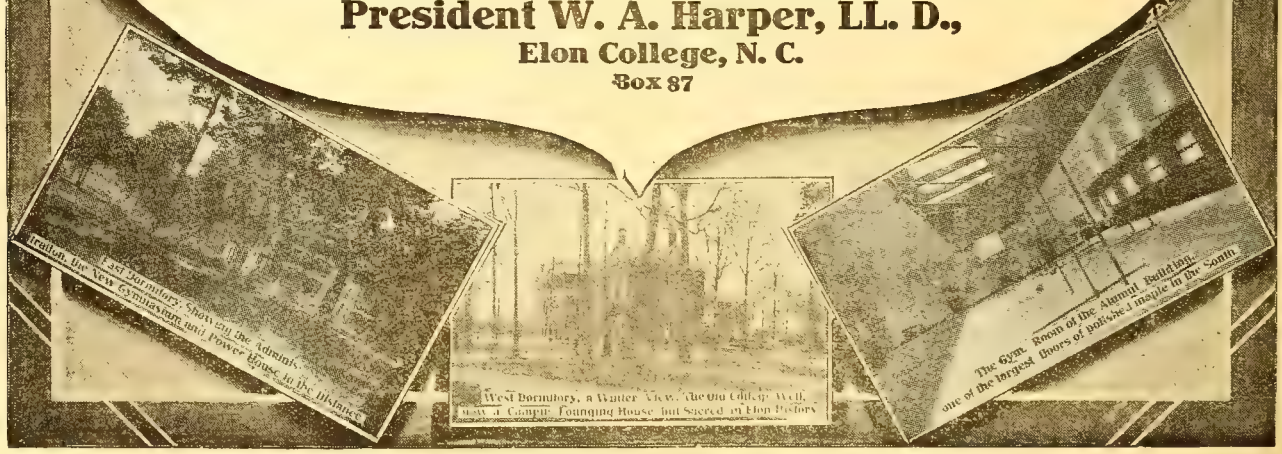
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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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—Bro. Z. E. Noah, of Grace Church was considerably hurt last Sunday in the overturning of his brother's auto. They had attended church in the country, and were returning when the accident occurred, in an effort to asend from the dirt road on the side to the macadam in the middle. Others were somewhat hurt.

—The International Sunday School Association voted to hold its next convention in New York City.

—Dr. James H. Worley, one of the veteran missionaries of the Methodist Episcopal Church, died June 21 at Kuliang, China.

—There are now 1,537 Chapters of the Methodist Brotherhood, the men's organization of the Methodist Episcopal Church.

—The Northern Baptist Convention at its recent session adopted a plan to endow twenty of the schools of the Church from a common denominational fund of $2,000,000 to be raised by the Board of Education.

—The Congregational Education Society during the past year aided in paying the salaries of pastors at eight State colleges. In these colleges are 32,497 students; and of this number, 3,521 are Congregationalists.

—The British Wesleyan Methodist Church has 499 ministers and 463 widows of ministers who are claimants upon its worn-out ministers' fund. The average amount paid to each claimant is a little more than $200 a year.

—The Michigan Christian Advocate says: "There are about 37,000,000 nominal Christians in the United States. Of this number, about 24,000,000 are Protestants, and about 13,000,000 are Catholics. That is, one person in every three in this country is a nominal Christian, one in every four is a Protestant, and one in every eight is a Catholic."

—A check for $13,478,197 ws handed to Secretary Daniels July 9 in payment for two battleships—Mississippi and Idaho—sold by the United States to Greece.

—Prof. T. O. Pender is conducting a school of music at Friendship church, Stanley Ct. He will also remain through the meeting the first Sunday. Then he will teach at Albemarle, our church.

—White Oak, Proximity, and Revolution mills will be closed for 10 days from August 1st. The employees will have a vacation.

—The warcloud hangs heavy over Europe. Austria-Hungary has declared war against Servia. Let us pray for peace.

—Rev. R. M. Andrews is resting at Mt. Vernon Springs. Dr. Turrentine preached for him last Sunday morning.

—Rev. H. E. Rountree, pastor of the Christian Church here, has accepted a call to Portsmouth, Va.

"If your neighbor's old hen, after scratching up your garden and flowerbeds, forgets herself and lays an egg in your yard, you have a right to confiscate said egg. Thus saith the law, as announced in a Brooklyn court. The supreme court has never passed on this question, however." Brother, this is no question for the Court. If your neighbor is going all over town telling everybody that you stole eggs from his hens' nests, what on earth do you care what the courts say? Your good name is at stake, and you care more for that than you do for a Court's decision. The verdict is that if you do you do not let that hen scratch all she wants in your front yard, and in your back yard, and in your garden, and on your back porch, and you leave her and her eggs alone, you are no Christian, and not fit to belong to a church. Go 'long with your Supreme Court decisions and take your medicine like a man.—Christian Sun.

We submit.

TWOS AND TWOS.

By Victor P. Hammer.

Some things are strange in fiction,
And other things in fact;
But, of them all, the strangest
Is how they counteract.

For instance, when two marry,
The law says two are "one";
Yet, if "one" take a pullman,
It's tickets two or none.

When "one" goes to a playhouse
The fiction has no force;
Still, in a court of justice,
It means much in divorce.

Our marriage laws seem faulty;
Believe it, if you chooose;
Just wait for equal suffrage,
We'll, then, have "twos" and "twos".

Washington, D. C., June 25, 1914.

DAISY'S TALENT.

Daisy walked home from church slowly, with her head bent as though she were thinking about something very important. Indeed, she was so much absorbed that she almost passed by her own gate. She did not get into the house right away. Instead she sat down on the front steps and buried her chin in her hands, still thinking.

And it was something important that made Daisy think so busily, for she had just heard a solemn sermon. Dr. Hayes had preached from the parable of the talents. I am sure that every child who reads this has heard that wonderful story which Jesus told his disciples. If not, ask some one to read it to you this very day, or, better, take down your Bible and read it yourself.

Dr. Hayes had said that everybody has at least one talent, and that no one has any right to bury his talents as did the wicked servant in the parable. It was just that part of the sermon that was making Daisy thoughtful. If Dr. Hayes had said that every one has a talent, then she must have one. But what could it be? She was not bright at school; her sisters and brothers always brought home better reports than Daisy. She was absent-minded, and so running errands could not be her talent. She was so awkward that she was more trouble than help in the kitchen, so cooking was certainly not her talent. Why, it seemed as if she had no talent at all.

The dinner bell tinkled, and Daisy went slowly into the house. She was very quiet all through the meal; but no one noticed her, for they were talking about other things. Daisy longed to ask her mother about the talent (mother would surely know if she had one), but there was no chance. Of course it would not do to ask her before the whole tableful of people.

After dinner Daisy went out on the steps (the back steps this time) and began puzzling over her talent again. You see she was eager to serve her Master, so that he would not be disappointed when the time came for her to render an account. But she wondered how she could use her talent if she did not know where the talent lay.

There was a scream from the side porch and then a volley of angry words. In a moment Daisy was around the house and in the midst of the disorder. Her little brothers, Ernest and Edwin, were quarreling over a whip; and Katie, the three-year-old baby sister, had fallen and bumped her head against a pillar.

It was wonderful how soon things straightened out after Daisy came. The little boys began to play peaceably, and little Katie dried her tears and was soon laughing over the funny antics of her older sister. When Daisy's mother came to the window, she smiled at what she saw below and went away for a nap.

Bedtime came and still Daisy had not discovered her talent. She had spent the afternoon on the side porch, and the three little children there left little time for thought. It was only when she was lying in her white bed that she found out.

Her mother came upstairs to kiss the children good night. When she came to where Daisy lay, she leaned down and patted her cheek, saying: "You have been a dear, helpful little girl this afternoon." And then came the wonderful part: "You have a real talent for helping mother over hard places."

Then Daisy went off to sleep happy. She could serve her Master now, for she knew where her talent lay. But the strangest part of it was that she had been doing it all the time without knowing it.—Edith Ernshaw, in the Christian Observer.

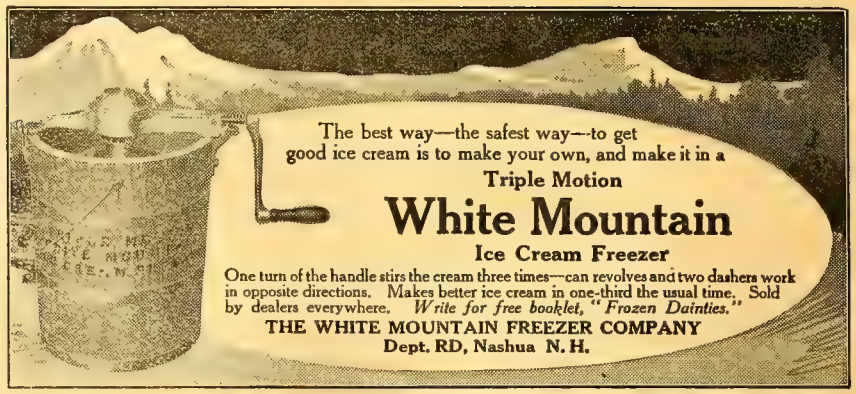
—Bro. Glenn Wills Dead. Glenn E. Wills, grandson of the late Rev. W. H. Wills and nephew of the late Rev. R. H. Wills passed away at Saranac lake, New York, on July 22, and was buried at Brinkleyville, N. C., July 25. A fuller notice will appear later.

J. E. Pritchard.

—Negotiations with the Methodist and Congregational Churches of Canada looking toward organic union will be continued by the Presbyterian Church (the body which checked the proceedings for a time), according to a vote recently taken by the General Assembly. Recommendations of a union committee were adopted by a vote of 286 to 109.

—Jewish Christians in Toronto, Canada, connected with various Presbyterian Churches have come together in the organization of a "Christian Synagogue." This is the first Hebrew Christian Presbyterian Church organized.

—The condition of the corn crop on July 1, according to the Department of Agriculture report, was 85.8 per cent of normal, as compared with a ten-year average of 84.7 per cent.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Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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WIDE-SPREAD WAR IN ENROPE.

In the last few days war has broken out in Europe to such an appalling extent as to make the troubles in Mexico seem slight in comparison. First, Austria-Hungary declared war on Servia because of its refusal to meet certain demands growing out of the assassination of an archduke and his wife. Then Russia came to the help of Servia because of racial affinity. Then Germany because of friendship for Austria-Hungary took up arms against Russia. Then France and England came in against Germany. It is therefore a war involving all the great powers of Europe, and the results will be dreadful to contemplate if war is allowed to go on and work out its horrors. Let us hope and pray that the spirit of peace will yet prevail.

A few years ago it was felt and freely said that there will never be another war between two civilized nations. It was thought that nations would be content to arbitrate their differences, and Mr. Carnegie gave large money for the construction of a Palace of Peace. But as long as the nations keep themselves in readiness for war, there is danger of war breaking out. The world needs to get rid of the fallacy that the way to avoid war is to be ready for war. It is the individual that goes armed that is most likely to get into a fight, and it is the nation that maintains a great army and navy that is most likely to go to war.

The troubles in Mexico are by no means ended.

—Neutrality in the United States with respect to the war in Europe has been formally declared by President Wilson. This forbids merican citizens' aiding either party in the war.

AT TABERNACLE LAST SUNDAY.

By invitation of the pastor, Rev. T. M. Johnson, we spent last Sunday at the church we first joined in boyhood and which we still regard as a sort of mother-church. The occasion was the beginning of the special meeting which by a standing agreement always comes the first Sunday in August.

There is an advantage in having such a rule. People for miles around learn of it, and know when to go.

The congregation last Sunday filled the large house, including the aisles, in both the forenoon and afternoon service. There were present Methodist Protestants, Presbyterians, Lutherans, Methodist Episcopals, Friends, and perhaps some of other denominations, besides some unchurched people. There are perhaps few places where congregations are so large and at the same time so orderly.

Rev. S. W. Taylor was expected as pulpit help after Sunday.

WHERE IS GOD'S HONOR?

Some of the great nations of Europe are fighting or getting ready to fight for the maintenance of their national honor. It does not seem to occur to them that in trying to honor themselves they are dishonoring God. God has said, "Thou shalt not kill." Does not disobedience to this commandment dishonor God?

God has said, "Them that honor Me, I will honor." There is much more honor in obeying God than in disobeying Him. The nation that honors God will be honored. The nation that makes more of its own honor than of God's need not be surprised to find itself greatly humiliated by the issues of battle.

—The Hon. John Wanamaker has been for a number of years an honorary Vice-President of the World's Sunday School Association, but has not been in a position to take an active part in the actual shaping of the policy of the Association. At the recent meting of the Central Committee, held in Philadelphia, Mr. Wanamaker was elected to membership, and he expressed his willingness to serve. Mr. Wanamaker, because of his long and succesful connection with Sunday School work, will be a valuable addition to the committee.

—The yearly meeting of the Friends opened at Guilford College this week.

—Rev. W. E. Swain is to assist Bro. Powell at Bethesda next Sunday and on.

—A number of unusually good meetings have already been reported this year. We hope to hear of many more.

—Please note what Bro. Swain of Asheville has to say about the entertainment of the Annual Conference. The spirit is manly and the request reasonable.

—Rev. T. M. Johnson preaches twice a month at the convict camp below Tabernacle. Those so unfortunate as to be confined there appreciate his interest in them, and show it by their interest in the services he conducts.

—A meeting of governors of the cotton growing States is proposed to devise some plan to protect cotton-growers from the loss the European war may cause by lowering the price of cotton.

—H. A. Hayes, formerly connected with the Methodist orphanage at Winston, has been sentenced to ten years in the penitentiary for the embezzlement of $5,500. He confessed his guilt.

—Nineteen employees of the Southern Railway at Gastonia, N. C., have organized themselves into an "efficiency club". That is a good kind of club to join.

—Bro. Eugene Faulkner, of Henderson, called on us on his way home from the firemen's meting in Winston.

—Rev. C. M. Compher, of the Maryland Conference, is to assist in the special meeting in Grace Church this year.

—Bro. Millaway came in this morning and surprised us by saying that the new Sunday School Rooms at St. Paul are about completed. This was the first hint we had heard that new rooms were to be built. We congratulate our neighbor on this forward step.

—Mrs. Wilson, wife of the President, lies at the point of death, suffering from Bright's Disease and other troubles. She has been ill for months, and the President has had to do much of his work by her bedside. Trouble follows people into all stations in life.

—Bro. W. S. Jones has won distinction among insurance men by his success in writing more policies than others last month.

—Grace church has two young men who purpose entering the ministry.

CHRISTIAN EDUCATION A NECESSITY.

By President W. A. Harper, Elon College, N. C.

State and Christian Collegess Should Cease Fighting Each Other.

It would be inexcusable folly for the Christian Colleges to wage war on the State institutions of higher learning. Both types of institutions are here to stay, and the sensible thing to do is to realize that fact and for each to get busy doing its special work. State institutions should cease to encourage their graduates to write theses on the narrowness and "unnecessity" of Christian Colleges and they in turn should try to forget the shortcomings of their competitors supported by the State. We have had crimination and recrimination long enough, and would do well to stick to our respective ideals and do our distinctive work with fidelity and earnestness and simplicity of heart.

What Some Countries Are Doing for Religion in Public Schools.

But it will not be amiss to characterize briefly the fundamental aims of State and Christian Colleges. Nor will it be amiss to recall that the United States is the only Christian nation which undertakes to educate without religious influence. The great Christian nations, like Germany, France, England, make provision even in their secondary schools for religious instruction, and they do well in so doing. The usual custom, modified to suit local conditions, is to have all the pupils go at certain hours each day to religious instructors of their parents' choice, where they are nurtured in the things of the Kingdom. It seems to me that this is a much more sensible plan than the diluted moral teaching advocated by some educational leaders for our own public schools. Religious instruction suited to the conscience of Protestants, Catholics, Jews, and free-thinkers would seem to be a colorless powerless thing, devoid of practical influence in touching the heart of children. For laugh at dogma though we may, yet we must all admit that Christian faith must assuredly rest upon it, if it is vitally to affect the character. The multiplicity of Protestant sects in this country, clamoring more for their distinctive differences than for the fundamentals of salvation, renders such a plan almost impossible with us except in the large centres of population. Therefore, it would seem that our present public school system, crowned by our great State institutions of higher and technical learning, is a fixture in our educational life.

The Aims of Our State Colleges.

Returning now to the distinctive aims of the two leading types of Colleges operating in our country, we may inquire first into the aim of the State College. The original of all State Colleges is the University of Virginia. Its founder was Thomas Jefferson. He was far-seeing enough to realize that this educational departure would affect wonderfully the life of the country and considered the fact of his origination of the idea of sufficient importance to warrant its inscription on his tombstone along with his claim to the authorship of the Declaration of Independence. What was Jefferson's idea in this educational innovation? His writings make it perfectly plain—that higher education should be free from religious control and that educated citizens might be had for the new nation. These are the aims of the State Colleges today—absolute freedom from religious control and the production of citizens. The atmosphere of the State school is patriotic, and patriotism is a great force. We cannot do without it. The State schools have certainly succeeded in that line of their aim. They have also succeeded in keeping themselves absolutely free from religious control. They are models of toleration, permitting students and faculty to believe and teach incidentally and practice in daily life any faith desired or any form of infidelity conceivable. The free-thinker and the devout Christian, whether in faculty or student body, are on equal terms. Thomas Jefferson could not have wished it to work out better than it has. And for those who believe these to be the aims of higher education we have no criticism—they have our sympathy and commiseration.

Aims of the Christian College.

The Christian College realizes the necessity for higher education that the best type of citizenship may result. It is opposed to sectarianism, except in rare instance, and these instances are growing rarer in view of the extreme toleration of the State colleges and of the steady growth of Christian liberality among the supporting constituencies. It does not believe in subjecting youth in its formative years to all the conflict of faith and skepticism that so universally rages around the State College, feeling that great harm is done the spiritual life of many in such a conflict, while willing to concede that trifling few may come out of it stronger, but yet battle-scarred and crippled. Its aim is character—Christian character, first and always. Its atmosphere is not less patriotic than that of the State College, but also definitely and distinctly and designedly Christian—not sectarian, not narrow, for there is no narrowness in Christ—but broadly and genuinely Christian. We believe that such institutions are a necessity in our country and shall expect the sun of its glory to set forever when they shall cease to exert their saving influence over the nation or depart from their noble aim and heritage.

The State Needs the Christian College.

The Christian College is a State necessity. This paradox is easy to justify and explain. Whoever has read history knows that the religious bond is mightier than even the patriotic bond in preserving national life. In the Jews we have an instance of the religious bond making a nation a unit, though dispersed over the face of the earth. No nation has ever been able to survive loss of faith in its gods, unless there came with that loss a compenating faith in the true God. No nation has ever survived the loss of faith in religion. Even the temporary enthronement of free-thinkers and skeptics in any land has brought always a quick harvest of inquisition and proscription, and the bloody havoc of the block or the guillotine. Some agency, therefore, to cultivate the intellect and the heart at the same time of the men and women who are to be leaders in the nation's life is essential. That agency is the Christian College.

A New Force in Modern College Life—Its Interpretation.

Recently a new type of higher educational institution has been foisted upon the United States—the independent College. The Carnegie Foundation has busied itself in this direction, not so much with the effort to induce philanthropists to found additional Colleges, as with the effort to wrest existing Colleges from their founders and lawful owners. The Carnegie hook is baited with gold, and has proved a most efficacious bait indeed. There is hardly a State in which some College has not had its charter amended in such manner as to wrest from its founders legal ownership of itself in the hope of a subsidy from the wily steel magnate in the form of an outright donation or of retiring allowances for aged teachers and discarded administrative officers. These Colleges of so-called larger freedom will eventually go the way of the older "free" institutions, like Harvard, Yale, Columbia, and the University of Chicago—that is to say, their atmosphere will be the same as that of the State institution, with patriotism left out as the distinctive aim,—an atmosphere of scholarship and learning. The so-called scientific spirit will characterize their life, the chief ingredient of which is the skeptical attitude toward everything until proved, even toward religion and the dearest moral standards of national

greatness. Manifestly this type of institution can not save the nation, and really renders the necessity for the Christian institution more acute. America may yet rue the day when this insidious business of upsetting her conservators of national life began its despiritualizing campaign of iniquity and darkness.

What the Christian College Has Done For the State.

But has the Christian College shown itself to be a national necessity in the past? Aside from the theory of the situation, what has the record of more than a century to teach in substantiation of this claim? This is a fair challenge, and the facts are far more eloquent in enforcing our contention than any rhetoric or argumentation. We have had twenty-seven Presidents of the United States. Nineteen were College graduates. All but two of them were graduates of Christian Colleges. Our present Federal Supreme Court has eight College graduates, seven of whom came from Christian Colleges. Two-thirds of the members of Congress in both houses are graduates of these same Colleges, and three-fourths of the Governors of the various States. Practically all the teaching and administrative forces of the Christian Colleges are graduates of such Colleges, and forty per cent. of the same in the State and independent institutions are of like intellectual pedigree. Nineteen of the twenty-six literary lights of the first rank in America are graduates of your Christian Colleges. The great majority of the lawyers, physicians, and other professional men of large distinction are graduates of these same Colleges. A cursory glance through "Who's Who" will satisfy any one that the contribution of the Christian Colleges of the country to the aggressive leadership of our life in all its departments is far out of proportion to the number committed to their care and instruction. Yet the attendance on Christian Colleges is not increasing actually to any appreciable degree, but is decreasing relatively to a marked degree in the light of the unprecedented growth in enrollment of the State and independent institutions. The moral of these facts is suggestive of serious lowering of moral, intellectual, and professional standards unless the sober second thought for which the American people are proverbially noted shall turn the tide back into the safe channel of a century of magnificent achievement. Manifestly the State needs the Christian College.

The Church Cannot Do Without the Christian College.

But the Church needs it more—cannot possibly permit its extinction and will not. It is a matter of common knowledge that the Church has always led in education. The first Universities of the Christian world were officered by clergy only and not until 1482 did laymen acquire the right of serving on their teaching staffs. In our own country all education was of the Church till Thomas Jefferson in 1818 founded the University of Virginia. Even today of the somewhat more than four hundred Colleges in the United States above three hundred are of the Church. It would be equally gratifying to record that seventy-five per cent. of College students are enrolled with these Colleges, but the fact is far different and the disparity is growing annually greater. It is time that the American people, the people of her churches, I mean, were waking up to the enormity of a situation growing ominous with astonishing rapidity. I am no pessimist; I have confidence in the Christian College and its future, but I am not blind, nor can I call my hopes my facts. It is time to indulge in a little sober thinking along the line of eternal verities of education in their relation to national life and prosperity.

Its Special Work For the Curch.

But what special need has the Church for the Christian College? Here again let facts speak. They are eloquent and convincing. The Christian College furnishes eighty per cent. of the ministers of the country; all other educational institutions of the higher grade six per cent. Of foreign missionaries the proportion is greater—eighty-four per cent. from the Christian College as against seven per cent. from all other Colleges. More than ninety per cent. of the lay workers in the various communions are estimated to come from these same Christian Colleges. A great many young men decide on the ministry during their College career in these Colleges. In State Colleges many candidates for the ministry at entrance have chosen some other profession before graduation. The Y. M. C. A. is doing a noble work in many instances, but it cannot generate the spiritual atmosphere of the Church, and it is the atmosphere that makes life or death, not only physically, but also spiritually. The large decrease in candidates for the ministry, deplored by all, may be accounted for in part, no doubt, by the unparalleled growth in power and numbers of the State Colleges, whose students by the very necessity of their aims are not drawn toward the gospel ministry as the acme of professions. In our own State, one Christian College with 350 students had in theological seminaries during the year 1910, sixty-one graduates; the State University with twice as great an enrollment, only four. One Christian College in Virginia has, during all its existence, sent more than fifty per cent. of its graduates into the ministry, and all its graduates have been Christians. The Christian Colleges rarely graduate a student who is not a Christian, while the State and other Colleges show a record just the opposite. Without a doubt the Church, too, needs the Christian College.

What Relation Should Christian Men Assume Toward the Christian College?

This discussion would not be complete without an inquiry into the duty and privilege of Christian men toward these Colleges. There will be surely no opposing voice to the proposition that it is the duty of the Church to provide for higher education, nor to the correlative proposition that it is the privilege of Christian men and women to avail themselves of the opportunity thus afforded for the very best results educationally for their children. The State Colleges are supported by taxation. Their teachers are well paid and retire—allowances are provided. The same is true of the independent Colleges, which are usually well endowed and for whose teachers the Carnegie Foundation makes generous provision. The teachers in the Christian Colleges are willing to serve an appreciative constituency at financial sacrifice often, but the Church should see to it that this sacrifice should be as small as possible and that provision is made for retiring allowances when old age renders further service impossible. No College can earn enough mony to pay its current expenses, to say nothing of interest on the cost of its plant. An endowment of $100,000 is required of all Colleges in many States, of $200,000 in others, none of which can be invested in buildings or equipment. This is done not so much to crush out the weaker Colleges, as in recognition of the fact that a College cannot do good work with a smaller productive income beyond tuition and fees from students. I have no doubt that Christians will realize the strategic value of these true Colleges and that generous provision in equipment and endowment will be made and an increase in enrollment both actual and relative will ultimately be accorded.

—Rev. E. I. Obee, the Denominational Union's missionary, writes that on June 10th a little girl entered their home thus increasing the number of Americans in Nagoya, and later the missionary force, we trust.—Secretary F. C. Klein.

—Misses Mabel and Kate Hutton have gone to Jackson Springs to spend a few weeks.

THE DISTRICT PARSONAGE LOT SECURED.

Believing that the members of our last Conference were in earnest, the committee elected to secure lot has purchased the lot on McIver St., Greensboro. The option expired the 31st of July and while there had been no general response to the appeal of the committee we felt that the property is worth every cent we have promised to pay, and possibly might bring more, so we paid the money we had raised on the lot, took a receipt and were given 30 days to raise the balance. We believe if the balance is secured within that time there will be no interest to pay.

We are urging all of our pastors to respond at once; take up the matter with your people and be sure to let us have the money before the 31st day of August.

The following amounts were received from the charges:

Greensville Ct., Bro. Highfill	$ 7.66
Lebanon, Bro. Loy	1.00
Asheboro, Bro. Ross	7.00
Concord, Bro. Suits	5.15
Granville Ct., Bro. Bethea	18.00
Tabernacle Ct., Bro. Johnson	35.00

We have assurances from Henderson and Grace, Greensboro, that the amounts will come in during present month.

Brethren, while the summer is not a good time to raise money in many of the charges, the amounts asked for are not large, being equal to the President's salary, and we believe your people will respond gladly to this appeal. Give them the opportunity to show their willing mind, and let this good work go on.

We have been looking for a line from our President on this matter and hope he can find time from his busy labors to give the cause a word of encouragement.

Very truly,

The Committee.

THE PRESIDENT'S PARSONAGE.

The option on the lot was about to expire. The committee had only a small per cent. of the money to pay the purchase price but paid what was in hand and took a receipt, thus binding the trade. The committee believed this was what the Conference would have them do, though th Conference had not said buy this particular lot by furnishing the full amount with which to pay. The committee is looking to the same folks that created the committee and authorized them to act, now to furnish the money with which to pay. But, brethren, was are now paying interest on the deferred payment, and besides it is for only a limited time that we can now hold the lot unless we pay for it in full. Of course, we shall not lose what we have put into the lot, but we want that the lot be ours and that we do not continue to pay interest. The plan has been explained. May we not have prompt responses? Send to Mr. T. A. Hunter, Treasurer, Greensboro, N. C.

T. M. Johnson, Chm

RANDOM SHOTS.

If the unnatural habits and inclinations which we cultivate here below follow us beyond the grave, it will be hell sure enough, to fight these habits throughout eternity, without any possibility, or even hope, of gratification.

If some men cared as much for their soul as they do for their body, there would be fewer bony, backslidden, lazy lifeless, loveless church members.

If your whole past life were to be exhibited to-night at a moving picture "I wouldn't go," you say. Suppose God brings you face to face with it at judgment!

It never occurs to some people that a preacher has any bills to meet.- Consequently he is often times doomed to subsist on wind and water. I thank God that these things are free, else some fool would get a monopoly on them, and the poor unpaid preacher would either have to steal for a living, or perish to death.

One of these days that big estate to which you claim an indissoluble title, will narrow down to a six foot by four. Why not help the church a little? N.

COMMEMORATION OF THE TWO HUNDREDTH ANNIVERSARY OF THE LIFE OF GEORGE WHITFIELD.

The fourteenth day of the coming December will be the Two Hundredth Anniversary of the birth of one of the mightiest ministers of the Gospel this land or any other has ever known; a man whom the sainted Toplady called "the Prince of Preachers"; a man concerning whom John Wesley in a memorial sermon said:

"Have we read or heard of any person since the Apostles, who testified the Gospel of the Grace of God through so wide a space, through so large a part of the habitable world? Have we read or heard of any person who called so many thousands, so many myriads of sinners to repentence? Above all, have we read or heard of any person who has been a blessed instrument in the hand of God of bringing so many sinners 'from darkness to light, and from the power of Satan unto God?' "

This man was George Whitefield. His ministry was world-wide. Though no denomination bears his name, his ministry was sent as a gracious benediction upon the work of all denominations.

Thousands hung upon his words. In his Journal he speaks often of preaching to thirty thousand people at a single service. From among his converts there have arisen many of the ablest and truest ministers of the Gospel of various denominational affiliations who have helped to preserve down the ages the true and undiluted evangelical doctrine "once delivered to the Saints".

Not a little of the origin of some of our educational and religious institutions is traceable to the influences set in motion by his powerful ministry. This is true of Dartmouth; it is true of Princeton, as well as of similar institutions in Wales and elsewhere.

The Methodist Churches in Great Britain were in the beginning made up largely of his converts. The Baptist church gathered into itself many of the churches formed during the progres of what might be called the Whitefieldian movement. The Calvinistic-Methodist, or Presbyterian Church, of Wales, now the strongest church of that land, is directly and confessedly the child of his ministry. The Evangelical portion of the Church of England acknowledged with gratitude the fact of its own existence as due to his influence, while of orthodox Congregationalism one of his biographers, the Rev. J. F. Stearns, D. D., formerly pastor of the First Presbyterian Church, Newark, N. J., has remarked,

"It may be justly said to have been saved almost from extinction under God by the great revival to which this 'Burning and Shining Light' of his age contributed so much."

In accordance with the suggestion of a special committee appointed by the Federal Council of the Churches of Christ in America, the Commission on Evangelism, to which the matter was committed, suggests that it is not only eminently proper but a gracious obligation for the churches of the various denominations of this country as well as of others to remember on the date of this anniversary in proper and grateful ways this first and mighty international evangelist who was so marvelously used of God.

Accordingly it is urged that fitting and appropriate services be held in all our churches on the date mentioned, Sunday, December 14th. It is not meant that the sermon should be one of mere eulogy of the man but no occasion could present a finer opportunity to make a strong evangelistic appeal than the proper and moving reference to the life and work and death of this man whose ministry led uncounted thousands into the kingdom of Jesus Christ.

To ministers desiring material helpful for the preparation of this service we recommend

Conf. claims 10.50

Total .....$ 140.00

Sunday School.

Collections $25.45
Home missions 20.00
Children's Home 11.00
"Peck of Pennies" 13.50

Total 69.95
Ladies' Aid 98.60
Jr. C. E. ..... .77
BUIILDING FUND 1120.52
GRAND TOTAL $1429.84

Of this amount $305.50 came from friends east of the Ridge. The balance, $1124.34, was raised by the personal efforts of the membership. This splendid result is due in no small measure to the work of our Brother Barrett. This statement speaks more eloquently of the sacrifice this people has made than anything that I could say. And it is an appeal to you to help such as no word of mine can be. Won't you do your part?

Mr. . Norman Wills $100.00

By request of Bro. Wills, his gift is applied to the balance on the lot. Thank you, Bro. Wills. If there were about five more men in the Conference who would be as generous as you have been, we'd be on the road to shouting. But if you havn't got a $100, send $1. The Lord will bless you in it. C. W. Bates, Pastor.

Fairgrove, Why Not Circuit.

On last Sunday Bro. J. H. Stowe filled his regular appointment here, with a practical and uplifting sermon, as usual.

On next Saturday our third quarterly conference convenes at Macedonia.

Our revival meting begins the third Sunday our pastor's help will be Bro. Lowdermilk. We ask the readers of the Herald to remember us in their prayers that we may have a great meting.

The Sunday school is progresing nicely under the leadership of C. E. Stuart.

We are planning to paint the church here shortly.

We are still holding prayer services every Sunday night, and great interest is being shown by the young people.

We feel that God has blessed the people of this community bountifully by giving them good crops.

J. Clyde Auman.

—In view of the removal of the Headquarters of the World's Sunday School Asociation from Chicago to New York, Mr. Fred A. Wells, who has been Treasurer of the Association for the past six years, has resigned the office. At his request Mr. Arthur M. Harris, of the well-known banking firm of Harris, Forbes & Co., New York City, has been elected.

NOTICE.

To the Official Members of Oak Ridge Ct.

The third quarterly conference of the Oak Ridge Circuit will be held in the Kernersville church the third Sunday in August at 3 P. M. Please note the change, as made by the second quarterly conference, from a week day to Sunday. It is hoped that this change will result in a larger number of the officials being present. Come! You are needed.

Linley W. Geringer, Pastor.

Kernersville, N. C., August 1, 1914.

Mt. Pleasant, Mt. Pleasant Circuit.

Our pastor preached another one of his big sermons last Sunday from Acts 1:14. Getting ready for service was his theme.

The protracted meeting will begin here the third Sunday. Bro. Mallaway is to do the preaching. Pray for us that we may have a great revival and that many may be born into the kingdom of God.

"Fielding Manor", a play, will be rendered at Mt. Pleasant school house on Saturday night, August 15th, by members of the Baraca and Philathea classes. Come and bring your friends and hear something good. Reporter.

NOTICE.

Pastor's Personal and Official Report blanks are being mailed this week. If any pastor fails to get one please notify me at once. Also any one who has not received his license to administer the ordinances who was licensed last Conference, please notify me and same will forwarded at once. N. G. Bethea, Secretary.

Henderson, N. C.

TALK THAT COUNTS.

Ephum Johnson was up before Judge Shimmerplate on a cruelty to animals charge.

"Deed Ah wasn't abusin' dat mule, Judge," the old man demurred.

"Did you not strike it repeatedly with a club?"

"Yassah."

"And do you not know that you can accomplish more with animals by speaking to them?"

"Yassah; but dis critter am diff'nt. He am so deef he caint heah me when Ah speaks to him in de usual way; so Ah has to comunicate wid him in de sign language."—Youngstown Telegram.

—A Presbyterian missionary in Persia estimates that there are now at least 1,000 Moslem boys and girls attending the 13 Christian schools in Persia. Miss Stockwell estimates that this number is twice what it was five years ago. The education of Moslems in Christian schools is, in fact, a very recent development, but the ambition of Mohammedan parents to secure good education for their children is rapidly overcoming all religious prejudices. Of this thousand nearly 700 are paying tuition, so that the movement is no pauper scheme to get something for nothing. There is no concession on religion to these Moslem schol-

ANNUAL EXCURSION TO ATLANTIC CITY, N. J., TUESDAY, AUG. 11, 1914,

via Southern Railway and Pennsylvania Railroad.

Special train consisting of first-class day coaches and standard Pullman sleeping cars will leave Greensboro at 10:25 P. M., Tuesday, August 11th, leave Reidsville at 11:10 P. M. and arrive Atlantic City about 1:00 P. M. August 12th.

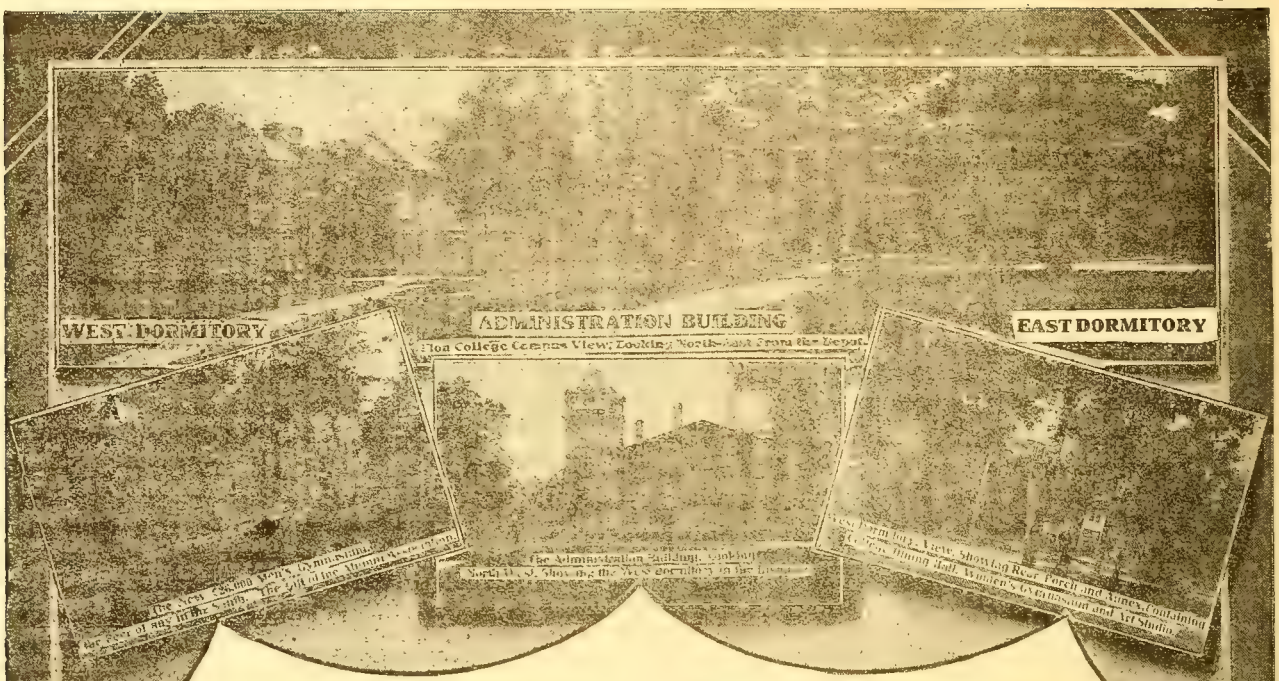
Tickets for this excursion will be sold good going on special train only through to Atlantic City, but returning will be good on any regular train leaving Atlantic City up to and including August 25th, 1914. Tickets should be deposited immediately on arrival at Atlantic City with ticket Agent and be validated before commencing return trip. Stop overs will be permitted on the return trip at Philadelphia, Baltimore and Washington within final limit of tickets. To secure stop overs tickets should be deposited with agent at stop over point immediately on arrival. These tickets can be used through to Atlantic City and return to Philadelphia, getting stop over at that point and make side trip to New York.

Following round trip fares will apply from stations named below:

Greensboro $11.00
Liberty 11.50
Sanford 11.50
Madison 12.00
North Wilkesboro 13.00
Kernersville 12.00
Rural Hall 12.50
Reidsville 10.50
Siler City 11.50
Mount Airy 12.50
Winston Salem 12.00
Elkin 13.00
Walnut Cove 12.00
Ramseur 11.50

Fares from intermediate points on same basis. These tickets will be good on regular trains up to Greensboro, connecting with the special train from that point. Special Pullman sleeping cars will start at Mount Airy and Winston Salem to be handled on special train from Greensboro. Pullman reservations should be made in advance.

For Pullman reservations and other information apply to any Agent Southern Railway.



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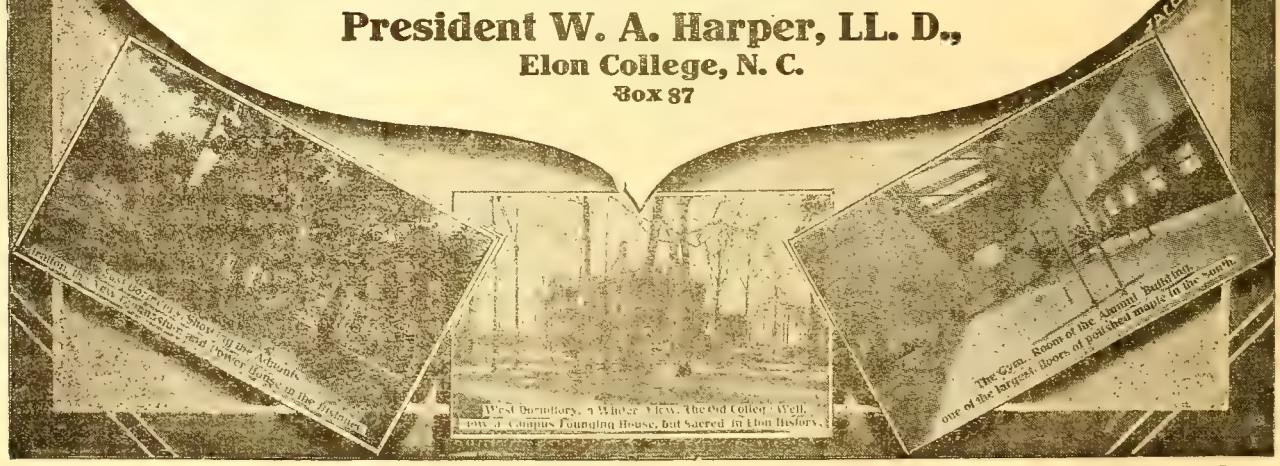
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one of the largest floors of polished maple in the South.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.43 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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Blackwelder.

On Tuesday, July 28, death claimed Mr. Joe S. Blackwelder, son of Mr. and Mrs. D. M. Blackwelder. He leaves a wife and two children, mother, father, and a number of brothers and sisters. Bro. Blackwelder had been in declining health for the past two or three months, but bore his suffering with all ease. He was a member of the Concord M. P. church, of which he was a loyal attendant. He will be missed in our prayer services, as he always took an active part and especially will he be missed by his Sunday school class.

The funeral was conducted at the church the same day Bro. Scarboro's was and the interment was made at Oak Wood cemetery. Roxie Little.

In Memoriam.

The late Henry Thurman Powell was born near Kittrell, Granville county, near Vance, in the year 1876; the second son of Erastus A. and Candace F. Powell. His education was begun at a country school near his home. Later he attended the Savage and Gilmer high schools in Henderson, and in 1896 matriculated at Trinity College, Durham, N. C., where he was an active leader in all phases of college life. In 1899 he entered the University Law School where his earnest love of the law won for him an enviable reputation, and was admitted to the bar by the Supreme Court of North Carolina in September, 1900.

Upon his admission to the bar, he returned to Henderson, and put out his shingle, filled with a boundless zeal and dauntless determination to be a lawyer of the first rank, in the county his family had been so closely identified with. and instrumental in the upbuilding of, since its creation. His sincerity of purpose. and efficiency and accuracy in business life, soon won for him a splendid reputation in his profession, and a desirable practice. While his keen sense of humor, his hearty laugh and the natural frankness of his expresion and unpretentiousness of his manner, together with his generous character and kind disposition, attracted to him a host of friends in every walk of life, whose many honors are the best tokens of their esteem. He was a member of the Sigma Mu Fraternity; a Master Mason; a Past Grand of the Independent Order of Odd Fellows and a member of the Grand Tribunal of the Knights of Pythias. For a number of years he was secretary and treasurer of the Croatan Club and one of the leading spirits in that organization.

In 1905 he was happily married to Miss Carlia Harris, a daughter of Mr. George B. Harris of Henderson, N. C., and his name is perpetuated in their only child, Henry T. Powell.

For many years City Clerk of Henderson, and the most familiar man with its municipal affairs in the past decade, his interest and part in the development of the city was no small one. In 1908 he was eleted State Senator from the 17th District. As chairman of the Committee on Military affairs and member of the Committees on Revisal, Judicial Districts and Institutions for the Blind, and an ardent advocate for good roads, better schools and effective prohibition, he fulfilled his trust with honor to himself and credit to his constituents. Upon his return from the legislature, he was elected mayor of Henderson in May, 1909 and re-elected in 1910 without opposition. The following year he was appointed judge of the Recorder's Court of Henderson, by the legislature. As Recorder, the sterling metal, keenness of perception and fearless character of the man showed up in their best light. The result of which may be said to have been the most valuable period of his career of public service.

Placing the administration of justice on a higher scale and meting out to the law breaker his just deserts, without regard to rank or station. The town of Henderson again called for his services by electing him City Attorney in 1913 and again in 1914, which position he held at the time of his death.

One of the incorporators and promoters of the Law Building, and actively associated in a number of business enterprises, he was keenly interested in whatever contributed to the growth or welfare of Henderson. An earnest and devout member of the Methodist Protestant church and a teacher of the Baraca Class giving gladly of his means and his time to the service of his Master, whose call he answered to a higher kingdom on the 23rd day of July, 1914, leaving behind him in the memory of his family and friends, a noble example of a Christian gentleman; beautiful in his devotion to his family; admirable in his loyalty to his friends; lovable in his kindness to humanity in distress, a lawyer wise in his counsel, zealous in his cause and true to his clients.

Wherefore, The Bar of Henderson, feeling most deeply the loss of a comrade, whom we honored for his ability and loved for his personality, which rendered our daily lives brighter and happier, express to his family our tenderest sympathies, assuring them that every pang of grief for the loss of him touches the lawyers of Henderson, who respond thereto in affection; and we will long keep his memory green and hold in loving recollection his bright and charming personality.

In Testimony Whereof, copies of this memorial will be sent to his family; and spread upon the records of the Henderson Bar and presented to the Judge of the Superior Court of Vance county, at its next session, with the request that it be engrossed upon the records of the Court.

Andrew J. Harris,
R. S. McCoin,
J. P. Zollicoffer,
B. H. Perry,
J. C. Kittrell,
Committee.

Henderson, N. C.,
July 24th, 1914.

Mr. Henry T. Powell, a lawyer of this city, died this morning at his home here, after an illness of three weeks, of typhoid fever. Mr. Powell was a native of this community; his ancestors having lived here for generations. His father was for about fifteen years sheriff if this county. He was of the age of thirty-seven years, and had been a member of the bar, in successful and active practice for about fourteen years; was educated at Trinity College and the University Law School; he was a member of the State Senate in the year 1909, and served for some time as mayor of Henderson, and also as Recorder of the Criminal Court. He was very popular and highly regarded by all; his death will be learned of with much regret by all classes.

Mr. Powell leaves a wife, the daughter of Mr. and Mrs. George B. Harris, of this city, and one child, Henry, a boy of about seven years.

The funeral will take place tomorrow afternoon at 5, and will be in charge of the Bar of this city.

Meetings of the Bar and the County Officers were held in the Court House this morning to take steps in connection with the funeral and a committee was appointed to prepare resolutions to be presented to an adjourned meeting.

Mr. Powell was a member of the Masonic Fraternity and of the K. of P., and possibly of other fraternal organizations.

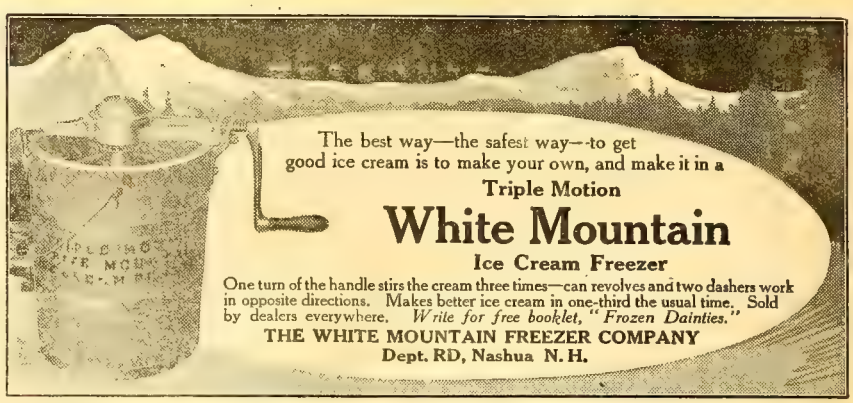
—Just before the death of the Duke of Kent he laid his hands upon the girl head of Victoria and prayed that if she became Queen of England she might rule in the fear of the Lord. Fifty years later the Queen said: "That prayer has ever defined my ambition." If God's judgment of our work were our strongest motive for doing it well and at the right time, many more would receive the crown of faithfulness in this life as well as the crown of righteousness in the life to come.—Record of Christian Work.

—When the saloonkeepers are held responsible for crimes committed while the drinkers are under the influence of the whiskey sold, a long step has been taken. This was the case in Oakland, Cal., when Saloonkeeper Edw. Roderick's license was taken from him after Judge Thos. Power killed Chas. Quinton in self-defense when the latter, made drunk by Roderick's whiskey, attacked him.

—Thoughtfulness for others, generosity, modesty and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.—Thomas Huxley.

—Just the hen part of the farm business is bigger than the steel trust. Last year the gross income of the steel trust was about $700,000,000. But the gross income of farmers last year from poultry and eggs was $750,000,000—$535,000,000 for eggs alone.

—It is said that the very first convert to Christianity in Japan began with a young student who was engaged in translating the Gospel of John. It came about thus: An American lady went there with four or five missionaries. After some time this lady offered to teach English to a young Japanese and gave him the Gospel of John to translate. Shortly after, it was observed that he became very agitated and restless, walking up and down the room continually. At last he could contain himself no longer, and burst out with the question, "Who is this man about whom I am reading—the Jesus? You call him a man, but he must be God." Thus the written word proved itself "quick and powerful", Heb. 4:12, and was the means of saving a soul.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GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, AUGUST 27, 1914. NUMBER 40.

METHODIST PROTESTANT HERALD
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J. F. McCULLOCH, *Editor and Publisher.*
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Entered as second-class matter at the post-office at Greensboro, N. C.

THE SONG OF DAVID.

He sang of God, the mighty source
Of all things, the stupendous force
On which all strength depends;
From whose right arm, beneath whose eyes
All period, power, and enterprise
Commences, reigns, and ends.

The world, the clustering spheres He made,
The glorious light, the soothing shade,
Dale, champaign, grove and hill;
The multitudinous abyss,
Where secrecy remains in bliss
And wisdom hides her skill.

Tell them, I AM, Jehovah said,
To Moses; while Earth heard in dread,
And, smitten to the heart,
At once, above, beneath, around,
All Nature, without voice or sound,
Replied, "O Lord, THOU ART."

—C. Smart.

—Rev. N. G. Bethea is helping Bro. Johnson at Moriah this week.

—Rev. H. M. Blair, editor of the Christian Advocate, preached a good sermon at Bethlehem camp meeting last Sunday.

—Rev. C. M. Compher, pastor of the Methonist Protestant Church in Lynchburg, Va., came on Monday and preached on Monday night, and since has been preaching morning and night in Grace Church, Greensboro. His preaching is characterized by a peculiar earnestness and effectiveness. One can see that he believes in preaching and feels that to be his business. Yet he also believes in personal work. It is our privilege to present to our readers this week one of his sermons. We are highly favored in having him work in our midst, and already feel that he has done good by coming. Bro. Andrews is leading the singing well, and the services are well attended. The people are giving interested attention and many are warming up for the work of soul-winning.

Bro. Andrews, we think, made a fortunate selection of gospel hymns for use in our meeting when he selected Alexande's Gospel Songs No. 2. There is life in these songs, because there is sense and truth and rapid movement in them. There is no raging about nothing in them but they get hold of one by their naturalness and true religiousness.

DISTRICT PARSONAGE.

The following amounts have been received since our last report:—

Grace M. P. Ch., Greensboro $27.00
Rev. D. A. Highfill,
Powelton, Va. 5.34

It is urgently important that your pastor take up this item promptly and remit to the undersigned any amount collected on account of the District Parsonage, as the funds are needed to finish paying for the lot as heretofore advised by the full committee.

T. A. Hunter, Treas.
District Parsonage Committee.

BEGINNING UNDER DIFFICULTIES.

In the meeting of the Southern Amateur Journalists' Association held in this city last Saturday, Mr. Pierson, of Moravian Falls, editor of "The Fool Killer," told of his first newspaper venture. He had no printing press, but overcame that difficulty by making one out of wood with his saw and hammer. He had a few pounds of second-hand type. The larger letters were not complete in number, but he must set the heading of his paper out of them, and must choose a heading that did not contain any letters not present in the font. He finally decided on "Plain Talk." He printed and sold of the first two issues enough copies at 10 cents each to buy a better press, but "Plain Talk" seemed to lose some of its popularity after he got a better equipment for bringing it out. Curiosity was not so strong a factor in its support.

SOUL WINNING A DAILY PURSUIT.

By Rev. C. Morgan Compher.

"And he brought him to Jesus."—St. John 1:42.

The words of the text are in the wonderful call of the first Disciples and refer to the work of Andrew, who first found his own brother and brought to him the news of the discovery of the Christ and, "he brought him to Jesus." Andrew was content to drop out of sight, but his brother, how he develops into the masterful leader of men and the head of the Company of Apostles.

I recently heard of a church in which there was an organization whose object was that each member should win one soul to Christ and into the church every month. When I read it I said, "I should call that soul winning as a monthly pursuit. Then later I heard of a large Church in one of our Southern cities where there was a similar organization, the object of which was to win at least one soul to Christ and into the Church every week, and when I heard of that, I said, "I should call that soul winning as a weekly pursuit." The object of this sermon is to call the attention of the reader to soul winning as a daily pursuit.

We read of the Apostles that they went daily from house to house" teaching and preaching the Gospel of the kingdom, and it ought not to cause us any surprise to read, "That there was added unto the Church, daily, those that were being saved." It was the natural result of those who made soul winning a daily pursuit. It was the daily business of the Master and of the Apostles and it ought to be of all the members of any Church and Christians of all Creeds. The longer I live the more fully I am convinced that each pastor ought to be his own evangelist. God has not only saved you but has commissioned you to bring another to Himself. Especially is this true of the officials of any Church. Do you elders know that you are not only to be a "cup bearer," but that you are called of God to be a layman evangelist? Your first work and daily pursuit is to win souls for His kingdom. Trustee, do you realize that you are not only to have repairs made to the house of God, but you are called to be a layman evangelist? You are to seek souls for Christ's Kingdom

and bring souls unto Him. Oh, Christian, man, woman, officer of the Church, have you a friend that you want to see saved? Then YOU bring him unto Jesus. While you cannot save him yourself, it is your privilege and duty to bring him unto Him who is mighty to save and strong to deliver all who come unto God by HIM.

It Is a Great Joy.

The greatest joy of my life is to get my man (or woman, as the case may be), and talk to them about Jesus Christ, and when there is no one else around, to win them to the blessed Saviour of men and get them where He can touch them, and I am satisfied. During the four years' ministry in this city I have seen more than three hundred and fifty persons led to Christ and nearly all of them came to Him in this way. Perhaps I should not write in this way, lest some should misunderstand me, but I hardly think any one could have been more embarrassed than I, or ill at ease than when I first undertook to speak a word for my blessed Lord. I confess that I let many opportunities go by but I learned my lesson in this way. I had an old friend in the central part of Virginia who was a trapper and a great fisherman. I hunted and fished with him often. I frequently felt I ought to speak to him about his soul, but I put it off from time to time. One day I had hunted with him all day and towards evening when we had started for home I did broach the subject to him, but did not press him for a decision. I was a long time going to sleep that night, and when sleep did come, I was restless. In the morning I learned that my old friend was dead; he had been struck by a train on his way home late that night. I went to his funeral; it was in the country; three other ministers of different denominations were there. They asked me to take a part. I told them I could not pray; I would rather not attempt to speak, but I would read. I did not tell them why, but I tried to hide behind the Word of God. Dear reader, I could not look the dead man in the face. Only God knows what that cost me. My eyes are full of tears now as I write. I can hardly see, but I had learned my lesson. I registered a solemn vow that never again would I let an opportunity go by when I could speak a word for my Lord and Master. I have tried so hard to keep it, and as I have tried, I have found it not only easy but the most pleasant task of my life as I try to make it a daily pursuit. The greatest blessings that I have ever received came to me in this way. What God has helped me to do, He can also help you to accomplish. Here is Andrew, backward, timid, finding Peter, his own brother, not knowing what to say to him, entering into no argument, but simply bringing him to Jesus. That settled it, for both. I wonder if you would forgive me if I relate one or two instances that came to me recently. It might make more clear what I mean, by soul winning as a daily pursuit.

People Waiting to be Led.

It was on a train. It was night. I had promised God that if He would give me a safe journey and bring me back to my wife and baby boy, that I would speak to some one every day about their soul. I had a wonderful day; all day I had seen passing by me in wonderful panarama, the wonderful works of God as the train slowly crossed the great Rocky Mountains. But now, people had retired and I among the number. Suddenly I remembered that I had not spoken to any one all day. I arose from my berth and dressed and went through the car hunting my man; he was not to be seen. I went throught the second, and the third and finally in the smoking compartment, I found him. He was the only man that I had seen. He was alone. After a few minutes conversation with him, I said "Have you found the dearest friend that a man ever had?" He looked surprised, and said, "I don't know what you mean." Then I placed my arm on his shoulder and said: "Do you know Jesus, are you a saved man?" And then as he talked, my heart grew tender for him. It was the story that I have heard, so many' many times—a good Christian home, he had wanted to see the world and had gone away and also away from God. It was too sacred to tell everything or anything he said. We sat there and talked for a long time, every one had gone to bed, and after a while I said, "Let us pray over it," and down on the floor of the smoker, I placed my arms about the neck of the poor fellow and just told God all about him and asked the Lord Jesus to make a new man out of him. I arose from my knees and said good-night and went to bed and went to sleep. At about three o'clock in the morning the curtains of the berth were pushed aside, a rude hand shook me and I woke with a start, only to look into the face of my man of the smoker. He took hold of both my hands and said, "I must get off in a few minutes, and I want to tell you, sir, that after you left me, I stayed right there, and I have settled it all. I am going home to May, (his wife) and tell her that God sent a man on the train to bring me to Jesus. Oh, sir, I got it," I knew what he had, I had it too. Tears rolled down his cheeks as he said goodby and again I thanked God for my man. I did not sleep any more, I was too happy to sleep. But, was it any more than I should have done? Suppose I had not gone after him, what then? I shudder to think of the answer, and so,

"I want every soul that is sad and forlorn,
To hear my Redeemer's sweet voice;
I want to see all who are weary and worn,
Come into His grace and rejoice."

Another Instance

Was a waiter at a hotel. I waited till all had gone from the table. I purposely had taken longer than usual for my meal. When the waiter came around, I said low to him, "Are you a Christian?" I saw tears come in his eyes as he picked up his tray of dishes and went out. I came down early to breakfast the next morning, he was there waiting. In substance this was his story. He had lost his Christian wife only a week before; and he had promised her that he would come to Christ that he might raise the little blue eyed baby boy that she had given to him, to be a Christian man, and he had not kept his word. He found it harder every day. I urged him to settle it right away, and told him that I would pray for him with all my heart, and I wanted him to settle it himself. That night about eleven o'clock there came a knock on my door, I was just falling asleep. It frightened me. I arose and opened the door. There stood my man. He buried his head on my shoulder and wept like a child over his new found joy. And I cried also. Never shall I forget how happy he was, and again I bowed by the side of my bed and said. "Father, I thank Thee, Oh, Father I thank Thee."

Waiting for You.

Your friend whom you love and trust. He is not a Christian and you are and a member of some Church, still you have never said a word to him about the salvation of his soul. Is it any wonder that he doubts your faith in Christ and comes to think that after all it certainly cannot mean all that people say, or you, his loved one, would tell him about it and ask him to come to Jesus. I have found so many times just that very thing, some one was waiting and it only needed a word to get them started on the way to the Son of God. Oh, my dear friend, Jesus must mean everything to you or else He means nothing to you. Which shall it be? May the Father help you see that it is as much your business to win people to the cross of His Son as any other person on earth. Fathers, have you spoken to your children, and tried to lead them to Jesus? They are expecting you to do it. May God help you. Mothers, have you spoken to your daughters? I believe that many

a pure girl has gone astray because their mother has failed her in her duty here as well as her privilege. I remember to have had a mother to come to me and ask me to go and speak to her daughter about her soul. I found upon inquiry that she had never spoken herself, and so I said Yes, I will if you will speak to her first. She promised that she would and went home from Church, called her daughter up to her room and throwing her arms around her neck spoke to her about the salvation of her soul. To her surprise the young girl said, "Mother, I am so glad you did, I am so hungry to come to Jesus and I wanted you to tell me." The mother was as happy as the daughter. She just brought her own child to Jesus. This is what every mother ought to do. It is the natural way.

A Conviction.

It has pleased the Heavenly Father to honor me and give me a place where I may preach the matchless glories of the Blessed Son of God, not only in my pulpit, but on the other days as well. It may be an old fogy notion that I have, but it has about deepened into a conviction, that I need not wait till a special season of revival services to give the invitation to men to accept God's dear Son. Tho still a young man, I have learned that God can save folks any time we bring them to him, that He is not only waiting for it, but expects us to do our share in winning a world to Himself as our daily business. I have found that people expect us to do this kind of work and sometimes think it strange that we must have an evangelist to do it for us. Sometimes, I confess that I feel that way myself.

While it is a fact that we ourselves cannot save any one, still we can bring others to Him who is able to save to the uttermost, all who come unto God by Him. I do not know how others may feel, but that is my business, and I would not exchange places with any king on earth. As far as the world is concerned, I am a very poor man, all that I have is a lot in the cemetery where some day, kind hands will lay the worn out body, still I am immensely rich, for God has called me to be a worker together with Him in saving a world, and so, "We work and talk together, my Lord and I."

Jesus Calls You.

"Jesus calls for helpers true,
There is work for us to do;
To our Master much we owe;
Who will answer, who will go?

Precious ones for whom He died,
Yet are drifting with the tide;
Hark, the awful breakers roar,
Who will steer them safe to shore?

Christ has died, our souls to win,
And has pardoned all our sin,
All we have to Him we owe,
Now He needs us, let us go."

MRS. HO.

Mrs. Ho made her appearance in this world in the home of parents who were both quiet and mild in disposition and of ordinary intellectual ability. They suffered as severe persecution as any Christians we have known. They were not allowed to drink water from the wells, nor would the villagers accommodate them or lend a hand to help them in time of need, and finally drove them out of their home village, never to return. Soon after entering the church, the parents sent their only girl to the Pangkiachwang school. Because of unbinding her feet added persecution was suffered. Shu Kuei (later Mrs. Ho) was ambitious and very bright and did better work memorizing than most of her classmates. An only daughter, she was inclined to be selfish, and liked to have her own way. She was in school seven years. Then came the uprising of 1900, and, not knowing what the future might be, she was married to a lame man, Mr. Ho, a good scholar in mathematics and one of the teachers in the boys' school. Her marriage was the great disappointment of her life because it shut her out from finishing her education in Peking.

As time went on she raised a small family, five in all, three of whom are still living, the youngest a beautiful boy of five. The care of home, living on a small salary, her inability to pursue study and an unsatisfied desire to rise to a position which she could not be free to fill—these made her restive and restless and discontented with her lot. Then a sweet baby boy, the pride of the parents, was suddenly taken from her, and soon she was thrown into a state of melancholia, being sometimes almost beside herself, and in fact did try, as she told her husband later, to end her own life. Surely it was insanity that made the rope, the poison, the well or the knife seem better than life. But a kind Providence which she loved to own kept her from self-destruction. We fought our battles with her in these trying days, grieving to see her thus. When she had improved some, it was decided to give her a taste of the outside world in a trip to Peking to attend the graduating exercises of the first college class. This was a great delight to her. One day on the train it was suggested to her that she give up all seeking after positions such as some of the young unmarried girls held and find a larger, broader field for labor in the church, where more educated leaders were needed. It was certain that with her ability to write and to select and prepare topics for meetings, or lectures for women, she could easily fill such a place.

After her visit North she was a changed woman, her spirits had risen and she was ready to enter upon her new work. But, alas, before long these high spirits betokened the return of her old disease in another form. Again we battled with this great trial for several months, when with God's help she conquered herself, taking up her work again. She gave attention as was necessary to her neglected home duties and then to the church. One of the fragrant memories of her life was that of her home, where during the summer her voice was daily heard leading the singing in morning family prayers. Her husband was helpful and sympathetic in every phase of the home life and both shared in the desire to make a model Christian home. For almost a year she did her church work most faithfully and earnestly and was proving herself most efficient in every way. Here, near the close of the Chinese year and at the beginning of our year, Death claimed her suddenly for his own, and she was not, for God had taken her to Himself. No bright-colored clothes could be worn by the three motherless children at the New Year's season, the little boy's red hood was turned inside out, and white hair-strings with white shoes marked them as in mourning.

At the funeral of Mrs. Ho the words spoken by her friends were beautiful, tender, and true. Mr. Ho bore testimony to her Christian character, to her exemplary home life and to her ability as a housekeeper and said, "She has been a good and helpful wife to me." Her chief desire was to live and work for her Master, and her one ambition for her children was a Christian education at all costs to prepare them for useful lives in the Kingdom of God. For some time she had practised the laying aside of one-tenth of her wages, and it was a joy to her to help the poor or to contribute to the church or missionary society from this sum.

As I write of Mrs. Ho, I can but rejoice that God took her when and as He did, and yet she is missed wherever I go, and I wonder who will take her place. How much the preparation for life's work meant to her both in life and in death! —Mission Studies.

Trust in the Lord and do good.

A SUNDAY IN LEYDEN, HOLLAND.

The readers of Zion's Herald are tangential to Congregationalists in the flesh and one with them in the spirit. In Leyden, Holland, where I pen these lines, the Congregational Church existed 300 years ago in embryo. Here, among the freedom-loving Dutch, our Pilgrim Fathers were welcomed and for a dozen years lived, labored, and learned. William Bradford notably and others also were active in civic affairs. The lessons they received in democracy stood them well in their important role in government beyond the seas. Each Oct. 3 they saw the inhabitants enter church and thank God for deliverance from Spanish tyranny whose severity, for adequate expression, draws upon the vocabulary of the nether world. This annual observance, doubtless, inclined the Pilgrims to institute in the new world what has become our annual Thanksgiving Day. The thrift, the reverence for conscience, and the love of liberty exhibited by the Dutch were an inspiration to the Pilgrims in value beyond the price of figures that may follow the dollar mark. Hats off to the Dutch!

We have these treasures in earthen vessels. The Pilgrims while in Amsterdam, where they lived previously to coming here, were grievously rent by strife among themselves over some of their number indulging in the fashionable styles about them. The separation policy Abraham urged with Lot was adopted. Accordingly, those of the same mind about dress sought a new home in Leyden, then a city of 50,000. In trade it was next in importance to Amsterdam. Historically, it was of first importance, for its gallantry in withstanding Spain won freedom for the land.

The authorities of Leyden proffered an agreeable welcome, and hither our Pilgrim Fathers moved and here they enjoyed peace of soul and the labor of their hands. The hum of industry has never left Leyden. Ringing bicycles and tooting automobiles make walking in its streets an activity of both extremities—the head in watching and the feet in stepping lively.

Sunday morning I went to its largest church, St. Peter's, a Gothic structure of cathedral proportions. Ten feet from its walls once stood the house in which John Robinson lived, and within the church walls he is buried. The service began at 10 o'clock. I reached the door of the "Groote Kerk" at 10:30 o'clock, and "the door was shut". I found no fault with this stern rule enforced to prevent disturbing the service, but did with my sloth. Before starting for a train I inquire the hour and minute of its departure. I never saunter in thirty minutes late, berating the conductor for having started on time. Like the importunate man, I rapped at the sexton's apartment and he in mercy let me in. He told me I would be shown a seat in the church at the conclusion of the prayer. In the room I waited. Ushers were counting church money, which they put in bags and sealed.

The prayer concluded, I was taken through the choir. Previous to the Protestant Reformation St. Peter's belonged to the Roman Catholics, who decorated its walls with paintings. At the Reformation the church came into the hands of Protestants, who branded these paintings idolatrous and coated each of them with white paint, with a vigor, methinks, that dramatized Macbeth's execration, "Out, damned spot, out!" I could, however, discern the dimmed outlines of what, doubtless, were works of art.

The seat shown me faced the pulpit. It was a rainy day. I roughly counted the congregation as less than 400. I was told it was double that number on a clear day. Even so it would still be comparatively small, when we consider that 10,000 souls are connected with this church. People in the rural sections attend in larger proportion than those in cities. Languor in churchgoing in Holland tallies with the same malady in America.

The men and women sat apart in the service. They were about equal in number. The young were not as proportionately well represented as their elders. From the faces of the audience I judged them a substantial people. In plainness of dress they would be approved by Quakers. For their reverence saints would bless them.

The singing of Psalms, led by a precentor, was participated in by all. Their voices made melody unto the Lord, and the music touched my heart. "Concernin the collection," rather, collections, there were three, taken one following the other, the bags which received the offerings hung from pliable poles dexterously manipulated by the collectors. Practise makes perfect. The church at Marken attaches bells to the bags. Their jingle signals the ear, when the eye is jaded, to put the hand into the pocketbook. Some one playfully told me the bell is rung once for a copper deposit and twice for silver. The first collection in our service was for the poor, the second for benevolent institutions, which are many in Holland, the third for the current expenses of the church. The three collections required twenty minutes. They were, to my astonishment, lifted during the sermon, seemingly without disconcerting either the preacher or the hearers. Hearing a sermon and giving are parts of a divine service, each worthy of undivided attention. Is not a collection during a vocal selection, our custom in America, a liturgical misdemeanor as gross as is the custom here of taking a collection during the sermon? St. Peter's was built in 1315. This is 1914. Too many collections have not killed it. Autopsies on moribund churches might disclose too few collections more fatal than too many.

The pulpit in which John Robinson preached was occupied this morning by Rev. J. Schokking. His sermon was in a tongue unknown to me; but his spiritually illumined face, his rich-toned voice, and his pleasing gestures demonstrated the power of these auxiliaries in the effective proclamation of the Good News. His discourse was in two sections—a homiletic custom here. Immediately after the first section, in length about thirty minutes, a Psalm was sung. This interlude is principally to rest the preacher, after which he resumes, and for ten minutes makes the application of his sermon. Since a Christian sermon should be incarnated in the hearer's daily life, the emphasis thus given the application by making it so distinct a feature highly commends itself.

The preacher of the morning graduated in letters and in law, as well as in medicine. For a number of years he sat in Parliament. But when a statute was enacted invalidating the contemporaneous occupancy of a seat in Parliament and a pulpit, he relinquished the former and held fast to the latter. I met him at the close of the service. He used hospitality without grudging, and most cordially did he invite me to dine with him. He was also good enough to show me into his library. Here he opened Matthew Henry's "Commentaries," which confirmed my estimate of his devotional nature. He pointed with regard to Hodge's "Systematic Theology," which led me to suspect him a Calvinist. He is a conservative, following literally the Confession of Dort. Best of all, he is a Christian minister, with high thoughts warmed and adorned by a heart aglow with love and courtesy.

The renowned University of Leyden, founded in 1575 by Prince William of Orange, is within three minutes' walk. Here Arminius, dear to Methodists, was a professor. Its faculty of theology today is far along the radical wing in Biblical scholarship. This university, I fear, nourishes the faith once delivered to the saints stintedly. Only one or two of its theological professors attend church. They may deduce an endorsement for non-churchgoing from their exegesis of the

passage: "And I saw no temple therein." If so, they have begun their heaven "ere their days on earth be passed." There are ways which seem right to some scholars, but the end thereof may not be construction but destruction. An attendance of twenty University of Leyden students at a service is large. This painful paucity is not surprising, for like teacher, like pupil.

The parish of St. Peter's is collegiate. Some of the Dutch Reformed Churches in New York city are the same. The Methodist circuit is a collegiate system. St. Peter's has four buildings in different parts of Leyden for worship, nine pastors, a number of deaconesses, and 30,000 members. Each of the pastors preaches in rotation in the churches. He averages three sermons in two Sundays; but in addition, holds various services outside of the parish. Each of the pastors receives a salary of $1,500 and is given a month's vacation. He provides his own house. He has some perquisites from baptisms, funerals and marriages. Marriages in Holland must be performed by the state. One or two days in the week newly wedded couples come to St. Peter's for the marital blessing. Any number may assemble at the same time. The pastor who preached last in the church is the officiating clergyman, and performs the ecclesiastical service without money and without price. If the couple selects other than a "public day," the groom pays $10 for opening the church and gives a fee to the clergyman whom the bride selects. Gifts from baptisms and funerals do not make the pastor's total perquisites large. In Holland a pastor's salary is slender, his perquisites slenderer, and his retiring allowance slenderest of all. "There is that maketh himself poor, yet hath great riches." Enough young men enter the ministry here to meet the demand. They are, as with us, the one and the many talented, and come mostly from homes whose "only riches is ignorance of wealth." Often their patience is sorely taxed in waiting for a pulpit to open. Scrambling at "the shearer's feast" for a "good appointment" appears not to be rife.

Permit me to use an hyperbole. Dry up the canals of Holland and they could be replenished by the inhabitants pouring into them, instead of down their throats, the beer and wine they consume in a season. This extravagant figure of speech, made in good humor, is suggested, perhaps, by the hosts I see in the dining-rooms of hotels and on the sidewalks in front of cafes, drinking. There is a temperance propaganda here in the Reformed Church. Some total abstainers are among them. May the "handful of corn wave like Lebanon."

Lynx-eyed as I hope I am for the good qualities in all Christian bodies, yet what I have seen and felt in Methodism, and an invaluable characteristic of it, namely, the Spirit bearing "witness with our spirit that we are the children of God"—this doctrine, with the unction and fervor which accompany it, infused into the Reformed Churches of the Netherlands, would be a most desirable and an inestimable blessing.

I wish we Methodists might fill our vessels with this oil, then raise our torches high enough for the rays to skirt the dikes of Holland, and add more warmth and light and luster to a people whose fathers were, with princely munificence, our spiritual benefactors.—Prof. W. J. Thompson, D. D., in Zion's Herald.

JOSEPH THOMAS, THE "WHITE PILGRIM."

On Thursday of last week, 142 descendants of this distinguished son of Alamance county, held a family reunion near Burlington. The principal address was by Dr. P. H. Fleming, a minister of the Christian Church. From his address we take the following sketch of the life of "The White Pilgrim:"

Joseph Thomas was born in Orange county, now Alamance, in 1791, at what was then known as Trollinger's bridge. He was the youngest of a family of nine. At the age of seven necessity compelled him to be separated from the home of his boyhood, and he was sent to "a strange and inhospitable roof." His favorite books at this period were the New Testament and the Economy of Life. After two years of this life of hardship his brother entered Joseph in school. In the neighborhood of his brother's the young lad came in touch with a friend who was sincere and who meant much to him in his after life. The friend was one Andrew Johnson. Johnson gave him board and furnished a tutor for him. Early in the life of Joseph Thomas there came the conviction that he must be a preacher of the Gospel. His family fought the idea, his friends discouraged; yet with his indomitable will he carried his purpose through. Even in the first days of his ministry, when he was called the "boy preacher" his conferees discouraged him, telling him that he was not called to preach. Hardships and pain of all manner was his. Forsaken by friends, a wanderer, he preached on. At first his efforts were of little avail. It drove him to more study and deeper thought. With the years there came to him a deep insight into the truths of God's word, and a convincing and forceful manner of speech. His discourses were famed for their logical trend, and wherever he went great good was wrought. His first essay as a traveling evangelist was with Elder J. Warren in a trip through the counties of Virginia. Even the elder did not understand the young man. Their relation together was unpleasant and of short duration. After a visit to his old home, the "white pilgrim" set out for a lonely tour through the west. He sold his possessions and dressed completely in white in emulation, as he believed, of apostolic example. Ever thereafter he kept this garb. Journeying alone over the wilds of the west, clad in white, preaching the Christ, the man Joseph Thomas became known as the "white pilgrim." He entered into many states. He preached hundreds, nay thousands of times. He gave up all and endured all for the sake of what he thought was right. And his reward was then the knowledge that mankind was better for his having lived, and is now that his life is worthy of emulation. He died afar at the age of 44. He sleeps in a little churchyard in New Jersey. He was publisher, poet, student and teacher. The fame of him has come down to us, the honor of his memory is a goodly possession.

RANDOLPH S. S. CONVENTION.

The Randolph County Sunday School association closed its 25th annual convention Thursday night at Liberty with an able address by Gilbert T. Stephenson, of Winston, on the subject, "The Sunday School Work a Man's Job." The convention began on Wednesday morning and for two days the representative workers of the county were earnestly and thoughtfully engaged in reviewing the work, studying conditions and planning for the future.

Steps were taken to advance the county from a "Banner" to a "Front Line" class.

The president, L. F. Ross, of Asheboro, in his address dealt briefly with the history and development of the association during the quarter of a century covered by its history, and set forth the actual conditions gathered by the township associations and tabulated by the present.

His report showed that since the first of May the 20 townships in the county had held conventions, but by far the best part of his report had to do with the plans and purposes of the association in the future, especially with reference to standards of organization and efficiency.

During the coming year the association

contemplates canvassing every home in the county by townships, this canvass to be followed by a rally day to be observed uniformly by every school in the county. The association is also considering a circulating library for the teachers and workers of the county. Henceforth it is to be the policy of the association to do much work of an institutional character that will result in definite training for efficiency.

L. F. Ross, of Asheboro, was re-elected president, F. M. Wright, secretary-treasurer, and Hugh Parks, chairman of the executive committee. The superintendents of the various divisions and departments were also elected.—Daily News.

GET READY FOR RALLY DAY.

Here are some practical pointers for this important occasion.

No enterprise is rallied without personal work. If a business needs recuperation, the merchant must get out among possible customers and hustle for trade. If soldiers waver in a battle and retreat is imminent, the officers must rush in among the soldiers and by personal commands and exhortations turn retreat into advance. If a political party is losing ground, its leaders must organize meetings, argue with voters, shake hands vigorously, and make friends everywhere for themselves and the cause. Any attempt to rally an institution or a project by mechanical means without using the personal element is a foredoomed failure.

If you want a Rally Day that will really rally your Sunday school, the first step is to hold a meeting of the teachers and officers. Hold it at least a week ahead of Rally Day, and as much longer ahead as possible. Make every effort to get all the teachers there. Talk over each class and even each pupil with the most painstaking detail. Go from this meeting with the understanding that every teacher is to call on all her pupils within three days and win their promise to attend on Rally Day. On the evening of the third day you will meet again and report any failures. Each failure will mean another visit, perhaps this time by the superintendent or the assistant superintendent, who will talk the matter over with the parents, and perhaps prevent the loss of a pupil from the school.

Another important piece of preparation for Rally Day is the organization of a large committee to canvass for new pupils. The pastor will bring to this committee his full knowledge of newcomers to town. Each department of the school, down to the primary, will have full representation on this committee, the little ones calling on children of their own age and the older ones calling on the adults.

Our Board has prepared a great program for Rally Day, The Sunday School Four Square. Send for all the copies you need, free of charge, today, to C. H. Hubbell, Adrian, Michigan.

DELIGHTED.

That is verdict of all who have seen our new Rally Day program, The Sunday School Four Square. Already hundreds of copies have been ordered. The Board has prepared a program that will really help your school. It has educational value. Its enthusiastic and intelligent use will give your Sunday school a great day. A program has been mailed to all the Superintendents and pastors on our list. If you have not received one, we will gladly send it by return mail.

Remember the programs are sent free and prepaid. Send your order today to C. H. Hubbell, Adrian, Michigan.

RALLY DAY PROGRAM.

Bro. Hubbell has sent us a sample of our Rally Day program, "The Sunday School Four Square." It is attractive and interesting. We would call attention to its educational value. It accents the temperance teaching, mental value of teaching, decision for Christ and practical service on the part of the Sunday School.

It uses some of the great old hymns of the church, which the children ought to know and sing more often than they do.

These programs are sent free of charge, to all the schools who order them, by the Board of Young People's Work, Adrian, Michigan.

AN ANSWERED PRAYER.

It was a splendid home. A consecrated father and mother lived there. It was a heavenly place around its fireside; it was good to be there. One son from that home was preaching the gospel, another serving God with his means as a business man, the only daughter giving her life to the Master's work on Africa's soil. Above the door of that humble cottage a placard had been placed bearing the words, "God Bless our Home." Surely this had meant more than its mechanical value. It was a living prayer of the family, and had been answered.

O Thou, by Whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hath trod:
Lord, teach us how to pray!

—James Montgomery.

—C. B. Riddle, in Trailing the Truth.

THE ARCTIC TEST.

Although the physical endurance of a polar explorer, no matter how great it is, will not compensate for a lack in him of the first two qualities of optimism and patience, which are moral or temperamental, it is essential that every man on an exploring expedition should be physically "fit." When a sledging party in the antarctic leaves its base, and works its way over the trackless snow, it must drag all its provisions and equipment; if any member of that party breaks down, not only is his death certain, but the lives of his companions are put into grave peril. The death of Captain Scott and three of his companions was mainly owing to the unlooked-for breakdown of Petty Officer Evans.

A man's physical endurance largely depends on his state of health and his personal habits. On no consideration would I ever take on an expedition to the polar regions a man who was a slave to any habit that did not make for good. In the polar regions intoxicating drinks are fatal, and a man addicted to strong drink is worse than useless. Likewise, a greedy man would be a trial to himself and to his companions. The explorer must be moderate in food and drink.—Sir Ernest Shackleton, in the Youth's Companion.

CHILDREN'S HOME.

Report of Superintendent.

Lebanon S. S., Lebanon Ct.	$ 1.03
Mizpah S. S., Haw River Ct.	1.75
Bess Chapel S. S., Lincoln Ct.	1.00
A Friend, High Point	5.00
Spring Ch. S. S., Sp. Ch. Ct.	1.00
Friendship S. S., Haw River Ct.	1.25
Albemarle S. S., Stanley Ct.	3.20
Burlington S. S., July and Aug.	11.66
Haw River S. S., Graham and Haw River Ct.	4.00
Why Not Ct.	4.11
Mt. Hermon S. S., Mt. Hermon Ct.	5.12
Rehoboth S. S., Granville Ct.	9.10
J. G. Sullivan	1.00
Total	$49.22

Mrs. W. L. Kivett continues to send us apples.

Our people are becoming more and more interested in the Children's Home. Bro. Stowe has informed me that the Quarterly Conference of Why Not Ct. has voted to raise $100.00 to support a child in the Home.

Miss Cora Redding, who has spent the summer here and did most efficient work has gone to her father's for a short rest, after which she will enter the Senior class at Salem College.

H. A. Garrett.

TAKE CARE OF THE BOYS.

Yes, fathers and mothers, it is your boys that need your most thoughtful care. It seems to be instinctive to parents to shield their girls from evil, to keep them from the sight and sound of sinful things. What mother would rest when evening comes if her little daughter were at large in the street, frequenting the village store, or hanging about the door of the drinking saloon. How many times is the son of ten years old away from the sight and sound of the mother at nightfall, breathing in a worse malaria than that from stagnant pools, from the rude talk of older boys, or of coarse vulgar men? Outgrow it, will they? Now and then a boy poisoned in childhood by vicious associates does live down the poison, and comes out a pure, clean man. But look over any community in search of the young men without guile, whose souls and bodies are clean, and are they the rule or the exception? Scrutinize the sisters of the same young men, and do you expect to find the spotless among them the rule or the exception? It is the curse of the world that its boys are cherished less sacredly than its girls! and they whose temptations to physical vices are strongest have the least done to fortify them against evil.

Do not say that because of the difference in their natures, boys and girls cannot be trained by the same standard of morality. It is a base libel upon manhood, fostered so long in the world that it has come almost to be believed. If the boys have greater temptations, so have they stronger powers of resistance, if these powers only are cultivated. But too often they are wholly neglected. Do not trust to the future to bring out your boys all right, for it will almost certainly bring them out scarred! Neither trust to their being above temptation. Know always where they are and what they are doing, and what are their inmost thoughts; and this, not by prying, tyrannical oversight of their movements, but with such a tender, yearning interest for their well-being that they love to open their souls to you. Some day these boys of yours will be seeking out mates, and you will expect them to bring to you spotless, high-minded girls. In receiving them, how can you think it honorable to give less in return than spotless, high-minded boys?

Pass this along. Can you help distribute these tracts for the Master? If so, order at once. Price, 5c per 100. If you are not able to pay for them, and will distribute all, I will send them to you free. Published by

B. J. Kendall, M. D.,
Geneva, Illinois.

A PROUD SPIRIT.

A farmer planted some radish seeds, and when they had sprouted he said to his wife: "I am afraid I have planted these entirely too thick, and when they grow up a little more I'll pull the poorest of them out and give the rest more room to grow." Now, one of the young radishes heard this, and said to itself: "Now, I'll put all the nourishment I can gather into my leaves, and hustle out with my flowers, and I'll look so much prettier than the rest that I will surely be left to grow." So, it slyly and greedily reached out its roots and gathered in all the nourishment it could send up into its leaves which soon became taller and larger than all the rest, and it became proud and haughty and looked down upon them. The higher it held its head the higher it grew, and the higher it grew the more contempt it had for its neighbors, and the more it praised itself for being better than they. One day the farmer came out to thin them out, but after looking them over he exclaimed: "My! They are doing better than I expected, so I guess I'll let them all grow. But I might pull this thing up; it is all top and no root, and never will be good for anything." And up came the haughty one to perish all alone. God wants of us the same as the farmer wanted of the radish: the root (heart), not that which looks nice but is useless.—Selected.

HE FELL IN LOVE.

Dr. James Stalker had an experience in his early ministry which conveys a lesson of inestimable value to all ministers. Here is the eminent Scotch preacher's sweet little story:

"When I was first settled in a church I discovered a thing of which nobody had told me and which I had not anticipated, but which proved a tremendous aid in doing the work of the ministry. I fell in love with my congregation. I do not know how otherwise to express it. It was as genuine a blossom of the heart as any which I have ever experienced. It made it easy to do anything for my people; it made it a perfect joy to look them in the face on Sunday morning. I do not know whether this is an universal experience, but I should think it is not uncommon. For my part, I like to meet a man who thinks his own congregation, however small, the most important one among all the churches."

—The late Maharajah of Travancore had the reputation of being one of the most learned of all modern Hindu princes. Although he himself never accepted Christianity, yet he said these striking words about the Bible: "Where do the English people get their knowledge, intelligence, cleverness, and power? It is their Bible that gives it to them; and now they bring it to us, translate it into our language, and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that, do with it what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work out the regeneration of our land."—Bible in the World.

BURLINGTON PICNIC.

Don't forget that the M. P. Sunday schools of Alamance Co. are invited to join with Burlington Sunday school in their annual picnic, on next Saturday, Aug. 29, at Piedmont Park. Burlington school goes at 10 A. M. and dinner will be served at 2 P. M.

A good time is expected and it is hoped all the Methodist Protestants of Alamance Co. will arrange to be present.

Bring your baskets and come.

T. T. Stafford,
Sec'y Burlington S. S.

FROM PASTORS AND PEOPLE.

Albemarle Circuit.

Since my last report we have had the meeting at Mt. Elma and Rehoboth. We had no other preacher at these churches. At Mt. Elma we began Saturday night before the first Sunday in this month and closed the following Thursday night, having preaching morning and night. The rain kept some away, but all considered we had fair congregations and a good meeting. An organ will be placed in the church soon. We had some happy services, in which the pastor and people rejoiced. The church was revived. and two were added to the membership and one since the meeting.

At Rehoboth we began Saturday before the second Sunday in August at 11 o'clock, and closed Saturday night before the third Sunday. The third quarterly conference was held there at one o'clock the day the meeting began, having dinner on the ground. On the second Sunday we had Sunday school at ten, preaching at eleven, dinner on the ground, preaching at 2:30 and again at night, and during the week we had preaching morning and night. We had some good services, the people helping in experience meetings, prayer and song services. The people were happy and four united with the church. It was decided to put a new roof on the church and a committee was elected to have it done. J. H. Abernethy.

FROM PASTORS AND PEOPLE.

Caldwell Circuit.

We held our first special meeting at Burke Chapel with Rev. O. D. Stacy as help. This was a good meeting; 10 or more converts, 3 accessions with a great revival in the church. The meeting was fine at the close and should have been continued. There is no reason why this should not become a good live church if Conference can put a man here who can give all his time. It would be as well to spend some money here for a year or two as elsewhere.

Our second meeting was at Shady Grove with Bro. J. W. Self to help. Here we did a good work in arousing the dead church and getting them in a fine working condition. One young man was happily converted. Bro. Garmon was with us with his usual zeal and earnestness. The meeting was continued one service longer or probably more. Pray for us. Two more meetings to be held.

W. P. Martin.

Asheville.

No, you're mistaken. The preacher at Asheville isn't dead, neither has the church at that place fallen on sleep. The preacher has been taking a rest, but the work of the church has been going on as usual.

Just after my last report, Bro. Havener made the book cases and installed them in the pastor's study at the church. Then the WillingWorker's class bought a desk, revolving chair, and rug, so that now, the preacher boasts one of the most complete studies in the Conference.

On Thursday last some of the men folks gathered at the church and proceeded to grade the lot. The work was in charge of Bro. Crane, a Baptist preacher, and an experienced grader, who gave his services, with a team and a couple of men. Some of the members who could not be present sent hands in their stead, so there was enough help to finish the work by quitting time. The appearance of the church is vastly improved. We have yet to lay the concrete walks from the sidewalk to the church entrances. Bro. Sol Carter has donated three loads of sand for this purpose, and we hope to have the work done shortly.

Our congregation last Sunday night had the pleasure of listening to a sermon preached by Rev. Ronalds Taylor, pastor of one of our churches in Baltimore. He is one of the preacher's classmates at College and Seminary, and has been spending a couple of weeks at the parsonage.

Asheville Church Building Fund

Mr. G. B. Harris, Henderson	$25.00
Mr. W. A. Swain	12.00
"Self-Denial Week"	11.15
Mr. Elbert Wilds	1.00

This is all the money that has been received for the Building Fund since August 4th. Friends, we need your help!

C. W. Bates, Pastor.

Cedar Cliff, Mt. Hermon Circuit.

The church and neighborhood was greatly revived during the few days' meeting held the second week in August.

It was a glorious time of rejoicing indeed. The pastor and his help, brother Curry, worked faithfully. Each sermon was splendid. Bro. Curry seemed to know just what we all needed. Congregations averaged well and became more and more interested each day.

There were eighteen conversions and renewals, seven added to the church. We are sorry the meeting could not continue a few more days. There are still others we are interested in and anxious to see saved.

Pleasant Grove, Davidson Circuit.

Our special meeting began second Sunday in August and continued until the following Thursday night. Bro. Joel B. Trogdon, of Uwharrie Ct., was our pastor, John W. Hulin's pulpit help, and did most of the preaching and through his faithful work were two souls born into the kingdom of God. He preached some soul-stirring sermons. We all liked him so well; hope he will come again. Bro. Trogdon spent Thursday night with the writer and left for his home Friday morning very unwell; hope he soon recovered from his illness and is well.

Our Sunday school is somewhat dull; it seems as though so many of our scholars have somewhere to go rather than to Sunday school. I think we all ought to attend church services if we have the opportunity rather than to go to picnics, sociables or anywhere else. May the good Lord put it in the hearts of the people to study this matter carefully.

Death visited the home of Mr. and Mrs. William Smith on August 18, 1914, and took their little son, John Hulin, aged one year, eight months and seventeen days. The interment was at Pleasant Grove cemetery August 19, funeral services being conducted by our pastor, Rev. John W. Hulin.

He leaves a father, mother, two brothers and many loved ones to mourn their loss. Oh, how hard to stand by the little open grave and see the little white casket lowered into the earth. We know little John's spirit is with Jesus. This sweet bud of oprmise touched by the resistless fingers of disease closed its lovely eyes to all earthly scenes to open them on brighter ones. Oh, how lonely it seems to think little John is home no more. But Christ said, Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven. Kind Father, give us grace to submit to thy righteous will and be fully prepared to say, the Lord gave and the Lord hath taken away, blessed be the name of the Lord.

H. W. Surratt, Rep.

Pleasant Grove, Lebanon Circuit.

We had our children's exercise August 22d. We had a very nice time indeed. We met at eleven o'clock and had a speech by Bro. Loy on our duty to our Sunday school, which was very good; then we had intermission for our public picnic. The good ladies gathered round the one hundred and twenty foot table and it was soon laden with all kinds of delicious things to eat; if we could we would love to congratulate the ladies on their success, but words fail us; but will say this, that we have attended several picnics, but this surpassed anything that we were ever at for beauty and delicious victuals. Everybody seemed to enjoy themselves. Then after dinner the company again assembled in the church to hear the children go through their exercise. It did your soul good to see the little tots come out and recite; they acquitted themselves splendidly. The Sunday school is very much indebted to Miss Nora Hilton for training them. At the close of the exercise the children took their offering which amounted to $2.68, and every one went home feeling that it had been good to meet together.

Our third quarterly conference meets with Lebanon church Saturday, Aug. 29 at 2:30 P. M. We hope the official brethren will all be out with a good report.

Walter Burton, Reporter.

A Great Revival at Shiloh, Yadkin College Circuit.

Rev. J. H. Bowman came to me on Saturday before third Sunday in August and when we reached old Shiloh on Sunday at 11 o'clock A. M. we were greeted by one of the largest congregations ever assembled there. Bro. Bowman had all the attentive hearers that this large church would hold and it seemed that the whole campus was alive with human beings. The Spirit of God was manifest from the beginning. Bro. Bowman commenced to preach plainly and forcibly, winning the esteem and confidence of the congregations. The service grew in interest from day to day till Thursday afternoon. The Spirit came in such power that it seemed that almost the entire congregation was

filled with new wine, even the wine of the Spirit. It was indeed a manifestation of the Spirit's greatest power. We had this large church from comfortably full to overflowing each day.

I have been with Bro. Bowman in a great many gracious meetings and he has always done good preaching, but this time he excelled himself. My people were pleased and will never forget him or his sermons, especially the one delivered at 11 o'clock Thursday A. M. I had Bro. Fred Koonts and Jessie Evans out to get Bro. Bowman a purse as a slight token of our appreciation of his faithful services. They brought in seventeen dollars. I made no appeal to the congregation. This made it very gratifying on part of the pastor and I judge the congregation was also gratified.

I am now closing the fifth year and I can say with others, this was the greatest meeting held at Shiloh. Great because of the presence and power of the Spirit; because of the general revival of the church; because of the conviction of sinners. Some ten conversions: eight joined the church. We are all glad and happy and I believe old Shiloh is in the best shape she has been for years. To God be all the glory both now and forever, world without end, amen and amen.

H. L. Powell, Pastor.

St. Paul Circuit.

We held our third quarterly meeting at Liberty Grove on Saturday before the second Sunday in this month, August. The usual business was transacted. Finances about as last year. We got out last year on finances. A canvass of the votes cast for delegate to next Annual Conference showed that W. M. Taylor, of St. Paul was elected, then J. W. Hopkins, of Brown Summit, was elected alternate. Our special meting will begin at Liberty Grove next Sunday, fifth Sunday.

G. F. Millaway.

Roseneath, Roanoke Circuit.

Our special meeting began on the third Sunday with two services and dinner on ground. We had a good congregation that day. Bro. Davis gave us two good sermons to start with. Bro. N. G. Bethea came on Monday A. M. and preached the rest of the week; he gave us some of his soul-stirring sermons. We feel that we have all been greatly benefited by his sermons from day to day. We feel that it was good for us to be there. The church was revived and I trust that we will live better lives from this on. We had four accessions to the church and several reclaimed. We shall always be glad to have Bro. Bethea with us. On Thursday night Bro. Bethea sang a solo for us and had the congregation to sing the chorus with him. It was fine. We will think of him as we sing this and it means so much to us. Blessed "Whosoever"—that means me. We had a good number from other churches to worship with us.

On Tuesday quarterly conference was held at 2 o'clock. We are expecting to have children's service on the second Sunday night in September.

We were glad to have Miss Inez Gray and Bro. Julian, of Whitakers, with us this week; also Miss Sallie May Neville, of Enfield. Miss Lola Long, of Cedar Rock has returned home after spending a week with Miss Agnes Ivey. Mr. H. C. Neal went to Enfield Saturday on business.

We haven't had Sunday school for two Sundays now, but hope we will take a new start, as all of the special meetings are over. With best wishes to the Herald readers,

Emma V. Ivey.

Scotland Neck, N. C., Aug. 24, 1914.

Clark's Chapel, Buncombe Circuit.

There were 72 present at Sunday school last Sunday, which is much better than it has been for the last three Sundays.

The school held its annual picnic at the church last Saturday and all seemed to enjoy themselves.

In the morning the choir sang several special selections and everybody was served lemonade, after which dinner was spread out under the trees. In the afternoon Bro. Martin made a very interesting talk on "Making Other People Happy."

Swings were provided for the children and plenty of ice cream and watermelon was furnished for the Sunday school classes. The watermelons were furnished by our superintendent, Mr. G. A. Webster, and Mr. L. F. Eller.

The special meeting began yesterday and Bro. Martin preached two very fine sermons. There was a good congregation out to hear him each time. Bro. J. H. Moton is coming Wednesday to help in the meeting.

Lester Watts, Sec.

Weaverville, N. C., Aug. 24, 1914.

Meeting at Shiloh.

I am just back from assisting Bro. Powell in a special meeting at Shiloh church on Yadkin College Circuit. The meeting began on the third Sunday and closed on Thursday following. Shiloh is one of our strongest country churches financially and numerically. The congregations were very large, I was told that as a whole perhaps the largest that have ever attended a special meeting at this place. The meeting was one of unusual importance. The meeting resulted in 8 conversions and eight accessions to the church, which was great considering the few unsaved people that were in attendance. The revival in the church seemed to be thorough and genuine, and was about the best I ever witnessed. But the greatness of this great meeting consisted in uniting and welding together the membership that I think will guarantee the safety of the church against a small opposing element that was endangering the peace and unity of the church. It seemed to be the mind of the better thinkers that the church is at the beginning of a career of greater usefulness, and I am sure by watchfulness, coolness and deliberate judgment that this will be so. Brethren, look for great things, expect great things, work for great things, and by a united effort the Lord will use you to the accomplishment of great things. This church is fully able to take care of a pastor, and I hope in the not very far future to hear of its being set off as a station. May God's Spirit lead to great usefulness.

J. H. Bowman.

Richland Circuit.

The third quarterly conference was held at Charlotte Church on the 22d of August. The conference was not as well attended as it should have been, and yet I believe the absence of some was due to good reasons. The conference was an interesting one, the reports were reasonably good. The delegate elect and alternate will be announced in the paper later. The next quarterly conference will be held at Cedar Falls. I am engaged in a meeting this week at Brower's Chapel, Bro. Stowe assisting.

J. H. Bowman.

Grace Church, La Grange.

On Tuesday evening, August 18, a delivery boy was sent to our house by one of our male members, and presented to us five pounds sugar, eight pounds lard, and one quarter barrel flour. One hour later several children, together with a number of ladies, came bringing eggs, butter, lard, postum, grits, meal, crackers, ten pounds sugar, cheese and chicken. For these tokens of love and respect we are profoundly grateful.

Mr. J. G. Rogers, of Burlington, who has been visiting here attended our S. S. here Sunday. We were glad to have him with us and to open our school. We were glad also to have him in our home.

Little Dorothy, the daughter of Mr. and Mrs. J. W. Graham, is very low with typhoid fever. There are several cases of fever in town.

Remember to pray for our meeting here

the week following first Sunday in September. Will H. Neese.

La Grange, N. C., Aug. 25, 1914.

Piney Grove, Uwharrie Circuit.

I will tell in part what a glorious time we had at our church yesterday. It was the closing day of Mr. Jarett's singing. There was a large attendance and good singing. Mr. Jarrett has labored so faithfully in teaching our school, and taught us many beautiful songs. Yesterday evening he had what I call an experience meeting, and I think he enjoyed it finely as he and several others were made to shout the praises aloud. We were sorry our pastor could not be with us yesterday. But owing to his special meeting at Mt. Pleasant he had to be away. We were pleased to have Mrs. Trogdon and children, also her sister, and while we enjoyed their presence I believe they enjoyed the exercise as well. And while we realized that we were benefited by being there, that there was room for more and many blessings in store for them if they had come and taken part.

Mr. Atlas Ridge's oldest daughter is very low with typhoid fever. His wife is in very bad health. I pray if it be God's will to restore them to perfect health again and to be ever present to comfort in time of afflictions.

We were glad to have my niece, Miss Ada Wood, of Thomasville, spend last week with us. We were sorry to have to part with her yesterday when she returned home. Mrs. C. H. Hill.

Burlington.

Our Sunday school had an increase in attendance last Sunday. There were 232 present. Several of our people have returned from their vacation trips.

Our pastor and family returned last Thursday. Bro. Curry gave us two good sermons Sunday. The attendance at both services was very good. The attendance at the evening service was much larger than usual, and the sermon was especially good.

Last Sunday afternoon at 3 o'clock Bro. Curry performed the ceremony that united in marriage Mr. Joseph Brooks and Miss Mary Anderson, both of Haw River. These young people are very popular at Haw River, and have a host of friends and admirers who wish for them a long and happy wedded life.

The condition of Bro. Geo. W. Coble continues very serious. He is being treated by the very best physicians, and is being waited on by a trained nurse. Everything is being done that human hands and medical skill can do for his recovery. Special prayers were offered in his behalf at Sunday school and the preaching service Sunday. We are still hopeful that he will yet recover, and we ask that the church in general remember this brother at a throne of grace.

Mrs. Workman, who has been confined with a protracted illness for several days, is very much improved, we are glad to report.

Mr. J. Hocutt Way, brother of the writer, who resides at Ramseur, N. C., is spending this week here visiting his mother and other relatives. He will enter the Senior class of Pleasant Garden High School at the opening of the fall term.

Miss Swannie Patterson, who spent the past two weeks at Asheville and other points of interest, returned last Monday. This was her annual vacation granted by her employer, "Uncle Samuel."

On Friday evening, Sept. 4, at 8 o'clock, the singing class of the Odd Fellows' Orphans' Home, Goldsboro, will give a concert in our church for the benefit of the I. O. O. F. Orphanage. We hope our people will show their appreciation of the work of this institution by attending this concert. It will be given under the auspices of the I. O. O. F. lodge at this place.

Next Saturday is the time for our annual picnic. Everything seems to be in readiness for the picnic, and we are anticipating a good time and a large attendance. We trust every M. P. school in the county will be represented. Come, and bring your baskets filled with "rations," and we will have an enjoyable day together. C. B. Way,

Reporter.

Aug. 25, 1914.

Charlotte.

Bro. A. M. Hamilton will fill my appointments at Charlotte the fifth Sunday in August, 11 A. M. and 8 P. M. I hope all the members will turn out.

Our third quarterly conference will convene at Charlotte on Saturday night before the first Sunday in September. We want all the members of the quarterly conference present. D. A. Braswell.

THE POSTAL CARD

W. F. KENNETT, EDITOR

We had good congregations both at Flat Rock and Bethel last Sunday. At Bethel we were pleased to see so many of our new church members present. We were also much pleased to receive into the church a young married couple—Bro. Wm. M. Pope and wife. They give promise of becoming useful church members. Some of our regular "standbys" who usually sit to the right of the preacher and give him strong support, were absent and the preacher missed them much. If members of the church only knew how much their presence means to the pastor they would try to be present when not providentially prevented. Our parsonage property has been much improved by the town placing a concrete walk the entire length of the front of the lot which is 200 feet, and then to complete the improvement we have had concrete laid from the sidewalk to parsonage steps.

Mt. Hermon Circuit.

We have just closed a successful meeting at Mt. Hermon; results about a dozen conversions and reclamations, and seven accessions. Had no pulpit help except one sermon by Bro. Morgan of the Christian church. Last week we had a good meeting at Cedar Cliff. They say the best ever held there. Bro. G. L. Curry was the help and won all by his kindliness and simple, earnest gospel preaching. Eighteen conversions and reclamations, seven accessions. Thus far there have been about sixty conversions and reclamations, and 34 accessions this year.

Greensville Circuit.

The special meeting at Philadelphia church resulted in two professions. Vast crowds attended, the great majority to eat, walk around, talk and laugh, and a few to worship God. This is especially true of the Sunday congregations of nearly all the churches of this charge. I think the church was edified some. This meeting embraced the second Sunday. I had no pulpit help.

Our meeting began the third Sunday at Matthews and closed on Wednesday following. There were 5 or 6 professions and one accession. The dreadfully hot, dry and dusty weather militated much against this meeting and so many were kept away to cut and cure tobacco. Yet the church was full every day but one. I had the very acceptable services during the meeting of Rev. T. F. McCulloch, who gave us excellent sermons. I hope that much more good was done here than was apparent. If all the Christians and prohibitionists were as active and zealous as the whiskey agents are, how great the good that would be accomplished!

D. A. Highfill, Pastor.

Powellton, Va., Aug. 20, 1914.

—There was a great revival at Mt. Pleasant Church, Mt. Pleasant Ct., last week, such as they have not had in years. We hope some one will give an adequate report of it.

A SAND PARTY.

Gertrude ran down to the beach with her hair flying in the wind and the sunbeams playing hide and seek among her curls. Gertrude was one of the best-loved little girls on the Beach Row that summer. If she were in the play, the mothers looked out of their cottage doors and smiled and went contentedly about their work. They knew that Gertrude would keep everybody else busy and happy because she was so busy and happy herself.

Marjorie and Nellie were quarreling when Gertrude got down to the edge of the water, and Jack and Richard were about to have a fight. Gertrude did not ask them what was the matter. She knew it would not make them feel any happier to talk it all over. "Let's build a sand castle," she said eagerly, and all of the children out on the sand came running to help.

Jack and Richard had to run down to the water and bring their pails full of sea water, because the sand was too dry to build with. Then they all took their tools and began to dig and build with all their might. Gertrude said Richard should design the castle, because he could draw so well. This pleased Richard, and he did his best. They built a great square castle with four big rooms and a wide hall. They made it six feet square and then put a smaller second story on that. On one end they built up a great round tower as high as they could make the wet sand hold. Marjorie ran to the house and got her small flag to stick in the top of the tower, and it looked so fine a castle that Jack said it ought to have a moat around it like old-time castles did.

"What is a moat, mister?" asked Nellie, laughing, as if she thought Jack didn't know what he was talking about.

He did, though, for he told her: "A moat is a kind of ditch that they used to dig around a castle and then fill the ditch with water, so that no one could cross the water and get to the castle unless they let the drawbridge down. The drawbridge was a bridge that they fixed so it could be drawn up and then let down again."

"You know a lot," said Nellie admiringly.

Jack was glad that he remembered the things he read. "We'll get a curtain pole and stick it up in the ground for a flagpole," he said thoughtfully; "and then we will take a cord and tie it to the flagpole and then to our drawbridge and fix it so we can let it down and draw it up."

It took some time to get the drawbridge fixed and in good working order and longer to get the moat dug and then filled with water from the sea; but when it was all done twelve happy children joined hands and danced around the, castle, singing, "London Bridge is falling down, falling down," while Jack slowly raised and lowered his drawbridge to the music. The mothers in the cottages looked out at their doors and windows and smiled at the happy sound. Then the children decided to name their castle and called it "Castle Good Will." They brought shells from the beach and made the letters in white shells on the sand. It was a lot of fun, but it took some time to make the name all smooth and beautiful. When it was finished, though, and they began to think it must be dinner time, they looked up and saw mothers coming out of every cottage door with baskets in their hands. It was a regular procession of mothers, and each had a lovely basket of lunch for the castle builders. There was so much lunch and it was so nice that they found a shady place under the edge of a cliff and begged the mothers to stay and eat with them. The mothers stayed and had such a good time they said they would come again and eat lunch on the sand.—Francis McKinnon Morton, in Christian Advocate.

THE NEW SCHOLAR.

Lena was not going to school this spring. She became very lonely sometimes in the morning before Josephine came home. Josephine tried to remember things that happened to tell her. Today she had a big piece of news.

"There was a new scholar."

"How old is she?" asked Lena, much interested at once.

"About your age. Her name is Janet George. She and the family are going to live here."

It was great news to have a new scholar; but after all Josephine did not find very much to tell about her.

No, she wasn't very pretty.

"Her nose is small and her mouth is big. Her hair is straight, straw color, and her eyes just like everybody's—sort of blue, you know, but not very blue. She's thin. She's skinny, really. And she isn't far on in her lessons."

"She's a very disappointing person," said Lena, rather indignantly. "When we haven't had a new scholar for ever and ever so long, she might be a different one."

The next morning when Josephine started for school, she met the new scholar outside the gate.

"Why, do you live near here?" asked Josephine in surprise.

"Not very," said Janet, "I came to lend your sister a book. You know you said she was lonely while you were at school. This is a very entertaining book. Don't you think that she would like to read it?"

Josephine thanked her and ran back to the house with it. Lena loved books.

"Where is the post office?" asked Janet as they walked on together.

"Straight past the school," said Josephine. "But it's pretty far."

"I started early on purpose. I want to put in a letter for Miss Carewe."

"Did you know Miss Carewe when you came?" asked Josephine.

"No. But she dropped her bankbook and I took it to her. After that we were acquainted. She's old, and she hasn't anybody to go on errands, and I can just as well as not."

"She always can as well as not," Josephine told Lena at the end of a week, and at the end of a month she said the same thing.

"Janet can't remember sometimes how to spell things or how to do her examples, but she can remember beautifully how to help anybody. I think, for her age, for a girl, she must be almost as good as Abraham or Isaac or Jacob. The minister himself says that she's good; he ought to know."

Lena laughed a little.

"Think how disappointed in her we were at first! Because her hair was wispy, and her eyes weren't very blue, and she wasn't very far on. We didn't understand her, did we?"

"She is so pleasant," said Josephine. "She is so daily pleasant. It makes you forget all about not being pretty or—" Josephine did not say the other word, but Lena guessed it.

"I suppose," said Lena anxiously,

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"that she will not be promoted the first of the quarter."

Josephine shook her head.

"Well, I don't care," said Lena. "I just believe that in kindness and friendship and doing her duty she gets promoted every week."—The Morning Star.

ROME AT HOME.

The following are a few extracts taken from a published article of Dr. D. G. Whittinghill, president of the Baptist Theological Seminary, Rome, Italy. The doctor has promised to send The Menace some interesting facts soon about the papacy in its home. At present he is in this country, but expects soon to return to Rome.

From a religious standpoint, Italy does not present a very optimistic outlook. The Italians, owing to their enforced relations with the Vatican, are nominally Catholics, but millions of them have absolutely abandoned the church and embraced atheism. There are at least three reasons why there is so much unbelief with us. First, the scandalous conduct of many priests, monks, nuns and the higher clergy, has thoroughly disgusted respectable people of all classes. They naturally wish to have nothing to do with a church whose representatives are no better than the average worldling. Secondly, men of intelligence cannot accept as true such doctrines as papal infallibility, transubstantiation, purgatory, auricular confession, mariolatry, the worship of relics and saints and similar absurd teachings. Thirdly, the hostile attitude of the Roman Church toward modern science and philosophy has driven many of Italy's most noted men away from the Roman Church. Learned Italians have not forgotten the treatment which Galileo and Giordano Bruno received from the Roman Church, nor are they unmindful of the fact that Roman Catholic Italy, France and Spain have more infidels to the population than any other countries in Christendom.

The recent suppression of four popes by Pius X. has made no small stir in clerical circles. Their names are Boniface VI., Boniface VII., John XVI., and Benedict X. These names have appeared for centuries in the official lists of the popes published by the Vatican. They are to be seen also in beautiful medallions in St. Paul's Church in Rome where all the popes, from St. Peter to the present incumbent, are visible. Pius X., however, has forgotten to tell us why he cancelled these names. Only two reasons could be given, either unworthiness or an illegal election. If these were his criterions, then why did he not cancel forty instead of four names? Why should he leave on the official list the names of Vigilius who starved his predecessor, Sylverius, to death; Sergius III., who became the father of Pope John XI. by an infamous woman; of John XII. elected Pope at 12 years of age, who was cruel, sacrilegious and a homicide; of Boniface VII, the first one who dared call himself the Vicar of Christ; of the notorious Alexander VI., the father of the unspeakable Caesar Borgia, and many others who obtained the papal throne by intrigue, graft and even fouler means? In view of such inexplicable acts, the Italian public is wondering whether gout or the loss of France or modernism has unsettled the Pope's mind.

Let us not falsely conclude that the punishment, humiliation and persecution to which these illustrious men, not to mention hunudreds of others less noted, have been shamelessly subjected, signifies the arrest of the movement. Not at all! Modernism is more alive than ever, especially in Italy. It is a well known fact that when a heretic is killed either literally or figuratively ten others rise up in his place. This has actually happened in Italy. Gennaro Avolio, who edits the "New Reform" has a following of about 500 priests not to count a multitude of laymen. Domenico Battaini has an equal following. Murri has even more. Minocchi at the University of Pisa has many friends among the cultured clergy, most of whom are also radicals. Not long since a petition signed by more than 5,000 priests asking to be released from the vow of celibacy was in vain presented to the Pope. These facts go far to prove beyond a doubt that modernism is a living issue that must be reckoned with, not only by the Vatican, but by all who labor for the truth in Roman Catholic countries where modernism has had its greatest triumphs.—The Menace

A TRANSFORMED LIFE.

"Teach her to pray; for that is the shortest road to understanding the truth," said an old man of seventy-six years as he brought his old wife of the same age to the lady teacher who had charge of the station class held in Cho Chou for the women and girls of that church. Now the little old man is a small farmer, and all his life has "eaten bitterness and sorrow." The first time the teacher saw him was one Sunday, twenty years ago, when he was an enquirer: all of a sudden, in the midst of the sermon, the chapel door was thrown open and a whirlwind, in the shape of a little old woman, seized the little old man by the collar, and, before anyone could come to the rescue, had him out in the courtyard where she berated him most soundly. Sunday after Sunday the little man went hungry because he would go to the chapel, and she openly declared war; not one mouthful of warm food would she prepare for any of her family who were following after the foreigners. "Ah, what makes him so patient? He did not use to be so, but was ever ready for a warm contest; is his patience not a positive proof that he has really taken of the foreigner's medicine, and in a hundred days will die?" Thus thought the little woman, and she set herself as a plaster to counteract the poison. Months came and grew into years, and gradually the change in the husband softened the little old woman, till one Sunday she appeared at the chapel simply saying, "My old partner is looking after the house today and I have come to church." As it happened, the lady teacher was there for a few days, and proposed to the helper's wife that the little old lady should be asked to stay as her guest for two days. "I know now why he wanted me to come today; you are kind; I did not think you were this way." And many such expressions were heard during the two days she remained. Thus little by little the seed of gentleness sown in the heart by the patient farmer brought its harvest, and two years ago when she came to her last illness, she constantly expressed herself as "happy" and "at rest in her heart."—Mission Studies.

"HE TOUCHED HER HAND AND THE FEVER LEFT HER."

The White-Man-of-God had been spending some weeks amongst the Congo towns in Africa and one evening climbed a steep path to a small town on the crown of a hill. The boys and the carriers blew their whistles to announce to the town's folk the arrival of a visitor, and a moment later several people came down the path to offer a welcome. Among others was an old woman, crying bitterly:—

"Oh, white man, I am so glad you have come to our town! My little girl is very ill."

"What is the matter with your little one?" asked the visitor.

"She has a great fire in her body, and it has been there for two moons."

When the missionary's eyes had become accustomed to the dark interior of the grass hut he could see, lying on a piece of mat in one corner of the only room, a girl about two years old. There was indeed a great fire in that little body, and he knew that many a strong man had giv-

en up the fight against the African fever before two months were out.

"And what are you doing for your little daughter, who is truly very ill?" he inquired.

"Every night," she replied, "when it is dark, I carry her down the path up which you came, white man, and when I come to the river at the botton I dip her in, and leave her there until all the fire has gone out of her body."

The missionary shuddered as he heard of the drastic treatment; but he could not blame the ignorant mother. Nobody had taught her better, and she did it because she loved her little one.

"Come," he said, "find me your big boiling pot. Fill it, and make the water warm."

When this was done, he sponged the dry, hot frame of the little girl, and borrowed a blanket from a kindly neighbor to wrap her in. Then, opening the wonderful medicine box, he took some quinine and administered it to his patient.

After the evening meal the folks of the town gathered round the white man to listen to his teaching. The great moon shone out, making the palms to shimmer in the silver light. The missionary tried to spiritualize to his listeners what had happened to the grass hut. He spoke to them of the Great Physician, who could not only cure them when they were sick and ill in body, but could take away the sin from their hearts and make them perfectly whole. Afterwards they sang together in their native tongue the translation of our evening hymn:—

"At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh in what divers pains they met!
And with what joy they went away."

And in the closing prayer the white man prayed that the same loving Christ would come and lay his healing touch upon their little friend, that the fever might leave her.

Toward the end of the week, after making many visits to distant towns, the doctor arrived again one evening, and once more journeyed up the steep path. As usual, the carriers' whistles were blown, and at the top he found not the mother, weeping, but the little patient herself, still very weak and frail, only just able to stand; but the fever had gone and health and strength were beginning to come back.

That same evening the people gathered just where they had met a week before, and listened once more to the story of the Great Saviour. They sang again the evening hymn:—

"Thy touch has still its ancient power;
No word from Thee can fruitless fall:
Hear in this solemn evening hour,
And in Thy mercy heal us all."

They felt that the prayer offered in their town a week before had been directly answered, and the white man's great God had come and done exactly as they had asked him. So by the healing, rendered for Christ's sake to that little one, the hearts of all in the town were warmed toward the missionary, and to all he had to tell.

On the mission stations in Congo, and far away amongst the towns, God is in a wonderful way using the medical work as a means of bringing the people to the feet of Christ.—Exchange.

TO-DAY YOUR DAY.

Good days and bad days exist only in your own head. The weather has nothing to do with it. Each day is what you make it yourself. Bad weather is only an unfortunate opinion.

Suppose it is raining pitchforks. You get word that your salary has been doubled or that a forgotten uncle has left you a million dollars. What do you care about the weather then? Or suppose the person you love is dying. Unexpectedly a turn for the better comes. The doctor says your dear one will live. What if it is hotter than Tophet? It is a good day, a great day, a happy day.

It's what you think and feel about it that makes each day what it is. You within yourself can make each day a good day. Put down in the notebook of your soul the poet Runeberg's thought: "Each day is a life."

When you get up in the morning, throw back your shoulders and take a deep breath. Meet the new day like a man. Say to yourself: "Another day, another life!" For all we know, it may be the only day we'll ever have. Let's make it the best day we can. Let's strive to see that it is a day worth while. Let's move a step forward in our work. Let's do all the good we can. Let's get all the happiness we can today.

Right now is the only time you can control. Yesterday is a record. To-morrow is a secret. To-day is yours, is mine.

"Do you suffer from the heat in summer?"

"Yes, indeed, more than in any other season."—Baltimore American.

"When the world is out of joint old Dr. Cheerfulness can usually set the dislocation."

Violent energy is always spectacular, but the power shown in the gradual growth of a plant is as wonderful as that exhibited by a cyclone.—Farm Journal.

SHE DOETH LITTLE KINDNESSES.

She could not give much to the Lord's work; her scanty income barely sufficed herself and four small children. She could not spend much time visiting the poor and ill. Those sturdy boys coming home from school must find mother waiting. Yet the widow longed to do something for the Master—brighten some life, gladden some heart for his sake. The answer to her oft-repeated prayer appeared at her own door on a bleak winter day—that most seldom welcomed visitor, an agent.

The vendor of patent clothes hangers, a frail, slender body, blue with cold, drooping with fatigue, had scarcely begun her stereotyped speech when the widow glimpsed and grasped her opportunity. "Come right in and warm yourself by my fire. No; I can't buy, but do just have a cup of tea with me." And before the worn-out wanderer knew what was going on she was drawn into the cozy room and tucked up on the roomy sofa before the blaze, while her hostess bustled off to boil the kettle and cut the cake.

It was such a pleasure to see this tired soul refreshed and rested that the widow tried it again and again, substituting raspberry shrub for tea in summer, but with a welcome always warm, till never a woman came to the vine-clad cottage in the hope of sales but went away with comfort and sympathy instead. Nor did she fail to tell them of the "very present help" she herself had known in time of trouble.

"Yes, I've found a field of work 'at my door,' " confessed she after the minister broke in on her thus engaged. "Talk about cups of cold water, shrub and tea are my line."—Exchange.

LITTLE CHILDREN.

Blessings, blessings on the beds,
Whose white pillows softly bear
Rows of little shining heads
That have never known a care.

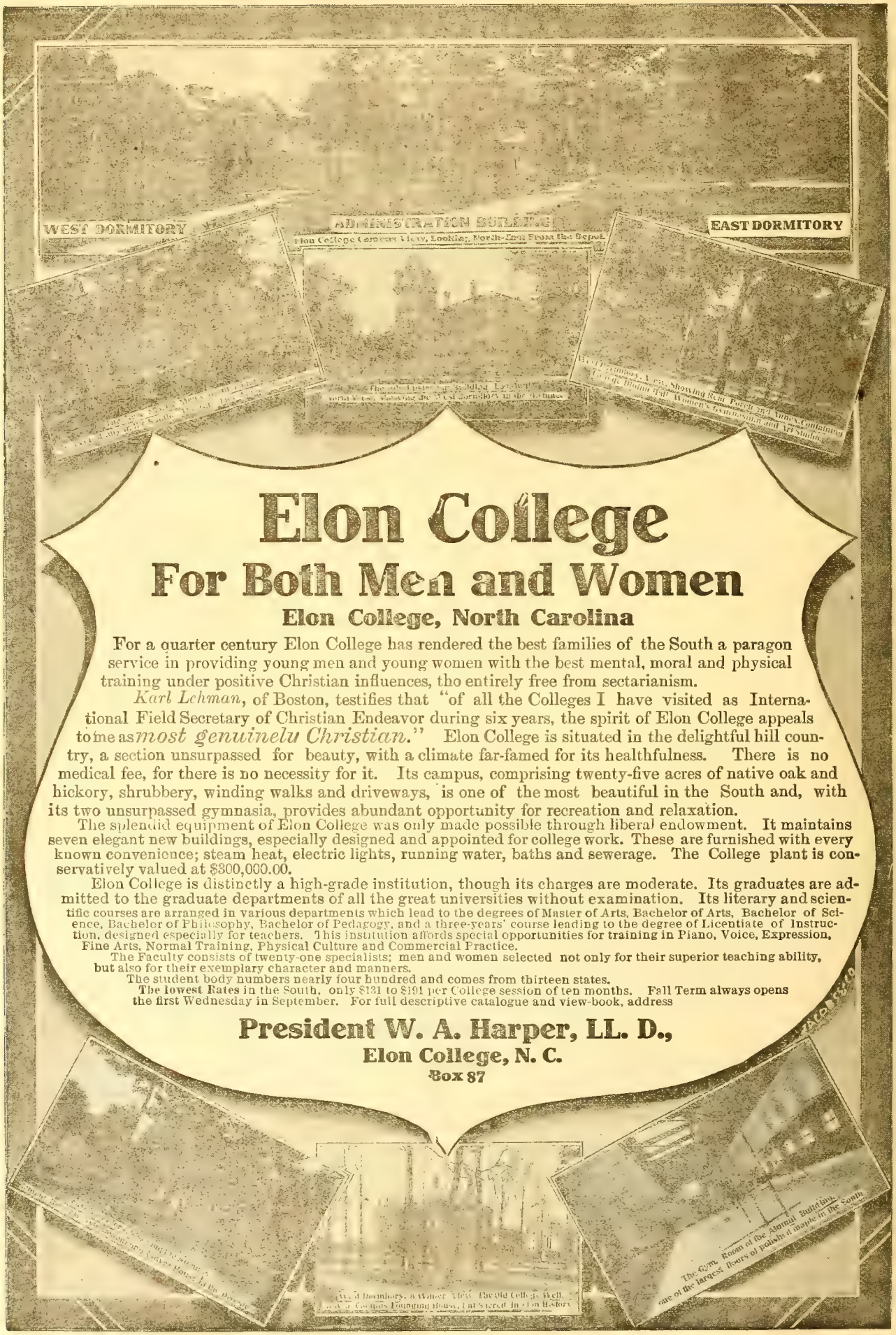
Pity for the heart that bleeds
In the homestead desolate,
Where no little troubling needs
Make the weary working wait.

Safely, safely to the fold
Bring them wheresoe'er they be
Thou, who saidst of them of old,
Suffer them to come to me.

—Alice Cary.

—Bro, R. H. Brooks and wife are at Hiddenite, N. C., taking a vacation.

—Rev. C. L. Whitaker, of Asheboro, is here hearing Bro. Compher preach.



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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

8.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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Southern Railway will operate their annual September excursion to Richmond, Va., on Tuesday, September 8th, from Greensboro, Reidsville, Danville and intermediate points.

Special train consisting of first class coaches and standard Pullman sleeping cars will leave Greensboro at 9:30 P. M. Tuesday, September 8th, arriving Richmond following morning at 5:30 A. M. Returning, these tickets will be good leaving Richmond on all regular trains up to and including Friday, September 11th. Passengers from all branch line points can use regular trains to Greensboro and other junction points connecting with the special train. This is the first, last and only excursion of the season to Richmond and will be a first class excursion in every respect. This arrangement will allow three whole days and two nights in Richmond if desired, or return trip can be made at any time within limit of ticket at option of passenger.

Following low round trip fares will apply from stations named:

Greensboro	$3.50
Reidsville	3.35
Siler City	4.50
Ramseur	4.50
Mocksville	5.00
Mount Airy	5.25
Browns Summit	3.50
Danville	3.10
Liberty	4.50
Winston Salem	3.50
Elkin	5.25
North Wilkesboro	5.25

Fares from other intermediate points or same basis.

Pullman reservations should be made in advance by application to Mr. C. G. Pickard, Passenger Agent at Greensboro, N. C.

For further information see any Agent Southern Railway, or,

R. H. De Butts, D. P. A.,

Charlotte, N. C.

FALLS FROM THIRD STORY OF CONVENT.

Some of the Sisters of Mercy of the House of the Good Shepherd, at Ninetieth street and East End avenue, were aroused about 11:30 last nighht by moans that came from the yard.

Going out, they found seventeen-year-old Henrietta Healy of Hoboken dying half-conscious in the yard. She had been placed in the institution about two months ago by her mother. She was revived enough to tell her story. She had planned for some time, she said, to try to escape from the institution. Last night, after waiting until every one else was in bed and asleep, she had arisen, dressed herself and climbed out of the dormitory window on the third floor.

She had tried to work her way along a drain pipe, but had lost her hold and fallen.

In Bellevue Hospital it was said the girl probably had internal injuries, besides a fracture of one hip.—New York World, March 22, 1914.

The unanswered question: Why do girls hazard their lives to escape from these houses of Rome?—The Menace.

At the recent international convention of advertising men, the slogan, "Swat the lie" was adopted as a business battle cry. The "ad" men would have more truths published in alvertisements and fewer luring pictures. A protest was registered against the use of multigraph letters, in imitation of typewritten letters, that are sent out by numerous business houses for the reason that such letters are essentially of a deceptive character.

Pearce.

Adeline Pearce died Aug. 5, 1914, aged 78 years, 4 mos. and 26 days. A good Christian woman is gone, one that will be missed very much in her community, although of late years she has been in very feeble health, but we feel that our loss is Heaven's gain and we bow in humble submission to his will.

On Aug. 6 her remains were gently laid away in old Rocky River Cemetery among a host of friends and relatives. The floral offerings showed the esteem of the community. A Friend.

A CARD OF THANKS.

I want to return thanks for the kindness shown me by the friends and neighbors in the sickness and death of my mother, Adeline Pearce.

Mary E. Pearce.

Birthday Party.

Aunt Sallie Foust, as she is called by most people who know her, was given a birthday surprise on Friday, Aug. 14.

All her family gathered at the old home and spent a most pleasant day. John A. Foust and Mrs. O. N. Hornaday were her only children. "Grannie" is the name twelve grand children and eight great grand children learned to know and to love. There are ten grand children living. All were present.

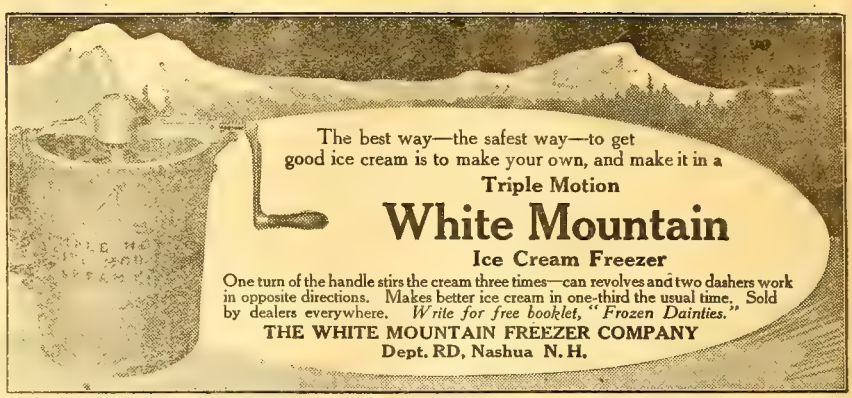
Dinner was served on the lawn under the maple trees, after which Grannie was led into the dining room where the birthday cake bearing ninety lighted candles, representing the years of her life, was placed.

Her maiden name was Sarah Catherine Albright. She was converted at Mount Hermon church in 1837, and about a year later joined Bethel Methodist Protestant church, near her home, on Alamance Circuit. In 1847 she was married to William Foust, who died about thirty years ago.

Until physical strength failed her she was faithful to attend her church. She was loyal to Christian duties, and now sits at eventide beside peaceful waters waiting the call Home. She speaks of her "going away," and to hear her, and to see the calm beautiful smile on her face, makes one **know** that nothing can be more splendid than a service of **seventy-six years for the Master.**

We hope that she may be left to us many days yet, that we may hear her experiences, and have her counsel.

—Rev. C. J. Edwards wrote from Asheville, Aug. 25th: "My oldest brother [illegible] M., of typhoid spinal [illegible] days."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Ice Cream Freezer
One turn of the handle stirs the cream three times—can revolves and two dashers work in opposite directions. Makes better ice cream in one-third the usual time. Sold by dealers everywhere. Write for free booklet, "Frozen Dainties."
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This bank with its capital of $200,000, surplus $70,000 and stockholders' liability of $200,000, making in all $470,000—is an absolute guarantee for the safety of your funds.

Greensboro Loan and Trust Company

J. W. Fry, Pres. W. E. Allen, Treas. W. M. Combs, Mgr. Sav. Dept.

Truly, "in the midst of life we are in death."

—Bishop Strange, of the P. E. Church, recently died in Wilmington, N. C.

—Bro. J. M. Millikan has gone to Kansas to accompany his aged father home from a visit to his sons there.

—Bro. R. F. Williams, of Burlington, has been nominated for coroner of Alamance county.

—Mrs. A. B. Kimball recently visited her sister, Mrs. Benbow, in Graham, Va.

—Mrs. Dr. Hartsell is now visiting her old home, Whitakers, N. C. Of course Margaret went along.

—Mrs. J. E. Pritchard is ill in Siler City. Malarial symptoms have developed since she came up the country,—a thing that often happens.

—Messrs. Thos. Stafford and Chas. B. Way, of Burlington, attended the meeting of amateur journalists last Saturday. Bro. Way acted as chairman in the absenoe of the president.

—Bro. Gerringer was here on Tuesday, and attended the services in Grace Church.

—Rev. W. R. Lowdermilk attended service in Grace church Monday night. He was here to meet his wife on her return from a visit to her old home in South Carolina.

—In North Dakota the Progressive Party failed to nominate a state ticket because it had fallen short of the number of votes necessary to secure a place on the official ballot. To nominate a candidate, it is necessary, under the law, that a party must have at least twenty-five per cent. of the vote cast for its candidate at the last previous election, and the North Dakota Progressives could get only 2,430 votes. So they were ruled out.

—Science and scientific men continue to render their verdicts against the use of alcoholic beverages and tobacco. In the National Conference on Race Betterment, Dr. von Kleinsmid, speaking of "Causes of Crime", said: "Society by its sale of tobacco and liquors encourages mental defection which results in crime. Whatever may be said in the way of excuse for the moderate use of alcoholic beverages and tobacco among adults, there can be no justification for the use of these drugs by adolescents." The "temperance tidal wave" gains momentum from every such testimony, or expression of opinion, as also from the action of great railroad companies and other corporations which now forbid their employees to use liquor both when on and when off duty.

A clergyman, on his way to a missionary meeting, overtook a boy and asked him about the road and where he was going.

"O!" he said, "I am going to the meeting to hear about the missionaries."

"Missionaries!" said the minister. "What do you know about the missionaries?"

"Why," said the boy, "I'm part of the concern. I've got a missionary box, and I always go to the missionary meeting."

Every child should feel that he is "part of the concern," and that his work is just as important as that of any one else.—Selected.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, SEPTEMBER 24, 1914. NUMBER 44.

METHODIST PROTESTANT HERALD.
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J. F. McCULLOCH, *Editor and Publisher.*
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RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the postoffice at Greensboro, N. C.

LIVE MUCH IN THE SUNSHINE.

Physicians give this advice sometimes, and isn't it good? What a great healer is the sunshine! It destroys disease germs, it fills the body with red blood, it brings the glow of health to the cheeks, it infuses strength into every limb and muscle.

And the same advice is just fine taken in a spiritual sense. There is a spiritual sunshine. It streams forth from the word of God. It flashes out in the promises. Its steady light beams upon us from the standing invitations of the Bible.

When you are melancholy, when the future looks dark, step out into the sunshine of God's word. Think of the abiding Presence, think of the constant Providence, think of the everlasting Love, think of the infinite Mercy, think of the freat Salvation able to save unto the uttermost.

If your sins trouble you and you seem hopelessly enslaved, think of the One who came all the long way from Heaven to save such as you. Think of the wonderful cleansing and renewing power of the Holy Spirit.

Turn your back upon the gloom and darkness and your face to the light. Get out into the pure and purifying sunshine of God's truth and abide there and health will come to your soul, happiness to yoor life, for God will restore unto you the great joy of His great salvation.

"O the blessed sunshine!"

—We are indebted to Mr. George Pritchett of this city for a copy of "Religious Ceremonies and Customs," a very interesting old book. It was published eighty years ago, but is full of well designed copper-plate engravings illustrating the religious ceremonies of many different peoples in different parts of the world, Christian and heathen. It is based on the larger work of Bernard Picart which was published only a little earlier.

THE DISTRICT PARSONAGE.

We presume that in the course of time every one of our charges will come forward with a contribution for the District Parsonage, but the delay of some is causing embarrassment to the purchasing committee. We trust that this hint will be taken seriously by those who have not yet realized the importance of acting promptly in the matter. The lot has been bought, and the honor of our Conference is at stake until it is fully paid for.

The history of the enterprise is as follows: President Cecil in his annual report to our last Annual Conference recommended that the Conference take some steps toward a district parsonage. The recommendation was referred to a committee which reported favorably and the Annual Conference adopted their report and appointed a committee to proceed with the enterprise. This committee held a number of meetings and gave the matter their careful attention and decided to buy a lot in Greensboro and build as soon as the means can be provided. The lot should be paid for soon. It cost $500 and thus far only about $180 has been paid in. We trust that others will come forward as soon as possible and relieve the committee of embarrassment.

The District Parsonage located in this central and accessible point will enable the man elected to serve as President to render a larger and better service to the church than he could under other conditions.

RECEIVED FOR DISTRICT PARSONAGE.

Henderson church by R. R.
Satterwhite $30 00
Saxapahaw Ct., Rev. G. W. Holmes 20 00
Davidson Circuit, Rev. J. W. Hulin 11 40
Stanley Ct., Rev. W. D. Reed, ... 13 00
Grace Ch., R. T. Wills, Treas., ...27 00
Greenville Ct., Rev. D. A. Highfill, 5 34

T. A. Hunter, Treas. Dist. Pars. Com.

—Let us rejoice with Virginia! She has had a great victory against the liquor traffic. In the election on Tuesday, there was a majority of over 32,000 votes for state-wide prohibition. The vote is given as follows: "Drys," 77,453; local optionists, 44,618. Several cities went dry contrary to expectation. The only cities that gave a majority against prohibition were Richmond, Norfolk, Alexandria and Williamsburg. The prohibition law is to go into effect Nov. 1, 1916.

—Bro. W. P. Pickett recently took his son to Baltimore for surgical treatment.

—Villa is said to be in revolt against Carranza. The end of trouble in Mexico is not yet yet.

—Mr. Hampton B. Carter, of Ramseur, is dead, after a brief illness. He was a good man, and formerly a member of the M. P. Church.

—A sad accident occurred near Mebane yesterday: L. M. Preston and wife (formerly Miss Rush, of Asheboro) were killed and their automobile demolished by a train. He died instantly; she was taken up unconscious and brought to St. Leo where she died last night without ever gaining consciousness.

—Mrs. Wood (formerly Miss Fields) died in South Greensboro this week, and it is supposed death was caused by drugs taken in excessive quantity, though prescribed by a doctor.

—Greensboro Creamery conducted by Mr. June Hornady is using the milk of over 400 cows and turning out butter of excellent quality.

—The new Methodist university in Atlanta (to take the place of Vanderbilt) opened this week.

—The British lost three ships this week, they being sunk by a German submarine boat. The land battle is still in progress. Reports seem rather more favorable to the allies.

—Bro. J. Robt. Holt was recently called home to see his father, who was very ill but who is now reported better.

—It is proposed to put the study of peace in the regular school course of Chicago.

—The city school buildings are overflowing into church basements. Westminster Presbyterian church put in the condition that only girls should be put into their rooms.

STOP! LOOK! LISTEN!

Stop contentions, look to the Great Leader, listen for the answer, according to our great Leader's directions. Look in the Bible for it. We all know He is not the author of contention and strife, for He sent His Son into this world to bring peace and goodwill to all men. Dear brethren of the M. P. Church, I joined this church nearly fifty years ago when it was just getting out of its infancy, most of us poor, when our forefathers such as Alson Gray, Jacob Guyer, Cicero Harris, Joe Dunn, the Michauxs and many others had large fields of labor at small salaries and they only part paid, but we as a church have grown and prospered till now it is a strong church with good church houses, colleges and Children's Home; and now we have smaller charges with good salaries and the joy and comfort of saving hundreds of thousands into Christ's Kingdom. Our church has become a great power not only in the homeland but in the foreign field. But where are we now? Stop and think: a divided church, the world looking on, other churches telling us our doors are open. Can we not stop long enough to get our own people together and then decide whether we will remain M. P.'s or all go together to our sister church in peace. I have read the articles on both sides till I can't believe that God is leading. Now I don't accuse any one of doing wrong or intending wrong, but I am afraid that Satan has taken advantage of the move to take a long step into our ranks and get us divided in order to tear up the good work our church has done. We are already crippled in our work. Read the 80th Psalm of David and let us all call on our great Leader for help in this great time of need. Now if the leaders of this move knowing as they must know that there is great dissatisfaction as to the basis of union, push the matter to a close without the consent of the membership of the M. P. Church and leave part of our church without shelter, I would not want to go with them, nor if our sister church would receive one wing of a divided church and then claim the property of the whole church and leave the other wing out without shelter I would not want to go with them, but I don't believe our United Brethren will do that. I love our sister church and all God's people, but I love our government best, but if such is the case I will remain a M. P. though we may be reduced to a Gideon's band and left out of doors. We will trust our same leader to lead us to victory and go on singing,

"Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers;
Kindle a flame of sacred love
In these cold hearts of ours."

Now I have tried not to say anything harsh that would hurt any one's feelings. I remain your brother in Christ,

Peter Vuncannon.

POPULAR TALKS ON LAW.

Signing a Note.

By Walter K. Towers, A. B., of Mich.

One noon while Jason Edwards was sitting on the porch of his prosperous farm home, resting before he returned to the fields, a shiny top buggy drawn by a long-legged bay drew into the side yard and a brisk young man descended. He presented the card of the National Silo Co., and solicited an order. Mr. Edwards needed a silo and signed an order for one, to be erected later. He read the order carefully and noted its contents. It clearly read as an order for a silo, for the erection of which, if completed within sixty days after date, he was to pay $100.00.

No silo appeared, nor could Mr. Edwards locate the company, but he saw nothing to worry about until, sixty days later, a near-by bank presented to him for payment a note for $100.00 in regular form bearing his signature. He protested that he had signed no such note, yet acknowledged that it was his signature. Examination showed that it was one end of the silo order he had signed. It had been so worded and arranged that one end might be cut off leaving a promissory note in regular form. The bank insisted that it had paid full price for a regular note and as it was a "negotiable instrument" it was protected as a bona fide holder. Edwards sought advice and being told that he would have to pay the note did so.

Proper advice by a competent attorney would probably have saved Edwards $100 since few states will support such a note, signed under such circumstances. True, if one is induced to sign a negotiable note through fraud and that note is sold in ordinary course to a bank or in perfect honesty and good faith, paying full valne for an apparently regular instrument that is not yet due, the quality of negotiability is such that the purchaser will have better rights than the rogue who transferred it. Indeed, under such circumstances, the signer would have to pay the note. But rightly viewed, the case of Jason Edwards is not such a case. He was not induced by fraud to sign a note, because he did not sign a note. What he signed was an order. Having never signed a note, but something entirely different which was changed into a note, he is no more liable than if his signature was forged to a regular note. Yet it is not strange that many laymen have confused this rule and suffered needlessly when some of our courts have made the same mistane.

The other side of the picture is the fraud practiced on Allan McGoorty and his wife. Again a buggy came down the road, but it was driven wildly by an attractive young man, and to his arm clung a young woman. They paused at the hospitable-looking house for refuge and told of eloping from a cruel father. Now, all the world loves a lover, and the McGoortys were all assistance. Opportunely, quite by accident, of course, a clerical-looking gentleman appeared from the other direction. Yes, he would marry them, and did—at least, he went thru a ceremony. Of course, the bride wept, so did Mrs. McGoorty, and Mr. McGoorty blew his nose and found his eyes a bit dim. In the confusion the "Reverend" remarked that the witnesses must sign the certificate and pushed a paper toward them which they readily signed.

Three months later a bank produced the "marriage certificate" for payment. It was a regularly drawn note for $500. McGoorty had to pay it, as he was legally liable. He had committed the fault of failing to read what he signed. In his case he actually signed a note. Of course neither the "Reverend" nor his confederates could have collected from the McGoortys, but they had negotiated the note at the bank, which, having nothing to arouse its suspicions and knowing McGoorty's signature, purchased it for full value, whereupon the "Reverend" and his friends moved on to try their scheme in virgin soil, taking care to be well away when the notes fell due. Where one of two innocent persons must suffer the law takes the view that the one who by his carelessness made the fraud possible must foot the bill.

A similar result followed in the case of Clarence Tucker, who purchased and accepted a barrel of medicated calf meal, giving his note for $10 therefor. The bottom two-thirds of the barrel proved filled with sawdust, but by that time the bank had purchased the note and the agent had vanished. Tucker was legally bound to pay the note. The vendor of the meal could not have recovered the sum, but again the quality of negotiability protected the innocent purchaser, and the man who signed the note had to pay it. He had signed a note, and it having come into the hands of an innocent third party in due course of business, his liability was settled.

So when you sign a promissory note, drawn in the familiar form—sixty days after date, for value received, I promise to pay to the order of John Doe, the sum

of One Hundred Dollars with interest at six per cent. per annum—remember that it is negotiable and so is a great deal like money in that it may be freely passed from hand to hand by simple indorsement on the back, and the man who comes by it honestly has full rights against the person who signs it.

In order to possess the quality of negotiability—to be able to pass from one to another by simple indorsement, giving to the person receiving it these superior rights—a note must conform to certain legal requirements. These are stated in the Negotiable Instruments Law, a uniform act which has been adopted in similar form by practically all of the states. In general the note must be in writing and signed by the maker. Writing in its legal sense includes printing, lithographs, etc.; and the signature may be an abbreviation or a "mark." Further, to be negotiable it must contain an unconditional promise to pay a certain sum in money. There must be no "if" about the promise to pay. Also it must be to pay money and not potatoes or nails. If you are having the house shingled and want to prevent the negotiating of a note you may give so that no one may secure from it better rights than the carpenter to whom you give it, you may do so by stating in the note that you promise to pay upon condition that the barn is shingled in accordance with the agreement.

To be negotiated a note must be payable on demand, or at a fixed or determinable future time. Naming a future date for payment, of course, fixes the time. So, too, it is regarded as a fixed time if payment is to be made at the happening of an event that is certain to occur. Sixty days from date is a determinable future time. Further, it must be payable to order or to bearer, these words of negotiability being necessary that the instrument may possess that quality. So notes are written "pay to the order of John Smith" and not just "pay to John Smith."

A note lacking the above requirements of negotiability may still be a good contract enforceable between the original parties according to its terms. But if the note be not negotiable and the man who made it has been swindled, he may make this defense against the person to whom he gave it.

A person who intends to bind himself by the note signs simply his own name. But mistakes are made by agents who do not intend to bind themselves, personally, but only their principals. Do not sign "John Jones, Agent for Samuel Smith," for that will make John Jones personally liable; but sign "Samuel Smith, by John Jones, Agent." A somewhat different rule prevails in the case of public officers for one acting in a public capacity may sign his own name as officer and bind his principals and not himself.

The notes of corporations and partnerships are signed by an officer or agent of the corporation or member of the partnership in the name of the company. A representative or partner who is held out to the world as having authority to sign notes, may bind the company even though he may have exceeded his authority. So if you are a partner, be cautious of the public authority that is given, really or apparently, to a partner whom you do not trust absolutely.

(Copyright, 1913, by Walter K. Towers.)

TO THE SUNDAY SCHOOL SUPERINTENDENTS OF N. C.

Greetings! I am sure you are delighted at the success already attained by the temperance forces of our state and nation. There is no doubt in my mind that in the near future the liquor traffic of this nation will be wiped out by a constitutional amendment; but prior to that time, I expect to see North Carolina a very dry state.

You have doubtless watched with interest of our State campaign, now being waged, to elect to the next General Assembly representatives that will give us a state-wide law that will forbid railroads and other public carriers from delivering liquor anywhere in the state. I feel sure that you want your school to add its moral influence to the movement to secure the above-mentioned legislation. At the same time, you can so instill the principle of total abstinence into our Sunday school boys and girls that the next generation will be freed from the liquor habit.

Our Sunday school leaders throughout the world have fixed upon November 8 as World's Temperance Sunday, when hundreds of thousands of children will be taught the advantage of total abstinence and when many thousands will sign the pledge. Many of the Sunday schools of this nation are going to give November 1 as their temperance Sunday in order that the moral influence of such a meeting may be brought directly to bear upon the general elections of November third. I hope your Sunday school will be one of this number.

The Anti-Saoon League is now offering to furnish, free, the very best temperance program and pledges provided for use in schools. The carrying out of this program on November first will primarily benefit every member of your Sunday school and also help the state and national campaigns for the extermination of the liquor traffic. Write at once to Rev. Howard H. Russell, Westerville, Ohio, for supplies and literature.

Yours to save boys and girls from the liquor habit,

R. L. Davis,
Supt. Temperance Dept. N. C. S. S. Association.

THE TIME OF ALL TIMES.

The unparalleled European conflict is markedly affecting our country, as is seen in the price of commodities, the great industries, the commercial centers, oversea commerce, etc.

The South and Southwest face a serous crisis, because they cannot sell or ship their cotton crop, their main source of income.

If substantial relief is not afforded, money will not be available, and the church will feel quickly the effects thereof.

If our receipts are reduced, it will distressingly embarrass the Board and its great and successful work abroad.

This is the time, therefore, when every pastor and every member, especially in those sections where the stringency is not felt so much, to send to me, as soon as possible, the assessment and special gifts.

Pastors, both in the Conferences yet to meet, and in those that have met, can thus render great aid to our needy foreign missionary work.

We are under solemn obligations to take care of our missionaries, our Japanese pastors, our schools, including the Nagoya College, and our properties in Japan, and your help is urgently needed now.

It is most deplorable that non-Christian peoples must look upon the awful spectacle of European nations, enriched with the blessings and forces of Christianity, now seeking to destroy each other.

This is indeed the time of all times for us to prosecute with increasing vigor and liberality our God-assigned missionary work, and thus exemplify the truth and power of our holy religion.

To fail to maintain our foreign missionary enterprise at this critical stage would only add to the harmful influence of this terrible war. Again, in the name of our Lord, I appeal for your immediate help—brother pastor, send on your assessment as soon as possible.

The Christ expects you to help Him save the world. Isn't it time you gave some worthy gift to make Him known in the dark lands?

Fred C. Klein, Cor.-Sec.
316 N. Charles St., Baltimore, Md.

A NIGHT LETTER FROM BRO GRABS.

I thank the Editor for the kind treatment, and would urge that he at once publish this article—following the one last week.

Yesterday I was down in Forsyth Co., and saw several places where the apples are hanging on the trees better than for us. They look unusually green and fresh —and the leaves of the trees look so very green and healthy, and remind one of the appearance of the apple trees in the mountains in October and later. I sprayed my trees a little, but the trees now being referred to were not sprayed—and this is rather a marvelous thing. Twenty-six years ago at this date, Sept. 21st, and a few days later, I was down in Randolph Co. and I saw Bonum apples at that time hanging well on the trees. There was a big frost on Sunday, 21st.

I heard Bro. Cecil preach at Gray's Chapel at 11 o'clock on that notable Sunday of 21st. I then for my first time met up with Mr. John Dosier, the father of our John Dosier—"John the Evangelist," as I now think to call him, and he is a man of God, called to preach, and is a worker who ought to be out preaching well as the preachers can wedge in service for him to do. Some preachers may find it lawful to do some plowing, but my modern evangelist was not and is not called to plow, no, not a furrow. He has not time to plow.

There are men who have no moral right to plow. There are thousands of boys whose business it is to do all the secular work—and are so called, if they would heed, but some are not obedient to their calling, but wish that they could go to war.

God's evangelists are all opposed to war and all of you ought to tell the people about how cruel war is—that "war is hell." The above is not quite what I started out to say, but I wish that the Editor would find space to publish. And too I think to say that if the Editor and "John the Evangelist" and "this poor man" had all of $40,000 in bank we could not hire the boys to do our work, but under God we have the honor of being bound to do our work ourselves. However, I started to write this venture-some article in order to say that those who want their pears to keep well into the winter should let them hang late as possible. Even if we have big frosts on the streams, the low grounds, the cold will not be apt to hurt the fruit. If pears and apples happen to get chilled a little, and still hang on the effects of the cold will grow out.

Pears that are now yellow on the trees had as well be pulled off. Green pears all improve by being laid up for a while. The pear is really a great fruit, but the blight is the trouble. The Garber is nearly blight-proof, and these pears are very fine and sweet and good to eat out of the hand.

This morning I got up before one o'clock and went and opened the shutters to my cellar house so as to let the fresh night air in. I will close it up soon after sunup. I have put the most of the Bonum apples in and have some pears in too. The various fruits are now fine, but at the mountains the winter apples do ten times better than for us. The Dula Beauty is now the fisest commercial apple in the State, but as for quality the Bonum is about the best apple for North Carolina.

W. F. Grabs.

FROM PASTORS AND PEOPLE.

Winston.

Now that the hot summer weather is over and our people are home from their vacations, we are trying to pull ourselves together for our fall and winter work. Last Sunday was our Rally Day. The Sunday school was better than it had been for sometime and the congregation at both the morning and evening service was larger than usual. Mr. C. W. Snider, president of the Forsyth Co. Sunday School Association, added interest to the Sunday school by his address. He spoke especially of the Home Department and Cradle Roll. His address was helpful. At the night service we were greatly pleased to have Bro. W. R. Lowdermilk with us. He preached an earnest sermon from John 3:36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. It will be highly gratifying to the many friends of Bro. Lowdermilk to know that his throat is much improved and that he hopes to be able to take work at the Asheville Conference.

Our Rally Day was timely and a success. The inspiration that it gave us will put us into our fall and winter work with warmer zeal and a stronger heart. The money raised by the different classes of the Sunday school on our piano debt was gratifying. Twenty-four dollars was raised for this purpose, leaving only a small balance yet to be raised.

Our fall meeting begins during the week following the second Sunday in October. Bro. J. D. Williams is to be with us during the meeting and do the preaching. We are exceedingly anxious for a good meeting, and are already working and praying to that end. Our night services are evangelistic. Why wait for the special meeting before we press the unsaved to decide for Christ? It may be too late then. S. W. Taylor, Pastor.

Winston-Salem, N. C., Sep. 23, 1914.

Charlotte Circuit.

We are in a meeting at Charlotte. Sunday was a good day for us. We had two good services, one at 11 A. M. and one at 8 P. M. The congregations were good. The services Monday and Tuesday were very good. It seems that we are at the door of a good revival. Our Sunday school has taken on new life. We had a number of new students to join Sunday. Miss Lucy Gale has charge of the Bible class for ladies which was organized the second Sunday in September, and she has put new life in the Sunday school. We are looking for good things for our little band at Charlotte in the future. We want every M. P. that has any interest in the M. P. Church or who has a few dollars that he or she wants to spend where it will count the most in building up the M. P. Church in N. C. to send it to us and let us use it in building a nice M. P. church at Charlotte. We have the deed for the church lot and we will soon have the deed for the parsonage lot. If you have any thing that you want to give toward building the M. P. church at Charlotte, you may send it to D. A. Braswell, Concord, N. C., and I will acknowledge it in the M. P. Herald. I feel like we as Methodist Protestants have much to live for. We have a good church. Yes, it is as good as the best and I am not ashamed that I am a Methodist Protestant and I shall not be ashamed to be found working in her ranks when the Master comes to call me from labor to reward. I am sure our fathers who gave their lives to build up the M. P. Church were not ashamed to be called from her membership to a home in heaven.

I want to say Amen to what our most worthy brother, Sam Harris, said in the Methodist Protestant a few days ago. He said, "We stand twenty thousand strong against the Union Movement," and I believe he is right. I have seen thousands of our good laymen and talked with many of them on the subject of Union since we have had the union fever in our ranks, and not very many of them are in favor of the union. Why should we hide away from our duty? If any of our most noble leaders have become discouraged and have fallen under the juniper tree let them take courage and come out and lead our beloved Zion on to victory. God has been with us. He is with us and He will be with us unto the end of the world.

Brother Ministers, did you read Bro. G. L. Reynolds' article in the M. P. Herald of Sept. 10 about our school work? Why not quit playing with our school work and unite our efforts and make our own school grow like other people who are no stronger than we are make theirs grow? I believe we will do better. I have more confidence in my church than to believe she will work for others and let her own go to the bad. Let each pastor do what he can to send some one to one of our own schools and encourage the men who want to make our people what they ought to be.

Fraternally,

D. A. Braswell.

Piney Grove, Uwharrie Circuit.

Our special meeting began the third Sabbath. Mr. Trogdon preached at eleven to a large congregation. At three Mr. J. M. Varner filled the pulpit. Two good sermons. Monday Mr. Hulin came and stayed until the meeting closed, Friday night. We had learned to love Bro. Hulin as he had labored faithfully with us before. He is a man of God, one full of the Holy Ghost. Rev. Mr. Steadman, the M. E. minister of Farmer, came Wednesday and assisted Bros. Trogdon and Hulin. Did some good preaching. We all appreciated his help. There were several conversions, some to join the church, others to follow.

Mr. W. E. Hill, of Denton, visited his brother, C. H. Hill, last week and labored so faithfully and prayerfully. Also Mrs. J. F. Cameron, and children, of Denton, were welcomed in this community last week, as this was their home church for so many years. Our Sunday school lost some of its faithful attendants when they moved away. We were sorry to give them up. Mrs. Gurnea Royals, of Thomasville, R. F. D. 4, spent last week with home folks. Also Mrs. Van Wood, of Handy, and Mrs. Ira Ridge, of Canaan. Come again, girls. It fills our souls with love to see our girls as they grow into womanhood and take upon themselves the responsibilities of homes in other communities to come back to see us and to be working for the Lord. We do miss the girls so much in the church. Am proud to say that we realize of a truth the churches where they have gone are benefited by their coming into the communities. We do thank all that lent a helping hand and prayerful hearts toward the success of our meeting. We feel there was much good accomplished in the church and community.

Mrs. C. H. Hill.

Clark's Chapel, Buncombe Circuit.

The Sunday school last Sunday was the best we have had for some time. The number present was sixty-seven. After the classes were held, Mr. Fred Edwards made a very interesting talk on the lesson of "The Ten Virgins." He explained the lesson with some work on the Sunday school black-board. Then Mr. Carl Eller talked on last Sunday's lesson. He, with some very interesting and helpful work on the blackboard, showed the difference between the sheep and goats, also between the spiritual sheep and goats.

Bro. Martin filled his regular appointment at the church last Sunday evening at eight o'clock and preached a fine sermon. His text was: "For to be carnal mon. His text was: "For to be carnally minded is death; but to be spiritually minded is life and peace"; found in Romans 8: 6. Bro. Martin was also with us for prayer services last Thursday night.

All the women interested were asked to meet at the church Wednesday afternoon for the reorganization of the Ladies' Aid Society.

The young ladies intend to have a box supper soon to help pay for a library for the Sunday school. Lester Watts.

Weaverville, N. C., Sept. 22, 1914.

A Rally Day Testimonial.

One of our Pennsylvania workers writes as follows: "Many thanks for your promptness in sending the programs which we with one accord pronounce unusually good." We greatly appreciate this testimonial and we believe it expresses the sentiment of many of our Sunay school workers. In other words the Rally Day program issued by the Board of Young People's Work is better than usual. Orders are coming by every mail. The programs will give your school a great day. The offering will be credited on your assessment. Send for the programs now. Send all orders to Rev. C. H. Hubbell, Adrian, Mich.

A Lesson from Europe.

One lesson to be learned from the present war in Europe is one of preparation. It is very evident that in some parts the war was foreseen long in advance and active preparations were begun long ago for the present conflict. It goes far to explain the splendid conditions and fighting ability of some of the troops.

Why not be equally well prepared for the Master's work? The Sunday school teacher is in war. He has to battle with indifference and neglect and ignorance. One way to overcome these enemies is through preparation. A Teacher Training class helps you to prepare. Begin preparing now.

Remember the Board has an excellent book, Training the Teacher, paper, 35c, cloth, 50c. Send all orders to Rev. C. H. Hubbell, Adrian, Mich.

In May, last, the American Baptists celebrated the one hundredth anniversary of their organization as an independent mission body. It, like the American Board, got its instiration from the Andover praying band of young men. Mr. and Mrs. Adoniram Judson were the first missionaries employed by the young society, and Burma was their first field of labor. From this small beginning the work has increased until the Baptist Mission stations now circle the globe, including many European countries, where they claim a membership of 139,270. In non-Christian lands the Baptists have 127 mission stations, 791 missionaries, 1,575 organized churches, 166,330 church members, 6,106 native workers, with native contributions amounting in the year 1913 to $166,253. In the year 1912 $1,150,474.-47 were received for missions. Their strongest work is in Burma, South India, and China.

Reports from Africa show a very hopeful increase in interest in the work of the missionaries. Many of the tribes have sent messengers to the mission stations asking for Christian teachers. One Presbyterian Mission received 64 delegations in nine months, representing a population of over 120,000 people. In some cases the people build their own churches and many native missionaries are sent to neighboring villages and supported by native churches. It is said that no churches send out and support so many missionaries as do the African churches. In one case reported from South Africa a tribe of people waited twenty-five years for a missionary who had been promised them. When at last a young missionary on his way to open up new work came to that district he was met with great demonstrations which were explained when two men came forward and greeted him with—"We knew God would send us a missionary. All these years we've been praying for a teacher to come, and every day we have watched this trail for him,"

Have you tried millet and missed getting a good crop? Maybe it was not the fault of the millet. Was the soil wet and heavy when fitted and seeded? Under such conditions millet rarely does well. Give it a well-drained soil and make it good and rich at that. On a small piece one should grow more millet than any other fodder crop. The cows like it, and it makes them shell out the milk finely. Now is the time.—Farm Journal.

ABOUT SOME CHINESE SCHOLARSHIP CHILDREN.

(Written by Rev. Chas. S. Heininger, Kalgan, China.)

Sunshine Circle Missionary Band, Bellevue M. P. Church.

Nellie Kao is the girl for Bellevue. Now Nellie is called Moi Jung (Moy Roong) in Chinese, but as that is a perfectly Chinese name and not to be Anglicized, we'll take the other title. She is a preacher's daughter. Indeed her father and an uncle are two of our better educated and most experienced workers. Nellie is about twelve years old and has been studying in our school since it was opened about four years ago. We think that she is one of the girls who may take a longer course in school and so probably help in our work as a teacher or in some other capacity. I should also mention the fact that her mother, too, is an old school girl and one of our finest women. Her mother's brother is Secretary of the Y. M. C. A. in Tientsin and has visited America. He is away from Kalgan but hasn't forgotten his native place entirely and in America he got friends at Buffalo, N. Y., to provide scholarships for two boys. We hope Bellevue may some day be proud of their girl.

Paul Chang (Djang or at Kalgan just "jaw") was born either in December, 1902 or January, 1913, so he is now ten years old. I can't give you the date of his birth exactly as I have no comparative calendar for that year and he was born I know by the Chinese calendar on the last month and the 7th day. His "little name"—Chinese have several names in the course of their life,—was "La-ch'i" which translated means "Last month seventh day." How would the Bellevue children enjoy being named "December 7th, or whenever their birthday is? His name among the missionaries and church people is "Pao-loa" which is the name of the apostle Paul in Chinese. He also has a school name and when he grows up he'll have an official name as a Chinese citizen and if he becomes a real educated man he'll have a literary name, but you won't need to bother about those as yet. In English he'll always be Paul Chong.

Paul has had a sad childhood in some ways. He is motherless. His mother died when he was so young that he can't remember her. His father has been father and mother to him. Four years ago this fall Paul began to go to school. At first he studied in the Kalgan girl's school —there was no boys' school here then and the next year he began to attend the newly opened boys' school.

Paul has learned quite a little in these four years, I am sure and we hope he'll be a man worthy of your help. He isn't always as good as he should be. Several times he's had to be punished in school and out. Won't you pray that he'll be a good boy and that Jesus will help him to shun the bad and do the good.

Paul has had many advantages, too. His father has worked much for foreigners. He was my first Chinese servant and is now cooking for another missionary. So from little up Paul has been at church and often in the homes of the missionaries. His uncle—his father's brother—is a bookseller for the British Bible Society and one of the most faithful truly Christian Chinese I know. We hope Paul will be such a man too and every Bellevue friend of his from Pastor Hawkins down may be glad they helped him.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Little Girl Supported by Miss Julia Hickey, Sharpsburgh.

Martha Yong is the daughter of a Christian father. Her mother, however, has never united with the church. Her father had several years of training in mission schools including some time at Tung Chou College. On account of family reasons chiefly, the support of his aged father, who has just died and the ill-health of his wife, he has been unable to devote himself to Christian work. He lives in a village called Lee-tai Y'wang (I'll spell it to make it pronounceable) and sells medicine there and every fifth day at the market in the big city of Hsi-Ce-ying three or four miles away. He sells mostly foreign medicines and by study has made himself a sort of "doctor". Martha now is ten years of age. A year ago last October her father came to Kalgan and brought her to the school. So she is now just completing her second year's work. Martha is a very quiet little girl. From her childhood she never had her feet bound,—the only big-footed girl in her village and with few exceptions the only one in the region thereabouts.

What does she look like? Well, maybe we'll have some pictures there some day. She is a freckle-faced little girl, perhaps not too pretty, but we hope she has the beauty which goodness always brings, and may have it increasingly. I think Martha will be a good investment. She has a good Christian father who I believe will be likely to let her have a chance to gain an education and be glad to give her to the service of Christ and the church.

Mei Te means "Beautiful Virtue." Let us hope she may live up to her name.

Little Girl Supported by Cambridge Y. L. M. S.

Ysu Mei Te (May Dua it is pronounced) is one of our Kalgan schoolgirls and since the treasurer reports the scholarship from the Young Ladies Society of Cambridge, we want to assign her to them. She is about eleven years old and a round faced, rather ruddy-cheeked little Chinese girl. She has been in our school for four years and is one of the brighter pupils. Her paternal grand-parents are church members as well as her father. Her mother is dead and she makes her home with her grand-mother. Now so you—if you are not all too serious-minded—may appreciate her naughtiness, I'll tell you a story. One day little Mei Te with her cousin a little older asked to go home but were refused permission. So in the evening off they went without it almost two miles and right through the heart of the city. This is a trick for a Chinese girl. However, the heartless missionary went for them and about midnight they were hustled out of bed and escorted back to school. Yes, they cried about it but they also quit playing truant. However, you'll like her if you come and see her.

EIGHT WEEKS IN A CHAPEL.

I wonder how many of the boys and girls who will read this have ever grown tired of being in church and longed for the hour of closing, when you could run out into the bright sunshine and home to Sunday dinner. If you have ever felt like that, perhaps you will be interested to hear about some American boys and girls who once had to stay eight weeks in a little chapel and the compound surrounding it. without any fine Sunday dinner at all.

It was the time of the Boxer rebellion in China when all our brave missionaries were shut up for so long in the British legation at Peking. Among them were the missionaries' children, Dorothea Goodrich, Gardner Tewksbury, Ralph and Ernest Chapin, Ruth Ingram, and others, and the story of how they passed those long weeks, where they slept, what they had to eat, and what they did all day long is a very interesting one.

Very few had been able to bring a single toy or treasure with them. As many could only take from home what they could carry in their arms, the children had been obliged to help with the things which were really necessary. One little girl brought her dog, Dinger, with her. At first her mother said she must carry a pillow and tins of milk and jam, leaving the dog behind, for no one knew whether or not they would have enough to eat,

but when she realized what it would mean to her little girl to leave her pet behind to an unknown fate, she said Dorothea might carry her dog if she could. It was a hard struggle, for he was restless and wanted to get down, but Dorothea persisted and held him tight all the way to the British compound.

He slept at her feet in the chapel all summer. Sometimes Dorothea was afraid there would not be enough to eat so that anything could be spared for her dog, but that day never came, and as Dinger was very fond of mule meat, he got along very well indeed.

Can you picture in your mind all these missionary families camped out at night in this little chapel? One mother and her two little girls were given for their bedroom two settees placed together under a large west window, just in front of the pulpit. At the end were three chairs where one of the little girls slept, and the mother and her other little daughter lay on the settees with their heads at opposite ends. This same corner was their dining room as well, for here they ate, sitting on their bed. There was no other place. At the end of the chapel, behind the altar rail, was a Congregational mother with two children, and on the other side a Presbyterian mother, also with two children. As for the pulpit, that was pushed back and served as a china closet. There were not enough dishes to go around, so that each one had to eat his or her breakfast exactly when his turn came, in order that the dishes might be used again by the people on the next bed.

The first corner to left as one entered the church, was the Methodist corner, and here was the Methodist bed. Like the bed described before, it was made of two benches placed together and short boards of varying thicknesses were laid across between them. But the interesting thing about it was the variety of treasures stored underneath; soap, a part of a telephone, a gun, the key of City Gate, stationery, shoes, overshoes, umbrellas, valises, bundles of clothing, books, souvenirs, eac.

There were fifteen children lodged in the chapel, five of them only babies. Perhaps you will wonder what they did all day long, and will think because there were so many of them that they must have had very fine times playing together. One of the greatest difficulties was that there was so little room to play.

A great deal of the time there was so much fighting that it was not safe to be out of doors. Then when the children ran into the chapel, the ladies would be so busy making sand bags for the defense of the compound that there was a very little chance for the children there either. So finally they would go out in the bomb-proof trenches, or perhaps up in the bell tower, which was a favorite playhouse for the little girls. Here they played with some of the few dolls they had brought with them. By some lucky chance there had been left at the legation a box of dolls dressed by a little Canadian servant maid for the missionaries. The dresses were made of little samples of cloth, but they had been very neatly sewed together, and there were nine of thm. What treasures! Then there were babies to tend, and some of the little girls made little sand bags and dolls' dresses out of the scraps of cloth that were left by their mothers. As for the boys they built miniature forts with little sand bags before the chapel and fought make-believe battles of their own. One boy writes of how he tried to build a house day after day with four sticks and a piece of cloth for a roof, and how every morning he found it blown down. Another interesting thing was to pick up each morning all the bullets which had been shot by the Boxers into the compound during the night. Some of them would be flattened out into very curious shapes and the boys would put them safely away in their pockets and cartridge belts.

What did they have to eat? Black bread, brown rice, mule and horse meat. There was no butter, and eggs and milk were a luxury to be used only for the babies and those who were sick. All the food was very carefully divided, just so much for each one, and all that was left over was faithfully saved. Out of the left-over pieces of bread, rice and cereals, were made "siege pancakes". At first these were eaten with molasses, but after the molasses gave out sugar was used. It was very hard to make any variety with so few materials at a cook's disposal, and one lady won genuine gratitude for herself by a famous pudding she invented, made with black rice, raisins and spices. There were a very few canned luxuries, such as sardines, canned fruit, etc., but these were only occasionally used, and then divided with the greatest care. One Sunday desert consisted of one macaroon, two nuts and two candies for each person.

Every child learned to eat just what was given him, for it was useless to ask for anything else, and once a little boy asked his mother if he had to eat the stones, too, that he found in his rice.

The days were passed by the children but the long hours of night were the hardest time for all. Sometimes the women could only sit on their beds on the floor in the darkness and soothe their frightened children as best they could. Lights were forbidden for fear of the sharpshooters. The bullets would whiz past the open windows and every one would keep as low as possible for safety's sake.

Second only to the bullets were the flies. For after the night attacks had ceased, sometime in the early hours of the morning the flies would begin to wake the children, and the babies would keep awake all the older people who had been watching in fear through the night. One mother found an old lace curtain which she mended with pieces of thin material and put over her boy in an effort to keep off the flies, the fleas and the mosquitoes. It was just at dawn one morning, and all the company in the little chapel were trying their best to drive away the flies and dream a little longer, when suddenly a little boy called out in a loud, clear voice, "I don't like flies." His mother tried to hush him at once, but every one in the chapel felt that they thoroughly agreed with his brief, emphatic speech.

It seems very strange that none were killed in this little chapel during the long siege weeks. The Chinese believed that suprnatural beings were guarding the missionaries overhead, and so they shot many bullets into the air, but the missionaries remained safe under God's loving protection. Not only were they saved from bullets, but from fire. This terrible danger was averted more than once, either by rain or by the changing of the wind, until even the Chinese believed that God put out the fires. Miss Nellie Russell wrote, "It must be an eye-opener to them that a few hundred could hold out against their thousands and an entire city. They said at first that in two days we would all be in their hands, and it is now two months; but it has not been by might nor power of men, but of God. There have been as wonderful providences and miracles as in the leading of the Jews out of Egypt."

Do you think that after such an experience you would never have wanted to see China again? Or perhaps you think that it was only the grown-up missionaries who were heroic enough to go back. But this is what one of our little girl heroines wrote, "I am very glad to be in America, but I will go back to China when God wants me to."—Mission Studies.

—The funeral of Mrs. Shepherd, formerly of Pleasant Union but for several years a resident of Greensboro, took place last Sunday P. M., conducted by Revs. Clark and Andrews of the Presbyterian and M. P. churches.

PLAN OF APPOINTMENTS.

Albemarle, Oct. 1, 2.
La Grange, Oct. 4, 5.
Roanoke, Oct. 7, 8.
Harmony, Oct. 9.
Halifax, Oct. 10, 12.
Littleton, Oct. 13, 14.
Spring Church, Oct. 15 or 16.
Greensville, Oct. 17, 18.
Vance, Oct. 21, 22.
Granville, Oct. 24, 25.
Henderson, Oct. 25 at night.

Pastors please publish or send your plan of appointments direct to me. State at what point you will meet or have me met, so there will be no confusion.

C. A. Cecil.

FROM PASTORS AND PEOPLE.

Burlington.

We are in the midst of our special meeting, and the interest is good, although the attendance is not what we would like to see. Bro. Bethea is giving us some great sermons, and the music, under the leadership of Prof. T. O. Pender, is the finest we have ever had here. We are hoping for a great outpouring of the Spirit, and ask the prayers of all that the meeting may be a great success, and that many souls may be born into the kingdom.

Our Sunday school is still going forward. There were 235 present last Sunday. Our Baraca and Philathea classes are largely responsible for our live Sundy school here. Out of the attendance of 235 last Sunday, the Baraca and Philathea classes furnished 125, as follows: Sr. Baracas, 51; Jr. Baracas, 22; Philatheas, 17; and Jr. Philatheas, 33. These classes are making special efforts during the meeting to bring their members to Christ. We believe that if more of our Sunday schools had these classes there would be better work done by them.

We note with regret the illness of Miss Lena Lineberry, one of our faithful teachers, but are glad to know she is improving.

Mrs. J. M. Hayes is also detained in her home on account of illness. We hope she will soon be well again.

T. T. Stafford, Reporter p. t.

Mt. Moriah, Cleveland Ct.

Bro. Lassiter commenced his special meeting the 2d Sunday in Sept. We are always glad to have him with us. On Monday we had Bro. Moton with us.

We had a good meeting. He was the pulpit help the rest of the week. There were 42 converted or reclaimed and 16 joined church.

Our Sunday school is still alive.

Susan Sisk.

Piedmont Ct.

Our special meeting began at Union Ridge 1st Sunday in Sept. Bro. Millaway came to us on Monday and did the preaching until Friday night; then he had to leave us. The pastor then preached until Wednesday night after the 2nd Sunday. We had only night service except two day-services. Bro. Millaway's preaching was plain and to the point, and as a result of the meeting 21 professed their faith in Christ, and 10 united with the church. The members tell me that the church is in the best shape that it has been in for years. There are great possibilities for this church, if it could have the proper attention. To God be all the glory.

A. D. Shelton.

Yadkin College Ct.

Friendship—We are still on gaining ground. We have a good Sunday school. All attend well and much interest is taken. We have twelve on the cradle roll. Our Supt. has given the Sunday a singing school; we appreciate it very much. Mr. Fritts is a splendid teacher. On last Sunday the S. S. all met and gave our Supt., Mr. Byerly, a thanks-dinner. The table was spread on the front lawn. Our secretary, Mr. Roy Phillips, returned thanks with a word of prayer. We all enjoyed it very much. The evening was pleasantly spent in singing.

The fourth Sunday in July our special meeting began. Mr. Powell preached a very able sermon on Sunday; on Monday Rev. J. E. Pritchard came and did the rest of the preaching with some deep and earnest sermons. We enjoyed his stay very much. There were some reclamations and four joined the church which was greatly revived and benefited.

The fifth Sunday in August Brother Powell filled his appointment with a good sermon on the vows to the church. He also preached a very good sermon in June, especially to the young. Our S. S. is mostly young people.

Rep.

Glen Raven, Graham and Haw River.

We are glad to be able to say that we have our church in Glen Raven completed, furnished, and all paid for. On last Sunday we had our dedication service. Rev. George W. Holmes preached the dedicatory sermon at eleven o'clock; after the sermon the church was presented to Brother Holmes by Mr. Mack Boon to be dedicated. After the dedication service we had the communion service. A large number communed.

After the noon hour had been enjoyed we reassembled, and Prof. Holmes again preached for us, a good sermon, which was enjoyed by all present. We have a small but neat church building, painted both inside and outside; new seats well varnished; floor in aisles and around chancel covered.

We wish to extend thanks to the Ladies' Aid Society for their donation of three beautiful pulpit chairs.

We will begin our special meeting 1st Sunday in October, Rev. Robt. L. Troxler being pastor's help. Please join us in prayer that we may have a great revival at Glen Raven.

O. B. Williams.

Mountain Valley, Bhncombe Ct.

We held our third quarterly conference last Saturday and had a fine time. Everybody seemed to be in a good humor. Brother S. C. Carter was elected delegate to the Annual Conference, Bro. W. R. Edmonds alternate. I am glad the people on Buncombe circuit are seeing the need of attending church and the congregations are still increasing, but there is room for more yet. Our next quarterly meeting will be held at Clark's Chapel on Saturday before the fourth Sunday in October, and I hope to see all of the work represented.

Yours in the fight, T. E. Martin.

Stanly Circuit.

Our third quarterly conference convened at Albemarle Sat. before the 2d Sunday in Sept. All the churches were represented. Reports were good. Bro. Wesley Hatly was elected delegate to Conference., Ex-Sheriff S. A. Green alternate.

Our church work at Porter's is moving on and will be ready for the special meeting to begin 4th Sunday in Sept.

W. D. Reed.

Buncombe Circuit.

I am glad I can say there are still some Methodist Protestants on Buncombe circuit. There are some people over here that are doing all they can for the work. I am glad the work is still improving. I never will forget how this people stood by me. The circuit came together and gave us a pounding. I could not tell what all they brought in, but they surely brought lots of good things to eat, and they never forgot my horse. So I hope to see many of the people getting back where they once were. I want all of the readers of this to stop getting cold, keep prayed up, packed up and looking up. Back in these mountains is the best place I ever saw to pray. Pray for me and this field. I remain yours in the fight,

T. E. Martin, Pastor.

Alebmarle Ct.

President's Appointments.

Rehoboth, Sept. 30, at night.
Woodley's Chapel, Oct. 1, 11 A. M.
Mt. Hermon, Oct. 1, at night.
Mt. Elma, Oct. 2, 11 A. M.
Creswell, Oct. 2, at night.

J. H. Abernethy, Pastor.

Haw River, Graham and Haw River Ct.

We began our revival on Monday night after the first Sunday and closed Wednesday night after the second Sunay. Bro. L. W. Gerringer was pastor's help until Saturday; then came Rev. R. C. Stubbins and preached from Sunday until Wednesday. Both did good preaching. The church is greatly revived, and there were forty-six professions. We talked about closing the meeting on Tuesday night, but the Christians were so anxious that their friends and relatives be saved, we decided to pray and work in the revival one more day, and now we are so glad that we did, for the last service was the best of the whole ten days; there were fourteen professions during the last service Wednesday night; so we learned the lesson "to pray and not to faint."

Bro. Stubbins preached a special sermon to the children on Tuesday afternoon and a special sermon to the old folks Wednesday afternoon; both services were good ones and will long be remembered by the children and the old folks.

We hope to have Bro. Gerringer and Bro. Stubbins with us again. May God bless them in their work. Reporter.

Hebron, Lincoln Ct.

We are still living and we think we are doing well. The Hebron choir had a call to Hickory to sing for the M. E.'s first Sunday. We hired three cars and fifteen went. We reached Hickory at 9:30, sung for the Sunday school, then at 11 for preaching, and then to another church at 3, then back to the one we first sang at in the morning and sang for night service, and we reached home about 11 o'clock. They seem to be very kind and appreciative. They paid our fare and fed us bountifully of the good things of Hickory. Those that went were R. L. Boyles and wife, A. D. Willis and wife, W. F. Boyles and wife, Francis Boyles and wife, Fanny Boyles, Mrs. Ellen Sain, G. C. Boyles and daughter, Walter Sain and sister, Vashti Sain.

Bro. Morris preached at Hebron also that day and those that heard him said he preached a wonderful sermon, and we know he can do that.

We also had an annual singing convention at St. Peter's church near here. There were five choirs there. Some fine musical talent was displayed. Taking it all around it was fine and enjoyed by all present. This was on the fifth Sunday in August.

On Wednesday morn at about 9 o'clock death visited Mr. Frank McClure's home and took from him his companion, Mattie. She leaves six children; one preceded her to another world. She was laid to rest at Hebron Thursday. Funeral service was conducted by Bro. Short, a Baptist, as she belonged to that branch of the church. Reporter.

Asheville.

Attendance at the services, especially the night services, is on the increase. We have reason to believe that when the pews take the place of the present uncomfortable chairs, the attendance will be largely augmented. We are pleased to see a large numoer of strangers in the congregations.

The Philathea class held an ice cream supper last Tuesday night. The weather called for sweaters and coffee, but in spite of that the class cleared $13.85, which, with the amount in the treasury, has made it possible for the class to secure the pulpit, and a chair for the preacher. It will take two more chairs to make the furniture complete, and the class is hoping to have these in time for Conference.

We are much obliged to our friend the poet who has informed us of Bro. Millaway's weakness in regard to the beds he sleeps on (I should perhaps put it, in regard to the weakness of the beds upon which Bro. Millaway sleeps), and we have taken the advice to heart. We have some seasoned oak logs on the church lot, and I have a notion that perhaps our Bro. Havner can be prevailed upon to hew some timbers for a bed frame for Bro. M. to rest on in safety when he comes to Conference.

After a rest of a couple of weeks, the Ladies' Aid will resume the Saturday sales this coming Saturday. Considerable money that would not have come our way has resulted from these sales this year. The ladies are also planning for a bazaar to be held some time in December.

Just by way of curiosity I went over the other day the list of contributors to the Asheville church to see how many, preachers and laymen, out of the total membership of the Conference, had given anything to help build a church here. I find that not quite 200 laymen out of a total of 22,000 have made us glad by their gifts, but that on the contrary 25 out of the 83 preachers have given something. Of course the list of laymen would be swelled somewhat if I had a list of the contributors from Gibsonville, Siler City, Clark's Chapel, and Julian churches. But I am safe in saying that not more that 500 laymen in the North Carolina Conference, out of a total of 22,000, have so far assisted us. Say, are you among the 21,500? This is one time you would feel good on the minority side. Just send us a little gift—ten cents will do if you can't give away any more—and I'll put you down in my little red book, where you can keep company with the 500. In this case the 500 is a whole heap better than "the 400." Don't forget that offering from your church. It means so little to you—so much to us.

Asheville Church Building Fund

Julian M. P. Church	$7.50
Rev. W. F. Kennett, Stokesdale	2.50
Mrs. Georgia Burgin	1.00
Mrs. J. H. Stowe, Asheboro	.50
Mrs. A. H. Reynolds, Asheboro	.50

Hurrah for Julian! Come on, you folks: "Inasmuch as ye did it . . . .."

C. W. Bates, Pastor.

Friendship, Haw River Circuit.

We had a glorious service Sunday. The attendance at Sunday school was good. We took up collection for the orphan's Home as we always do the third Sunday. Sunday was our regular preaching day. On account of helping in a meeting Bro. Ashburn was not with us. Bro. Cecil filled his appointment. He preached a strong and helpful sermon to a large congregation. Text, Psalms 137:5. We were so glad to have Bro. Cecil with us. It seemed like olden times for him to be back, for the people at Friendship church do love him so much.

Success to the Herald.

Blanche Weatherly, Reporter.

A church of the Presbyterian Mission at Elat, West Africa, has nearly one thousand members. At a recent communion season one hundred and ninety-three were baptized, sixteen were taken into the church by letter, and thirty-four children were baptized. Writing of the occasion, the missionary in charge said it rained all the morning and "That cut down the crowd, for only a little over 6,000 were here."

Too often we overwork the lie that flatters us.

Be wiser than other people if you can, but do not tell them so.

"The beauty of the house is order, the blessing of the house is contentment, the glory of the house is hospitality, the crown of the house is godliness."

THE AUTHENTIC AUTOBIOGRAPHY OF MISS HAN JWEI CHIH.

Translated and Paraphrased by Marian MacGown Evans

[The language of essays in China, even of schoolgirl essays, is so stilted and formal that I have not tried to keep to that style in the story of Jwei Chih, but have put her experience into more familiar speech.]

My home is in the country a few miles from Tientsin. I was born in the east room of the house on the north of the court. That is the room where my father and mother live and which I have always shared with them until I came to school last fall. The other rooms around the court belong to my older brothers and their families. Is is not queer that several of my nephews and nieces are older than I?

Though there were so many grandchildren, my parents and all my brothers were delighted when I was born. You see, all the older ones had been boys except one who died when she was very young and so my parents were glad to have a daughter. Besides, we are not poor, so they could afford to bring me up. Many parents are sorry to have girls come into the home just because they are so poor that there is never enough to eat, and as soon as a daughter is old enough to be of any real help she must be married. That costs a great deal and when it is over she belongs to another family and comes home only for short visits. However, even when people are well-to-do very few are as glad as my parents were when I was born. They have often told me how they rejoiced to have a daughter in their old age. Besides I was very pretty even when I was a tiny baby and always good, at least always except when they did not let me have what I wanted. Then I cried until they gave it to me. Here at school they call that naughty so I have learned not to cry here.

It is a nice big room in which I was born. Most of it is filled with a brick bed,—the kang. That was my playroom where my mother sewed and the women sat and talked. These foreigners use their beds only to sleep in, but our kangs are beds, chairs and stoves all in one. Whenever the food is cooked, the hot air and smoke from the fire go under the kang and make it warm and comfortable. You can get warm all over on a newly-heated kang. Our house has a brick floor and glass in the windows. That is because we have money. I never went out of our own yard much for it is not proper in China for girls to go about, but I have been in poor houses a few times when I was little. They have mud floors and paper windows and very little, dirty rooms filled with their grains and everything else they own. Our rooms are so large that we can keep them neat and clean. Besides, we have storerooms for our food and fuel and great wooden boxes in which to pack our clothes. It must be very miserable to be poor. Flood years it is worse. But it never made any difference to my family whether there were floods or not for our business is weaving straw. This is sent away to other countries so the work goes on about the same every year.

The first event I remember very distinctly is when my brother next older than I was married. I was six years old then and he was eighteen. There was great excitement for days beforehand. One room was especially prepared for him and his new wife. The other children and I were full of curiosity and interest. What would the new sister be like? What kind of clothes would she have? What presents would she bring? Would she be pretty? Such questions my mother and sisters-in-law and my aunts and their daughters-in-law talked about over and over. None of us had ever seen her, for she came from another village, but she had rich relatives near by so we knew that the family was a good one and well-to-do. About the girl herself we had only heard what the go-between said. Of course we knew we could not entirely rely upon that, still she dwelt so much upon the girl's beauty and sweetness as well as her skill in all household arts that I formed in my mind a picture of perfect loveliness and could not understand why my mother seemed so much less sure of the newcomer's charms. As for the men of the family, I do not remember that they had much to do with the affair. I certainly never connected my brother with it at all until later.

At last the day came. The bride had arrived by cart the night before and had been kept at the house of her relatives. In the early morning she was to come to us. Her boxes had been sent already and we had all spent a joyous afternoon looking over the contents. Every stitch of the clothes, the go-between told us, she had made herself. They were more beautiful than any others I had ever seen. Everyone exclaimed over them. The most critical woman could find no fault with either the material or the careful sewing. Ornaments there were too and household utensils. I was dazed and delighted by the array. Everyone kept complimenting my mother upon her new daughter-in-law. A girl who could sew like that would surely be a great help in a large household. We were indeed favored of the gods. Yet even I, in my childish excitement, could not fail to notice that my mother, though plainly cheered by the appearance of thrift in the boxes, was still worried. It made only a slight impression on me at the time. Afterwards I remembered.

I hardly slept that night. Indeed the preparations lasted until late and the music of the musicians hired for the occasion began while it was still dark. Long before light we were up and dressed in our best. The bride was to arrive at daybreak. I could hardly wait for the time when I should see her. I was all impatience until the moment the red bridal chair entered the court. Then of a sudden I was afraid. Perhaps it was the very great excitement, perhaps it was my brother's discomfort as he stood in the inner room waiting for his wife. I was afraid and would have hidden but that I could hear the new arrival being led in. I forgot everything else as I caught sight of the beautiful red garments which she wore. Her face was still covered by a piece of red cloth. It was for my brother, her husband, to lift that veil and see the woman who, for better or worse, was to be his companion for life. I turned to my mother with an exclamation of delight at the clothes and the embroidered shoes which the fairy princess wore, but for once my mother had no eyes for me. She was watching my brother's face as he lifted the square of red cloth. I turned to look. For the first time I realized that this meant something important to him. The girl herself was looking down as modest brides should do, so she could not see his expression, but I am sure she felt it. She knew, she must always have known how it would be. He did not speak. He simply stared. Then he turned away and somehow got out of the room. The women crowded in. The bride was lifted on the kang and we all saw and understood. Above the beautiful clothes there was a face, one half of which might have been pretty could one see it for the glaring ugliness of the other half. I had seen birthmarks before but never one like this, not only dark red in color, but swollen so that nose, lips and bulging eye stood out in awful hideousness.

It was my own voice that broke the silence, my own voice raised in a wail, "I thought she was to be beautiful and look at her! Oh-h-h!" and I flung myself into my mother's arms. That is all I remember distinctly. There is a dim, hazy recollection of the scornful comments of some of the neighbors, of the even more painful attempts of others to talk only of the clothes and the dowry, later of revilings of the go-between by all my family, of misery on the part of everyone. I can see my new sister-in-law sit-

ting stonily without speaking most of the time, now and then sobbing and screaming in a paroxysm of anger and humiliation. I remember my brother, furious, moody, refusing to speak to his wife, blaming the whole world, even our parents, for his calamity. It is all a nightmare which has been a very real part of my own life ever since and which is only just beginning to change into something better.

Of course, the first fury passed away. There was nothing to be done. My brother wished to send the girl back, but her family were too influential for us to dare to do that. No, he must keep her and make the best of it. Besides, she was a good worker and, except for her rare outbursts, willing and obedient. She told me once that her mother had taught her ever since she was a tiny child that since she was hideous she must cultivate a good disposition and skill with her needle and in cooking, for only such traits could keep her mother-in-law and her husband's family from hating her. "Nothing can keep us from hating you," I cried. You see, I had so looked forward to her coming that I have never been able to forgive her for the cruel disappointment. The rest of the family have stopped being very unkind to her but neither my brother nor I hae tried to be anything else, at least, until these last months when my brother has been so different. How could one help hating anything so ugly?

Nothing else very important ever happened in my life until we began to think of my coming here to school. None of the other women in my family are educated and so at first they did not wish to have me come here. But it is stylish now for girls to know characters and especially to learn English. The daughters of some of my father's friends are in school and it troubled him to have them know more or have greater advantages than I. Besides he can never long refuse me what I ask and I wanted to come. I was tired of doing nothing. I am too old to play all the time, my parents do not wish me to be married yet, and I hate to sew. So there really is very little for me to do at home. My father's consent was not hard to gain. It was my mother and my aunts and my grandmothers and all the women relatives on both sides of the family who made the trouble. But I teased and cried and refused to eat until at last they consented.

I think, though, it was really my brother who decided the matter. He has been restless ever since he was marrid. No one would like to be always with a person so awful to look upon as his wife is. Perhaps that is why he is constantly going to the city to visit. He has usually come back more moody and cross than ever, but about a year ago he returned after a week's stay in Tientsin seeming somehow different,—quieter and less sullen. He said nothing then, but the next time he brought back the story of a doctrine he had heard—a strange tale it seemed to me—that there was only one true God; that he loved men and had come to earth to live their life and die for them; that he taught a gospel of love toward himself and all mankind.

Now we had already begun to lose faith in the old gods. So many changes have come to this country in the last few years and all our ideas have been so overturned that our religious ideas have been overturned too. Of course, there are a lot of people, especially in the country, who know very little of what has happened, but educated men like my father know. Even the women of such families are beginning to be interested in all that is taking place. So we were more willing than we should have been five years back to listen to what he had to say. It all sounded so good too, for we all know it would be nice if everyone would love everyone else. But all the time my brother was talking, I kept thinking, "You can't love your frightful wife. No one could love her. You might endure her but you could not love her. It sounds well, all this talk of love but it can't be done."

I think all the others had the same thoughts for none of us took much stock in what my brother said. He kept going to the city oftener than before and every time he came home he had more to tell of this Way of Love.. I doubt whether we ever should have noticed though had not he himself become gradually changed. None of us could help seeing that. We all spoke of it but I never realized how different he was until one day when I found my sister-in-law sitting on the kang, crying,—not screaming as she used to do when she was angry but just siting there with the tears running down her cheeks. When I asked her what was the matter she told me her husband had spoken to her with no look of disgust in his face. "He looked at me just as if I were like other people," she sobbed. "It is the first time in my life anyone ever looked at me like that. I want to die with the memory of that one look."

It had never occurred to me before that anyone so ugly could have feelings like the rest of us, but I suppose she has. It surprised me, but not so much as the fact that my brother could have looked at her in that way. As I said, it was the change in him that finally induced my mother to let me come here. He said that here they would teach me too of the doctrine of Love—that that was what the church taught and followed. They do teach it but I should never have believed that it could be followed were it not for my brother. I do not understand about it now, for I do not love my frightful sister yet. But I am sorry for her and I did not use to be that. I think I might be willing to love her and I did not want to when I first heard about it. Anyway I mean to speak kindly to her when I go home. They all tell me that is what Jesus would have done. I supose He would have but I should never have believed that ordinary people like ourselves could have done it if it had not been for my brother. He says it is Jesus in his heart that makes him able to forget her face and think only of her. I do not understand that very well. I only know he is nicer to live with than he used to be. He says people always are and that I should be better for letting Jesus inside my heart. I am not cross as I used to be but I have heard the teachers here say that I am stubborn and disobedient. I might be improved perhaps. I am not ready yet, but some day I may be.—Life and Light.

"We can all do more than we have done
And not be a whit the worse;
It never was loving that emptied the heart,
Or giving that emptied the purse."

—Bro. J. W. Causey has been working in Winston for some months, building a house for Mr. Ogburn. He is a fine carpenter.

—Bro. Gerringer's address is now Oak Ridge. We note his name in the list of new instructors in Oak Ridge Institute.

Denton High School

OPENS AUGUST 31, 1914.

LITERARY COURSE of study prepares for Freshman Class, State University.
BOOK-KEEPING, Commercial Law, Shorthand, Typewriting, Music.
Music course includes lessons on Piano, Organ, Violin, Cornet.
Experienced Teachers in all departments.
For Descriptive Catalogue, address at Denton, N. C.,
GEO. L. REYNOLDS, A. B., Principal

HATS OFF!

All hail the simple id—i—ot
Who makes no claim to what he's not;
Who's just a fool, a straight-out one,
And doesn't pose as Solomon.
Not he with fact-congested pate
Whom knowledge can not educate,
Though fourteen universities
Confer on him their high degrees;
But just the simple imbecile
Whose wit and pretense both are nil.
How much the fool who's just a fool
Excels the one who's been to school!

LITTLE POLLY'S POME.

I like to watch the cows and think
Of all it means to me.
At home when I have milk to drink
Or sometimes cream in tea.
Because I do not see the cow
I never think about it;
But on the farm I wonder how
We could get on without it.

I stood for quite a while to-day
To see how milk is made,
I watched a flock of cows when they
were feeding in the shade.
And they would eat some grass at first
And then they went and stood
Right in the brook to cure their thirst
And then they chewed their cud.

And most important it would seem
Is this strange cud they chew,
Because it turns to milk and cream
As soon as they are through.
At milking time the farmer takes
The milk and cream so sweet,
And with the cream he often makes
The butter that we eat.

So here with milk and cream to drink
And butter, too, you see,
I like to watch the cow and think.
Of all it means to me.

THE CHILD IN THE MIDST.

When the Lord of the great and the little,
The Potter whose hand shapes our clay,
Sets a child in the midst of the market
Where the world-people chatter all day,
Sets a child with its innocent suestions,
Its flower-face dimpled and fine
In the very heart's core of the clamor,
A thought of the Maker Divine,

And men in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm from that spirit,
Make the flower-face withered and old,

Bind the hands and the feet with a tether
That childhood can never untie;
Deem not that Jehovah unheeding
Looks down from the heights of the sky.

"Brown's an inquisitive chap. Coming home from the club last night he climbed up a high post to see what the sign was on the top."

"What was it?"

"Wet paint!"—Judge.

Since I bought my new car—fine!
Friends show up from near and far;
But Green's friends outnumber mine,
For he has a bigger car.

A LESSON IN TRUSTFULNESS.

In a poor but thrifty peasant's home sat a young mother plying her needle in the autumn twilight, for the wee Willie whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife in that weary listlessness which is made such a luxury by a hard day's toil. "How shall we ever get on when winter comes, George? 'Tis hard enough in summer; what will it be then?" That qhestion awoke something within that man's slumbering soul that sent a quiet glow over every look and tone.

"Mary, lass, what art making there?"

"A warm winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb!"

"Won't you tell him to hinder his worrying about winter?"

"He worry! Why, hearken to him, George. He's as happy as the day is long; and even if he has the sense to think about winter, he'd trust mother to keep him warm."

"Aye, lass, and it would seem the boy is wiser than his mother."

Mary's eyes filled as she caught her husband's upward look, and the cloud of distrust was rolled from the hearth by their child's trustfulness.—Selected.

Not he with fact—congested pate

"Admit into thy silent heart
The notes of but one bird,
And instantly thy soul will join
In jubilant accord.

"The perfume of a single flower
Inhale like breath of God,
And in the garden of thy heart
A thousand buds will nod.

"Toward one star in heaven's expanse
Direct thy spirit's flight,
And thou wilt have in the wide world,
My child, enough delight."

JUST ONE WORLD.

By Mrs. J. F. Leebach.

O, the weary months they used to take,
To travel from East to West,
Crawling along in a wagon-train—
Though they did their very best!
But now, as we fly with the speed of steam
From Maine to the Golden Gates,
We think no more about "East" and "West"—
It's just United States!

O, the weary weeks they used to spend
In going across the sea!
We talked of the "New World" then, and "Old"—
As if such things could be!
But China's our next door neighbor now,
And India not far away;
We talk no longer of "Old and "New"—
It's just one world today!

And all the people in all the lands
Are just like me and you;
We don't talk now of "foreigners"
They're brothers, and sisters, too!
And when we have learned to help them all,
And to know them, heart to heart,
This world of ours, and God's world above,
Will not be far apart!

IN MEMORIAM.

I saw the rosebush in the garden bear
A solitary rosebud, blushing red.
Its sweetness and its fragrance filled the air.
The charm of fragrant sweetness crowned its head.

Today, my searching eyes saw barren stalk;
The bleakness of the winter chilled the air.
Can gushing tear-gland ease the bursting heart,
When roseate beauty turns to paleness bare?

Be still, my heart. The gardener plucked the rose,
And bore it to his palace crystal bright,
That, in the sun-glow, it might sooner bloom,
Escaping chill and darkness of the night.

—Fred Keightley Gamble.

If your neighbor goes in debt for an adjoining fifty, don't feel that you must do the same thing or get left. Envy is the worst incentive possible for any kind of farm operation. Keep your head, be satisfied with what you have, and do your level best.

ANOTHER SUICIDE CASE.

"It's another suicide case" is the announcement that interrupts the routine of the doctor in his office.

"Is the patient here?" a necessary query, for often the magic of the foreign medicine is supposed to be such that mail or messenger treatment suffices.

"Yes, and she ate a whole package." Enough, and I stand not on the order of my going. This means that the patient, always a woman, has soaked the heads from ten boxes of matches, and then swallowed the infernal soup, it might be called. But there is really no reason why one should hasten, for if these patients come to us promptly, we almost never lose the case. So our first query of the mother is:

"When did she take the match poison?"

"Three days ago." We are alarmed and note that the girl is suffering not a little. (She is but 20 years of age.) She is assigned a room, and later we find that the reason they came so tardily was partly because the farm animals are so busy, and partly because they thought she might get well anyway!

As she is a little more comfortable, we recognize her, or think she has been here before. "Is this not Chi Tsi?" is asked.

"Yes," replies the mother, "she was here three or four years ago, that time she jumped in the well." We recall that she twice tried to end her life by jumping in the village well, and after the last one of those trials she had come because of the very poor physical condition in the unsuccessful attempt had left her.

Chi Tsi had a pretty good night the first night, but could not retain much of the liquid nourishment given her. Her mother proved a poor nurse, and after a few days we began to be alarmed and sent for the father. We wanted him here anyway, as we suspected he was mixed up in the troubles that had led to the attempt. He no more than visited briefly, and then returned, seeming to core little whether the troublesome daughter lived or not, for are not daughters always a source of expense, and then as they become useful do they not go as daughters-in-law to other homes?

That the trouble was in her own home was the only unusual feature of the sad case. All were busy in the harvest field, and the mother said she would go to the field to work. But, instead, she went to the home of relatives where there was some sort of a quarrel. The father heard something of this, and when he came home neither ate anything. The daughter-cook felt it was a slight to her cooking. There were more words, and Chi Tsi reflected that life was hardly worth while. All she had in store was the career of the oppressed daughter-in-law| Rarely is such a career satisfactory, though ideal family life is not unknown, especially among Christians.

That night Chi Tsi managed to get 60 "cash" together and with these (value 1½ cents) bought a package of ten boxes of tiny matches, in number about 1,000. The "Infernal soup" that she made may have had a bad taste, but she reasoned, as she said herself, that life had no attractions.

After a week of effort in the hospital there was little hope for the life, and ten days after coming she slipped beyond. Perhaps we could have done more for her, and when the new hospitals are built (at Techow) and we have trained nurses, there will be more hope for such cases.

The same week that Chi Tsi came to us there were four other cases of much the same kind, only all of them, as is the rule, were daughters-in-law. All of them recovered, and all thus had some grim revenge on the mother-in-law or other trouble-causes.—Mission Studies.

All great and noble souls experience times of depression. Life seems a humdrum and only one weary routine. The skeptical query as to the worth of living obtrudes itself upon us. The distinguished statesman, Mr. Gladstone, tired out by the cares and perplexities of office, one exclaimed: "I'm leading a dog's life!" "A St. Bernard dog's life," instantly remarked a quick-witted friend. The happy conceit took hold of Gladstone's imagination. He never again complained that he was leading a dog's life. Often the routine service is our most heroic achievement.—Nichols.

The light falls upon the rich man's orchids, and also blesses the poor man's box of mignonette. It floods the majestic cathedral; it fills the humble chapel on the moor; it steals through the chinks of a gipsy's tent. Jesus blesses the widow with two mites, and also Zaccheus, "chief among the publicans, and rich." He makes a friend of Peter, an unlearned fisherman, and of Nichodemus, "a ruler of the Jews." There is no respect of persons with God.—J. H. Jowett.

—Palmer T. Phillips was drowned in Norfolk, leaving two motherless children.

—Misses Harriette Hammer and Virginia Henley left yesterday for Salem College to resume their studies.—Bulletin.

—Miss Cora Redding left last Friday for Winston-Salem to enter Salem College.—Bulletin.

A WORTHY INSTITUTION.

It is a pleasure to the many friends of Elon College in this town to know that this college had one of the largest enrollment at its opening last week that it has ever had.

This college is fast growing in the esteem of the public throughout this section, and is taking its place and being recognized as one of the best co-educational institutions in the south.

We have watched the growth of this college with much interest and we have noted the character of its work, the kind of students attending, and we have been impressed with the culture and refinement of its student body; the high standard maintained in its teaching force, and we have known that the college must grow and prosper. We have known that its merits would be recognized and appreciated.

Under the directorship of Dr. Harper the college has grown rapidly since his election. He is one of the most practical school men we have ever known. An untiring worker, a believer in printer's ink, a hard student, a deep thinker, he is just the man to have at the head of a thoroughly deserving institution of this kind, and we predict that before many years pass this will be one of the most heavily endowed, best patronized colleges in this whole section of the south.

We are further delighted to know that the attendance from this county is increasing each year. Without regard to denomination, we can fully recommend this college to the people of our county as a place where their sons and daughters will receive the best that can be given in education.—Reprinted from the Burlington News by request.

—Mrs. W. F. Medearis is again in the hospital for treatment.

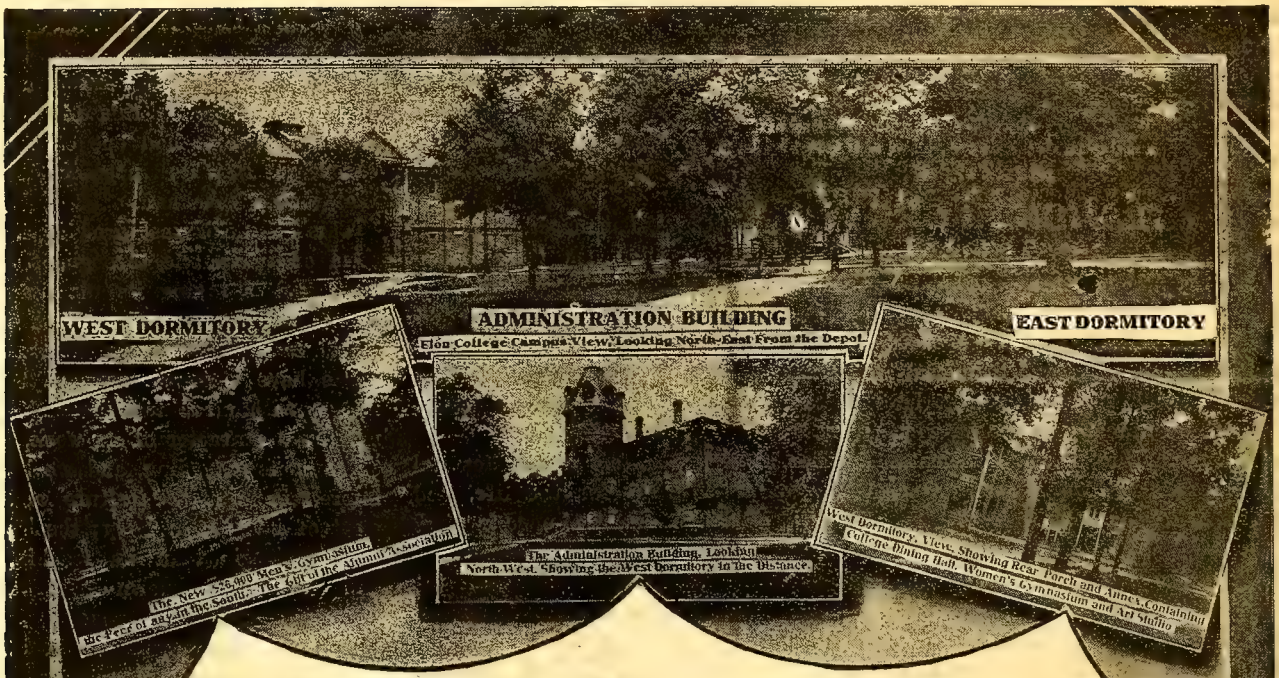
—Tillet Siler, an innocent bystander, was fatally shot in a fight at a merry-go-round here. He leaves a wife and six small children.

—The buy-a-bale movement is moving on. A Baltimore concern buys 12,000 bales.

—Wills Book Store is exhibiting weapons of war, ancient and modern, in one of its windows.

—Miss Loula Page has gone to Spartanburg, S. C., where she will have charge of the music department of the schools of that city.—Henderson Gold Leaf.

When it is dry weather, save the suds after washing and water the trees and things in the yard. The rose-bushes, the little cherry trees and such things, just thrive on suds.


WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The New $26,000 Men's Gymnasium.
The Pride of any in the South. The Gift of the Alumni Association.
The Administration Building, Looking North-West, Showing the West Dormitory in the Distance.
West Dormitory, View, Showing Rear Porch and Annex Containing College Dining Hall, Women's Gymnasium and Art Studio.

Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

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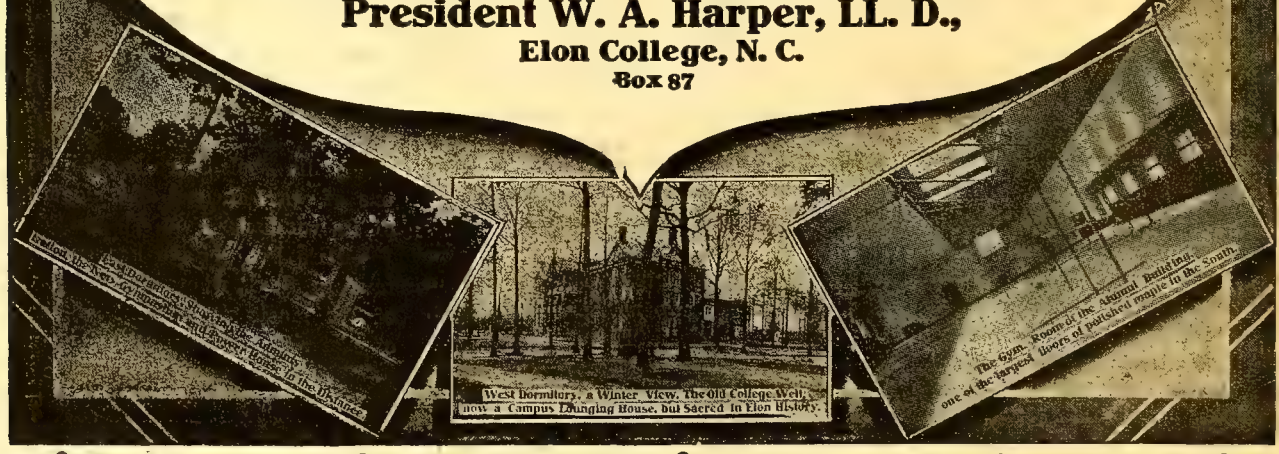
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
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SOUTHERN RAILWAY SCHEDULE

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special, Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Asheville, Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily except Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem.

10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.

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GIFTS FROM THE POOR.

"A touching result of Christian development is noted in the actual gifts to the Centenary Thank Offering in India of the A. B. C. M. F., totalling 14,000 rupees and representing giving of a rare type. Hundreds of Christians—servants, teachers, preachers, and others had given the entire month's salary to this fund, in addition to their regular gifts to the church. Pupils in many schools had worked in play hours and given up from their scanty food and clothing, to give to this thank-offering. The treasurer of the fund said his experience this year had convinced him that the churches could give more and could rise to higher responsibilities than they had ever dreamed of as possible. Many have felt as never before the reality of religion and its high demand on all their powers. Probably the largest gift of all from this great festival, is the definite decision that in the new century the people themselves will support and control their own pastors and churches."—Sel.

—Rev. H. L. Powell stopped in our office last Saturday on his way to Giles Chapel to assist Bro. Bowman.

Sin is the greatest and most perplexing problem in the world today. Sin brought the Son of God down to this world, and caused his suffering and death. It causes all the heartaches and trouble and sorrow. It defiles, defames, and disgraces. It is unmerciful: it blights the character of both young and old; it steals the affections of fathers and mothers and children: it breaks up homes, sends men to the penitentiaries, steals the virtue of our fair daughters, makes drunkards, murderers, robbers, and gamblers of our young men. In short, it closes its eyes to all that is shameful and disgraceful and plunges the souls of its adherents down to ruin and destruction.—R. H. Craig.

The life of the Christian is seen through the body and is an outward manifestation of an inward divine work.

He who takes care of our justification, sanctification and adoption will guide our footsteps through an educated conscience to His Glory.

New Year's Day is probably the greatest of all the holidays in this country. More people flock out on the streets than on any other day. The festivities are continued for several days. We have nothing in America that corresponds with this. Over in Minatogawa, on the border between the old and new city of Kobe, there is a magnificent new theater. Along the four streets converging at the new theater thousands of people are surging in and out all day long and well into the night for three days. Near by is a large open common. The second day after New Year's I was there and witnessed an interesting scene. In one part of the common a Buddhist priest was haranguing to crowds gathered about him, but in another part of that common a thousand people heard Rev. Mr. Kagaw and his band of evangelists preaching and singing the gospel from a wagon. The Buddhists quit and went away. The Christian preachers held right on for two hours, and the people listened with remarkably close attention. Of course in the crowd were one or more the worse for drink, but in general the quietness and attention would compare well with similar crowds in the open in Nashville or Atlanta or New Orleans. After being permitted to mount that wagon and speak briefly, we began the distribution of tracts and booklets. The people were so eager that it was impossible to hand out the tracts fast enough. Do facts like these indicate that we have lost our opportunity in Japan? —Rev. J. C. Calhoun, Kobe, Japan.

—Grady Reed has entered school at Elon College.

CHILDREN'S HOME.

Report of Superintendent.

Friendship, Stanley ct., S. S., ...	$2.03
Henderson S. S.	2.86
Giles Chapel S. S., Richland Ct. ..	1.00
Pleasant Hill S. S., Forsyth Ct. ..	2.35
Why Not S. S., Why Not Ct.	2.07
Mt. Pleasant S. S., Mt. Pleasant Ct.	2.00
Franklinton Ch., Franklinton, N. Y.	3.20
Grace S. S., Greensboro, ...	16.40
Shoals S. S.	2.48
Asheville S. S.	2.17
Liberty S. S.	4.00
Bess Chapel S. S., Lincoln Ct.	1.00
Mitchell's Grove S. S., Guilford Ct.	1.13
Friendship S. S., Haw River Ct.	1.57
Lebanon S. S., Lebanon Ct., ...	2.50
Pleasant Grove S. S., Lebanon Ct.	.77
Treas. N. C. Br. W. H. M. S. ..	16.15
Fair Grove S. S., Haw River Ct.	1.38
Graham S. S.	1.67
Total	$66.73

We are having a great revival in N. Main St. M. P. Church. Rev. Leonard B. Smith of Baltimore is Bro. Dixon's help. Bro. Smith is popular with all classes, but especially among the young people. Imagine our joy when nine of our children in the Home walked up of their own will and gave their lives to Jesus. I have talked with them and they all understand what they did. Attending Sunday school and preaching regularly and home training caused these children to accept Jesus as their Savior. Pray that we may have divine guidance to feed these lambs and rear them to be an honor to the church and a glory to God. H. A. Garrett.

Card of Thanks.

We wish to thank the kind friends who were so good to us during the sickness and death of our daughter and sister.

Mrs. Susan Layton and Children.

—The next annual meeting of the stockholders of Southern Railway, to be held at the principal office of the Company in the Times-Dispatch building in Richmond on October 13th at 10 a. m. will mark a new era in the history of the Company as it will be the first meeting at which the 12,000 stockholders have had the opportunity to vote directly, the voting trust, in existence since the organization of the Company in 1894, now being in process of dissolution.

—Miss Ethel Harris, of Henderson, has returned to Greensboro and resumed her work as music instructor in the State Normal College.

—Misses Mary and Sarah McCulloch have gone to Thomasville to take their places in the teaching force of the public schools.

—Mrs. J. M. Stone has been painfully ill, but is out again. She is missed when she is absent from church.

—Mary Scott is the name of the new daughter of Mr. and Mrs. Carl Jones, of this city.

—The marriage of Miss Anna Meade Michaux is announced among the events scheduled for October. Rev. J. S. Williams is to be the happy bridegroom.

—Mrs. N. W. Lanier, of Cid, is in Greensboro this week, visiting her daughter, Mrs. Crutchfield, and adding to the stock of goods in Mr. Lanier's store.

—Mrs. Frank Mason, a faithful member of Friendship church, Stanly Ct., died suddenly Sept. 17th. She was at the table eating dinner when the end came.

—General Beyers, of South Africa, has resigned from the English army because he does not approve of the design to conquer Germany's African territory.

The new pope of Rome calls himself Benedict XV.

—Little Mary Wrenn, daughter of Bro. L. L. Wrenn of Siler City, has so far recovered as to be taken home from the hospital here.

—Bro. S. A. Alexander writes: "Five persons, all heads of families, joined Mt. Pleasant Church last Sunday."

—Miss Hazel Stephens is one of the new teachers in the Pomona school which has the reputation of being one of the best public schools in the county.

—Bro. R. A. Moore is enjoying a visit from his brother from Illinois who brought with him a daughter and her child. Mr. Moore left North Carolina for the West in 1862, but has come back on a visit several times.

—Miss Nettie Dixon, of Grace Church, is the capable principal of the Proximity Graded School. This school has distinguished itself in the line of hand-craft.

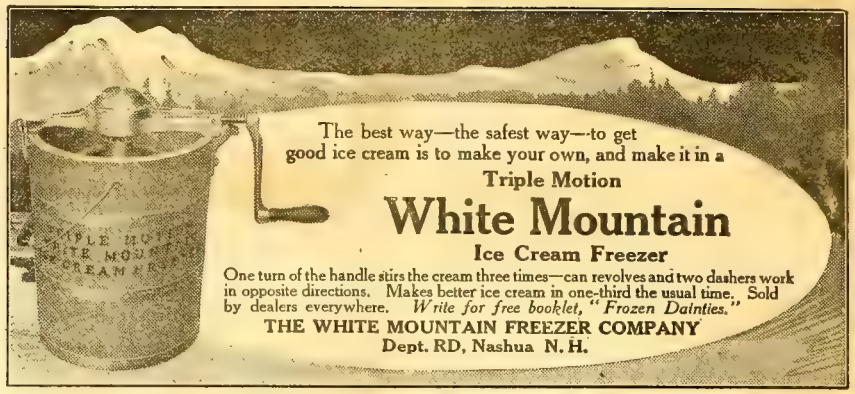
To Supt. of Children's Home.

I can furnish several hundred strawberry plants if you will tell me how to ship them, as I never shipped any. Address Mrs. Lee Boyles, R. F. D. 3, Henry, N. C.

Married.

At the home of Mr. D. F. Montgomery, at Haw River, on Wednesday afternoon at two thirty o'clock, Miss Ola Montgomery became the bride of Mr. John Thompson. The ceremony was performed by Rev. O. B. Williams, assisted by Rev. R. C. Stubbins. It was a dark, cloudy, rainy day, but just as the ceremony was being performed the sun shone beautifully through the window of the west room of the Montgomery home, and seemed to make the bride and groom more cheerful than before.

Mr. Thompson is a prosperous farmer of the Hawleld section; Mrs. Thompson is a beautiful Christian woman. Both are young and happy. We wish for them a long and happy wedded life. They left just after the ceremony for Mr. Thompson's home where they will reside.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TRUTH SHALL SURVIVE.

James Russell Lowell.

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Off'ring each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

—Twenty-five years ago Count Ito, then the leading statesman of Japan, made the statement: "I regard religion as quite necessary to a nation's life." At the recent dedication of the Y. M. C. A. building in Kobe, Count Okuna, the present leader of the liberal party, said: "Any nation that neglects the spiritual in the education of its citizens, though it may flourish for a time, must eventually decay. The origin of civilization is to be found in the teaching of the Sage of Judea, by whom alone the moral dynamic is supplied."

—More than sixty years ago two Samoan Christians purposed to evangelize Niue, or Savage Island. They were seized, their clothing was torn off in order to see the color of their skin, and the fowls and pigs brought with them were butchered and eaten, but the book which they carried and with which they seemed to converse frightened the savages. They thought it had magic powers, and feared to kill those under its protection.

Seven years later there was a strong church on that island. In 1861 the Gospel of Mark was translated. When it was brought from England the natives sat up the whole first night reading it. During recent years the natives of the island have maintained a number of evangelists in New Guinea, who come home at intervals and, telling of the blessings of God on their work, strengthen the faith of their brethren.—The Missionary Review of the World.

—The Home Board Indian Mission work is greatly blessed and the red people are very appreciative of what the Baptists are doing for them. This is also in a peculiar sense a blessing to the people who support it. We know of no missionary activity which is more likely to thrill the observer with a definite sense of the power of the gospel than that by which these heathen Indians are transformed into docile, industrious and generous-hearted children of God. We have before us a story of the Oklahoma Indian Baptist Association composed of the Wild Tribes which took place in July. They met to consider as well as they knew the affairs of the mutual concern of the churches but as usual their warmest concern was for the conversion of unsaved Indians. This concern resulted in the saving and baptizing of forty-eight during the association meeting.

—An exchange tells how difficult it was for the late pope to get a drink after ordering a glass of water: "Fully ten minutes passed before the prelate returned to the library, followed by an attendant and a waiter. The latter carried a silver tray with a glass of water on it. The prelate, the attendant, and the waiter made a deep genuflection when the door was opened. They crossed the room and made a second genuflection when they were half way to the pope's chair, and a third when they got near the pope. Then the attendant took the glass off the tray and handed it to the pope. The same ceremony was repeated after the pope had drunk the water. Turning to the doctor, the pope then said: 'I wanted to show you how difficult it is for me to get a glass of water, and I hope you will not blame me for neglecting the cure and not drinking more water. I hate to disturb three men and make them kneel six times every time I want a drink of water. I tried to get the water myself but I have been told that, being a sovereign, I must not serve myself.'" He did not know the joy of dipping water out of a mountain spring with a gourd.

Many of our Baptist Baraca asd Philathea classes are becoming Berean and Fidelis classes, and are lining up with their own denomination. This is happening in nearly every large town in the State, and in the smaller towns, villages and even in the country. We are glad to see Baptist people getting in line with their own people. Let these new classes send to our Sunday School Board at Nashville, Tenn., and get the handsome charter and hang it in your class room. —The Baptist Messenger.

—More than 250 Protestant clergymen are bearing arms in the French army, according to a statement issued by S. Earl Taylor, secretary of the Board of Foreign Missions of the Methodist Episcopal church, while nearly all of the German Methodist ministers engaged in missionary and religious work in South Germany have been called to the colors. The Methodist Theological School at Frankfort, Germany, has been closed, most of the students having been drafted into the army.

A QUESTION.

We want to ask one question. We do not wish to hurt any one's feelings or detract from any earnest minister of the Gospel one iota of sincerity when standing before an audience to preach.

Now the question is: What good does a minister accomplish when preaching to an intelligent congregation when he yells at the top of his voice, stamps with his feet, and claps his hands as though he were trying to drive a lot of cattle out of a cornfield. You may think quite differently from this writer on this subject. Please give us your opinion.

A Methodist Protestant.

We doubt whether the things mentioned do any good, unless it is in the way of keeping some drowsy listener awake. Those who do these things either do them unconsciously or else they imagine that good is accomplished by these accompaniments, by attracting attention. To us they detract from the attention we would give to the message. But perhaps some of our readers can give a justification of these practices. Editor.

Mr. Earl O. Stanfield and Miss Bertha Stallings, of Brown Summit, were marrried in Greensboro yesterday, the editor of the Herald officiating in the absence of Bro. Millaway whom they expected to find at home. They have our best wishes for their happiness.

—Antwerp has been taken by the Germans and the Belgians have again moved their seat of government, this time to Havre in France. This conquest of the Germans gives them new hope. They hope it will give them an advantage in their war against England. The Belgians are brave, but had to give way to superior numbers.

DOES WAR SIGNIFY CHRISTIANITY'S FAILURE?

The failure is not Christianity's, it is a failure of those in civil authority who misdirect those over whom they have temporal power, leading them to blood-shed and death; it is the failure of those spiritual leaders who have kept men from the direct reading and private interpretation of the Bible; it is the failure of those who have set up fine-spun theories for conducting the affairs of men in the place of instructing men to be led by a Holy Spirit illumination of the Scriptures; it is the failure of men who have erected such aims as commercial aggrandizement for national life, at the unwarranted expense of other nations; it is the failure of men who have not allowed the higher, spiritual nature to rule them and who have thrown their subjects into war; it is the failure of men, greedy for possessions, power, fame; it is the failure of men who profess Christianity, but who believe that material gain and wealth are more to be desired than spiritual riches.

Oh, that men would avail themselves of all the grace and spiritual strength proffered them! They would then be in the church of the living God; they would then be Spirit-led instead of man-led. Onlookers would no longer say that Christianity fails, for it would be evident that war and its accompanying horrors are the result of sin in the hearts of men. The church of God cannot break down, but every church of man sooner or later will. —The Gospel Trumpet.

MORE THAN WE ASK OR THINK

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1). This text is taken from a psalm that abounds with the most gracious promises of protection, care, and deliverance for a certain class of people. These pople belong to that class who have left the sinful world and have been received into the secret place of the Most High. Here, under the shadow of his wings, in the sacred nearness of his presence, they are safe from the various trials that may come upon them from any outside source.

The wings of Omnipotence are around us, and although Satan may hurl cruel darts at us, yet before they can reach us they must pass through the wings of God; and if we are truly in his embrace, with our hearts fixed on him, the poisoned arrows of the enemy will be turned away from us.

The Scriptures inform us that the One under whose protecting shadow we are abiding is able at all times to effect for us the utmost deliverance from all ills that may arise against us. He "is able to do exceeding abundantly above all that we ask or think" (Eph. 3:20); he upholds "all things by the word of his power" (Heb. 1:3); "the Lord God omnipotent reigneth" (Rev. 19:6). These inspired statements form a solid platform upon which our faith can rest with sure and perfect confidence as we defy the enemy; for the promises of God, the same as other promises, become real to us only as we know that the One who promised is able to perform all that he has spoken.

Aside from the testimony of the Word, a survey of the marvelous creation will convince us that he is indeed able to do exceeding abundantly above all we ask or think. When we look at the star-spangled heavens on a clear night we are made to wonder at the power that could guide all the various orbs we see; when we call the telescope to assist our eyes, and penetrate into the profound depths of space, and find its immensity filled with stars and worlds all testifying to the divine Hand that made and guides them; and since the very atoms we breathe every time we fill our lungs are in themselves as wonderful in structure as is the mighty solar system of which the world is only a small unit, we begin to behold the perfect protection that is afforded us while we abide under the wings of Him who is indeed rightly called Almighty. How safe we must be at all times if we could only realize it!

Concerning God's willingness there can be no doubt. Look at the "I will's" in this ninety-first Psalm, commencing at the fourteenth verse. "I will deliver him," "I will set him on high," "I will answer him," "I will be with him in trouble," "I will . . . honor him," "With long life will I satisfy him, and show him my salvation." We should indeed approach boldly the throne of grace, seeing we have such assurance of help in every time of need; for he will indeed do more abundantly than we ask or think.—James Turner, in The Gospel Trumpet.

THE POWER OF CHRIST TO SAVE.

One of the great questions among people to-day is how to be delivered from sin, and when is this possible.

Sin is everywhere present, and all mankind are more or less conscious of having had sin in the heart and life. All men "have sinned, and come short of the glory of God." "There is none righteous, no, not one." "They are all gone out of the way" (see Rom. 3:10-23). This is true of every son begotten of Adam's fallen offspring. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). "If we say we have no sin, we deceive ourselves, and the truth is not in us." "If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1: 8, 10).

Although these last two quotations are addressed to Christians, they are to be understood in the light of the others we have referred to. They declare the universality of the sinfulness of man, and his need of a Savior. While John wrote these undeniable facts, the object of his writing was that the believers whom he was addressing should avoid sinning. "My little children, these things write I unto you, that ye sin not" (1 John 2: 1). This introduces us to another important point.

Must Christians Commit Sin?

There is scarcely any consideration connected with religious life, more important than this. Compared with this one, all others are of minor unimportance. This is fundamental in its nature, for it deals with the very nature of the atonement made by Christ on Calvary. The qoestion may be more simply and directly constructed thus: "Does the blood of Christ really cleanse from sin? If so, when?"

We are told by the inspired writer that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). All sin? Such is the fact stated.

How did John know this? What authority did he have for such a sweeping assertion? If we take this statement for its face value, it plainly teaches that the obedient believer, walking with God in the gospel light, is kept pure from sin. The word "cleanseth" is in the active voice, present tense, and implies that while the believer follows God, the blood keeps him clean from sin: that now while we walk as Christ walked we are kept from sinning. This is implied or clearly taught in many other scriptures. "Whosoever abideth in him sinneth not." "Whosoever is born of God doth not commit sin; his seed remaineth in him: and he can not sin, because he is born of God" (1 John 3: 6, 9). "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5: 18). Also, we are taught that "where sin abounded, grace did much more abound" (Rom. 5: 20). Of the nature and power of Christ's atonement it is further declared, "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2: 24). But

again we ask the question,

Does Christ Really Deliver Us from Sin?

Here we encounter some dispute. Some say, "Yes, relatively, but not consciously nor absolutely." This kind of answer involves us in another question: "Is there sin apart from a consciousness of sin?" We answer, No; not in this dispensation. In support of this emphatic negative answer, we appeal to the conditions pledged by God in the new covenant: "I will put my law in their inward parts, and write it in their hearts" (Jer. 31: 33). Paul appeals to this same prophecy, and proves it to be the law of Christ (see Heb. 8: 6-13). "I will put my law into their minds, and write them in their hearts." This is the law of Christ. There is no other law that God writes on our hearts, and there is no other law of God in force since the Holy Spirit came on Pentecost. This is the only law through which God deals with men. The Holy Spirit reproves men of sin, Jesus said, "because they believe not on me" (1 Jno. 16: 9). Laws that are written on the heart and in the mind are clear to our consciousness. We cannot have them there without knowing it. A transgression of that law written on our consciousness is a conscious transgression. As there is no other law by which we are governed or judged by God, so there can be no such thing as sinning against God without knowing it. In this Christian era there is no sin of ignorance. Sin lies only in our consciousness.

When John said the blood "cleanseth from all sin," he meant a conscious experience of cleansing. When Peter referred to "being dead to sins," he meant we were consciously so, and had no conscious experience of sinfulness.

Paul met this great question with a very decisive and powerful argument. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6: 12). We reecho the question, How? it is absolutely illogical and unreasonable that we who are dead to sin should still practise it. Abounding grace means death to sin, and "he that is dead is freed from sin" (v. 7).

We do not, as Christians, have to sin. Christ the deliverer has brought conscious deliverance from all sin to man, to be experienced now in this present world. "Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7: 25).—J. C. B., in The Gospel Trumpet.

—Rev. H. L. Powell went to Liberty yesterday on private business.

—A soldier, writing about his experiences in the first battle, said that when the soldiers were asked why they went forward, in attacking the enemy, nearly all of them replied: "I went forward because my lieutenant went forward." The soldiers will follow their leaders. The same thing is true in the Lord's work. The leaders must be brave and face forward. Their comrades in a holy warfare will follow them. If they are ever scared they must say nothing about it. Soldiers will follow a general who betrays his fear in only one direction.

—It is said that probably 100,000 boys and girls now study English in Japanese secondary schools. A recent ten-day conference of 500 teachers of English in that country was conducted entirely in English and Baron Kikuchi, president of the Imperial University, presided. Many professors from universities attended. It is claimed for English that it will be quite universal in Japan within a few generations.

—In Norway since the beginning of the war the sale and manufacture of liquor has been prohibited that the grain thus used may go to the feeding of the people. The Presbyterian Advance wisely remarks that in such a time of general distress it is easy to see that the people need bread and do not need the products of the breweries; but what is true in war time is just as true in times of peace. The cost of living would be permanently reduced and the whole people would be constantly better nourished if all the grain used in all the breweries and distilleries were converted into bread.

—Missionary W. Carey Newton writes: "Conditions have vastly changed in China and Hwanghien within a year. The new republic was largely manned by Christian forces and was openly favorable to Christianity. The present government, which is a republic only in name, has no Christian in its service whom I know. It is Confucian in principle and idolatrous in practice. But it is decidedly the best government China has ever known. The public schools are anti-Christian and we cannot educate our students in them. The republican idea never took hold of more than a tenth of the people, if we take queue cutting as evidence. Of the tenth who sacrificed queues many are growing them again. The temples are being repaired with great expenditure in this section. For the first time in the memory of man the Hwanghien city walls are being rebuilt in the broken down places. How does this affect our work? There is not a mass movement towards us, as there was a year or two ago. Those who come are Christians, and the average of social standing is better than we have known. Our schools have all the students they can accommodate and they pay tuition. But we must have better schools than formerly."

—Li Hung Chang, the richest man in the Chines empire, wrote some memoirs in which he remarked: "I remember when I was a youth at Lou Chow that riches and promotions seemed as very rare gifts if the celestial regions. But I have found that neither great wealth nor distinguished decorations, nor both put together, will guarantee a man against unrest of mind or turmoil of soul. How great an honorable is the peacock's feathers of the throne, yet how much easier rests the head on goose feathers."

—About ten years after the Wiiliams-Brown meeting held at Richland Springs a little boy whose father and sister had joined the Baptist church, suddenly asked his mother when the next Baptist church was coming to town, saying that he wanted to join. The mother quietly informed him that the Baptist church remained here and met every Sunday. Many church members practice the idea that the boy had. They are very prominent in the big meeting and then they go home and have to work so hard through the week that they can't come to church on Sunday. J. R. Magill calls them "oncers." May their tribe decrease, as they are mighty little account to the church and in their luke-warm condition nauseate the Lord who saved them. They ought to learn that the Baptist church is doing business all the time and needs their help, and, above everything else, they need to present themselves in the regular services in order to live right and serve well.--E. D. Morgan in Central Messenger.

—The complete immigration statistics for the fiscal year ending June 30 were given out only recently. The total number of foreigners who entered our country during the twelve months was 1,218,580. This was an increase of only about 20,000 over the preceding year, but represents a large gain over the figures for 1912 and 1911. But for the falling off in immigration for June the fiscal year just closed would have recorded by far the largest number of any year in our history. The next few months will, of course, show few coming to our land from Europe, but many returning to the home lands to take part in the war.

—The British and Foreign Bible Society reports a circulation in the Punjab of 74,000 books for the first six months of this year, as compared with 92,500 for the whole of last year.

FROM PASTORS AND PEOPLE.

THE POSTAL CARD

W. F. KENNETT, EDITOR

Since writing of old Double Springs Camp Ground we have learned some additional historical facts connected with the old-time camp meetings held at that place. Last week we spent a day with Mrs. Minerva Highfill nd her daughter, Miss Emma. Sister Highfill says she was converted at Double Springs the 8th day of August, 1843—seventy-one years ago, quite a long walk with God. She is the mother if 19 children, among them Hev. D. A. Highfill. Sister Highfill is very feeble and quietly awaits the summons to "pass over the river and rest under the shade of the trees."

The other incident is that at the time of the last camp meeting Bro. J. B. Ogburn was a babe. His parents were tenting—one day the baby was missing—a search was instituted; finally he was found behind a trunk in the tent where, presumably, he had crawled. The presumption is that he was a very active baby and he developed into a very active and energetic man. He hopes to attend the Asheville Conference as delegate from Flat Rock circuit.

Mrs. Nancy Pegram, one of our aged Bethel members, recently had the misfortune to fall and break an arm.

Mrs. Rebecca Ogburn has been confined to her room for some three weeks or more. She is one of Flat Rock's most loyal and faithful members, always the pastor's friend and helper. May she soon be out again.

Our Flat Rock special meeting is to begin the 4th Sunday in this month with Rev. D. R. Williams as pulpit help. We are praying for a meeting of great power.

We have already had more accessions to the churches this year than for any one year since 1901, and a great meeting at Flat Rock would be a fitting climax to the year's work. May the Lord grant it unto us, and He will if we do our part.

The Fourth Quarterly Conference.

This will be held in Gideon's Grove church on Saturday before the 1st Sunday in November. We hope to have a large attendance and the best reports ever. We wish for all the pastors a successful closing up of the year's work and we are praying for a great Conference at Asheville.

Stokesdale, Oct. 12.

Asheville.

Notice is hereby given to all delegates and preachers who read last week's report, and are preparing to bring their stoves with them along with their suit cases, that the aforesaid stoves will not be needed. Mr. George Shehan, a member of the Episcopal church, but a nephew of our Mrs. Council, has just presented our church with a second-hand hot-air furnace, in splendid condition, and it is being installed in the church this week. You can imagine how glad the gift made us, and what a tremendous burden it lifted from our shoulders. It will cost us about $75 to have the furnace taken from its present position, and placed, complete, in the church, but that amount isn't nearly so difficult to raise as $250 or $300, what we expected to have to spend.

Just one year ago this Wednesday, Oct. 14, 1913, the first spadeful of earth for the foundation of the church was removed. We have reason to praise God for the way in which He has worked together with us this year in the erection of this church. It is one of the finest fruits of faith that this preacher knows of, or ever expects to see. There have been many dark days since the work began, days when faith got weak, and when some if us were almost afraid to go on, but we are at the place now where we can look back and see the hand of God. This is Jehovah's house, and we have but helped Him build it.

You understand, of course, that there is still considerable debt, and that money is urgently needed to secure equipment, and to pay for some of the things that were not in the building contract. This includes balance needed to pay for the pews when they come, amount due on the windows that have not been taken by individuals, and so forth. That's the reason I have been talking about money in every letter this year, urging all who have pledged anything to the building of a church here, to make good their promise, and trying to get the friends who did not have an opportunity to make a pledge to make a voluntary contribution. This membership of less than a hundred, who can be counted on as substantial help, have raised this year very close to $3,000. They have toiled and sacrificed as few congregations. They have done their best. They still need your help.

Asheville Church Building Fund

Mr. T. T. Hicks, Henderson, N. C. $50.00
Mr. J. W. Boyles, Thomasville 5.00
Mr. R. D. Ellis 25.00

Bro. Hicks had a pledge of $50.00, and we are very happy that he has canceled it. Bro. Boyles hdd no pledge, but sent the money because of the need here. Bro. Ellis, son of Bro. and Mrs. W. J. Ellis, of Winston-Salem, promised his mother when she was here last summer that he would make a contribution to the church here. He has just made good. Thank you, friends. You don't know how much it helps. C. W. Bates, Pas.

Burlington.

Our Sunday-school made a very good record last Sunday, the attendance being 188. We hope to bring the attendance up to and above 200 next Sunday. The Baraca class will start a contest next Sunday, and there will doubtless be "something doing" in the class for the next ten Sundays.

The congregation at the church service Sunday was almost as usual. At the morning service Bro. Curry preached a special sermon to the new members who recently joined the church. He preached a good sermon from Rev. 2: 10, "Be thou faithful until death and I will give thee a crown of life." At the close of the service, the following persons united with the church, the first two on profession of faith and the latter by letters: Hoit and Hallie McPherson, Mr. and Mrs. W. C. Chrisco, and Mrs. Ida Madden Thomas. Mr. and Mrs. Chrisco came from Welch Memorial, High Point, and Mrs. Thomas from Saxapahaw charge. This makes 12 persons that have joined our church the past two Sundays.

We are glad to report that Miss Lena Lineberry, Mrs. J. M. Hayes and Mrs. G. L. Amick, who have been on the sick list for some time, are improving rapidly, and we trust that they will soon be completely recovered and able to attend church again. We are sorry to note the illness of Mrs. J. B. Turner, who has been very sick for the past few days.

Our pastor was called to Lexington last Wednesday morning to attend the funeral of his grandmother, who died on Tuesday. He returned on Thursday.

Bro. L. W. Holt spent Sunday with the M. P.'s at Mebane. He went upon invitation from the M. P. Sunday-school, and assisted in the organization of a Baraca and Philathea class each. Bro. Holt takes great pride in Sunday-school work, especially in the Baraca and Philathea classes. We wish we had more such men as Bro. Holt.

Bro. T. T. Stafford, our genial and efficient Sunday-school secretary, is spending his vacation this week in the eastern part of the State. C. B. Way, Rep.

Oct. 13.

Mt. Carmel, Granville Ct.

Our pastor being absent, Mr. A. J. Harris, of Henderson, filled his appointment here Sunday last. To say that Bro. Harris did well is not saying as much as I would like to say. I mean to say that I think he did very well. The special words that he gave to the boys were good.

His brother, Dr. Harris, brought him out there and he too was a help by assisting in the singing.

Fifty-five present at Sunday-school on Sunday morning. W. Polk Garrett.

Oct. 13.

Reidsville.

Our pastor, Rev. E. G. Lowdermilk, held his regular appointment here Sunday, preaching two splendid sermons for us. A very good attendance, but would have been glad to have more out to hear these good tidings Bro. Lowdermilk so carefully prepared for us.

On Sunday afternoon at 2:30 we had the pleasure of having with us Mr. J. Norman Wills from Greensboro who made an address on Sunday-school work which was enjoyed by all who heard him. After the address some organizing of new classes was done, and we want to organize some more classes next Sunday and get more life in our school. Our Sunday school attendance has inceased and now we want to increase interest in the work. Pray for us that we may succeed. The Ladies' Aid Society held its regular monthly meeting Monday, the 12th, at the Parsonage; it was enjoyed by all that attended. We are very sorry indeed to hear of Bro. Raper's illness; our prayers are that he may soon be restored to health and strength, and may the dear Lord be very near his beloved family in their hours of trials and troubles. Reporter.

Cedar Cliff, Mt. Hermon Ct.

A good day Sunday, Oct. 11. Attendance at Sunday-school, 75. The Sunday school has increased until the average attendance is nearly 100. Rev. H. S. B. Thompson is the efficient superintendent and is "on his job."

There were 14 additions to the membership of the church yesterday; 11 by certificate. C. H. Whitaker, Pastor.

Oct. 12.

Hickory Grove, Siler City Ct.

We are still moving on; our Sunday school is coming back together after protracted meetings are over. We are having a live S. S.; all are interested and much good is being accomplished. Our pastor, W. A. Ledford, was with us again last Sunday and preached one of his best sermons. His subject was Sympathy, and I am sure if we would do as he told us weewould do a lot better than we do.

I don't think I ever heard a better sermon than he preached to us Sunday.

We were also glad to have Mr. Ledford with us for Sunday-school. He taught the advanced class. The time is drawing near when Mr. Ledford will not be with us, but hope we will be fortunate enough to have him with us another year; he is doing a great deal of good work here, and I am sure we will miss him.

Our attendance in the prayer services is not what it should be. We had a very interesting prayer meeting Sunday eve.

It isn't long until our Sunday school convention and I hope the choir will soon get busy in preparing the music. We were glad to have Mr. Smith of Siler City worship with us Sunday. Mrs. Wells does not seem to improve much. We trust that she will soon be better and hope for her a speedy recovery. Best wishes to the Herald and its readers.

(Miss) Lellia Lemmons.

Oct. 13, 1914.

Sandy Ridge, Oak Ridge Ct.

Our Sunday school and prayer meetings are doing nicely The older people seem to be taking more interest and it encourages us so much. A number of our young people have gone away either to attend or teach school and we certainly miss them.

Our pastor filled his regular appointment last Sunday with an ercellent sermon, as usual. He knows how to preach and does not fail to do so.

Roella Pegg, Rep.

Eden, Halifax Ct.

Yesterday, second Sunday, Pres. Cecil delivered a plain and helpful sermon to an attentive congregation. On the first Sun., our regular preaching day, we were entirely rained out. The time is passing, we have only one more preaching Sunday before Conference. We want every assessment paid in full so our pastor can go with a good report. We have reorganized our Sunday school after having closed a month on account of meetings. We have good attendance and good reports. Every one has a hearty welcome to our little Sunday school at the McDaniel School House. Hope a large number, especially the official members, will attend the fourth quarterly conference to be held at Bethesda church Friday before the fourth Sunday in Oct. There will be preaching in the morning at eleven o'clock, then dinner, and the conference in the afternoon. We were favored with a good sermon from one of our former pastors some time ago, Rev. L. W. Gerringer. We will be very glad to have you, Mr. Gerringer, any time you can come. Irene Hawkins.

Cid, Uwharrie Ct.

The special meeting closed at Jerusalem last Wednesday night. There were seven converts, but as Bro. Trogdon was called home Wednesday to conduct a funeral of a Miss Rice at Farmer, the doors of the church were not opened. There was some most excellent preaching done by Bro. Hulin and also by Bro. Trogdon, as they always bring something that is worth listening to. The church was right much revived, but the results were not what we would have liked to see, but I believe that their words will still ring on for ages. Bro. Torgdon filled his appointment at Cid Sunday and also preached Sunday night for us. His sermons were almost enough to raise the dead, and I truly hope that his words sank into some sinner's heart that he may repent before it is too late. We all want Bro. Trogdon to return to us again next year and we want to pay him every cent we promised him and more, too, if we can.

We had the pleasure of having Miss Alleda Trogdon with us Sunday and we enjoyed her visit in our home, for we have learned to love that dear family.

Mr. N. Cockreham's family are going to move to Ga. We regret very much to lose them. Mr. Walter Kearns of High Point attended the services at Cid Sunday. We were glad to have him in the choir. I was so glad to see in the Herald such a good number of souls being saved at High Point, for the towns need it as well as the country.

Yours for Christ, Mrs. N. W. Lanier.

Shelby, Shelby Ct.

I am not a reporter (we haven't any at Shelby church), but I wish to remind the members of this circuit and especially the ones of Shelby church that it is only one week until the fourth quarterly conference and five weeks until the Asheville Annual Conference, and this means that we must go to work, for we are badly behind with our pastor's salary and other claims. It certainly would be embarrassing for the delegate to go to Conference with the claims unpaid. And if we as Christians could realize the needful condition of our pastor and family we would awake out of sleep and be about our Father's business.

Bro. Raper has certainly been faithful to his work this year and has gone lots of times when he was not able to go and he is now in the hospital at Rutherfordton and will undergo an operation on Tuesday morning at 9 o'clock. We ask the readers of the Herald to join us in prayer that if it is the Lord's will he will return to us in better health.

Bro. D. B. Johnson will hold the quarterly conference for Bro. Raper at Shel-

by church, Oct. 17, at 7:30 o'clock p. m. We hope to have full attendance and good reports from all the churches.

I again urge that we the members of Shelby church get to work and get our pastor's salary, for he is badly in need of it and he where he cannot help us now.

Best wishes to the Herald readers.

A Member.

Chestnut Ridge.

Our special meeting began the fourth Sunday in Sept. and continued till Friday evening. We had a good meeting; some interest manifested on Sunday, one conversion.

Rev. J. H. Moton was pulpit help and help it was; he is one of the best preachers I ever heard preach. If people were not convicted and converted under his preaching I don't know what would convert them. About forty conversions and reclamations, 15 or more joined the church. We were glad to have Bro. Moton and so sorry when he had to leave. When Bro. Moton was about to leave a good brother spoke out and said we had better speak to him to come back next year. We were glad to have him spend a night in our home while here; we will gladly welcome him again.

We were glad to have Mrs. D. R. Williams of High Point and Rev. R. C. Stubbins' sister, Miss Myrtle, of Durham, to worship with us during our revival.

We had 120 at S. S. last Sunday. We feel encouraged to see so many out. We were glad to get our new organ in time for the meeting; 'tis quite an improvement over the old one.

Mrs. S. M. Kirkland and son have returned to Durham after spending some time with us and attending the revival.

Rev R. C. Stubbins is helping Rev. J. D. Williams in a revival at Henderson this week. Mrs. Stubbins and little Louise are in Durham with relatives.

Wellie Stroud, Reporter.

Clark's Chapel, Buncombe Circuit.

We began the last quarter of this year with a very good attendance last Sunday. The number present was sixty.

The young ladies have decided to have a box supper next Saturday night to help pay for the library for the Sunday school.

The young people did not have singing at the church last Sunday afternoon on account of the services at the Christian church near here.

We still have prayer services every Thursday night and the young people are taking a great interest in the services.

Lester Watts.

Weaverville, Oct. 7.

—"Wear cotton."

New Union Redeemed.

For a long time our church in Richland circuit seemingly has been nearly dead, and the circuit minister has apparently left us out to die. But thanks be to God who never deserts His people, He sent dear brother George A. Laughlin, who held a protracted meeting for one week with great success. Never did any brother work more faithfully than he. Eight professed, and many reclaimed. The people shouted and praised the Lord and it seemed like good old times at Union when I was a boy. Glory be to God for His goodness in sending such a faithful servant among us who is loved by all. Thanks to Miss Ethel Allred who was faithful in giving us good music.

Your brother, W. R. Ashworth.

Oct. 7, 1914.

Mocksville Ct.

We have just closed a very successful meeting at Union Grove. Bro. Geo. E. Hunt and Bro. W. P. Martin were our preaching help. We cannot speak too highly of the work and preaching of these brethren. The church was greatly revived; the people praised God in the old-time way. The meeting resulted in 20 or more conversions and 11 joined our church. On Friday, the last day of the meeting, the people of Union Grove and perhaps as many of other denominations and especially the Baptist people took an active and a very interesting part in the annual birthday dinner of Bro. Hunt.

We regret very much indeed that the Rev. Mr. Wetherman, the Baptist minister who always takes the lead on these occasions, could not be with us, but Bro. Jennings, whom we love and esteem very highly, took the place of Bro. Wetherman, and made a nice talk and called Bro. Hunt to bless the table, then we had all things common. J. W. Self.

Granville Ct.

President's appointments:

Antioch, Friday, Oct. 23, 2:30 p. m.

Union Chapel, Sat., Oct. 24, 11 a. m.

Quarterly conference in afternoon.

Rehoboth, Sunday, Oct. 25, 11 a. m.

Mt. Carmel, Sunday, Oct. 25, 4 p. m.

A full turnout of officials is desired. Bro. Cecil will hold quarterly conference Sat., 24th, in afternoon. Give him a good audience at each preaching service.

N. G. Bethea.

Roanoke Ct.

Notice to Official Members.

The 4th quarterly conference of this circuit will meet in the Enfield church on the morning of Oct. 23rd, 1914, at 10:30 o'clock. All the officials are requested to be present, as this is an important conference. The pastor's salary for another year is fixed at this time and each church should be represented, and say what they will do about it, else they must accept what the conference does.

Mamie Johnston, Sec.

SpringChurchCircuit.

The protracted meeting began at Pleasant Hill on the first Sunday in October Rev. J. D. Williams came on Monday and remained until the close; he, as always, did faithful preaching and earnest work. We had a good meeting. The following persons joined the church at this place:

Aubrey Crew,
Milton Crew,
Oceola Crew,
Monroe Coker,
J. M. Dunham,
Lena R. Dunham,
Stanly Jordan,
Robert A. Moore,
Manie Massey (for Spring Church).

T. F. McCulloch, Pastor.

Bethesda, Yadkin College Ct.

Since our last report death has visited our community and taken the spirit of Mrs. Geo. Wagner from earth to its eternal home in glory. Grandma Wagner, as we all called her, was a good old woman, one that everybody loved that came in contact with her. She was one of the oldest people in this community, being 90 years, 6 months, and 16 days old. She seemed to be ready and willing to go, only waiting for the time to come. The funeral was conducted by her pastor, Rev. H. L. Powell, assisted by Rev. Jacob Leonard, of Lexington, after which her remains were laid to rest in Bethesda cemetery to await the resurrection of the dead. May the Lord bless her children, grandchildren and great-grandchildren and may they live such pure and holy lives as did she.

Bro. Powell filled his appointment at Bethesda last Sunday. He gave us some more gospel truths. Our Sunday school is moving on nicely under Bro. R. E. Leonard as our Supt.

Our fourth quarterly conference will convene at West Lexington church on next Saturday, the 17th. Let all of the official members come.

Mr. Cleve Conrad is at home with his parents, Mr. and Mrs. Geo. Conrad. Cleve has been with the navy of the U. S. in Port Royal, S. C., and other points for over four years, and talks of going back to it again. Chas. M. Yokley.

OUR ANNA.

The hour hand of the big clock in the counting-room of the great Rulofson factory was just at ten when the door of the private office opened, and the master appeared in the doorway.

He beckoned the waiting messenger to him.

"Go to the cabinet shop," he said, "and tell the foreman to send Rudolph Jenson to me. Tell him I am waiting."

The boy sped away and the master returned to his desk.

He was a tall man of perhaps two-and-thirty, with a well-knit figure and a resolute face. It was a kindly face, too, and as he sat drumming with his fingers on the mass of papers before him a smile played about the firm mouth. Evidently his thoughts for the moment were on some pleasant subject.

A low rap on the door drew his attention. "Come in," he called.

The door slowly opened and an old man entered. He was in his working-man's garb, bareheaded, and with lots of shavings clinging to his jacket and overalls. He stooped a little as he stepped forward.

"Good morning, Mr. Rulofson, sir," he said with a slight German accent. "You sent for me?" His voice slightly quavered as he asked the question.

"Yes, Mr. Jenson," replied the master; "sit down here." And he pointed to a chair close by the desk. As the old man stiffly seated himself the kindly smile lingered about the young man's mouth, yet the old man looked at him with a troubled glance.

"You let me speak, Mr. Rulofson?" he asked, as he pulled nervously at his thick gray beard. "Maybe I can make some explanations. I don't blame Peterson. Peterson is a good foreman. He did just right to report me. I was late twice, and I am not quite so quick with my hands as I was. I know it. I am sixty-four years old, Mr. Rulofson, sir." He leaned a little forward and rubbed his gnarled fingers through his grizzly hair.

"Yes, yes, I know. That makes no difference. Work is work."

He opened up his hands and held their palms upward before his breast. They were eloquent witnesses of a life of toil. Bent and gnarled and knotted, they told of continuous weary hours with tools and lathe. Rulofson looked at the old man's hands, and the smile on his pleasant face faded.

"Mr. Jenson," he began.

"One moment, Mr. Rulofson, sir," the old man interrupted, "I don't haf nothing to say against Peterson. He is a very goot workman, and a fine foreman. Yes, that is right. He is looking out for your interests, Mr. Rulofson. He says to himself, 'The old man is getting clumsy. He is not worth what we pay him. A younger man could do the work for less money. He has been here a long time. I will not discharge him myself. I will report him to Mr. Rulofson. He was a friend of the old man Rulofson. The old man's boy will let him down easy.'" He paused a moment and slowly rubbed his hand thru his grizzled hair. But before the younger man could interrupt he hastily resumed. "I was in the factory twenty years before Peterson came. Yes. When your father started out in business he sent for me and said, 'Jenson, if you will promise to be a man, I will give you work.' He was goot to me. I was always too fond of the beer, and the singing, and the gardens. Your father was different, Mr. Rulofson. He was full of ambitions. He climbed up; I stood still."

"I am quite sure my father never forgot you," said the younger man.

"No, he never forgot me. The last day he visited the factory he called from the doorway of the shop, 'Hullo there, Jenson, old fellow.' I remember chust how he looked when he said it. Your father was always quite as goot to me as I deserved. It took me such a wery long time to settle down to work. I would go out with the young fellows and maybe it would be two, three days before I would come back to the works. Yet your father kept me right along. Sometimes he would talk to me about my foolishness, sometimes he would only shake his head. But he kept me. And then I married Lena. Then I quit my old ways. But my chance was gone. My ambition was gone with my youth. I could never be anything but a cabinet maker, Mr. Rulofson, and for three and twenty years your father had no employee more faithful than Rudolph Jenson."

"I have heard my father speak of you in the kindliest manner," said the younger man. "You know that the business cares were many and that in later years his health was poor. Yet I am quite sure he never forgot you."

"I am glad to know it," said the old man. "We were very wide apart. Yet we started together. My family was as good as yours, Mr Rulofson, sir. My father was a chapel-meister, my oldest brother a professor at Bonn, my younger brother a captain of Austrian cavalry. Even the black sheep of the family, poor Rudolph Jenson, was a wery goot cabinet-make—in his day."

He laughed a little harshly as he leaned forward.

"Mr. Rulofson, sir," he slowly said, "for three and twenty years I had no reason to ask a favor of your father. I did my tasks well. He had no better workman. Now it is different. I am old. My hand is no longer my trusty servant. I come to ask you a great favor, Mr. Rulofson, sir. Do not discharge me quite yet. Let me stay a little longer." He help up his hand quickly as the younger man tried to speak. "Wait, Mr. Rulofson, sir. I want to explain. I want to tell you why I ask this favor. It is not for myself. I haf a daughter. When my Lena went away, she left me a little girl, a little Anna. For twenty years that child has been all there is in life for me. I was her nurse, her guide, her teacher, her friend. You can't understand this. Mr. Rulofson, sir. Nobody but a father can. Some day you may."

He paused and wiped his forehead with a huge handkerchief that he dragged from an inner pocket. Philip Rulofson leaned back in his chair with his eyes fixed on the old man's troubled face and made no further effort to interrupt him.

"She grew up a beautiful girl," the old man resumed. "A beautiful girl and a dutiful girl. As I watched her growing I made up my mind that she should be a lady. I would devote all I could earn to adding to my child's attractions. She had lessons in music, in German and French. Sometimes it pinched pretty hard, but I never wished to hold back a penny from her. No, I watched her grow up so beautiful, and gentle, and accomplished and my heart swelled with joy. Sometimes I would whisper, 'Look down, Lena, and see what I am trying to do for our child.'"

He paused again and slowly wiped his forehead.

Denton High School

OPENS AUGUST 31, 1914.

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"Maybe I detain you too long, Mr. Rulofson, sir," he said.

"Go on," said Philip.

"When she was eighteen," the other continued, "she asked me if I could send her to college. She thought if she went, you see, that it would give her a better chance to teach—for she had set her heart on teaching. I sent her to the college of her choice, and there is no better in the land. It almost broke my heart to let her go—we had been together so long, but I knew it would be only a father's selfishness to keep her with me. Three years she has been in college, and three times she has come back to me—ah those beautiful visits!"

He broke abruptly and looked at Philip.

"You see I'm getting old, Mr. Rulofson, sir. I talk so much.'

"Go on," said the yonnger man.

"So my Anna has now less than a year to stay in the college," the other resumed. "And then she will be graduated mit high honors. Then she will be a lady mit all the accomplishments that money could find. She will teach, perhaps. Maybe she will marry some goot man who is worthy of her. Her old father will not stand in the way. He will keep himself quite out of sight."

He paused once more and looked appealingly to the younger man.

"Maybe you see how it is," he timidly said.

"See what?" inquired the youngerman.

"Ah!" cried the other, "I thought I made it so plain. Don't you see that if I am discharged I cannot keep my Anna in the school? She will have to leave, and she will get no diploma, she may not even have a chance to teach. Don't you see that she will not be a finished lady?"

He looked at the young man eagerly, and his lip trembled and the perspiration shone on his broad forehead.

"Mr. Jensen," said the younger man, kindly, "I have a favor to ask."

"I have been told this story before," Philip Rulofson went on, "but I was glad to hear it from your lips. It came to me the first time from your daughter Anna."

"My Anna!" murmured the other.

"Yes," said Philip Rulofson. He arose from his chair and stood before the old man. He spoke rapidly. "I met your daughter at a little gathering at the home of a friend in the college town. That was six months ago. I have met her many times since. Yesterday she told me of her father."

"Ah," murmured the old man; "she should not have done that. It was not necessary. Nobody needs to know."

"I had asked her to be my wife," said Philip Rulofson, "and she sent me to you."

"What is that?" cried the old man.

"Father Jenson," said Philip, "will you give me Anna?"

The old man arose. His legs trembled, his eyes were dim.

"God is goot," he murmured, as he gripped the young man's hand in his rough palm. "I gif her to you, son of my dead friend."

There was a little silence as the men stood with clasped hands.

Then a smile broke over the old man's rugged face.

"So I am not to be discharged?" he said.

"No," laughed Philip.

"Vell," said the old man, "I surely deserve to be. I've lost a full hour of precious time. What will Peterson say? I must get back to my lathe. Good-by, Philip."

'Good-by, Father Jenson."

But the old man paused in the doorway. His face softened, his eyes grew moist, his voice trembled.

"You will be goot to my Anna?" he asked.

"Our Anna," said Philip Rulofson.—Cleveland Plain Dealer.

Reunion.

Sep. 8 was a great day at Bro. A. M. Isley's one mile south of Bellemont in Alamance county. It was a Sharpe reunion. Of course everybody there was not a Sharpe, but most of them were related to the Sharpes or wanted to be. One man had to go back three generations to get related, but you could not tell from the way he ate and swelled around but what he was full-blooded. Yes, sir; it was a regular crowd of Sharps and yet there was not a confidence man in the crowd. Why, to show you how they went at it, let me tell you. They went to the woods, cut the logs, hauled them to the sawmill, gave a special order and had the material cut to build the table which was one hundred and nine feet and a half long and four feet wide. The bracings were strong and well arranged, somewhat on the cantilever bridge style. When I first saw the thing I wondered why it was built on such a principle, but when I saw what it had to hold it was no longer a mystery. Yes, it was called a Sharpe reunion, and I guess it was, for I saw two or three John Sharpes, and there was Julius Sharpe, Mary Sharpe, Luddy Sharpe, Lewis Sharpe, James Sharpe, Lacy Sharpe, Sarah Sharpe, Joel Sharpe and a host of other Sharpes too numerous to mention, besides one or two Sharpes who had gotten Holt of something else, but were just as loyal at dinner time as any body else. The brass band from Burlington was there to enliven the occasion and Mr. Walter Sharpe of Burlington delivered an address showing some of the things the Sharpe family had done. Then dinner. Bro. C. H. Whitaker returned thanks and the people got busy. I never saw a crowd try harder to eat it all up, though in perfect order, for I have never seen a more orderly crowd, but I never saw a crowd make such a dismal failure. Why, it seemed to me that there was more on the table when everybody had enough than the people had eaten.

Wife and I had to leave about three in the afternoon. If I remember correctly, they had registered over 262 names and were still registering. Bro. John Sharpe of Bellemont was eighty-one that day. I do not know whether any one else was born on that day or not, but I do know we all want to repeat the glad day as soon as possible. Everybody had a good time. Usually on such occasions some are at a loss and do not fall in with the general jollification, but it was so hearty and full of good cheer that even the little children as well as the old had a good time. After dinner Hon. Jacob A. Long of Graham, N. C., made a very interesting address on the Sharpe family and its relation to many other families in the Piedmont section as well as in the far West.

It was greatly regretted by many that Bro. John Dixon, who married a Sharpe, was sick and unable to be there. Before dinner everybody had a good appetite and after dinner tite and appe (tight and happy). W. E. Swain.

—The Sunday school membership of the world now numbers more than thirty million.

—Cuba has 130 Protestant pastors, 200 assistants and 700 Sunday-school teachers.

The Salvation Army has nearly 9,500 corps and outposts in fifty-eight councountries and colonies of the world.

—Just one hundred years ago the first New Testament in the Chinese language was printed in Canton.

—Over four thousand copies of the Scriptures were distributed by the American Bible Society in Southwestern Arabia last year.

—Bethany Presbyterian Sunday school, Philadelphia, Pa., Mr. Wannamaker's school, has an enrollment of 2,397.

—A jaybird is pretty, but we never did believe one of them would make a good preacher. They have too many little dandy ways about them.—Sel.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XX. GREENSBORO, N. C., THURSDAY, OCTOBER 29, 1914. NUMBER 49.

—We print this week two articles from *The Religious Telescope,* organ of the United Brethren Church. They were sent us by a brother that has been much interested in the union movement. We print them that all our readers may understand the course of the union movement and know more of the thought and spirit of the United Brethren. Whether the union is ever consummated or not, the spirit manifested in these articles will elicit the kindly regard of our people. We presume that other articles on the same subject from other bishops will appear in the *Telencope,* and no one need be surprised to find after all the bishops have spoken that they decide to refer the matter to their General Conference in its next regular session in 1917.

This turn which the union movement has taken may surprise some, but we think the United Brethren leaders are to be commended for their desire to avoid doing violence to the sentiments of minorities in both churches. Minorities are sometimes right and are always worthy of respectful consideration.

WAKE UP AND GET BUSY!

A number of charges have not been heard from yet, and Conference is only three weeks off. If you expect us to provide you homes you had better sit down now and send your name and the name of your delegate. Also, if there are to be any visitors, either members of Standing Committees or other. please let us know when you are coming and if you are expecting entertainment.

W. A. Swain, Chairman.

Asheville, N. C.

—We are pleased to receive a kind letter from Rev. J. W. Frank, formerly of our Annual Conference, and now a missionary in Nakatsu, Oita Ken, Japan. He is happy and mission work and it is unfortunate that our church did not have an opportunity for him of this kind. He sends an article which we hope to present to our readers next week.

—A Baptist brother asserts that the Baptist church was Christ-made, The Roman Catholic church devil-made, and all other churches man-made!!!

NOTICE.

We will issue no paper the week the Annual Conference begins. The duties of the editor in connection with the Conference and the distance of the seat of Conference from our office make this imperative under present conditions. We expect to make up to our readers by issuing a number Christmas week when we usually suspend. We make this announcement now that those who have matter for publication before Conference may send it in in time.

A STRIKING STORY.

We recall a striking story from the lips of a friend. A lady was summering in Switzerland. One day she started out for a stroll. Presently, as she climbed the mountain side, she came to a shepherd's hut. She walked to the door and looked in. There sat the shepherd. About him lay his flock. Near at hand on a pile of straw, lay a single sheep. It seemed to be suffering. Scanning it closely, the lady saw that its leg was broken. At once her sympathy went out to the suffering sheep. She looked up inquiringly to the shepherd, "How did it happen?" she said. To her amazement the shepherd answered: "Madam, I broke that sheep's leg." A look of pain swept over the visitor's face. Seeing it, the shepherd went on: "Madam, of all the sheep of my flock, this one was the most wayward. It never would follow in the pathway, in which I was leading the flock. It wandered to the verge of many a perilous cliff and dizzy abyss. And not only was it disobedient itself, but was ever leading the other sheep of my flock astray. I had before had experience with sheep of this kind. So I broke its leg. The first day I went to it with food, it tried to bite me. I left it alone for a couple of days. Then I went back to it. And now it not only took the food, but licked my hand and showed every sign of submission and affection. And now let me tell you something. When this sheep is well, as it soon will be, it will be the model sheep of my flock. No sheep will hear my voice so quickly. None will follow so closely at my side. Instead of leading its mates astray, it will now be an example and a guide for the wayward ones, leading them, with itself, in the path of obedience to my call. In short, a complete transformation will have come into the life of this wayward sheep. It has learned obedience through its sufferings."—Exchange.

—Bro. Whitaker and our Asheboro people are to have rally day next Sunday.

—Our district is larger than formerly, but President Cecil seems to be able to go over it in a year.

—The Asheville people should know it, if you expect to have "your name in the pot." Send it on without delay.

—The war reports are becoming wearisome by their monotony. No decisive results appear. Let not familiarity deaden us to the fearful criminality of the conflict. The crime is the worse because of the fact that the first World Conference of the Churches for International Peace was held in Constance, Germany, early in August. In spite of its appeal, the powers proceeded to war.

—This seems to have been a good year for our church in North Carolina. We expect reports at Asheville to show progress both in increasing membership and in the creation of church property. May the Lord lead us in the Conference, that our forces may be best disposed for the work of next year.

CHURCH UNION VOTE.

BY BISHOP W. M. WEEKLEY OF THE UNITED BRETHREN.

Negotiations looking toward the union of the United Brethren and Methodist Protestant churches have been in process now for quite a while, but for some reason, or reasons,, both denominations are getting farther away from union all the time if the plan worked out by the joint commission is to be considered the basis. Opposition and complications have arisen on both sides that were not thought of in the beginning, hence we do well to pause and consider the whole question in the light of these developments, and thus endeavor to reach a conclusion that will prevent disruption in both churches.

What every sane unionist wants is a coming together that will mean organic oneness from top to bottom. A union that will leave out a large per cent. of both denominations would be no union at all, but would be the means of bitter divisions, followed by years of costly litigation.

The United Brethren Church is not ready for union, and in saying this I think I voice largely the sentiments of an overwhelming majority of the East District, which comprises a large portion of the Church's numerical strength; not only so, but the same feeling prevails extensively throughout other parts of the Church. I base this conclusion upon reports which come from men of sound judgment and keen discernment. It was my feeling a year ago that the syllabus agreed upon by the commission should be handed down to our people at an early date for final decision, but so many things have transpired since then—things which the General Conference did not dream of, and such an adverse sentiment in some quarters has made itself known and felt—that the propriety of a referendum vote this side the next General Conference may be seriously questioned.

Recently I wrote to each of our superintendents in the United States as follows: "Shall the Board of Bishops submit the question of church union to the people, or refer it back to the General Conference for further consideration?" This plain question was put without any comment on my part. Up to this time I have received replies from thirty-three. Of this number, six say submit, one is undecided, while twenty-six favor referring the matter back to the General Conference. Those favoring a vote at present, or soon, represent 52,924, while those who would refer the question back to the General Conference represent 239,094. A few of the superintendents of the smaller conferences have not replied yet.

These facts and figures are full of significance, and we do well to ponder them. Of all men in the Church, the superintendents ought to know what the feeling of our people is on the union question, and they do; hence their views should add further caution against undue haste in thrusting upon our members something they are not ready for.

In view of existing conditions I ask, Shall we submit the union proposition? Shall the columns of the *Telescope* be thrown wide open again for a pro-and-con discussion of the question? Is it wise to open the way thru the Church's main organ for criminations and recriminations among disputants over this matter? Let the reader judge.

In the meantime our Methodist Protestant brethren are having a serious experience. They are badly divided. The great Maryland Conference will not come into the union if it should be voted. Nor would the North Carolina Conference come in on the present basis. I get my information from union men of high standing—men who know the sentiments of these great bodies as perhaps no others do. Maryland has 28,637 members and North Carolina 21,805, and these two hold one-third of all the Church's property. Other southern conferences will refuse to enter a union unless the whole matter as agreed upon by a joint general conference is referred back to them for approval, and unless such changes are made as will conform to their peculiar views on certain doctrinal questions. As I write I have before me letters from leaders in these conferences who, in a cool, dispassionate way, have penned the deepest, gravest convictions of their hearts. And, I must say, these conditions have created unrest among our own people, especially in the East, and caused them to question the propriety of going further at present in the union movement. They naturally and wisely raise the question as to why we should give up our name and unite with another church, when so large a part of that church, and a part so important, never will enter the new organization.

The convention held by the members of the Maryland Conference a year ago, and the paper adopted by it, led our people to see that that conference would not identify itself with the plan of union agreed upon by the commission. Then the fiery discussion at its last regular session, which lasted many hours, over technical questions relating to union, only confirmed their judgment as to the conference's attitude. As to what this and other conferences have done, I have no criticism. I recognize the fact that they a perfect right to do as they think best. This is a free country. Likewise, United Brethren have a right to think for themselves, and to make their own deductions from what they see and hear. Why make our people think they are voting on union with another church when it is clear that that body is divided, and will so remain? We must be fair and honest.

I write with a deeply-felt sorrow, but before God I believe all I have said is true; and much more, just as true, might be written. Personally, I stand for union, and always have. The strongest opposers of union on my district who have discussed the subject with me know that I have held firmly to my convictions; but I am one of the last men in the Church to press a proposition that will make trouble. I have said from the beginning, and reaffirm it now, that if we have union it must be well-nigh unanimously agreed to by our people. I never will consent to a union that would leave the new church with fewer members than the United Brethren Church now has. And in saying this I think I express the sentiment of ninety per cent. of our membership.

When I was a presiding elder, we tried to unite two local congregations that were only two miles apart. There was no question but they ought to build a new church-house at a central point and become one. Not a single good argument was made against it; but it could not be done without wrecking both societies. Some of the best families in both said emphatically that they would never

go into such an arrangement. Then what? Go ahead anyhow, and eliminate those families, and thus open the way for another denomination to come into the neighborhood? No, no. We said, "It must not be pushed farther at this time, or we will have no organization at all." So the matter rested. And it thus rests to this day. I still feel that the two societies ought to have gone together; my views have not changed an iota. But they did not want the arrangement, and—well, that ended it. The people are supreme. So in this larger movement. I have my honest conviction touching union among churches similar in faith and polity, as do thousands of others, but in view of the unrest that prevails we must wait. For any man or set of men to take the lines in their hands and try to push matters at a Jehu speed, attempting at the same time to ride rough-shod over everything and everybody in the way, is a species of bad statesmanship which would not commend itself to the more considerate among church people. Any movement that will create serious bickerings and alienations in local churches and in annual conferences is not, and cannot be, conducive to the best interests of the greater kingdom. The handwriting on the wall seems clear and expressive; we must wait patiently until the finger of providence clearly points out the next thing to be done.—*The Religious Telescope.*

CHURCH UNION VOTE.

BISHOP C. J. KEPHART, KANSAS CITY, MISSOURI.

Believing that the interests of the kingdom of Christ would be promoted by closer organic union of Protestantism, I have been and am in favor of the proposed union of the United Brethren and Methodist Protestant denominations as a step in the right direction, provided such union can be so effected that there will be one instead of three resultant denominations, and that without extended and hurtful litigation.

Being asked for my views upon the present situation, I here express, as comperhensively as I can in brief space, my statements relating to conditions and events at and since the last General Conference.

I should have been glad to see the General Conference, after considering tentatively the proposed plan of union, refer the matter back to the joint commission for further study and revision during the present quadrennium, with a view to further maturing of plans so as to reach the most perfect conclusions possible. My observation is that God takes plenty of time in working out great problems, and that haste in matters of this kind endangers success.

The resolutions adopted by General Conference were, by myself at least, understood to imply that a uniform resolution should be submitted to the annual conferences, by the adoption or rejection of which they would express their approval or disapproval of the syllabus and plan of union. Such uniform resolution was not submitted to the conferences.

Some months after the General Conference, I awakened to the fact that the plan of action of the General Conference, embodied in the resolutions above referred to, was the expression of the sentiment of the General Conference, and was not based upon any constitutional provision of the denomination; and, also, that this action of General Conference was not within the limits of its prescribed authority. Perhaps I should have awakened sooner, but I did not. I consulted an attorney of widely acknowledged ability, and he, without knowing my view, expressed practically the same, and gave me a written opinion to that effect.

At the last meeting of our commission it was decided to ask for a meeting of the joint commission, to determine mutually upon further plans of action. Perhaps there was nothing binding the Methodist Protestant commission to comply with this request, except the obligation that grows out of mutual interest, which, it seems to me, should have led to a compliance with this request.

Instead of doing this, they called their General Conference, and technically at least completed the arrangement from their side; but their completing of it leaves it a very open question as to how large a part of that denomination will actually come into the union if plans are consummated, and also as to how much of litigation will be entailed.

Besides this, they prescribed a time limit within which the union must be effected. Legally, and speaking for themselves only, they no doubt had the right to do that; but it is in effect presenting to us an ultimatum, a plan not the most conducive to the promotion of unity, to say the least.

These facts, with others, combine to create a condition of dissatisfaction and uncertainty among large bodies of our people, so much so that it does not now seem at all probable that the required majority, three-fourths of those voting, will be secured for the union; this, besides the fact that one of our strongest conferences has decided that it will not act in the matter at all. Hence, even if this majority of those voting should be secured for the union, there very certainly would be destructive litigation, if not actual division.

In view of these things, it seems to me that, much as I desire to see the union effected, wisdom dictates that the entire matter be referred back to the General Conference, and thus avoid the division and dissension that we know would arise if the referendum vote were ordered.—*The Religious Telescope* of October 14th.

REV. BARTHOLOMEW LIGHTFOOT.

Who is he and where was he brought up? From what distinguished parentage did he come? The name smacks of reverence some, of sacred writings some and of literature some. In the old times names indicated character. I wonder if it is true now. If so I am glad the Reverend Brother is Lightfoot and not the other extreme. But isn't the good brother zealous? My! my! All the opposition is based on prejudice, and Bros. Dosier, Vuncannon and I in particular! Doesn't he shoot straight from the shoulder, though? I would be inclined to go to the mourner's bench; but being classed with Bro. Dosier I must not do that! "And the union is a foregone conclusion"! I didn't know that. I don't believe I ever would have known it but for the reverend brother's kind information. This shows how important it is to have good literature in our homes. I had actually gotten it into my

head (possibly by prejudice and if so I mourn) that none of the eastern conferences wanted the union—that none of them were striving for a Bishopric—that none of the southern conferences would stand for it; and the U. B. Church had intelligently and consistently and respectfully given the matter up. My Reverend Brother Lightfoot must really excuse me, being a layman, and being prejudiced (which I sorely lament) for not being able to keep up with the progress of affairs. My business affairs have to be attended to; for I have had nine children to educate so that they may be able to keep up with the procession. So you see I am not all bad---I read some and reach the best conclusions possible to a mind blinded by prejudice (for which I am very sorry). Possibly it is dear old Dr. Tagg's fault? He asked that we stop writing and perhaps I might have known better but for that? However I did not read Bishop William M. Weekly's article in *The Religious Telescope* of October 14 and also one in the same paper by Bishop Cyrus J. Kephart and I can't reach any such conclusions as the Reverend Bartholomew Lightfoot reaches. I really didn't know any thing about the foregoneness of the thing. I thought I was conscientious, intelligent and consistent in the matter; but perhaps it is prejudice and if it is I mourn!

S. R. Harris.

THE STORY OF BILLY AND BESSIE RYAN.

There lay in a little room, in a miserable wreck of a house, one of several that formed a filthy court in the most slimy and unsavory region of St. Luke's parish—a decent working widow of about forty-five, who was helplessly ill and could barely move hand or foot. At a glance a visitor could see that the room, though devoid of every comfort, was neat and kept scrupulously clean. The woman had struck her leg and the blow had caused a wound which had formed into an ugly and festering ulcer. As long as she was able to walk she had gone as an outpatient to the nearest hospital. There she lay in the dripping, dreary days of the late autumn months, unhelped and helpless.

But her chief care was about her children, little Billy and Bessie. She prayed to God for them. She had under her pillow a leaf of a well-known weekly Christian paper containing an account of one Dr. Barnardo's cases of rescue, which concluded with the statement that "No destitute child is ever turned away from his door;" and the poor soul in her distress took this leaf, read it over and over again, and asked the Lord that her little ones might be taken in there. Let us now see how little Billy fares on the first night of our story.

"Matches, sir?" said a piping, timid voice to a gentleman who hurries out of Moorgate Street Station, thinking of the business transacted at a board meeting of a Society in which he was interested. And he glanced down at the shoeless feet of the little fellow who stood by in the murky, fitful light of that damp night. "Matches, sir?" he repeated, making bold because the gentleman had turned and was looking at him. "Two a ha' penny! (one cent) Two boxes a ha' penny, sir. Buy 'em, sir!" persisted the diminutive seller, as he kept beside the gentleman who was hurrying home. Then he added, in order to make the more sure of doing business: "Could give yer three, but there ain't much profit!"

At this the gentleman paused, and took a good look at the little street merchant. But the gentleman must himself tell us what further took place in this interview, and what it led to.

I saw a sight, common enough, alas! in London; a little street vendor, shoeless and stockingless, his bare feet muddied, his trousers ragged, his jacket torn. Trousers and jacket were all he had to cover him from the drizzling rain and the shivering fog. A queer little old patched cap was perched on one side of his head in a knowing fashion, pathetically at variance with the sad lines of his face. The child looked to me about eight years of age; but I guessed him to be about nine, for he was of stunted growth.

"Sold much to-day?" I inquired. He shook his head.

"Six boxes ain't much; only t'ree ha' pence for the lot."

"Who sent you out?"

"Mother."

"And why does mother send out a little chap like you?"

"She can't help it; she's werry bad."

"Where is she?"

"Home."

"Anybody else there?"

"Sissy."

"Do you make much money?"

"Sometimes, if I'm lucky."

"Are you often lucky?"

"Not 'xactly often; I wor in real luck yesterday."

"How's that?"

"Such a nice gemman came along, and says he, 'You are a pore little chap,' and he gave me a shilling. Oh! he wor a nice gemman, he wor!"

My young companion had wasted no words, and now, when such emphasis was laid upon this particular gentleman, I felt sure he was being held up for imitation!

"Why don't you go home with your three ha' pence?" I continued.

"'Taint no use," said the boy. "'Taint no use going home with littler nor sixpence."

"Must you always have sixpence?"

The little head nodded quickly and emphatically. Clearly sixpence was the irreducible minimum!

At this gentleman's request the little fellow told him where he lived. "Come on with me," the gentleman said, "and I will see your mother. I am a doctor, and perhaps I can do her some good."

By this time our reader will have divined who this gentleman was—Dr. Barnardo himself, now hurrying on his errand of mercy, guided by the pattering feet of Billy.

On reaching No. 13, Plough Court, St. Luke's, where the mother and two children dwelt, the little fellow led his visitor up a flight of creaky and filthy stairs, holding him tightly with his own small, thin hand, and then, on reaching the back room on the top floor, ran in first. The doctor waited outside. In a few moments the door was thrown open, and a weak voice said, "Come in, sir." Dr Barnardo found the room literally devoid of furniture. "There was no chair to sit down on; no table to fill up the bare floor space. Yet there was a marvelous air of peace

and even of comfort in that empty garret! All, for instance, was wondrously clean. And one felt that there was a decent and gracious air about the place that spoke well for its human occupants." A poor, decent-looking woman lay on a heap of rags on the floor. A few words of sympathy and explanation led to the telling of her simple story. But the doctor did not, as yet, say who he was; neither had the family any idea. "By the side of the woman stood a little girl of about six years of age--'our Bess,' she called her, a bright-eyed, winsome little lassie."

When the suffering woman was asked why she did not go into a hospital, the answer she gave made the visitor regret that he had made the suggestion. "What would become of the children?" said the poor woman. "Billy might do for a bit by himself—he is a brave lad! But our Bess—." And then the poor mother broke down in tears, but in a moment she had recovered herself, and then her calm and resolute face revealed where Billy got his bravery.

"Well, then, why not try to get the children into some Home or Refuge, while you are taken to the hospital and properly treated?" "Ah, yes sir!" she replied eagerly. "That's what I would like; but then I don't know how to set about it."

"Look here, sir," continued the woman, and she put the leaf about one of Dr. Barnardo's own Rescues in his hand, saying, "Read that, sir! I have been hoping and praying that God would let Billy and Bess get in there. I know they'd be safe, and they'd both be together, and then I'd go in cheerful to the 'ospital!"

Her visitor felt with deep emotion that he could not keep her longer without telling her who he was. "My name is Barnardo," he said, and forthwith informed her that he had a great many boys and girls like hers in his charge, and that was why he had asked her little boy to bring him to her; and now, if she was willing, he would take Billy and Bessie and keep them while she was away.

With wonder and amazement, and tears the poor mother called her children. "Billy!" and he was promptly at her side. "Bess, dear!" and then, holding the two children in her trembling hands, she said, "This is the gentleman that has all the little boys and girls. I told you God would hear me, and now He's just sent him here to take and keep you both until I am well again."—*African Friend.*

MARRIED.

On Thursday morning, October 29th, at ten o'clock, Miss Anna Meade Michaux was united in marriage to Rev. J. S. Williams, of Asheville, in Grace Methodist Protestant Church, Greensboro. The wedding ceremony, which was beautiful in its simplicity, was performed by Rev. R. M. Andrews, the pastor of the church.

Shortly before the bridal pair entered the church, the organist, Miss Willie Lee Clapp, played the Poccato, by Rogers, after which Mrs. Ernest Teague, the leading soprano of the Grace Church choir, sang "The Thought of Thee."

There were no attendants, Miss Michaux entering upon the arm of the groom. The ushers, Messrs. J. M. Millikan, R. H. Brooks, J. Norman and E. S. Wills, preceded them down the aisle, where they stood before a chancel banked with palms and ferns, while the impressive words of the wedding ceremony were spoken.

The bride wore a traveling suit of blue broadcloth, and carried a bouquet of bride's roses.

Rev. J. S. Williams is too well known to the readers of the *Herald* to need any words of introduction. He was pastor of Grace Church a number of years ago, serving later Halifex Circuit, Henderson Station and High Point. From High Point he went to Asheville, as pastor of the Methodist Protestant Mission. During his pastorate he was greatly impressed with the needs of the suffering people who go to Asheville in quest of health, to whom he ministered faithfully. Three years ago, with the consent of the Annual Conference he accepted the chaplaincy of a mission exclusively for the benefit of the sick and needy, to whom he has been a veritable angel of mercy.

The bride is a daughter of the late Rev. R. R. Michaux, and is a woman of rare force of character, as well as of unusual personal charm. For a number of years, she was the very efficient Primary Sperintendent of Grace Sunday School. She was a member of the Faculty of the State Normal College until recently, as one of the Supervising Teachers of the Training School. She has been interested in various movements looking to the social and educational advancement of the State, and is recognized as an authority in educational matters in her department.

Among the guests present were the President of the State Normal College, Dr. J. I. Foust, and wife; many members of the faculty and of the student body of the College; Dr. and Mrs. T. H. McConnell, of Graham; Mrs. T. H. Crocker, of Middleburg; Mrs. J. R. Reitzel and daughter, Mrs. L. J. Diffee, Captain and Mrs. A. M. Rankin, Rev. and Mrs A. G. Dixon, and Mrs. Sallie Welburn, of High Point; Mr. W. J. Williams, of Rockingham, a brother of the bridegroom, and Mrs. Fannie Kirkpatrick, of Summerfield.

While in the city, Mr. Williams was the guest of Mr. and Mrs. R. H. Brooks. Mr. and Mrs. J. Norman Wills entertained the bridal pair, and the members of the immediate family, at dinner on Wednesday evening.

Mr. and Mrs. Williams left by automobile for High Point shortly after the ceremony, where they lunched with Mrs. J. R. Reitzel, leaving for the western part of the state early in the afternoon. They will be at home in Asheville after November 15. J. N. W.

SOME COMMON ERRORS.

Mistakes of life, as Judge Rentoul told the Bartholomew Club of London, are:

To expect to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold the dispositions of everybody alike.

Not to yield in unimportant trifles.

To worry ourselves and others about what cannot be remedied.

Not to alleviate, if we can, all that needs alleviation.

Not to make allowance for the weakness of others.

NOTES FROM THE FIELD.

VANCE CT.—I visited this field on the 21st and 22nd of Oct. and went to all the churches; not a large attendance at any one of the churches: all the appointments were in the week, and the people were very busy. I found the field in good condition for work, and the people pleased with their pastor and his work. Finance behind, but from what I could find out the pastor will be paid in full, and he and his people want to meet all the other claims, but the low prices for cotton etc. will make it hard for them to do so. If this field with many others would raise some of their general interests claims in the early part of the year it would be better and much easier to raise the whole amount of all of the claims. Bro. Burgess is popular and his return is desired so far as I could learn; but Conference may see it best to send him to some other charge. My claim overpaid at New Hope and Flat Rock and will be paid in full at Harris Chapel.

GILLBURG STA.—Bro. Burgess is pastor of this church. I preached on Thursday night to a good congregation taking in consideration the rain. This church seems to be in good working condition and the building is in good repair. Finances well in hand. My claim paid.

GRANVILLE CT.—Bro. Bethea met me at Gillburg and took me to the parsonage to spend the night. I visited all of the churches on this field and held the fourth quarterly conference atUnion Chapel on Saturday; a good conference and well attended. The finance is in very good condition on this field. Rehoboth paid up in full and the balance will pay out before the pastor goes to Conference. The pastor read his quarterly report which was splendid and I think it will be published in the *Herald*. All of the church buildings are in good condition and the entire field is in good condition. Bro. Bethea was unanimously asked to return by the quarterly conference but he is like the balance, he is liable to be changed; but I see or know of no reason why at this writing. Claim paid.

HENDERSON STATION.—I preached to a very good congregation on Saturday night. This is a loyal good people and so far as I remember have always met the Conference claims in full. I should be glad for our church here to increase more rapidly in membership if it could be so. I'm sure the pastor and membership are looking well to this and all other interests of the church. The pastor was not at home and I did not find out as to all the particular workings of the church, but so far as I did learn everything was moving along nicely. My claim paid. I was glad to be in the homes of these pastors and see their families. Sorry to find J. D. W., Jr., sick with rheumatism; hope he will soon be well. I omitted to say that Harris Chapel on Vance Ct. has been improved to such an extent that if it did not occupy the same location one would not know that it was the same church.

This completes my notes from the field. I trust we may have a profitable and pleasant Conference.

C. A. Cecil

STANLY CT.—Our fourth quarterly will be held at Porter's on Monday after the 2nd Sunday in November.

W. D. Reed.

ASHEVILLE.—We had a good day yesterday. The attendance at Sunday school was better than usual, and so was the attendance at both of the preaching services.

The Ladies' Aid held another sale Saturday, and cleared $10.60. They held a sale two weeks ago that I failed to report. At that sale $8.06 was made. The ladies are hoping to have at least one more sale before the end of the Conference year. So far this year the ladies have made a little over $300. It will probably reach $350 when all moneys are in.

I was on the point of writing that the preachers and delegates had better bring their rocking chairs with them when they came to Conference if they wanted a comfortable seat, when I got word that the pews had been shipped. I hope they will get here in time to be set up for you to sit in them, and I think they will.

We were glad to have Mrs. C. E. Wilbur and daughter with us at church Sunday. Mrs. Wilbur is the wife of Doctor Wilbur, the editor of our Sunday school literature. They are expecting to spend the winter in Asheville.

That reception had to be put off from last Friday to this Monday. We'll tell you all about it next week.

And still more of the work of Providence. You may remember that when we first started getting the plans for the building, I wrote that Mr. T. E. Davis, our architect, stated that he would not make any charge for drawing the plans or superintending the erection of the building. I was in his office to-day, and he gave me receipted bills for both the plans and the work, in all amounting to $278.87. Did it make us happy? Well, I should say so.

About those pews. The company had written us, that, in accordance with the terms of the contract, they had made draft on one of the local banks for one-half the contract price ($240), which must be paid when the seats arrive before we can take them from the depot. We have in the bank to meet the claim about $50 or $60. Unless our friends are good to us, we will have to borrow about $200 to meet the claim. How about it, folks? Won't you give us a lift? Just one last big effort and the thing is done.

Asheville Church Building Fund.—Col. S. V. Pickens, Hendersonville, $25; Mrs. Mary J. Hunter, Wilmington, $3; Mr. G. A. Webster, Weaverville, $2; Mrs. Martha Roberts, Jupiter, $1; Mrs. ————, $.50; Mr. T. E. Davis, three and one-half per cent. of the contract price of the church, for plans, $214.79; Mr. T. E. Davis, for his wife, $34.08; Mr. T. E. Davis, for Eilene Davis, $15; Mr. T. E. Davis, for Alma Davis, $15.

Ever faithful Col. Pickens! With his face turned toward the land that is very far off he is not unmindful of the need close at home. And these other gifts, our hearts go out in thankfulness for these. May God bless the givers.

C. W. Bates, Pastor.

FRIENDSHIP, YADKIN COL. CT.—Our pastor, Mr. Powell, filled his last appointment for this year last Sunday with a very good sermon. He has been with us five years and we don't feel that we can give him up; we all love him and we want him back; we believe he has done much good on the circuit. The fourth Sunday in September

Prof. W. T. Totten preached for us as our pastor was absent; he gave us a very good sermon. We were glad to have Professor with us again. We were also glad to have Misses Totten and Chaifin worship with us. We are still having a good Sunday school; we were indeed glad to have our pastor conduct it for us Sunday. Reporter.

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BURLINGTON.—There was no report made by your Burlington reporter last week. We were very busy with other work and asked our pastor to make the report. As he is very busy getting ready for Conference, we presume he did not find time to write.

Our attendance at Sunday school last Sunday was 242. The attendance on the previous Sunday was 207. By comparing these figures you can see that we are increasing our attendance considerably. The Senior Baracas began an attendance contest last Sunday, which will continue for ten weeks. These contests always prove very interesting and beneficial in building up the class and enlarging the membership list.

Our fourth quarterly conference will be held on Thursday night, Nov. 5, at 7:30 o'clock. We trust that there will be a full attendance of the members of the conference. Matters of vital importance concerning our church will be considered. Every member is urgently requested to be present.

The Junior Philathea class of our Sunday school will have a Halloween oyster supper next Saturday night. The proceeds will be used for the benefit of the class. We can truthfully say that this class of young girls deserves the encouragement and hearty support of our Sunday-school and church, and we trust that our people will show their appreciation of what this class is doing by attending the supper and helping a worthy cause. The supper will be given in a vacant building of the business section of the city.

Mrs. J. M. Hayes, who was carried to Rex Hospital a few weeks ago, returned home last Wednesday. Her condition is slightly improved, but she is still in a very critical condition. We hope she will continue to improve and be fully restored to health again.——We are sorry to report that Miss Rosa Williams, who recently joined our church, was taken to the hospital at Raleigh last Sunday morning. We did not learn of the nature of the illness, but hope it is not serious. We trust the operation will be successful and hope for her a speedy recovery.——Rev. J. R. Hutton, of Greensboro, was in Burlington a short while Monday. He is conducting a special meeting at Carolina Mills this week.

The date for the Annual Conference is rapidly approaching, only three weeks ahead. We hope to finish the year's work and raise all claims by the 10th of November. We have done a good work during the year, and expect to go to Conference with a good report.

C. B. Way, Reporter.

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GRAHAM AND HAW RIVER.—We will hold our fourth quarterly conference Saturday afternoon before the second Sunday in November. A full attendance is expected. Have your reports made out, and be ready to read them before the conference. Business of great importance to come up. We will meet promptly at three o'clock in the Graham church. Brethren, we expect you to be present.

O. B. Williams, Pastor.

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GRAHAM.—Our pastor preached last Sunday at 11 a. m. and 7:30 p. m. The weather was very threatening at the morning service; our congregation was rather small, but we had ten more in the Sunday school than we did the Sunday before, and more than we had a year ago. Our Sunday school keeps up well here. Don't forget, offering first Sunday is for Children's Home.

Mrs. James Black recently entertained her Sunday-school class at her home. There were thirty boys and girls of the class No. 1 present. They enjoyed the refreshments of fruits, cream and cake very much. Mrs. Black is one of our best teachers.——Nina Holt, the little daughter of Mr. and Mrs. Seymour Holt, has returned from Johns Hopkins Hospital, Baltimore, where a specialist had been consulted, and is now in a hospital in Salisbury for treatment. Let us pray that little Nina may recover.

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GRANVILLE.—Our President has come and gone and his visit to Granville charge was both pleasant and profitable. Good and helpful sermons. Large attendance at fourth quarterly conference. Harmonious session. Many vital topics in regard to church law were discussed. Some churches are paid out, others expecting to pay every cent of every claim. This has been a good year with us notwithstanding the short crops and low prices. We have received into the church this year on this charge 34 and are expecting some more before going to Conference. We thank God for the progress made.

We appreciate material gifts coming to us from the following good folks: Sisters William Garrett, Crystal Bobbitt, Robert Van Dyke, John Overton, T. P. Stewart, Minnie Pardue, W. C. Rogers, Lee Mitchell, James Garrett; also from Bros. J. W. Davis, N. B. Patton, T. P. Stewart, Joe Cheatham, E. T. Bobbitt, and E. T. Ball. Thank you, friends. Granville people are kind and appreciative and we shall not complain if we are assigned here for another year; for it has been four years of work that has been done with pleasure because of the help and co-operation given.

May the good Lord smile upon us in Annual Conference and send us out filled with the Spirit for another year's work. Sincerely, N. G. Bethea.

Henderson, Oct. 27.

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CLEVELAND CIRCUIT.—Our special meetings for this Conference year are a thing of the past. The first was at Pleasant Hill, which began the 3rd Sunday in July. Monday, Bro. Moton came to our assistance and did most of the preaching. The church was revived and ten came to the altar and professed faith in Christ; only two joined the church. This seemed strange to the writer; so I inquired into the matter and was told that all the others were members there and at Knob Creek. There must be a microbe that causes so many to backslide. I find it wherever I go. Our next was at Kistlers beginning the fourth Sunday in July. Bro. Morris, pastor of Lincoln Ct., was our pulpit help and did good and acceptable

work. There were eleven conversions and three accessions. More sliding. Our third pitched battle was at Oak Grove the first Sun. in Aug. with Bro. Moton behind the book board. Here Bro. M. did most of the preaching notwithstanding we had agreed to preach sermon about. I soon decided that he could do it so much better than I could, so I insisted on his filling the place several times that it was my time to wabble in, but I had to square accounts later. The church was thoroughly revived. Fifteen conversions and seven accessions. Our special effort at Mt. Moriah began the 2nd Sun. in Sept. Bro. Moton came Monday and preached all but one sermon to the close of the meeting Thursday evening. There were thirty-eight conversions and sixteen accessions. Bro. Moton preached the Gospel at each place in that spirit which plainly said, "I firmly believe just what I am preaching." The people believed it likewise. Our fifth and last special meeting began the 2nd Sun. evening in October and closed Tues. evening with six conversions and one accession.

There have been 75 conversions and 30 accessions on this work this year. The spiritual condition of the whole circuit seems to be very good. W. C. Lassiter.

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Halifax Circuit.—The 4th Sunday in Sept. we began our revival meeting at Ringwood with Rev. H. L. Powell as pulpit help. There was a large congregation on Sunday but during the week the congregations were not large. Bro. Powell did some splendid preaching and the people were delighted with him and his work. The meeting resulted in two professions and two accessions.

The first Sunday afternoon in Oct. we began our meeting at Union. The pastor preached on Sunday and on Monday Rev. C. J. Edwards came and preached until Thursday night, when the meeting closed. Bro. Edwards' work was very acceptable and he made a good impression upon the people. There were three professions and three accessions. This closed our revival work for this year. We have had in all this year eighteen professions and sixteen accessions.

Pres. Cecil visited this work Oct. 10-12. His visit was an inspiration to us. Bro. Cecil was finally persuaded to preach the dedicatory sermon at Union church on the 2nd Sunday in Oct. His sermon was highly enjoyed by all who heard it. After the sermon Bro. B. F. Lewis, chairman of the building committee, presented the church for dedication. This new church is a monument to the perseverance of the faithful few who have labored earnestly to build a house of worship of which they are not ashamed. And one of the best things about it is that the people of the community largely built the church so that they themselves have something to rejoice over.

The 4th quarterly conference was held at Bethesda on Oct. 23rd. Rev. Rufus Bradley of the M. E. Church preached a splendid sermon at eleven o'clock and the Q. C. was held in the afternoon. All the churches were represented and the meeting was the most pleasant and harmonious that this writer has ever attended. Finances were considerably behind, but it is still hoped that everything will come up before conference. The salary for next year was fixed at $720 with the understanding that $60 is to be paid by the people at the Fosburgh Camp who had asked to be supplied another year.

When the time came to instruct the delegate the pastor announced that on account of his wife's health he could not return to this work another year. After some discussion it was decided not to instruct the delegate to the next Annual Conference. Will say that whoever is assigned to this work by the next Annual Conference will fall into the hands of as kind a people as this writer has ever seen.——Miss Jennie Lewis of Union church is a welcome visitor at the parsonage. J. E. Pritchard.

Oct. 24, 1914.

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Midway, Haw River Ct.—Our pastor, Bro. Ashburn, preached an excellent sermon Sunday to a very good congregation. We feel that all who heard this sermon were greatly benefited. The second Sunday in November will be the last appointment for this Conference year. We hope to have Bro. Ashburn returned for another year; don't think we could get a pastor to suit us better and one who would be loved better by both young and old.

Our S. S. is doing very well, but not as well as might be; so many of our young people are away now in school and some teaching. Misses House and Leatherwood have come back to teach our school again. We are glad to welcome them back; they are such a help in the S. S. and in singing.——Prayer meetings every third Sunday are very well attended.——With best wishes to the *Herald,*

Ella Dixon Apple, Reporter.

Reidsville, R. F. D. 2, Oct. 26, 1914.

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Clark's Chapel, Buncombe Ct.—The attendance at Sunday school last Sunday was almost back to the average. There were sixty-five present. The young ladies' class got the banner in attendance, but the young men still hold the banner in collection. It is very seldom that the young ladies can beat the young men out of the banner in attendance.——The fourth quarterly conference of this circuit was held at Clark's Chapel last Saturday. Bro. Martin preached in the morning after which dinner was served picnic fashion under the pines. The business of the circuit was attended to in the afternoon. Every church on this circuit had delegates at the conference with the exception of Terry's Fork. Bro. Martin filled his regular appointment here Sunday and preached one of his fine sermons. There was a mistake made in the report last week concerning Bro. Martin not preaching here any more after last Sunday. He wil l preach again the third Sunday night in November. Bro. Martin is liked by all who come in contact with him.——There will be a box supper at the Murphy Hill school house next Saturday night and a party of the young people of this Sunday school are planning to go. Lester Watts.

Weaverville, Oct. 27.

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SOME COMMON ERRORS.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man.

SHALL NOT A MOTHER FIGHT FOR HER YOUNG?

Five o'clock in the afternoon, and she was just through with the vaccinations! The doctor gave a sigh of relief at the thought of the work done. Then another sigh, this time of regret, followed involuntarily as she thought of the many still needing vaccination, while she had only one tube of vaccine left, and that must be kept for some of the missionaries. Small-pox was ravaging the Yangtze valley and everywhere a heavy toll in human lives was being exacted. It was a sore vexation that, even though she telegraphed for fresh vaccine, it could not be received for seven or eight days; for alas! China was still living in the Middle Ages, and communication was yet more difficult in the winter.

Still, she was glad that she had vaccinated the children of the shop-keeper across the way, even though it had taken some of her vaccine, and the rest of the schoolgirls must wait until more should come. The poor mother had come with her two boys and, weeping bitterly, had thrown herself on the ground and begged the doctor to have mercy on her and save these two sons. She had just lost one son from smallpox and sould not bear the thought of another's going the same way.

Meditating thus, in tired fashion, the doctor went into the Bible woman's room to change her dress hurriedly, for she had yet to go outside the city, and the gates closed early on acocunt of the unsettled condition of the country. As she dressed, she received a message that Mrs. Yu, one of the day school teachers, wished to see her on business.

"Oh, dear!" said the doctor, "I hope she hasn't brought anyone to be vaccinated. Please tell her to come in here, to save time."

Mrs. Yu, who was tall and gawky, came into the room, and at once plunged into business. "Doctor, can you take an in-patient? I have a sister-in-law who would like to come. She has an inflamed eye."

From her description the doctor gathered that the trouble was chronig and not especially serious, so she asked casually, "Is your sister-in-law's home in the country?"

"No, she lives in town."

"Then why can she not come every day, as a dispensary patient?"

"She prefers to become an in-patient, for she hopes to get well faster that way."

"In that case, of course she may come."

"She has several children, and would like to bring them, too, to be vaccinated."

Instantly the doctor was suspicious, for hospital work was new in Nanchang, and she often had trouble in persuading people to come in: and here was an entire family, eager to come. So she said, "Has she had smallpox or measles in the famil ily?"

"No," was the ready answer.

"Well, she must be fleeing from smallpox or measles," said the doctor with conviction. She knew the habit her people had of fleeing in terror from a disease, in the hope of staying the scourge, a plan that works admirably in the case of cholera or the plague.

"No," came the emphatic answer again. "My sister-in-law has been used to the hospital in Kiukiang, so she desires to come here to have the children vaccinated and taken care of in the best way possible."

It sounded plausible, and Mrs. Yu was a Christian, so the doctor half believed, but added, "Our vaccine will not be here for a few days."

"That will not matter; they can wait here. They are here now."

At this the doctor fairly gasped, but ordered a nurse to go and make up six beds, for a nurse was to be included in the party. When the door closed upon Mrs. Yu, the doctor turned to the Bible woman, Mrs. Yen, and said, "Don't you think that her story is rather queer?"

Mrs. Yen nodded and said sagely, "Either she is fleeing from smallpox or she is in trouble over a lawsuit and people are after her."

"Well, let's hope that everything is all right," said the doctor; and telling the assistant to look after the newcomers she went off, feeling a bit depressed.

..ow the assistant, Miss Hsia, had been associated with the medical work in Nanchang since its beginning, and knew every quirk and turn of its expansion. She knew exactly how big a deficit there was in the exchequer. She knew, also, that the last cases of scarlet fever and diphtheria occurring in the hospital had been a great expense, for without an isolation ward it was no small problem to prevent the spread of infection. That the patients had recovered and involved no one else was a source of joy to the doctor, but the weeks of anxiety and care shared by all were not soon to be forgotten.

Then the rooms rented outside, the rooms fumigated inside, the extra "amahs" hired, the bucketsful of disinfectant required, and the injections of antitoxin for nurses as well as patients, had made the bills run up. The doctor had sighed, "Oh, if they could have granted us an isolation ward! It seems as if I have more than I can bear, for I am risking all the patients who come here."

Through six long, dreary weeks the nurses and "amahs" had sat up night and day with little Mary, who had diphtheria. Who can imagine the weary vigils at the gatehouse, where the child had to be kept during the coldest days of the winter? The damp, cold earth floor and the freezing atmosphere had worked havoc with the faithful watchers, so that one had fainted and another had taken a bad cold and must needs be invalided herself. Knowing all this, the assistant did not favor having a family fall sick with smallpox in the hospital.

Like a wary campaigner she approached the enemy in the rear, and when the mother had gone home to get some clothes and the nurse was feeding the baby, she called the older boys and began to question them gently.

"Have you had the heavenly joy (smallpox) in your family?"

"Yes," the oldest boy answered unhesitatingly.

"Did anyone die from it?"

"Yes, one of my brothers died from it on New Year's Eve, and another is dying now."

The mystery was solved. No wonder they had come to the hospital in a hurry.

The assistant took counsel with the doctor's sister, who was visiting her, and they decided to send the children home immediately. The doctor was notoriously soft-hearted and she might be induced, against her better judgment, to let the children stay, so it would be well to let them go before she returned.

When the nurse was told that she must take the children home because there was no isolation ward and they could not risk having them ill with smallpox in the hospital, the woman was frightened and insisted vehemently that the children did not know what they were saying. But as the oldest boy was over twelve years old, there could be little doubt that he spoke the truth, and the nurse had to turn sadly homeward.

Then the assistant and the doctor's sister waited on the stone step for the children's mother. When she came, and they told her that they knew the truth, she stood stunned for a time and did not try to deny anything; for did not her voice, hoarse from weeping, betray her? Then she turned like a tigress and demanded to know who had sent her children home in the doctor's absence. When told that it was the doctor's sister, and she had a right to do it, the woman

(Concluded on page 12)

OBITUARY.

WELCH.—The funeral services of Mr. J. J. Welch were held in North Main Street Methodist Protestant Church, in High Point, on Tuesday, Oct. 20th, at 2 p. m. The pastor was assisted in the service by Rev. J. H. Barnhardt, of the M. E. Church, South, and by Revs. C. L. Whitaker, W. R. Lowdermilk, R. M. Andrews, and L. W. Gerringer. Revs. D. R. Williams and I. I. York were also present. A splendid paper from the pen of Rev. F. T. Tagg, D. D., was read at the service. A large audience of sympathizing friends attested the high esteem in which Bro. Welch was held. The floral offering was one of the largest and most beautiful we have ever seen.

The following is the paper read by the pastor:

MR. J. J. WELCH.

We are here in this church room that Bro. J. J. Welch loved so dearly to pay this tribute of respect and love to his memory. It is so fitting that this service be held here; for there is perhaps no spot on earth that he loved more dearly than this, unless it be his own home. Bro. Welch was a son of William and Elizabeth Welch, was born January 25, 1840, died Oct. 18, 1914, aged 74 years, 8 months and 13 days. He was married to Miss Elizabeth T. Pickett, daughter of Samuel J. and Asemith Pickett. To this union one child was born, Miss Florence, who became Mrs. J. W. Harris. His wife together with their daughter and her husband and their two children survive to mourn their loss. There is also a laarge family connection who feel sorely bereft. And also a great company of friends who feel very deeply their loss. In fact, all of us are just such friends; for, I think, "Uncle Jap" had not an enemy anywhere. We all loved him.

Bro. Welch was born and reared in Guilford county, and was educated at Oak Ridge Institute, and at Kernersville. It was while in school at the latter place that his country called for his services, and he volunteered to serve the cause of the South. He has never been one to parade that fact, but he served his country nobly and well in the Civil War, and then, following the example of Robert E. Lee, he has been greater in peace than in war.

He was a man full of kind deeds and good works which he did, but he never spoke of them and did not want others to praise his works in his presence. He was indeed a great (nd good) man, but he didn't want anything said about it. He came the most nearly practicing literally the precept given by the Savior when He said, "Let not your left hand know what your right hand doeth", of any one I have ever known.

If I were taking a text, and had time to develop it with reference to the life of our fallen brother, I would direct your attention to Psalm 37:37, "Mark the perfect man, and behold the upright: for the end of that man is peace." That verse is taken out of a psalm which draws a vivid contrast between the godly man and the ungodly man. The contrast here is this. The Psalmist said, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo! he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright: for the end of that man is peace." Bro. Welch wouldn't want me to say of him today that he was a perfect man; for he realized his imperfections so much more than any one else did. Some of you knew him earlier in life than I did, and consequently knew him when he was not so nearly perfect. But he came as near growing up into perfection as mortals ever do. I have known him intimately and loved him for six years, and if he had faults I never saw them. I have never seen him angry. I never heard him speak harshly to any one. I never heard him speak uncharitably or unchristianly about anybody. And he would have disdained to take advantage of his fellowman even in the smallest thing. He loved his home, he loved his church, he loved his town and his country. And he was ever mindful of the welfare and happiness of those about him, even from the child to the man of his own age on the streets; and from the servant in his home to his partner in the financial world. And Jesus said, "By this shall all men know that ye are my disciples, if ye have love one toward another." Bro. Welch abounded in the grace of human kindness. The Word says, Prov. 16: 31-32, "The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." In our home we often spoke of the beauty of his character, and his gray locks were certainly a crown of glory; for he walked in the way of righteousness. He certainly ruled his own spirit, and so was greater than he that taketh a city.

Bro. Welch was a quiet, unassuming Christian gentleman, who had the respect and the esteem and the love of all who knew him.

He was an ideal husband and father, always solicitous and full of love for those whom God had given him. He did his best to anticipate their desires, and to grant them even before they were asked.

He was a most honored and valued citizen and for more than 30 years has been one of the leading spirits in the development of this splendid city, with its great business concerns. He was successful as a financier, and others recognized his ability and wisdom, hence his counsel was sought by his fellowmen. And that he was recognized as a wise counselor is shown by the positions of trust he held in the business concerns of High Point.

Bro. Welch was a member of this church, a member of the board of trustees. He loved his church dearly, and when well enough was always in his place, and no one listened to the truth more responsively than did he. No man was more faithful to the services and to the calls of this church than was he. Nowhere will he be missed more than here, except possibly in his home. He was my friend and brother, indeed, he seemed to me like a father. I could always go to him for advice, knowing that I'd get the very best counsel. I shall miss him. We shall all miss him, every way we turn we shall miss him.

To the Children's Home, near town, Bro. Welch was the largest contributor. And to that Home he not only contributed of his means, but his very heart and life went out in anxiety for its success. He and his good wife are the ones who made it possible for us to have that beautiful spot where that magnificent Home now stands, and will stand for the years to come to do splendid

work in the name of their Savior. His home, his family, this church, and this community have all sustained a great loss. But "we sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." "Mark the perfect man, and behold the upright; for the end of that man is peace." "Let me live the life of the righteous and let my last end be like his."

High Point, N. C., Oct. 21, 1914.

WINN'S ALARM CLOCK.

Winn Gardner was going to visit his grandmother. Winn was anticipating the visit with a great deal of pleasure. Grandmother Gardner lived on a farm, and kept all sorts of interesting animals, from a cat to a peacock.

The cat did not interest Winn very much from the fact that they had one at home. But the peacock! Winn had done nothing but talk about it for a week. He had read about peacocks and seen pictures of them in books; but to see a live one spread its tail and strut about had been beyond the little boy's wildest expectations.

Winn was to make the journey, a distance of some 20 miles, alone. This was another important event in his life. He was also for the first time entrusted with the responsibility of packing his own suitcase.

"Things that we begin to do early in life are never so hard to do when we grow older," his mother assured him, as she stood watching and directing the eventful operation. "I would put your underwear at the bottom, and your suit and outing-shirts on top; they will not get mussed," she advised. Then his mother was suddenly called away.

"I am sure that you can finish your packing without my assistance, you have begun so nicely," she encouraged. Then, remembering that Winn had rather a bad habit of depending on an alarm clock to awaken him mornings, she called back: "Tuck your little clock in the middle, with soft things around it."

"Yes'm," Winn answered.

Just then, however, he thought of his handkerchiefs; and while he was getting these and stowing them away, the alarm clock slipped his mind.

Winn's father accompanied him to the train and carried his suitcase. As he handed it to Winn after he had selected a seat on the shady side of the car, he said: "I hope you haven't forgotten anything, son. I hear you did your own packing."

"No, papa, I am sure that I haven't forgotten a thing," Winn responded, with some pride.

"Well, good by. Be a good boy, and above all things, don't be a 'hug-the-bed' and oversleep. Your grandmother is an early riser, you know," his father said as he jumped off the train.

How glad Winn was that the little alarm clock was ticking in his suitcase, although he did not mention the fact of its being there to his father, for he was rather ashamed that he had to depend upon it.

The moving panorama outside the car window was so interesting that Winn could hardly realize the twenty-mile ride was ended when the conductor approached him and said: "Well, my little man, I reckon I'll have to drop you out here."

Grandfather Gardner was there to meet him. As Winn climbed into the wagon he thought of his alarm clock, and cautioned his grandfather about handling his suitcase.

"I don't reckon you'll need an alarm clock up at the farm, sonny. We've got one of the cutest ones there you ever saw," Grandfather Gardner replied, with a twinkle in his eye.

"Well, but I have to keep this in my own room, because—because I—sometimes oversleep, and mother says that grandmother is an early riser," Winn confessed in a rather shamefaced way.

"Ha! ha! ha! But this little alarm clock of ours visits every room, every morning. It's as regular as the sun," laughed grandfather.

Winn's eyes opened wide, as he stammered: "I—I—don't think I quite understand."

"Well you'll hear from it tomorrow morning, and then you'll understand," his grandfather promised.

Of course the first thing that Winn wanted to do was to go over the farm, and, as it happened, the first creature that he met was the wonderful peacock, with its tail spread and all the beautiful feathers catching gleams of sunlight. Following close behind the peacock was a black and white cat. But while the peacock strutted by Winn in a very lordly manner, without so much as a glance at him, the cat was inclined to be more friendly, and hunched around his feet, and purred a very cordial greeting.

"You'll like Alexander when you get acquainted with him," Winn's grandfather assured him. And Alexander mewed softly as if to emphasize the statement.

Winn went to bed early, for he was very tired. As he unpacked his suitcase he discovered that he had, after all forgotten his alarm clock. Then he suddenly recollected that his grandfather had spoken about some kind of an alarm clock on the farm, and he began to wonder what sort of a clock it could be that could wander about the house. He made up his mind that his own might not be needed as he tumbled into bed and was soon fast asleep.

It was neither the birds nor an alarm clock, however, that aroused Winn from his refreshing sleep. When he opened his eyes it was to look into the face of his sociable little friend Alexander, who was gently biting his chin.

"Why, Alexander! I wonder if you can be the alarm clock that grandfather told me about last night. Do you visit every room and wake people up by biting their chins?" Winn exclaimed, putting his arms affectionately around the loving little cat.

"Meow!" Alexander answered. And Winn was sure it meant yes.—Helen M. Richardson in Zion's Herald.

Are you a disciple of the Lord Jesus? If so, He says to you, "I am with you alway." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the Lord Jesus with you. "I am" is neither "I was," nor "I will be." It is always abreast of our lives,

always encompassing us with salvation. It is a splendid, perpetual *now*.

(Begun on page 9)

turned and went away without another word.

What non-Christian could blame her for her lies? Shall not a mother fight for her young? She was but obeying her primal instincts in this effort on their behalf.

When the doctor returned, she found the two sitting on the steps, waiting for her. A panic had seized them, and they did not know whether they had done right or wrong. When they told her, the doctor simply sighed and said, "I suppose it was best for them to go home." But her heart ached at the thought that she had been found lacking when the woman turned to her for help. To think that in this city of a million there was not a single isolation ward! She must pray and have more faith, and then surely the Lord would supply the need.—Woman's Missionary Friend.

HOW A MOTHER FOUND HER LONG-LOST SON.

In the October *Woman's Home Companion* a minister tells a remarkable story entitled "The Shadow on the Screen." It is the second of a series of articles telling of his pastoral experiences with women. In this story the minister tells of a woman in his congregation whose son ran away from home and was gone for six years. In the meantime the woman's husband had died and she had moved to an eastern city. One night in the church a magic lantern lecture was being given and between two slides a man rose in front of the lantern in the gallery so that his head intercepted the light and his silhouette was thrown sharply on the gleaming circle in the middle of the screen. What happened is described as follows:

"The shadow was there only an instant; the man dropped back in his seat and the operator flashed on the screen the baptism picture. But in that moment the congregation was startled by a piercing cry from under the gallery.

"'My son, my boy, oh, Sammy, my boy,' cried the voice in agonizing appeal.

"I recognized the voice. 'Turn on the lights,' I said firmly.

"An usher in the rear snapped on one of the electric lights, and looking in that direction I saw the Widow Martin rushing for the gallery door.

"'Sammy,' she called, 'your mother is coming for you, Sammy.' She seemed to have cleared the stairway in a single bound, for before I quite realized what had happened she was in the gallery and, following the light of the stereopticon down to the front row of seats, threw her arm about the neck of the tall young man whose shadow had appeared upon the screen.

"While the congregation was composing itself for the benediction I sent an usher to bring Mrs. Martin and her boy to my study and there I found them, smiling through their tears.

"'He has come back,' cried the mother, holding the arm of the big fine-featured lad. 'Oh, Doctor, at evening time there was light!'

"He told her that night about his wanderings and how his letters had not reached her, and how he had gone back to Haydensburg and from there had traced her to the city. All day he had tramped about through the unfamiliar city streets, and drawn by the lights and music had at length wandered into the church."

PUT IN HUMAN INTEREST.

An old negro preacher ays The Atlanta Constitution, gave as his text: "De tree is known by its fruit, an' it's des impossible to shake de possum down."

After the benediction an old brother said to him:

"I neber knowed before dat such a text wuz in de Bible."

"Well," admitted the preacher, "It ain't down dat way. I throwed in de possum to hit de intelligence of my congregation."

—The world is spending more money in killing men than in saving them.

—Dr. Len G. Broughton declines the call to Los Angeles, and will remain with Christ Church, London.

—There are fourteen students in the Italian department of Colgate Theological Seminary at its opening this year.

—In Austin, Texas, the school board has decided to give credits toward graduation in the city high school for study of the Bible.

—The North Carolina Medical Association has denounced the prescription of alcohol in any form as unnecessary and unethical.

—Last year the United States imported from Germany $190,000,000 worth of goods and exported to Germany $345,000,000 worth.

—Two judges of Memphis have ordered 124 places nailed up and kept that way, for the violation of the Tennessee liquor laws.

—Only 1,403 parents of the 50,000 school children of Rome have asked that their children receive Roman Catholic instruction.

—It is stated that the percentages of those arrested for crime in this country are: Men, 83 9-10 per cent.; women, 9 1-10 per cent.; boys, 6 per cent.; girls, 1 per cent.

—Contributions to the American Red Cross for relief work in Europe amounted to $332,000 upto September 26; and to that date there had been expended $283,043.

—The theological department of Vanderbilt University had only twenty at its opening. The new Atlanta institution promises to supplant this Nashville department.

—Word comes from Southern China that great floods along the West river have destroyed more than $40,000,000 in property and made two or three million people homeless.

—The State of Washington is to vote on the prohibition amendment in November. It is claimed that there is an abundance of liquor money being used to defeat the amendment.

—Lord Kitchener's answer to the young reporter who asked him for his autograph is wholesome advice for all autographhunters: "Young man, go and make your own autograph worth having."—*Youth's Companion.*

—Germany's skeptics had their day, but the world has lost interest in their discoveries. When death stares us in the face the man who sneers at God's commands dwindles into a toad. These men had much to do with bathing their country in blood.—*Charity and Children.*

—The *Continent* says that heavy infant mortality in India has led to a request from Rangoon for the appointment by the government of women doctors. In 1912 107,967 deaths occurred in Burma out of 316,654 births.

—A few years ago the world stood aghast at the revelation of Belgian atrocities in the Congo region. Belgium has suffered more in the European war than any other nation.—Baptist Standard.

—Catholics show themselves in a new role when they become advocates of religious liberty. They urge the government at Washington not to recognize any government in Mexico "which does not guarantee civil and religious liberty in its fullest service."

—Turkey is about to take part in the European war, taking side against Russia. Other smaller nations will then probably take side against Turkey and Germany.

WEST DORMITORY
ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
EAST DORMITORY
The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View, Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio

Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinelu Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

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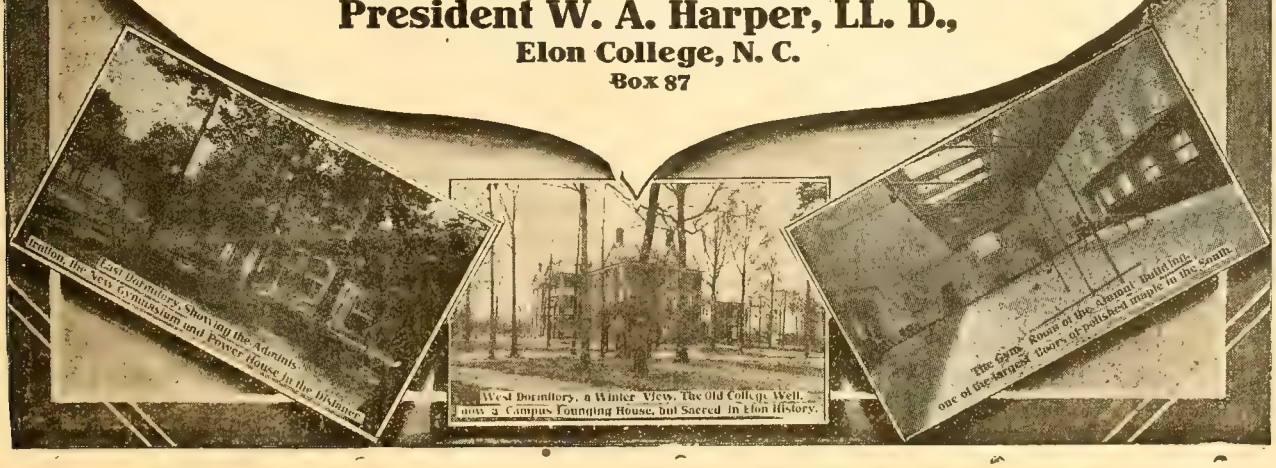
East Dormitory, Showing the Administration, the New Gymnasium and Power House in the Distance
West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Floors of the Alumni Building, one of the largest floors of polished maple in the South.

FOURTH QUARTERLY REPORT, GRANVILLE CT.

WITH SYNOPSIS OF THE WORK OF THE PAST FOUR YEARS.

Dear Brethren:—This brings us to the close of another Conference year. The Lord has been good to us this year in many ways for which we should be thankful. This has been the best year, taking all the work into consideration since I have been your pastor. We have made substantial gains along all lines. Our revivals have been of unusual power and our work has taken on new life in many ways. Some members have been taken into the church this year that promise to be of great help to the charge in a spiritual way as well as financial. Our Sunday schools are doing the best work done, according to my understanding of it, at all the places where we have a school and we have them at all the churches except Antioch, and I think with the increased activity we can begin a school there next year. This is as it should be, for if we ever develop leaders to take the place of those who are doing the real work in the church we must give more attention to our Sunday school work. It takes more religion to follow than it does to lead. That is the reason that a great many are not in the Sunday school work I am sure. That is why many people criticise so severely the leaders including the pastor; for if they are not asked about everything that is done they are ready to say, "Well, it's not my job and therefore I will let the ones that have undertaken it do it and if they fail it is not my lookout." Some members talk about supporting the church and the meetings in the summer when they mean nothing more than what they pay and a ham of meat. While that is a part of it, the only thing that is going to keep the church alive is a spirit of Christianity, that is, forgiveness as Jesus counted it and consecration to his ideals instead of our own. Hard words and criticisms should be avoided by the officials as well as by the preacher. If the pastor condemns, we say he is personal; we can say what we please as we think about each other, and that is our privilege. Ignorance or an un-Christian spirit is the cause of all this. We can take whichever is the cause in our lives if we are guilty. When a business matter came up in the early Christian church the disciples said, "Look ye out seven men filled with the Holy Ghost to attend to these matters." Now my exhortation to you brethren is this: Let every man of you that accepts an office for next year accept it because you want to glorify God. Let the church give her places to men that are worthy and not simply to keep some one in a good humor. There are too many complimentary offices in the church to-day I am satisfied. You want a pastor that has at least sometime in his life been accused of having religion. The Bible makes the same demand of the leaders and membership. We need men of every church that go to the quarterly conferences to do good and not just go at some particular time to logroll a measure that suits their own particular whims. Whoever may be your pastor next year I exhort you to do your best to make it a year that shall lift you up in the divine life, as well as others, and by giving your support because he is God's servant, and not simply because he pleases your personal fancy, and in so doing you will prove yourself a workman that needeth not to be ashamed.

As to the work for this quarter, I beg to submit the following report: Sermons, 25; visits, 74; funerals, 1. Total sermons for year, 80; total number of visits for year, 367; total number of funerals for year, 20. Sermons for the four years, 298. Visits for the four years, 1,331. Funerals for the four years, 55.

There has been an increase for the four years in the number of church papers taken on the charge from 25 to 75, making a gain of 50 which I think in a large measure accounts for the increased activity in church work. One who reads his church paper will be interested in the church to that degree that his loyalty will not be changed by every passing breeze. I think that the testimony of every thinking person is that the church member who reads his church paper is as a rule a faithful one. How can you be interested in that of which you do not know? If one hears only the calls of his own church, his local church, he does not develop in liberality because his interests are local, and when our interests are local only they are as a rule selfish.

In the past four years there have been many material improvements made at the parsonage. A good convenient barn has been built, a substantial lot fence, pasture fence remodeled, a garden fence bought from my predecessor, screens put to all the doors and windows, the yard fenced in, three nice closets built within for canned fruit, bedding, and clothing. The cook room has had shelves put into it, also the pantry. A sink has been put into the cook room, a pump put into the porch which is a great convenience; two rooms nicely papered; the building partly furnished with heavy furniture, such as bedsteads, stoves, dressers, safe, chairs &c., all at a cost of $463.55, of which your present pastor paid $218.95. This is quite an improvement when you consider that there was not even a shelf in the pantry four years ago. There are other improvements that could be made that would make your parsonage a more attractive and convenient place to live.

Rehoboth church has been remodeled at a cost of something over $600, a new individual communion set, mahogany collection plates, a number of new song books.

Antioch has a new individual communion set and new hymnals. Mt. Carmel has new song books and has paid off an old debt that a few of the brethren had been carrying for some time, the amount being over $250. Union Chapel has put in a new organ and new song books. Besides this you have furnished a room at the Children's Home known as The Granville Circuit Room of which you should be proud. You have big stock in the building and now you are taking stock in something that will live after all these material things have perished. This charge is contributing about enough to support four children if the present plans are kept going and this, dear brethren, is what will count; for under the present management we have a man that is looking well to the spiritual as well as to the physical and mental. Remember this institution when you make your will and possibly you will leave something that will be doing good after you are in eternity.

I have tried to help out of the salary that you have

paid me, in all these improvements, and for the incidental calls outside the parsonage improvements and what I have contributed at Conference and in other places we at home have given you back $85.36, which added to the amount spent in parsonage improvement is $26 over a tenth of the salary received in the four years that I have served you provided I receive the full amount promised for this year. I am not giving you these figures in any spirit of boastfulness nor of complaint; for it is one of the joys of my life to give to good purposes, and I am sure if we would all give more we would prosper more in every way. The whole amount raised on the charge for the four years counting this year an average with all collections in, will be $7,152.50; of this amount, $2,650 has been paid in pastor's salary or an average of $662.25 per year. If any of you can live on that amount and pay out the same in proportion for good purposes I want to extend to yo ua hand of sympathy and of good will, for I know that you have done some close figuring to do so. If you can do on less than that I would like to know how it is done. I need the advice you can give.

We have had on this charge during this time 286 conversions and 121 accessions, or 52 over one-fourth of the present memberhsip. I am so glad to report this, as some one might think that the financial side was the only thing we had been looking after. You have many noble characters on your work. Some of the very salt of the earth. You have folk here who have joined the church and the Lord and whoever their pastor is they remember to whom they owe their allegiance and work right on, it matters not to them what the enemy may do to retard the progress of the church. You have also as bright young people as are to be found anywhere and I am expecting that many of them will in the future bring to you great joy because of your fidelity in giving to them examples worthy of emulation. Men of the church, your children are watching you and the influence of your acts will effect them in many ways that you think not at present. Do not let them suffer because of your lack of being true to the spirit of Jesus.

There is one other matter that you might be interested in that I might speak of, and that is the help that you have given through your pastor to people of other charges, for you have helped me to do good in other places as you have prayed and spoken kindly to me of my work in other fields in the last four years. I have assisted in 26 meetings and have had in this special work 328 conversions. So your prayers and kind words have enabled me to be of some service at other places for which I thank God. Some charges object to their preacher being gone at any time, but to my mind this gives you an interest in other fields that you will not otherwise have. And the good way for any field to get their pastor so no one else will want him is to object to his ever going away.

I want to say this, that in all my rounds in North Carolina for the past two years I have found no charge that will excel this one in singing and attentive listeners. Of course we have a few who sleep a little occasionally during service, but the pastor never complains at that, for these never criticise the preaching as I have ever heard.

I appreciate to the fullest extent what each one has done to make my stay here pleasant and profitable in a spiritual way, as you know by experience at the present price of things that it could not be in a material way at the amount I have gotten for my labor; but I am looking to a better time when the rewards for faithful labor will be given out and I am at least hoping to have some sheaves to put down at the Master's feet. If I have said anything at any time that may have seemed harsh it was done in a spirit of love and with a desire to be helpful, though my intentions may have been misjudged. I have tried to be faithful and though I have made mistakes and some of the things that I have done have been misjudged I am glad that I have a clear conscience that I have tried to treat every one aright. I have not done all that I wished to see done, but I have spent no time in idleness and have gone at times beyond my strength for the good of my physical condition, to keep the work going.

I trust that next year may be one of great material and spiritual prosperity to each one of you and may you live long to do good and not evil. I know of no better way to close this report than in the words of the apostle when he said: "And now, brethren, I commend you to God and to the word of his grace which is able to build you up and to give you an inheritance among all them which are sanctified." Sincerely your pastor,

N. G. Bethea.

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

Why Not Circuit	$2.55
Moriah Sunday school, Tabernacle Circuit	2.88
Shoals Sunday School	1.85
Union Grove Suntay school, Orange Ct.	4.60
Fair Grove Suntay school, Haw River Ct.	2.46
Pleasant Hill church	3.60
Albemarle Sunday school, Stanly Ct.	6.66
Bethesda Sunday school, Halifax Ct.	1.41
Harris Chapel, Vance Ct.	2.25
Mt. Hermon, Mt. Hermon Ct.	2.93
Hickory Ringe, Forsyth Ct.	2.95
Total	$34.14

Mr. John Suits has our thanks for a fine lot of pears. At the present time, the Ladies' Aid Society of Burlington is clothing one of our boys. You may always count on the ladies being in the lead in good works.

Mrs. S. R. Harris, Henderson, package clothing.,

H. A. Garrett.

—Bro J. H. Snotherly, well known to our Conference, has just undergone a successful operation for appendicitis, and was back at his place as Supt. of Sunday-school Sunday. The school greeted him joyfully as he returned after the ordeal.

Christianity has made martyrdom sublime and sorrow triumphant.—*E. H. Chaplin.*

If your name in to live at all, it is so much more to have it live in people's hearts than only in their brains.—*Holmes.*

METHODIST PROTESTANT HERALD.
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SOUTHERN RAILWAY SCHEDULE
Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.
1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.
12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.
12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.
[illegible] No. 30 daily, Birmingham Special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.
2.25 a. m.—No. 31, the Southern's Southeastern Limited. Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.
3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.
7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.
7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to New Orleans. Pullman sleeping car New York to [illegible] Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.
7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154 daily except Sunday for Ramseur.
8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.
9.30 a. m.—No. 44 daily for Washington and points North.
9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.
12.30 p. m.—No. 21 daily for Asheville, Waynesville, and local points; handles coaches and chair car through to Asheville and Waynesville.
12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.
12 30 p. m.—No 21 daily for Asheville,
12.55 p. m.—No. 7 daily for Charlotte and points south.
1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.
2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.
2.30 p. m.—No. 151 daily except Sunday for Madison.
3:30 p. m.—No. 230 daily except Sunday for Ramseur.
2.30 p. m.—No. 132 daily for Sanford.
4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.
6.10 p m.—No. 35 daily U. S. Fast Mail for
4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.
6.35 p. m.—No. 235 daily for Winston-salem.
7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.
10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.
10.20 p. m.—No. 233 daily for Winston-Salem.
10.31 p. m.—No. 12 daily local for Richmond; handles Pullman sleeping cars for Richmond and Norfolk.
E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

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—We thank our friend Mr. Hiram Whitely for some of the largest pears we have ever seen. Twelve of them weigh thirten pounds.

—Miss Pearl Trogdon, of Tabernacle community, is in St. Leo Hospital, recovering from an operation for appendicitis.

—The *Herald* is two days late this week. Our linotype machine refused to work as it had never done before in its worst moods. If you ever tried for two days at a stretch to get a balky horse to go and then failed, you can sympathize with us. We hope new parts from the factory will restore our machine to its usual efficiency. Only a few days ago we were praising it for working so well.

—A pastor can take a church that reinforces his efforts in the spirit of Christ and overcome all difficulties. The best preacher on earth will fail if his church does not join with him in the holy warfare against evil. Generals never get anywhere if their men do not follow them.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., THURSDAY, NOVEMBER 26, 1914. NUMBER 1.

OUR ANNUAL CONFERENCE.

NOTES OF PROCEEDINGS.

After the opening with appropriate devotional service, on Wednesday morning, President Cecil read his annual report, and the officers were elected. Rev. C. A. Cecil was elected president on the first ballot and Rev. N. G. Bethea was elected secretary. Rev. T. M. Johnson was elected as the ministerial member of the stationing committee and Bro. O. W. Hanner as the lay member. Pres. Cecil was made the stationing committee for Bro. Johnson and for the charge represented by Bro. Hanner.

In the evening an address of welcome was made by Judge Cooke, representing the mayor of Asheville. Rev. G. W. Holmes responded happily in behalf of the Conference. A meeting of the Conference Brotherhood followed, Rev. J. H. Moton presiding. The secretary, Rev. J. A. Burgess, made report for the year. A resolution introduced by Rev. S. W. Taylor was adopted, providing for sick benefits, each ministerial member to pay dues of ten cents a week during the illness of a brother for ten weeks or less.

Each morning session was opened with devotional exercises, better attended and more earnestly engaged in than usual, we thought.

The following new candidates for our ministry were reported: R. A. Swaringen, W. B. Surratt, D. T. Surratt, T. E. Martin, J. W. Allred.

The first day of conference forty-six ministers and thirty-four laymen responded to their names at roll call. More came in later.

The following visiting brethren were in attendance part of the time, making interesting and inspiring addresses in regard to various general interests of the church: Rev. F. C. Klein, secretary and treasurer of the Board of Foreign Missions, Rev. C. H. Beck, secretary and treasurer of the Board of Home Missions; Rev. H. L. Elderdice, president of Westminster Theological Seminary; Rev. C. E. Wilbur, editor of our Sunday school literature, and member of the World's S. S. Association's Commission Five to visit the Orient in the interest of Sunday school work. Dr. Wilbur gave a lecture illustrated with stereopticon views on our mission work in Japan and China.

It was ordered that our Conference Journals from 1902 to the present be bound in volumes, together with the Journals of the General Conference, and that hereafter typewritten copies of the Journal be prepared with a view to insertion in a loose-leaf binder.

The Superannuate Fund Society had a meeting of extraordinary interest on Thursday at 11 a. m., Rev. T. M. Johnson presiding. Addresses were made by Rev. W. F. Kennett, J. H. Moton, and A. G. Dixon. Rev. F. C. Klein told how the Maryland Conference addedd $10,000 to their fund of $100,000 for Superannuated Ministers by a whirlwind canvass. Rev. T. M. Johnson proposed that those willing to pledge themselves to help raise for the superannuated ministers an amount exceeding four per cent. of the pastor's salary to make it manifest. Bro. L. L. Wrenn, of Siler City, made a very earnest speech in favor of making the assessment for superannuated ministers ten per cent. of the pastor's salary. He declared his belief that the pastors had not done their full part in making known conditions, and that laymen would do better if they knew the facts. A motion to make the assessment for superannuated ministers five per cent. of the pastor' salary prevailed.

On Friday morning a letter was read from Rev. W. F. Ashburn in Baltimore stating that his son had been operated on, but that the operation was only partially successful. The Conference directed that a letter of sympathy and appreciation be sent to Bro. Ashburn.

It was directed that the Conference Sermon by Rev. A. G. Dixon be published in the *Herald.*

In considering the report of the Committee on Sunday Schools, Rev. S. W. Taylor raised the question as to who should appoint Sunday school teachers. It was stated that there is a tendency to allow children to select their own teachers. Several spoke on this question, and it seemed to be the general opinion that teachers should be appointed by the superintendent after conferring with the pastor.

Rev. J. E. Pritchard urged the importance of pastors organizing teacher training classes and encouraging the training of Sunday school teachers.

Bro. Shaw, of High Point, asked about selecting teachers for organized classes. Rev. S. W. Taylor replied that it is all right for adult classes to select their own teachers, but that they should not seek to divorce themselves from the Sunday school. The election of teacher should be subject to the approval of the superintendent and pastor.

Rev. J. D. Williams said he believed that Sunday school superintendents should be examined as to doctrine, and that the creeds of teachers should be known; that he knew of an infidel teaching a class of young ladies in Sunday-school.

President Cecil called attention to the legal mode of electing Sunday school superintendent. Rev. A. L. Hunter said that he does not let babies vote in electing superintendent, that he had had experience with the plan and found it impracticable. The president remarked that a Sunday-school superintendent not legally elected does not become a member of the quarterly conference.

Rev. L. W. Gerringer asked whether it is allowable to elect a man of another denomination for Sunday school superintendent when the church has no suitable man. Rev. E. G. Lowdermilk thought that might be admissible in certain cases.

(Continued on page four.)

CONSECRATION.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Romans 12:1. This exhortation is introduced in a pleading, effective manner. "I beseech (entreat) you, brethren." Though Paul was the great Apostle, he calls these least Christians "brethren;" addresses in terms of entreaty and affection, these Roman converts whom he had never seen.

This is the gospel way: the way that prompts the missionary to enter into the lives of his Oriental neighbors; to greet the brown skins of India as comrades; to grasp the hand of the black man of Africa as the hand of a brother.

I shall never forget, on reaching Lumbwa, the characteristic smile and welcoming handshake of my big chief-pupil Arap Bargochut. From that day the passion of my heart for the souls of these black heathen has burned within me, the desire of my life answered forever in Africa.

To "present your bodies a living sacrifice," alluding to the sacrifices under the law, which were presented before God at the altar. "Your bodies"—your whole selves. The offering was sacrificed by the priest, but presented by the one who offered, who transferred to God his whole right, title and interest by laying his hand on the head of the beast for offering.

The presenting of our bodies to God implies the avoidance of sins that are committed with or against the body.

"Yield the members of our bodies as instruments of righteousness." To keep in remembrance that these bodies of ours are the temples of the Holy Ghost.

Antiquity in Africa spells sanctity: precedent, not principle, their black law is tersely expressed in Dan Crawford's translated Bantu song:

"A well worn trail is a very good thing;
It must lead up to a very great king.
And, so, with customs of days of yore,
We do what millions have done before.'

These black, black hearts in their black bodies, slaves for centuries to sin in its most awful forms of vice and crime, entreated by the word of God, cleansed by the One Great Sacrifice of atonement, wooed by the love of this atoning Christ, refusing to do what "millions have done before" in the "well worn path of precedent"; choosing God's way, accepting God's customs, strive not to yield their bodies longer to lust of self and filthy desires.

"Rags", the Arabs call our black people, but rags make the whitest paper, you know, and "what man can do in the paper line, surely God can surpass in souls."

An old man came to us with the question, "What shall I do with my wife who keeps running away from me? If I were not a Christian I would beat her."

Another brought his son to us to punish for laziness and disobedience, saying, "If I were as I once was I would kill him; as a Christian I dare not touch him for fear of committing this sin."

Mangesoi failed to measure up to the heathen standard of a son-in-law, depriving himself of the family privileges—because, as a Christian, he could not invite his relatives and friends to a bridegroom's customary beer-drinking.

This presenting of the body to God implies not only that our bodies must not be made the instruments of sin and uncleanness, but be put to holy uses, as the vessels of the tabernacle were holy—being devoted to God's service. We glorify Him in the use of the body as a servant of the soul, set apart for God.

Because of her intense desire to read God's word, a little child persisted in coming to school, tho' each day she was beaten severely and cruelly bitten by her mad heathen father She wore the usual heavy brass bracelets and her arms were so swollen and horribly lacerated it took hours to remove the brass circles and still she begged to be allowed to come.

Another young girl is suffering daily persecution, hiding on the mission grounds to avoid being forced into their vile marriage preliminaries.

A body sincerely devoted to God is a living sacrifice. Herein lies the great paradox. Christ says—"If any man wishes to go where I go, he must renounce self." Paul spells s-e-l-f backward with an added letter h—f-l-e-s-h, deny the flesh—die to self daily. Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

I must tell of the fruit being borne by this dying to self in the lives of some of my pupils.

By the bravery and truthfulness of these men, refusing big money bribes, accepting daily persecution and at the risk of life and property, the witch doctor, god of our people, and his brother allies are deported and Arap Bargochut is government appointed chief of the whole Lumbwa tribe. Christianity in lieu of witchcraft, a follower of Christ the head man and leader of fifty thousand people.

Black Diamond, we call him. Black as coal—diamonds are made of soot. The miracle of how we can never know, but we do know that God came into this sin-charred life and by His miracle touch, there glows in the midst of our black Lumbwa province this transformed life of childlike obedient trust and by its faithful light, in touch with God, other diamonds flash out of this "quondam soot."

I beseech you by the mercies of God. An argument most sweetly cogent. Too many times we take our temporal blessings as a matter of fact. His daily gifts, "mercies new every morning." "There's a wideness in God's mercy like the wideness of the sea." The greatest mercy of all, is that Christ made Himself an offering for sin, gave Himself for us and gives Himself to us. And in His great mercy we have His Written Word. And isn't it wonderful the adaptability of the Word to all nations and tribes under the sun, lending itself to such marvelously free translations in all the many tongues and dialects.

Do you remember these words in the "Virginian"? "Middlin' doctors are pore and middlin' lawyers are pore, but keep me from the middlin' man of God."

What shall we render unto God for all these His mercies? Are we willing to pay the price, to be an out and out Christian, to deny the flesh, to die to self daily? God would rather have an open enemy than a "middlin' friend," one He can never depend upon. Can He depend upon me? Can He depend upon you?

"There are no more scathing words of denunciation in the Scriptures than those directed against the inhabitants of Meroz. Why? What had they done? They had

a chance to help God against His enemies and they just sat still. They hindered because they did not help.

What a lot of Meroz people there are to-day! While vast continents are wrapped in spiritual darkness and millions have never heard the Name that is above every name, these Merozites in the church do nothing. Never for a moment have they entered into sympathy with Jesus over the lost.

It is as certain as anything can be that no man can present his body without getting God's way of looking at this world of sinning, suffering men. No man can be a "living sacrifice" without something of Christ's passion for souls. Moffatt, that great missionary king amongst men, before leaving for Africa said, "Oh, that I had a thousand lives and a thousand bodies, all of them should be devoted to no other employment but to preach Christ to these degraded, despised, yet beloved mortals."

In the Middle Ages belief in the power of a talisman was widespread. Sir Walter Scott wrote a book about one which had the supposed efficacy to heal and to extract poisons. Present bodies "acceptable unto God." "The son of man came not to be ministered unto but to minister." These words, the epitome of Christ's life, should be the talisman of all Christians, engraven forever on the fleshly tablets of the heart. To seek to serve others is to save self. Mastering by ministering.

A widowed mother had two sons—her only means of support. One was called to go as a missionary. The other felt that he should study medicine, and by this means support both his mother and brother. Just as he was prepared to take up his life work of support God took him. Returning from the funeral of this son, the brother said softly to his mother, "Of course now, mother, I give up all hopes of going out as a missionary. I feel my place is with you." A look of saddened wonder stole over the face of the mother and she replied, "My heart is heavy with this loss, do you wish to add to its burden? No, my son. I could not, dare not hinder the work and call of God." The young man accepting this living sacrifice, telling that lonely and beloved mother good-bye, renounced self and went where Christ would go.

He did a mighty work for God, but he never saw that mother again. "Ministry, service, tears, to serve the Master."

"Measure thy life by loss instead of gain. Not by the wine drunk but by the wine poured forth. For love's strength standeth in love's sacrifice. And who so suffers most hath most to gain." Anna T. Jones.

Choosing the Unpleasant Place.—There is a domestic servant, one of the best Christians I ever knew, who for ten years has been doing service in a family of avowed atheists. It is true they never interfere with her belief, and they respect her goodnss; but the whole atmosphere i s uncongenial, and she sees and hears a hundred things which trouble and wound her finest feelings. She might have gone to fifty happier and better paid places, and I have often asked: "Why do you not make a change?" She invariably answers: "Christ has put me here to bear witness for him, and if I leave there will be no one left to keep the light burning."—*Sunday School Chronicle.*

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

First M. P. S. S., Winston, $2; Liberty S. S., $4; Bethesda S. S., Yadkin College Ct., $1.70; Shiloh S. S., Randolph Ct., $2; Concord S. S., $3; Bess Chapel S. S., Lincoln Ct., $1.75; Harris Chapel S. S. and Ch., Vance Ct., $8.50; Maple Springs S. S., Forsyth Ct., $8.60; Grace Ch. S. S., $5.25; Henderson S. S., $4.14; Spring Valley, Henderson, $3.68; Lebanon S. S., Lebanon Ct., $1.26; Baracas, Henderson, on pledge, $5.07; Siler City S. S., $4.37; Pinnacle S. S., Pinnacle and Mt. Zion Ct., $1.30; W. H. M. S., High Point, $19.70; Rehoboth S. S., Granville Ct., on Sup. 2nd child, $25; Mt. Hermon S. S., Mt. Hermon Ct., 40c; Moriah S. S., Tabernacle Ct., $2.71; Fair Grove S. S., Haw River Ct., $2; Asheville S. S., $2.22; Burlington S. S., $5; M. P. S. S., Cooper, Texas, $6.40; Gordon Place S. S., Kansas City, Kans., $4; Friendship S. S., Fallston Ct., $1; Mrs. T. R. Richard, Fallston Ct., $2; Mrs. Ida Morrison, Fallston Ct., $1.25; Mrs. T. M. Moore, Concord Ch., Saxapahaw Ct., 50c; Vance Ct. and Gillburg Station, $13.86; Graham S. S., $2.85; Haw River S. S., $3; A Friend, Asheville, $1; Mrs. Baker, Whitaker's Chapel, Roanoke Ct., $1; Mrs. Rebecca Whitaker, Enfield, $1; Laurel Hill S. S., Lincoln Ct., 40c; Pine Hill S. S., Davidson Ct., 50c. Total, $152.41.

The Ladies' Aid of Burlington have remembered their boy with winter clothing. Rehoboth church and Sunday school are supporting two children in the Home. $9.07 of the $25 reported from them is Sunday egg money. Try the Sunday egg plan. Every one who has reported says it works fine. Listen! here comes a letter from away over in Texas saying, "Our S. S. has set aside the contribution of the first Sunday in each month for the benefit of the orphans that are in your Home; we feel that we would like to be of service to them although our mite is small, we feel that it will be of some service to them, however small it may be. We are truly glad that we have a Home in the name of the Methodist Protestant Church for the fatherless and motherless little ones." This letter brought $6.40.

Don't let strangers have a greater interest in the Home than our own Sunday schools. 131 Sunday schools in the North Carolina Conference did not contribute to the Home last year. 123 S. S.'s contributed, 29 of which contributed monthly. We are going to have a greater contribution from the S. S.'s this year. The brethren at our Annual Conference gladdened my heart when they promised to do more for the Home in the future. I just have that confidence in our people to believe they are going to keep their promise. I heard good news from some of our sister conferences that will be in some of my later reports.

Thank Offering.—Miss Nannie J. Pratt, Raleigh, $10; Rev. and Mrs. C. W. Bates, Asheville, $2.50; Mrs. S. T. Kiger, King, 50c; Miss Lena Hammer, Wagram, $5. Total, $18.00. H. A. Garrett.

—Our Conference at Asheville was treated to a regular blizzard on Thursday night. When we went into the church the stars were shining overhead, and when we came out two hours later the ground was covered and the air was filled with snow and the wind was sharp and cutting. But Asheville people said this was extraordinary for that region.

(Begun on page one.)

After the report of the Committee on Sabbath Observance was read, it was decided that there should be a sermon on the subject once a year at each church.

The propriety of holding quarterly conference on Sunday was called in question. Bro. Gerringer stated that he had tried it one time because of the plea that the attendance might be better, but that the result was that the attendance was poorer than usual.

Sunday visiting when it interferes with church and Sunday school attendance was condemned by some of the speakers. Others said the way to treat Sunday visitors is to take them with you to church or Sunday school.

On Friday night, after the excellent address by Rev. C. H. Beck on Home Mission work, a freewill offering was received for the Asheville church, amounting to $305.50. Bro. Bethea brought a smile to every face by some apt stories, and added to the pleasure of giving.

The Blue Ridge and Atlantic Conference of the Methodist Episcopal Church was sitting in Asheville at the same time with our Conference, and sent fraternal messengers to our Conference and we to their Conference. Ours were Revs. Holmes, Curry, and Lindley. Not satisfied with this, though our representatives made very warm fraternal addresses, Bishop Henderson proposed that the two conferences meet together for an hour. The proposition was accepted, and on Saturday at 2 p. m., their body came to our church and were welcomed in a brief address by one of our number, after which Bishop Henderson made an address of considerable length at the end of which President Cecil called for the singing of "Praise God from whom all blessings flow," and the benediction by Bishop Henderson.

The Committee on Church Extension proposed to increase the assessment to $4,000. Bro. J. Norman Wills called attention to the fact that a smaller assessment had not been paid, and questioned the wisdom of increasing to the amount named. The matter was again referred to the committee, and they reported in favor of a more earnest effort to raise the full amount previously laid, $3,000.

President Cecil stated that nine churches were in process of construction the past year.

A number of laymen made brief addresses in favor of bringing up the full assessment for the general interests.

In his address on Saturday Dr. Klein stated that we have 434 young men in our Nagoya College and that 117 were turned away for want of room. In point of numbers, this surpasses any one of our colleges in this country.

Dr. Wilbur referred to the *New Guide* and asked that the importance of putting it into the hands of our Sunday school scholars be urged upon the attention of Sunday-school superintendents.

The Conference Faculty made an important recommendation, which was adopted, regarding the classification of our ministers in the Journal, including those studying in our colleges with a view to our ministry.

This year the pastors reported in person, reading their reports from forms provided. A similar plan had been tried before, but this was more satisfactory, and we heard no objection to it except that it took so much time. To us it was interesting, and the time taken may be materially lessened by omitting explanations of failures and simply reporting things accomplished.

The Report of the Trustees of the M. P. Publishing House, after giving the usual information, stated that the trustees are proceeding in accordance with the request made a year ago to secure a new charter in view of taking in the college enterprise. They recommended that the number of trustees be increased to fifteen and reported the election of the following additional trustees subject to the approval of the Annual Conference: Dr. W. R. Goley, L. L. Wrenn, J. E. Swain, Revs. S. W. Taylor, G. E. Curry, and J. F. McCulloch. The report elicited some questions, but after a brief discussion it was unanimously adopted.

The new church enterprise in Charlotte received attention. It was decided that President Cecil and another to be appointed should visit Charlotte and advise the Brd. of Church Extension, who should give such aid as conditions will warrant and available funds will permit.

The District Parsonage movement was discussed, and the committee was continued and authorized to buy the lot agreed upon. The Conference showed a disposition to carry the enterprise on to a successful conclusion.

It was hoped that all business would be disposed of before Monday noon, but the Stationing Committee was not quite ready to report. Conference adjourned Monday afternoon. A vote of thanks was tendered the Asheville people for their splendid entertainment and a prayer was offered for God's abundant blessing upon them.

The next Conference is to be held in Grace Church, Greensboro, beginning Wednesday before the fourth Sunday in November, 1915.

REPORT OF STATIONING COMMITTEE.

Alamance, J. A. Ledbetter; Anderson, W. A. Lamar, supply; Asheboro, C. L. Whitaker; Asheville, C. W. Bates; Buncombe, T. E. Martin, supply; Burlington, Geo. L. Curry; Cleveland, W. C. Lassiter; Charlotte, D. A. Braswell; Creswell, J. H. Abernethy, supply; Concord, J. R. Hutton; Davidson, J. W. Hulin, supply; Denton, G. L. Reynolds; Fallston, J. H. Moton; Fairview, J. W. Self; Flat Rock, W. F. Kennett; Forsyth, A. O. Lindley; Gaston, W. H. Neese; Greenville, D. T. Surratt; Granville, N. G. Bethea; Graham and Haw River, O. B. Williams; Greensboro, R. M. Andrews; Guilford, S. M. Needham; Halifax, R. A. Swaringen; Haw River, W. F. Ashburn; Henderson, J. D. Williams; High Point, A. G. Dixon; La Grange, J. W. Allred, supply; Lebanon, R. C. Stubbins; Lincoln, D. M. Loy; Littleton, C. J. Edwards; Lenoir, W. H. Garmon, supply; Mebane, W. E. Swain; Mecklenburg, H. E. Waldrop; Mocksville, T. A. Williams; Mt. Hermon, C. H. Whitaker; Mt. Pleasant, Robt. L. Troxler; Oak Ridge, L. W. Gerringer; Orange, J. A. Burgess; Pageland, J. W. Quick, supply; Pensacola, W. B. Surratt; Piedmont, A. D. Shelton; Pinnacle and Mt. Zion, Edward Suits; Randleman, J. B. O'Briant; Randolph, W. M. Pike; Reidsville, E. G. Lowdermilk; Richland, D. A. Highfill; Roanoke, T. E. Davis; Rockingham, J. F. Allred, supply; Saxapahaw, Geo. W. Holmes; Shelby, J. D. Morris; Siler City, J. H. Bowman; Stanley, W. D. Reed; St. Paul, G. F. Millaway; Spring Church, T. F. McCulloch; Tabernacle, T. M. Johnson; Thomasville, J. E. Pritchard; Uwharrie, Joel B. Trogdon; Vance, A. L. Hunter; West Forsyth, G. H. Austin,

supply; Why Not, J. H. Stowe; Winston, S. W. Taylor; Welch Memorial, D. R. Williams; Yadkin College, H. L. Powell; Yarboro, W. A. Lamar, supply.

In hands of president: T. H. Matthews, Wm. Porter (at his own request), J. F. Dosier, O. D. Stacy, E. M. Watson, M. F. Hinshaw, H. S. B. Thompson, D. A. Fishel, L. H. Hatley, H. W. Braswell, Homer Casto, W. R. Lowdermilk, W. P. Martin.

Superannuates: I. I. York, Geo. E. Hunt, W. C. Kennett, C. E. M. Raper.

Editor *M. P. Herald*, J. F. McCulloch.

Loaned to Westminster Theological Seminary, C. E. Forlines. Loaned to Yadkin Collegiate Institute, W. T. Totten. Loaned to mission work in Asheville, J. S. Williams. Loaned to Eastern Conference for work in New Jersey, W. A. Ledford.

Supernumerary on Richland Ct., W. F. McDowell.

Theological students in college and seminary preparing to enter the ministry in our Conference: Saxapahaw Ct., G. W. Holmes, pastor—Charles Lindley, Percy Smith, at Elon College. Orange Ct., J. A. Burgess, pastor—Jesse Minnis, at Elon College. Halifax Ct., R. A. Swaringen, pastor—N. M. Harrison, Jr., Western Maryland College. Denton, G. L. Reynolds, pastor—Freo Surratt, W. M. College, J. M. Morgan, Denton High School. Why Not, J. H. Stowe, pastor—B. M. Williams, at Elon College.

PERSONAL NOTES.

—Dr. Tagg was missed much.

—President Harper, of Elon College, sent greetings.

—Rev. H. W. Braswell was not present this year, but sent his report.

—Dr. Klein was introduced as "the man with the multigraph smile."

—Bro. Bates will take a well-earned rest for a little time before beginning the new year's work.

—Mrs. J. B. O'Briant and Mrs. Swaringer accompanied their husbands to Conference.

—Bro. Jasper Roberts, of Jupiter, was a visitor at Conference.

—We were sorry to hear that Dr. Gill had been injured in an accident and was confined to bed.

—Mrs. Dr. Wilbur and her daughter were attendants at most of our Conference sessions.

—Rev. L. W. Gerringer was elected press correspondent for next Conference.

—S. B. Stephens who preached one year with us has been preaching in the M. E. Church the past year.

—Rev. O. P. Routh, formerly of our Conference, was seen standing at a station between Asheville and Salisbury.

—One of our brethren in Asheville is said to have entertained ten members of Conference!

—Dr. C. E. Wilbur will remain in Asheville for a few weeks. He will preach in our Asheville church next Sunday.

—Mr. Reiner represented the *Methodist Protestant* and the Baltimore Book Concern, and sang several solos to the delight of the audience.

—Rev. Lyman E. Davis, president of our General Conference, sent greetings to our Conference and said he hopes to visit our district in a few months.

—Dr. Geo. R. Brown was kept from Conference by a telegram calling him to a funeral in West Virginia. Dr. Elderdice represented his work before the Conference.

—Dr. Elderdice compared the pessimistic Methodist Protestant who appears here and there to a man he met in Mechanicsburg, Ohio, who told him that he gets only two things out of life—his victuals and his clothes, and his victuals don't agree with him and his clothes don't fit him.

—Rev. W. F. Kennett said that Bro. Bates is the only man in all the land that can make an appeal for help every week and make it interesting every time. Bro. Bates promised to continue this feature of our paper.

—Rev. C. E. M. Raper has just returned from the hospital, where he was operated upon for stomach disease. He is still very infirm, and was not able to attend Conference.

—Rev. W. F. Kennett felt constrained to go home before Conference closed on account of the ill health of Mrs. Kennett.

—We were pleased to meet in Asheville a number whose names were very familiar to us because they were on our subscription list, but whose faces we had not seen.

—Rev. H. L. Powell was elected to preach the Conference Sermon; J. F. McCulloch, alternate. Rev. J. A. Burgess was elected to preach the Ordination Sermon; Rev. J. H. Stowe, alternate. This for next Conference.

—Bro. Bates felt constrained to call the attention of some to the fact that the church registers were made for heating purposes and not for cuspidors; and that it is forbidden by law in Asheville to expectorate in public buildings.

—Rev. J. S. Williams reported that he had made 2,070 calls on the sick the past year,—an average of nearly six a day. This does not represent near all his work. He meets trains to receive visitors coming in quest of health, he writes letters for the sick, he does many services that his office imposes upon him.

—Our home during Conference was with Bro. Roy Schreyer in his pleasant new home. We roomed with him at the last Liberty Conference, and found from his daily letters home that there was something in Asheville in which he was greatly interested. We have found out what it was: he was recently married then, and we have no word of censure for his state of mind at that time. His wife was Miss Vinetta McIntyre, a delegate to our Annual Conference at High Point some years ago. They have two bright children, Eva and George, and are a happy family. We could have asked for no better entertainment, and my feeling is shared by four fellow-guests—Rev. J. F. Allred, Rev. G. L. Reynolds, and Bros. Holt and Morgan. Bro. Schreyer is the Sunday school superintendent at our church and Mrs. Schreyer is one of the teachers, besides being music teacher all the week.

—Many of our members visited Grove Park Inn, notable for its style of architecture. It is built of unhewn stones of many kinds and shapes and sizes. It is an immense building and charges extravagantly for its service, but it is full of guests and is to be enlarged. It was built with money made by selling Grove's Chill Tonic and other medicines. It is on a mountain side overlooking parts of Asheville and the surrounding country. But we will stop elsewhere when we visit Asheville.

(Continued on page eight.)

THE PEACE PALACE.

We do not think of the Czar of Russia as a very peaceful, happy ruler, but it was he who first proposed the International Peace Conference. On the 24th of August, 1898, the representatives of all the foreign nations in St. Petersburg received something that surprised them very much. The Czar proposed that all the civilized nations of the world should meet through representatives in a great Peace Conference to discuss ways by which world peace might be established and the dreadful expense which each nation was put to, to keep prepared for possible wars, reduced.

Some thought this a queer proposal to come from a ruler like the Czar, but it was a splendid one.

The Czar thought it would not be wise to have the conference meet in the capitol of any of the great powers, but proposed that it be held in Holland.

I wish to tell you about the beautiful palace which was built for the home of this Conference. It is in a great garden where once upon a time Wilhelmina, a little girl queen of Holland, doubtless played, since it then belonged to the palace of her grandmother.

Andrew Carnegie gave one million five hundred thousand dollars to build it, and it is as large and beautiful as any king's palace.

The materials used in building the palace are brick and stone, and the steep sloping roofs that look so pretty in the picture, are of blue slate. Behind the palace are a garden and a splendid old grove of trees and in front of it is a wide terrace.

Inside, it is as beautiful as you would think a palace should be. Each nation has furnished some decoration or ornament or part of the building. The magnificent main staircase of onyx was the gift of Mexico. The seven stained glass windows that light this stairway were given by Holland. Great Britain gave four more large stained glass windows that light the great Court Room.

France hung the smaller court room beside it with the famous Gobelin Tapestry. Brazil furnished mahogany for finishing the great court.

Germany gave the two mounted gates for the entrance to the grounds and Belgium, the bronze doors for the front entrance of the building.

Norway's gift was the granite for the arcade and the balustrade around the terrace; Denmark's the fountain in the central court. Sweden furnished the granite for the basement; Greece and Italy the marble for the main corridor. Russia gave a Malachite Vase eleven feet high, to stand in the hall in front of the main entrance.

Switzerland presented the clock in the tower. Japan gave wonderful gold-embroidered tapestries for the administration offices. It is said that these tapestries embroidered all over with birds, flowers and fishes, have no equal in the world.

The gift of the United States is a beautiful group of statuary, representing "Peace through Justice." It is placed on the main landing of the onyx stairway.

Does it not seem beautiful to think of all these nations contributing and working together to make a Palace of Peace?

Just as the boys I told you about last month should have taken their quarrel about the lantern to their father, so all nations might take their quarrels to this beautiful palace and have them settled without the horrors of war and bloodshed.

Ada Blair.

Rev. Bartholomew Liightfoot, Dear Brother:

You surprise me greatly by assuring me that you are in fact a minister. You surprise me more by saying that I reflected on your family and ancestry. That is impossible; because I did not and do not know who you are. I supposed you had assumed the title (Reverend) as well as the name; so I apologize for any reference to your family, past, present, or future; for I know nothing of them in any way. Remember now I do not sneer at you.

However, it does look like a pity that I must not notice "There is no reason for opposition to the union, Bros. S. R. Harris, Peter Vuncannon, and Rev. J. F. Dosier to the ontrary notwithstanding." You must see that I didn't select you "to be pounced upon." You selected me and two others and I leave it to you to say who is aggrieved. You ask: "Am I not entitled to a little respect?" I think you are.

You say in your paragraph 12: "I believe the opposition to the union is based upon prejudice and self-will." Now really I think you are entitled to change your mind about that too.

Now as to the name: I have very carefully read Paris's History and found nothing there to give me light on his history. I have examined Wheeler's History of North Carolina, but the name was not in the index, but I at last found the name without other reference except that he represented his county in the legislature. I report this "without prejudice" because this fact alone indicates neither greatness nor the lack of it. Now I really think you ought to find it in your preacher heart to forgive; because I have done my best to "do you fair;" and have actually found you in the list of the dead, if not among the prophets of the living.

I want to thank you for classing me with Brothers Dosier and Vuncannon because I think them distinguished company. If our church had heeded the things we have said and written and had not placed the facts we stated to the account of prejudice the union question would have been settled long ago as far as it concerns us.

Assuring you again that I highly esteem God's prophets and that I have no desire to harm their feelings or reputations and also assuring you that I did not and could not have any personal feelings in the matter, I am yours very respectfully,

S. R. Harris.

The Morning Watch is essential. You must not face the day till you have faced God, nor look into the face of others till you have looked into His. You cannot expect to be vigorous if the day begins only in your strength, or if you neglect to put on and readjust the spiritual armor. —Robert F. Horton, D. D., *in Sunday School Times.*

Rev. J. F. Allred and Bro. W. C. Jones, of Franklinsville, called for a little while on their way from Conference.

—The blizzard made us change our minds about sightseeing on Saturday afternoon.

HOW TO STIMULATE SUNDAY-SCHOOL ATTENDANCE.

The Bible school in comparison with the day school is decidedly handicapped in three points; viz., discipline, obligation to prepare lessons, and regularity of attendance.

The day school has authority to enforce these matters, but the Bible school depends on the cooperation of parents (often lacking) and the interest of the pupil. The matter of attendance alone is a problem. Too many Sunday-school scholars consider they confer a favor on the teachers and school by coming to Sunday school, and we are all familiar with the marked increase in punctuality and attendance just before picnic time or Christmas entertainment.

The problem befor us is how to get the pupils to come as promptly and as regularly as they do to day school.

Let me cite a few means the Sunday school at High Point has found useful. For a number of years we have used the Little's Cross and Crown system of pins. A bronze pin is awarded for attendance on time every Sunday for a quarter.

After a second perfect quarter the bronze (or celluloid) pin is exchanged for a brass one and so on, a better pin being given for each added quarter of perfect attendance. This is a decided stimulus to many both old and young and several have finally gained the glory of the so-called "fifth year bar."

Another device we use is to have on a large blackboard hung up before the closing exercises, the name of each class with its teacher's name in red if on time, or in white if late, the number in class that day and the amount of each class contribution. The class in the younger section of the school which contributes the most per capita as well as the class in the older section, is give nhonorable mention.

Right here a plan we haven't yet tried would be valuable: to make special mention of any class which has every member present on time.

Our latest scheme is to have large framed record cards for each class—about 12x20 inches, to be placed conspicuously in each class room. The teacher marks these in lead but before the next session the secretary fills the space opposite each name with a large red rubber stamp (on time) or a crescent marked 'late,' but if absent space is left. In this way the pupils can easily keep watch of the attendance and each will, we hope, strive to have after his name a long stretch of red blocks. Nothing has been said of the most important and best ways of increasing and maintaining attendance; by earnest and interesting teaching, a real interest in pupils in and out of class, and by a wholesome class spirit. These we all realize are essential but the other devices may be used too.

EUROPE'S WARNING TO AMERICA.

"O Republic of the West, do not follow my example! There are ways which seem right to a nation, but they lead down at last to the chambers of death. Do not believe the creed which we have long accepted. Armaments are not guarantees of peace. They are not insurance. They are not instruments of reason or righteousness. They create first suspicion, then hatred, and at last lead young men by the million to the fields of blood. Do not choose the path which we have followed. Work out your destiny along a different line. Make the new world different from the old.

"Beware of guns. Banish the implements of hate from before your eyes. Take your mind off the machinery of slaughter. Cease to delight in the engines of destruc tion. Trust in reason. Have faith in brotherhood. Believe in love. Build your civilization on the principle of good will. Bind all the nations of the Western Hemisphere into a federation which, by its fidelity to the law of kindness and its devotion to the Prince of Peace, shall become at once the inspiration and hope of the world!"—*Rev. C. E. Jefferson, D. D., in The Independent*

"THOU CROWNEST THE YEAR WITH THY GOODNESS."

The Year has sped onward, the World has whirled sunward,
Thanksgiving! Thanksgiving again!
Hear the "hills shout for joy," and the "trees clap their hands."
Thanksgiving, Thanksgiving again!

O praise Him, ye people, by hamlet and steeple!
Your bounty fling wide from your hands,
Vie with woods and with dales, with the hills and the vales,
For the need, in all of the lands.

Let the praise of all Nature, the hearts of all people
And the hands of the children of men
Commingle and well, commingle and swell—
Into Pacans of Praise—thro' all of the days,
Thanksgiving, Thanksgiving again!

R. D. W.

WE DO WRONG WHEN WE FRET.

Fret not thyself because of evil doers,
Neither be thou envious of them that work unrighteousness.
For they shall soon be cut down like the grass,
And wither as the green herb.
Trust in the Lord and do good;
So shalt thou dwell in the land, and verily thou shalt be fed.
Delight thyself also in the Lord;
And he will give thee the desires of thy heart.
Commit thy way unto the Lord;
Trust also in him and he will bring it to pass.
And he will make thy righteousness to go forth as the light,
And thy justice as the noonday.
Rest in the Lord and wait patiently for him:
Fret not thyself because of him that prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evil-doing.

—From the Thirty-seventh Psalm.

REPORT OF DISTRICT PARSONAGE COMMITTEE.

Rev. T. E. Davis, Roanoke Circuit,	$11.93
Rev. R. C. Stubbins, Orange Circuit,	7.00
Rev. E. G. Lowdermilk, Bal. Reidsville Circuit	1.50
Total	$20.43

T. A. Hunter, Treasurer.

(Begun on page one.)

—Rev. R. A. Swaringen was ordained on Sunday morning after the ordination sermon was preached by Rev. C. H. Whitaker. Revs. G. F. Millaway and J. F. McCulloch assisted in the ordination.

—Rev. A. G. Dixon spoke of the great assistance Bro. Bates had received from his helpmeet in the work at Asheville, but we believe she is too modest to believe that she has done more than any other preacher's wife would have done under like circumstances.

—Rev. J. S. Williams was asked for by the Good Samaritan Mission as their chaplain. Dr. Campbell, of the Presbyterian Church in Asheville, came before our Conference to bear testimony to the good work of Bro. Williams and to ask for his services further.

—Nearly twenty churches were thrown open to our Conference for pulpit supply on Sunday. This gave work to quite a number of our ministers on Sunday, as most of these were open for two services, morning and night.

—The Summer Conference was discussed one day and received many glowing testimonies to its usefulness and great value to our ministers. We trust the next one will be attended by still more.

—Memorial services were held Sunday afternoon in honor of the memory of those who have departed the past year. Papers were read concerning Rev. W. D. Fogleman and J. L. Giles, and many of the brethren spoke briefly and feelingly of these and certain lay brethren who have been taken from us the past year. Particularly mentioned were Dr. J. R. Reitzel, J. J. Welch, and Mrs. McPherson, of High Point, and H. T. Powell and his father and mother, of Henderson.

—Bro. T. A. Hunter, of Greensboro, presided over the meeting on Children's Home night. Supt. Garrett made his report, showing the affairs of the home to be economically managed, but also indicating that a larger work could be done if all our people would engage as some are engaging in the support of the Home. Supt. Garrett thinks that it would add new interest to every one of our Sunday schools to make a monthly offering for the fatherless children in the Home.

—We trust that Bro. Harris's apology will be accepted by Rev. Bartholomew Lightfoot and that their controversy is at end. If the real identity of the user of the assumed name had been known, we believe that no unpleasantness would have arisen. It is proper to used a *nom de plume* sometimes, but one should avoid all personal reflections more carefully when hiding behind an assumed name.

—The new Asheville church surpassed our expectation, both in size and quality. It is substantially built, it is neat and pretty, and it is large enough to seat from 400 to 500 people. Our people there have made a heroic effort and deserve the help of all well-disposed people everywhere in paying off the debt they were compelled to contract in building their church.

Bro. Bates stated that some who had pledged money for the Asheville church and had not paid it had written explaining that they made the pledges out of regard for Rev. J. S. Williams and Miss Jessie Williams. He thought that both these would like it better if the pledges were paid, as both are still strong friends of the Asheville church enterprise.

—Rev. W. F. Ashburn has moved with his family to Liberty, N. C. He went to Baltimore just before Conference to take his little son for an operation made necessary by an injury received from an automobile some weeks ago. The injury was serious and the outcome of the operation was doubtful. Bro. Ashburn wished to have the best surgical service and chose to incur greater expense and go to Baltimore.

IMPORTANT NOTICE.

We hope to have your co-operation in getting every member of our church to make a donation to the Children's Home on Thanksgiving of an amount equal to one day's income or one day's wages.

If not convenient to take the offering on Thanksgiving, let it be taken any time between Thanksgiving and Christmas. Respectfully, J. M. Millikan, Chmn. Brd. Trustees.

Alamance Circuit.—Greeting: Having been re-assigned to your work I wish to say that all appointments will be met as announced for December. I trust that all members will be present as new officers are to be elected, Class Books revised. Let us meet and begin the work at the beginning of the Conference year. Select real live men for your stewards and class leaders. Let us work together for the upbuilding of His Kingdom. Fraternally,

J. A. Ledbetter.

Clark's Chapel, Buncombe Ct.—There were only 54 present at Sunday school last Sunday, which is about ten below the average for the entire year. We are very glad indeed to say that we won the banner for attendance this year. Bro. Geo. L. Curry presented the banner to the school last Sunday after which he preached a most excellent and helpful sermon. His text was "What I have written, I have written," found in John 19:22. We were blessed with three preaching services last Sunday on account of the Annual Conference being held in Asheville. Bro. Curry preached in the morning, Bro. Stacy in the afternoon, and Bro. Troxler at night. Each one preached a fine sermon. After Bro. Troxler's sermon he was asked to sing "Oh, where is my boy to-night?" after which the choir sang several special selections. We had with us at each service during the day several members of the Annual Conference. We are assured that we will have Bro. Martin as pastor for the coming year. He has a great work started on this circuit and especially at this church. Every one seemed pleased with Bro. Martin the six months he has been with us and we are glad he is to be with us again for the coming year. Lester Watts.

Weaverville, Nov. 24.

Burlington Briefs.—Sunday school attendance last Sunday was 175, an increase of 41 over the preceding Sunday.

A committee was appointed to make arrangements for the Christmas exercise. The children of our school always enjoy these exercises, and are anxious for the time to come when they can recite and sing about old Santa.

We will observe Thanksgiving Day on Thursday night

at 7:30 o'clock. Special sermon will be preached by our pastor and appropriate music will be rendered by the choir.

We are very grateful to the Annual Conference for its action in returning Rev. Geo. L. Curry to the pastorate of the Burlington church for another year. We launch out into the activities and duties of the new conference year with much enthusiasm and renewed energy; with a larger vision of accomplishing greater things for the Master. We start off with two great objects in view; first, to advance and enlarge the spiritual interests of the church in general, and, second, to reduce as much as possible the indebtedness of the church and parsonage buildings.

Wishing the readers of the *Herald* unbounded success in the work of advancing the cause of Christ,

Nov. 25, 1914. C. B. Way, Rep.

—Act faithfully according to thy degree of light, and what God giveth thee to see; and thou shalt see more clearly. Hearken to the low whispers of His voice within thee, and thou shalt hear more distinctly. Above all, do not stifle any motions of conscience. Meditate daily on the things of Eternity; and, by the grace of God, do something daily which thou wouldst wish to have done when that day cometh. Above all things, in all things, "look unto Jesus, the Author and Finisher of thy faith." If thou failest, look to Him to uphold thee; if stumblest, hold swift His hand to help thee; if thou fallest, lie not hopelessly there, but look to Him to raise thee; if, by His grace, thou doest well, look to Him in thanksgiving, that He has helped thee, and pray that thou mayest do better.—*Edward B. Pusey.*

A PASTORAL LETTER ON THE WAR.

The Bishop of Western New York (Protestant Episcopal) lately put forth a Pastoral Letter relating to the war, which is dated London, September 1st. The bishop expresses the belief that the outburst of war must be attributed to none other than the devil himself. He asks, however, that the conditions in each of the militant countries be considered as showing how this satanic power should have become possible. He points to the "fierce militarism of Germany," its materialism, its anarchy, its "Godless Socialism," and the large amount of denial of the faith in its halls of learning. He points to France "trampling officially on all religions, persecuting priests and nuns and driving them forth to homelessness and hunger and hardship unutterable; degrading and defiling churches; exhibiting laughing Gallios on its boulevards as they sip their absinthe or tell the filthy tale; legalizing vice and even making a merit of the social evil." He points to Austria, "with its superstition and its materialistic people." He points to Russia as illiterate, ruled with a rod of iron, wielding the knout and persecuting the Hebrew, holding the Pole under hard rule, and with its superstitions in the Church. He points to Servia "with the mailed fist that strikes the killing blow without remorse." He points to Belgium whose chief ruler was a scandal among the peoples of the earth through his blotted life and unclean deeds, through his cruelties and despotism and the murderous hand among the tribes of the dark continent. The Congo atrocities, apparently unrebuked by the national voice, seemed to present that land as the abettor of monstrous crimes and of a tyranny that was reeking with blood and cruel deviltry." He points to England, our own mother land, which was caught in the very act of despoiling the Church at the time war burst upon it. He holds that the act of disendowment of the Church in Wales "is to commit the awful crime of sacrilege, to violate the Saviour's Bride, to rob Almighty God. For such a horrible sin, so flagitious a crime, will not—may we say—has not, God to-day called to account?"

Bishop Walker recognizes, however, that our own land is far from untainted in much that he attributes to these other nations. He calls us to a severe national self-examination. "Are our national sins reaping their award of penalty? The godlessness of society; the impurity of the dance and of the novel of the times; the gambling and over-reaching in speculation and in ordinary business; the untruth and dishonesty that characterize many schemes of finance; the neglected Church, the desecrated Lord's Day; the violated Decalogue; the extravagance and luxury and waste; the bitterness of political parties; the oppression of capital and the hate by labor of the employer; the unjust legislation, the enactment of statutes for political profit; the law that benefits one and unrighteously injures another's interest; the recklessness and worldliness and scandal that characterize society; the awful growth and flaunting defiance of that curse of the world, the divorce evil:—all these, truly our national sins, have they brought us the whip of punishment and the solemn rebuke of our patient Saviour?

"Time will reveal whether greater woe and deeper depths of sorrow shall be ours, whether there shall be a graver shaking of this country out of its arrogant complacency and its wilful social wrong and its presumptuous sin. Repentance, renewal, the righteous life—for these let us, as individuals, as a nation, search and pray."—*The Living Church.*

Bro. Hinshaw, of Randleman, who will probably enter the ministry, was at Conference as delegate from his charge.

—Bro. Chas. B. Way attended the Asheville Conference as delegate and remained to the end, but this did not prevent his sending a report from his church this week.

—News comes from Petrograd of a great victory of the Russians over the Germans; but reports emanating from that source are to be received, if at all, with great allowance. Etiquette there requires that the Czar's battles be reported as victories, no matter how disastrous.

—Grace church held its Thanksgiving service last night in connection with the midweek prayer meeting. A Thanksgiving offering was made to the Children's Home. Our pastor called on quite a number to name the thing for which they should be most grateful. Several different answers were given: Christ, the Savior; the open Bible; our creation in the image of God; a tidal wave making for civic righteousness; good health; peace; plenty; good business year; a clear conviction that our church (Methodist Protestant denomination) has a distinctive work to do in the world.

OPINIONS OF THE WAR.

Poor Peace Insurance.

Arming to keep the peace, a favorite oratorical policy with the jingoes of all nations, never before appeared quite so absurd as at the present moment. It ought never to have currency again, even among the thoughtless, after the present troubles in Europe. Every power in Europe has been arming itself for years—to keep the peace, of course. Great armaments were to prevent war. Billions were spent for this supposed "insurance."

And now Europe is war mad from end to end. The continent was made a tinder box by all this "arming against war," and a madman in Bosnia set a match to it. Like a spark dropped into a roomful of explosives, it starts a conflagration which no one can control. A man armed to the teeth with a chip on his shoulder invites a fight. So does a nation similarly equipped. And a nation is no more justified thus to arm herself and go out seeking trouble than is an individual.

The next time some minister or legislator argues for bigger armaments in order to avert war it will be in order for some one familiar with the events of the summer of 1914 to recall him to his senses. One way to prevent a tinder-box fire is not to provide the tinder-box.—*Cleveland Plain Dealer.*

Armaments Do Not Preserve Peace.

All the loudly proclaimed pretensions of professional militarists that huge armaments and incessant preparation for war are the best assurances that can be had of the preservation of peace are disproved. There never was a time when Europe was more fully armed, and there never was a more needless and wicked war than that into which Europe has suddenly plunged.—*New York World.*

War a Bearer of Poverty.

A general war is not a bearer of prosperity. One country like the United States might profit for a time from the distress of others, but in the long run the heavy burdens under which the warring nations would stagger on when peace had come would be handicaps from which no part of the world could wholly escape.—*The Iron Age.*

The Reckoning.

What do they reck who sit aloft on thrones,
Or in the chambered chancelleries apart,
Playing the game of state with subtle art,
If so be they may win, what wretched groans
Rise from red fields, what unrecorded bones
Bleach within shallow graves, what bitter smart
Pierces the widowed or the orphaned heart—
The unhooded horror for which naught atones?

A word, a pen-stroke, and this might not be!
But vengeance, power-lust, festering jealousy
Triumph, and grim carnage stalks abroad.
Hark. Hear that ominous bugle on the wind.
And they who might have stayed it, shall they find
No reckoning within the courts of God?

—Clinton Scollard in the *New York Sun.*

Three Kings.

The human mind cannot yet begin to grasp the consequences. One of them, however, seems plainly written in the book of the future. It is that, after this most awful and most wicked of all wars is over, the power of life and death over millions of men, the right to decree the ruin of industry and commerce and finance, with untold human misery stalking through the land like a plague, will be taken away from three men. No safe prediction of actual results of battle can be made. Dynasties may crumble before all is done; empires change their form of government. But whatever happens, Europe—humanity—will not settle back again into a position enabling three Emperors—one of them senile, another subject to melancholia, and the third often showing signs of disturbed mental balance—to give, on their individual choice or whim, the signal for destruction and massacre.—*New York Evening Post.*

Whom the Gods Would Destroy.

When the work of devastation is done there will be left the stricken, sobered peoples. Every family will have lost father or son, husband or brother. Resources will have been swept away. Industry will be paralyzed. Farms will have been stripped, villages, towns and cities desolated. But fortitude and courage will be left, and men will set themselves about the task of building a new civilization.

They will not be tolerant then of pious hypocrites asserting divine right, and claiming to be vicegerents of God. They will not be tolerant of taxes for the wanton expenditures of royal families. They will not deprive themselves of the necessaries of life to enrich the manufacturers of artillery and powder. They will cross these items from their ledgers and turn their attention to the creation of a social order under which men and women who are content to dwell peaceably on their own reservations can enjoy liberty and pursue happiness.

Whom the gods would destroy they first make mad. Mad with the lust of power, drunk with their own egotism, the Head Devils have signed their own doom. Their days are numbered. The monarchs must go—*and go they will.—The Independent.*

OVER-SENSITIVENESS.

There are some people, yes, many people, always looking out for slights. They cannot carry on the daily intercourse of the family without some offense is imagined. If they meet an acquaintance on the street who happens to be preoccupied with business they attribute his abstraction to some mood personal to themselves and take umbrage accordingly. They lay on others the fact of their irritability. A fit of indisposition makes them see impertinence in every one they come in contact with. Innocent persons, who never dreamed of giving offense are astonished to find some unfortunate word or momentary taciturnity mistaken for an insult.

To say the least, the habit is unfortunate. There are people in this world who have something to do besides talking, joking, and complimenting. There are persons who get too weary to answer foolish questions repeated again and again. There are persons who now and then appreci-

ate the privilege of a moment's thought or silence, and it is not needful for over-sensitive persons to construe weariness and care and labor into indifference, unkindness or contempt.

It is far wiser to take the more charitable view of our fellow beings and not suppose a slight is intended unless the slight is open and direct. After all, life takes its hues in a great degree from the color of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold and cautious toward us. Let a person get the reputation of being touchy, and everybody is under more or less constraint, and in this way the chance of an imaginary offense is vastly increased.—Selected.

THE GOD WHO COUNTS.

"The hairs of your head are all numbered." "Are not two sparrows sold for a farthing?"

These verses passed through my mind, as I watched the sparrows on the lawn, and later on, when I unfastened the long plaits of a friend's hair.

"Just to think of it," I said, as she shook out the long, wavy masses over her shoulders, "God counts all these." Yes, and God is very accurate, too, when it comes to counting money. And then memory brought the following incidents to mind:

The Continental post had just come in, and Edward and Emily Newton were poring over the contents of their many letters, for Mr. Newton was an active and aggressive worker among Italian and French speaking people. Presently Mrs. Newton let a letter fall from her hand, exclaiming:

"Edward, whatever shall we do? The rents of two halls are due, and Lorenzo's salary must be paid without delay, and we want a clear £50."

"What shall we do, my dear?" said Mr. Newton, looking up from his letters with shining eyes, for they told of progress in the work, and of souls saved. "We must do what we always have done, go to our Father and Divine Banker. The silver and the gold are His. He has never failed us yet."

"But, Edward, the money ought to go at once, to-day, and we have not a penny of it."

"Well," he answered calmly, "if it must go to-day, He will send it to-day," and then he added slowly: "He that spared not His own Son * * * how shall He not with Him also freely give us all things? Come, dear, let us go to our room, and we will ask our Father to send it without delay. And of course, we shall get the right amount, for you must remember that God knows how to count."

They were guests in a little country house, and I also was in the house at the same time. Having reached their long, low bedroom, the two windows of which looked out upon the lawn, they closed the door, and went into the presence chamber of their Father-Banker to plead for—just fifty pounds.

Across the passage was another room, and at the same hour was kneeling a little old lady—their hostess. A quaint little old lady she was, who wore short petticoats, and caps like those of a Quakeress, with the soft, white hair drawn down on each side of her beautiful old face. She was always simply, not to say poorly, dressed. "The less for self, the more for God," was her life-long motto. Economy was the rule in every detail of her household. Her daughters were known laughingly to rebel at some of what they thought to be her "tiresome economies."

To-day she was praying, "Lord, what wilt Thou have me to do? Give some help to these dear servants of Thine, now under my roof? Yes, Lord! And how much shall I give? £50? Yes, Lord."

Yes; the "God who counts" dictated the exact sum that the two across the landing were asking for at that very moment!

And so her ever-ready check book was taken out, and a check for £50 written. And soon the dainty little figure was out on the landing listening to sounds from below. Ah, that was surely a man's voice, and in prayer, too! And she stood outside their door, and, at the first pause, knocked for admittance.

Emily Newton opened the door. "Come in, dear friend come in."

"Not just now, my dear; I only came to give you this: it is from the Lord for your work," and gently waving off thanks, she determinedly shut the door, and tripped back to her own room, happy and smiling.

The Newtons opened the envelope—and out fell the check for £50.

"Oh, Edward, here is the exact sum we have been asking for! How wonderful!"

"Very gracious, dearest; but not so very wonderful, since He is wonderful. You must not forget that God can count!"

* * * * * * * * * * *

"Here is the account; we must have £20 0s. 9d.; where is it to come from?" So said a friend of mine one day, when a bill came in, in connection with the grand mission with which he was connected. And he, too, prayed, telling his Father the exact amount needed. And presently the post brought him a letter, and out fell a check for £20.

"Twenty pounds!" I said, laughing, as he told me the story; "but what about the ninepence?"

"A LITTLE CHILD SHALL LEAD THEM."

A little child—one winter day—gift of all the ages—
Looked up and smiled, and in that smile fled wisdom of the Sages.
In that little smile of Trust, flashed key to Life Eternal,
Cooed the babe a song of Heaven, changed Winter Winds to Vernal.

O little child—now maiden grown—and entering Life's grand palace,
In that little smile of Trust lies sweetness for Life's chalice.
O Heart of Love! around—above, the Power of All the Ages.
O Heart of Love, O little child, lend wisdom to the sages.
Yea—grant us all—each great, new day
A heart of Love,
A smile of Trust
To fill Life's Pages.

R. D. W.

Bro. P. L. Wilso,n of Summerfield, was a visitor in our office on Tuesday. Bro. J. F. Hassell also came in to hear from Conference.

RECEIVED ON HERALD SUBSCRIPTION ACCTS.

One Dollar Each.—H. N. Blackwood, Mrs M. A. Stubbins, Mrs. Rosa A. Chambliss, Mrs. Iles, A. N. Roberson, Miss Lizzie McDaniel, L. H. Sides, W. T. Totten, John Webster, H. C. Stout, Mrs. Sallie A. Huff, G. N. Butner, Miss Augusta Combs, J. F. Whitaker, S. H. Marion, Levi Watson, Mrs. L. E. Williams, J. S. Pender, J. P. Owens, A. R. Hunter, C. G. Hunter, W. M. Pegram, J. E. Gantt, Wesley Hatley, Mrs. Marshal Hatley, G. H. Thompson, W. H. Mabry, J. A. Tussey, R. A. Swaringen, J. A. Turner, Mrs. M. J. Turner, W. R. Sanders, Geo. F. Thompson, Dr. F. R. Harris, Mrs. S. Powell, W. N. Thornton, R. C. Riggan, Mrs. Z. B. Mitchell, Mrs. Sarah P. Glenn, Isaac Mooney, Mrs. Roxie Little, Mrs. D. A. Lowder, B. F. Waddell, Mrs. W. I. Little, S. C. Carter, F. M. Porter, W. N. Aycock, Mrs. J. R. Dickens, B. F. Lewis, J. F. Bellamy, J. W. Hardee, Mrs. S. A. Whitley, J. N. Boseman, Ira Phelps, Miss Claudia Winn, J. B. Kennedy, J. T. Aycock, L. W. McAdams, Jasper Roberts, Mrs. W. C. Hunter Mrs. E. Ludford, J. M. Davis, P.L. Walker, Mrs. Sarah D. Harris, Mrs. M. A. Whitehead, Mrs. J. M. Hunter, Rev. A. O. Lindley, W. A. Swain, Jno. A. Powell, W. F. Hasten, W. E. Hill, H. L. Elderdice, J. D. Baynes, Pink Vanhorn, G. N. Ingle, T. B. Moore, Lillian B. Noles, J. A. Walker, W. M. Warlick, Mrs. M. A. Payne, J. S. Branscombe, G. F. Robinson, G. H. Austin, Mrs. H. C. Smith, J. M. Blackwelder, A. L. Falls, Miss Ada Eller, J. Lee Poole, Mrs. E. T. Bobbitt, J. W. Davis, E. C. Kittrell, Mrs. J. W. Kittrell, W. S. Hunt, H. B. Hicks, Mrs. W. H. Finch, R. H. Hight, O. H. Powell.

Two Dollars Each.—M. P. Efland, D. B. Johnson.

Three Dollars.—A. H. Evans.

Fifty Cents Each.—Mrs. T. W. Watkins,, W. H. Brewer, W. B. Norwood, J. T. Woodruff, Mrs. Mary C. Isley, Julius Ingle, J. S. Chapel.

Twenty-five Cents.—J. D. Kennedy.

One Dollar and Twenty-five Cents.—W. T. Collins.

These were received from pastors and others at Conference. If there are any errors or omissions, please report to us at once.

HOW GOD HELPED.

Most Christian people have been aware of times in their experience when God has enabled them safely to pass thru dark places. It has usually been renewed strength and courage or a sustaining confidence in His wisdom and goodness which has been vouchsafed. But there have been times, however, when God has seemed to make material succor available for those who trust Him and who are in straits. Such manifestations of the loving Father's care are very precious to those who have been thus preserved.

One who is now pastor of a Methodist church in Vermont told his fraternity mates, when he had reached his senior year in Wesleyan University, of the struggle he had had when a freshman to get through the year, and how God seemed to have sent help when he was upon the point of giving up. He had been granted a tuition scholarship and a little other outside help, but, even with that aid, he had subsisted for most of the year upon oatmeal and bread. By spring his meager resources had become exhausted, and he had begun to feel the pinch of real poverty. He had made his great need a matter of earnest prayer and endeavor, but conditions seemed to be growing worse. At length, finding himself with nothing to eat, and too proud to tell of his plight, he made up his mind to leave college and go to work.

That night, while he was packing up his books, there was a click at the letter slot in the door and an envelope was dropped into the room, and, upon opening it, he found a five-dollar bill. That bill tided him over the turning point in his life, for it gave him courage and help to complete the college year. He never discovered, he said, who gave him the money, and up to the time he received the gift it was his thought that no one knew of his need.

Surely, "the Lord preserveth all them that love him," and there are many of His children who are ready to testify that "he will fulfil the desire of them that fear him." —Zion's Herald.

—The report of the Stationing Committee at our Annual Conference is said to have given general satisfaction. We believe the committee never tried harder to satisfy all; if they did not succeed, it must have been because it was impossible.

—The first woman to lay down her life for her country in the present war was probably Mme. Favre-Schwarz, wife of one of the richest men in Alsace-Lorraine. She was shot by the Germans after a courtmartial, having been accused of attempting to blow up the important tunnel on the line of the Rhine.

—Mrs. Annette Abbott Adams, of San Francisco, has been appointed as assistant United States district attorney. Mrs. Adams is the first woman appointed to that position in this country. She is also the first professional woman to receive an appointment from the President.

—The State Supreme Court sustains the Porter heirs against our Guilford County Commissioners in the suit regarding the Court House site.

—Mr. Ernest Pugh, of Greensboro, was married this week to Miss Neese, daughter of Greensboro's marblecutter, Mr. Neese.

—The town of Brea, Calif., wanted a church and so a large number of men from the surrounding country volunteered their services to build one. All hands turned in and helped. Work was begun early in the morning, and by nightfall the building was all completed, so that evangelistic services were held in it.—The Pathfifinfidler.

"To what do you attribute your longevity?" asked the reporter.

"My which?" queried the oldest inhabitant.

"Your longevity," repeated the reporter.

"Never had it. As far as I can remember, I ain't never had no such complaint."—Tit-Bits.

Willie—Uncle, did you ever play Indian in your life?

Uncle—Indeed, no! Why do you ask?

Willie—Because I saw a scalp on your bedroom table.

"Pretty tough about poor old Spender, wasn't it?" asked the Grouch.

"What happened to him?" asked the Boob.

"He got so far behind in his room rent that he had to marry his landlady," replied the Grouch.—Cin. Enquirer.

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ADMINISTRATION BUILDING
Elon College Campus View, Looking North-East From the Depot.
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The Administration Building, Looking North West, Showing the West Dormitory in the Distance
West Dormitory, View Showing Rear Porch and Annex, Containing College Dining Hall, Women's Gymnasium and Art Studio

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West Dormitory, a Winter View. The Old College Well, now a Campus Lounging House, but Sacred in Elon History.
The Gym. Room of the Alumni Building, one of the largest floors of polished maple in the South.

"I'm coming to that," he said. "In the envelope there were nine stamps, and in the letter occurred these words:

"I am just putting in all the stamps that are left in my stamp case, as I am sure you must have a great many letters to write! Ninepence is all I have left."

And so it came to pass that there was the twenty pounds and nine pence, the needed sum, exactly. Yes; God knows how to count, and He never makes a mistake. Oh, make a friend of this Almighty One, for those who wholly trust Him find Him wholly true.—M. Hickley, in *Our Own Magazine*.

BEARS DIDN'T KEEP THIS BOY FROM SUNDAY SCHOOL.

Children find so many excuses for not going to Sunday school and parents accept excuses of that kind more easily than any others, and more often than they should.

A test of the reasonableness of the excuse should be: Would the same objection keep him away from the day school?

In the pioneer days the God-fearing settlers did not let wolves, bears, lynxes or even Indians keep them from God's house. And men with guns nearly always accompanied the women and children. The *Heidelberg Teacher* gives the following incident:

An Essex, Mass., lad was coming along a rough hewn path alone, when he noted two bear cubs directly in his way. They were like great kittens, and cunning enough, and naturally he approached to play with them, when, of a sudden, the mother bear, angered at this interference with her offspring, dashed at him out of the bushes, furiously!

He was surprised and startled enough by her sudden onrush, but retained his presence of mind completely, nevertheless. To turn and run was impossible. What should he do?

He chanced to be carrying is his hand at the time a knotted pine stick in lieu of a club, and as the bear dashed at him he held it firmly forward and shoved it into her wide open, savage mouth! It stopped her instantly, and the more she thrashed and plunged to be rid of it, the more firmly its jagged points became imbedded in the membrane of her throat.

Seeing her predicament, the lad was away in a moment at the top of his speed, and safely escaped.

Should not the young folks of to-day, who live in the midst of untold comforts, protected and safe-guarded at every point, deem themselves in duty bound to be as zealous and loyal for church and school as were the boys and girls in the wilderness?

The desire to *do* good works ofttimes so predominates over the determination to *be* inwardly right with God, as to prevent the paying of proper attention to the latter requirement. It is true we are called both to *be* good, and to *do* good, but the divine order is, first *be;* then *do* as a result of being. Unless this order is followed, we are acting contrary to the plan and will of God. In the performance of good works Self may be fed and strengthened, but in the determination to *be good,* the death sentence of Self is declared.—*Words of Faith.*

A SKEPTIC REBUKED.

An English earl, who was a skeptic, was traveling not long ago in the Fiji Islands. "You are a great chief," he said to one man, "and it is a pity for you to listen to those missionaries. Nobody believes any more in that old book, called the Bible, that they try to teach you, that you have been so foolish as to be taken in by, nor in that story of Jesus Christ—we have all learned better."

The eyes of the chief flashed as he replied: "Do you see that great stone over there? On that stone we crushed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, if it hadn't been for the good missionaries and that old book, and the great love of Jesus Christ which has changed us from savages into God's children, you would never leave this spot. You have reason to thank God for the Gospel, for without it you would be roasted in yonder oven, and we would feast on you in no time."

While scholars are searching the ruins of ancient Babylon and Thebes for evidences of Bible truth, the living evidences on missionary fields outshine all others.—Sel.

JOY TO THE WORLD.

A poor little street girl was taken sick one Christmas and was carried to the hospital. While there she heard the story of Jesus' coming into the world to save us. It was all new to her, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand and whispered: "I'm havin' real good times here—ever such good times. S'pose I'll have to go away; but I'll take the good time along—some of it, anyhow. Did you know about Jesus being born,"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more. You will disturb others, and do yourself no good."

The child paid no heed to this. Instead, she continued: "You did? You knew about Jesus being born? I thought you looked as if you didn't, and I was going to tell you."

"Why, how do I look?" asked the nurse, forgetting her own orders in her curiosity.

"Oh, just like most o' folks—kind 'o glum. I should not think you'd ever look glum if you knowed about Jesus being born."—Selected.

THE TRACT TEST.—A New England sea-captain made a voyage to India. While in port there a wealthy Malay merchant came on board, who asked him if he had any tracts he could part with. "What do you want with English tracts? You cannot read them." "True; but I have use for them nevertheless," said the Malay through his interpreter. "Whenever one of your country or of England calls on me to trade I put a tract in his way, and watch him. If he reads it with interest, I infer that he will not cheat me. If he throws it aside with contempt, or with an oath of profanity, I have no more to do with him. I cannot trust him."—E. S. Gunn, in *S. S. Times.*

THE GRACE OF HUMILITY.

We often hear people complaining that they are not appreciated; the papers do not publish their mighty works; the church does not recognize their merits; the community does not elect them to office. Many of these disappointed men are prominent in Christian churches. Where is modesty? Where is meekness? Where is the spirit of the Master?

A few days ago a boy of seven years of age fell from a pier into the East River and a lady who saw his peril ran for help. The first person she met was a neatly dressed gentleman who had just landed in New York from a New Haven boat. He dropped his suitcase, plunged into the water and succeeded in getting the boy aboard a sand barge. A patrolman found them on the barge and asked the name of the heroic rescuer. His reply was:

"That is not necessary. Just show me a place where I can change my clothes; that is all I want."

He was led to a nearby seaman's lodging house, changed his clothes, stuffing the wet suit into his grip, but steadfastly refused to reveal his identity."

"I only did my duty," said he, "only a little thing, unworthy of any notice in the papers or public praise."

Blessed is the man who can render heroic service beautifully. To murmur and complain because our services are not appreciated and we do not receive honorable mention is not beauitful.—*Christian Advocate.*

NEW THINGS.—To those in Christ, all things are not only new, but they are growing constantly newer. In the old world and with the old man it is just the other way. Things are always getting older, until life gets to be an insufferable burden, a dreary round, a wretched repetition, and we see backs bent with nothing but pure sorrow, and heads white with none other sickness than vexation of spirit, and men brought to the grave because life was too wearisome to be supported any longer. But in the new world and with the new man the whole is reversed. Every day more of the old is weeded out, more of the new is coming in. Life is "fresher and freer," and fuller of promise. There are new discoveries of the Father's love, new revelations of Christ's grace, new experiences of the Saviour's comfort. Life becomes interesting and grand beyond belief.—Robert W. Barbour.

HARDEST THING FIRST.

There is never so easy a time to do a hard thing as the first opportunity we get for its doing. Every postponement then only makes the task harder. It may seem stupendously hard when we first face it; but if that is the time we ought to do it, it will never be so easy again. Efficient workers have learned, therefore, always to put their hardest tasks ahead of their easier ones, when they can take their choice. The early morning, immediately upon entering the day's work, is a good time to plunge into the hardest things that await us. After that it is a simple matter to pass on to the easier tasks, and get them done. But how often we take the invitingly easier ones first, and find by night time that the day has been frittered away on them, while the hardest one is left over to be done "tomorrow," as it has been for many days in the past. Rising up early in the morning seemed to be a favorite practise among the Bible men of strength when they had hard work on hand. We may be sure they did not rise up early in order to do the thing late that afternoon. With most of us, hardest things first, or hardest things not at all, must become the habit of our life.—Selected.

IN TIME OF TROUBLE

Say:

First: He brought me here. It is by His will I am in this strait place; in that I will rest.

Next: He will keep me in His love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lesson He wants me to learn, and working in me the grace He intends for me.

Last: In His good time He can bring me out again, how and when He knows.

Say—I am here—

1—By God's appointment.
2—In God's keeping.
3—Under His training.
4—For His time. ANDREW MURRAY.

GIVE LITTLE GIFTS.

A woman's paper recently gave a true story, which should carry a suggestion to every reader. A woman of means and culture suddenly discovered one day that she was growing old. Her house was filled with beautiful objects; the accumulation of a lifetime.

"I have enjoyed them long enough," she said. "It is time I was done with the care of things. If I give them now to the right people they will be useful; if they are disposed of indiscriminately when I am dead they will be of little value."

She proceeded, therefore, to give away her treasures where they were needed and would be valued.

To a worker among children in the slums went a stereopticon; books to poor little libraries in the country, photographs to schools. To a hospital for sick children she sent a collection of scrap books. "Gather up the fragments, that nothing be lost," was the motto.

None of us can realize how many hungry poor are waiting for all the crumbs that fall from the rich man's table.

The old magazines thrust into the wastebasket would bring a happy hour to some tired woman on a western ranch. The odd bits of silk and muslin on the floor of the sewing room would give delight to the crippled children in a hospital ward.

It is much easier to give a note or check than to find where the trifles are needed, and then to send the trifles.

"I have no time for trifles," we plead every day. But Christ found time, not only to bless the children, but to take them in His arms before He blessed them, although He had but three years of public life in which to do His Father's business in the world. Was not that His Father's business?—Selected.

In spite of the fact that there is no such thing as the biggest half, most people want it.

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N. B.—Following schedule figures published only as information and are not guaranteed.
1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.
12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.
12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.
[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.
2.25 a. m.—No. 31, the Southern's Southeastern Limited. Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.
3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.
7.10 a m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.
7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to [illegible], Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.
7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154 daily except Sunday for Ramseur.
8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.
9.30 a. m.—No. 44 daily for Washington and points North.
9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.
12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.
12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.
12.30 p. m.—No 21 daily for Asheville,
12.55 p. m.—No. 7 daily for Charlotte and points south.
1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.
2.20 p. m.—No. 207 daily for Winston-Salem, and daily exeept Sunday for North Wilkesboro.
2.30 p. m.—No. 151 daily except Sunday for Madison.
3:30 p. m.—No. 230 daily except Sunday for Ramseur.
2.30 p. m.—No. 132 daily for Sanford.
4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.
6.10 p m.—No. 35 daily U. S. Fast Mail for
4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points scuth Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.
6.35 p. m.—No. 235 daily for Winston-salem.
7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.
10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.
10.20 p. m.—No. 233 daily for Winston-Salem. handles Pullman sleeping cars for Richmond and Norfolk.
E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

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LIBERAL THEOLOGY.

He was taking a tramp through the country, and stopped at a farmhouse to get a glass of milk. Stepping up to the open kitchen door he saw within seated in a rocker a gray-haired old lady, spectacles on her nose, open Bible on her lap.

"I see you're reading the good Book."

"When you get to my age it's a good thing to do. You know what the Lord says: 'Have your house in order lest I come.'"

"You look as though you have your house as the Lord tells you to have it," said he, his eyes resting on her kindly, old face.

"Pretty much so," she replied a little wearied. "I've got all the rooms on the top floor calcimined and papered, I have got new rag carpet in the dining-room, and this kitchen floor has just been painted. But I haven't been able to get down into the cellar yet to whitewash it. I guess, though, that if the Lord comes before I get round to it he will remember that I'm an old woman and he'll overlook the cellar."—Sel.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., THURSD AY, DECEMBER 3, 1914. NUMBER 2.

THE BOOK OF GOD.

Such is the Bible. Even if we could not believe in the divine inspiration of the authorship of the book, we must still regard it as pre-eminentlly the "Book of God" because it everywhere makes us conscious of God. In its account of the origin of the world, it brings in the divine agency as the sole cause. In its narration of the events of history, it never overlooks the Power above man,—personal conscious, intelligent, purposive. In referring to the great cataclasms in nature, it sees God behind them all, controlling them all and making them serve His purposes. In the windup of our world's history, God is to be present as the arbiter of human destiny.

On almost every page of every book of the Bible save one (the Book of Esther from which the name of God was purposely omitted) some name of God appears. And in the exceptional book, it is evident that the writer thought of God as exercising constant control over the affairs of men, delivering those who regard Him and causing the mischief devised by the wicked to return upon their own heads.

The Bible is th Book of God and also the Book of Man, in a sense, because its great theme is God and Man and the relation of one to the other. Man never understands himself till he reads the Bible and sees himself as God sees him.

The Bible is not a book to be classed with other books. There is none like it. Its uniqueness is in both its mode of treatment and its subject matter. It deals with man's highest interests, not in a specluative, but in an authoritative way. Other books may raise questions in our minds and gain our attention: this book commands us with an authority that we can disregard only at infinite peril and loss.

What blessedness the Bible brings into the human life that is ordered thereby. What confusion does it bring to those who would disregard God and push on in the way of their own inclinations and will. The Bible is a book of power. If it is not permitted to bless, it will inevitably cause distress and despair. No other book so affects the feelings of men. Yet the Bible is the gentlest of books.

The Bible, while the Book of God, is not a book to be worshiped or superstitiously used. It everywhere points men to God and seeks to make men intelligent worshipers of God.

There can be but one Bible because there is but one God and one way to God. Let us prize the Bible and thank God for its holy light in the awful darkness of our sin and ignorance.

—An elderly member of our church remarked this morning after looking over the list of our pastors for the coming year: "There has been a great change in our preachers in the last twenty-five years." He realized this better than we did, and we turned to the records to ascertain the facts. We found that of the sixty-four pastors assigned this year, only ten were in our ministry twenty-five years ago. What changes time brings on! We are all passing on with a fearful swiftness that should make us constantly sober and ever careful to do the work given us while the day lasts.

—Another brother after looking over the list of pastoral appointments said: "Not many changes this year." The exact number of fields to change pastors is seventeen, one more than one-fourth of all.

—We are pained to learn that Rev. T. J. Ogburn had the misfortune to break an arm while engaged in moving his goods to his new charge, Huntersville and Mt. Zion. He is said to be getting on well on the way to recovery.

A note from Bro. Ashburn in Baltimore states that there is not much change in the condition of his little son who suffered an injury of one kidney in an automobile accident. There is some fear that another operation may be necessary, in which case Mrs. Ashburn will be sent for. Bro. Ashburn expresses appreciation of the kindness of members and Junior Christian Endeavorers of Broadway M. P. Church, Baltimore, in sending flowers to the little boy at the hospital.

Bro. Madison Brown, of Julian, was in our office this morning. We had not seen him since he suffered a decline in health some months ago. He placd himself in a sanitarium for a time and has taken special care of his health, and as a result he has more than regained his former weight. He now feels strong, but is advised by his physician that he would better not return to regular work for some time yet. Bro. Brown is one of our best laymen, and we hope for him complete recovery.

THE CALL TO THE MINISTRY.

I have just finished reading a booklet with the above title written by Dr. H. L. Elderdice.

It is in Dr. Elderdice's usual clear and pleasing style, and I found it both interesting and instructive.

It is in an almost unoccupied field and, I think, fills a real need. I have never seen anything much on the subject and had been wanting just such a discussion of it. In fact, I had been thinking of writing Dr. Elderdice for help on the subject when I found that he had written this booklet.

If I should preach on the subject I should draw largely from this booklet; and better than my preaching on it, I believe would be to put it into the hands of any young man whom I might think called to preach.

I would commend it to all our ministers, to all young men studying for the ministry or contemplating it, and also to any laymen who are interested in getting men of the right kind into the ministry.

C. L. Whitaker.

ON THE TIBETAN BORDER.

The Home of a Living Buddha.

Siningfu, August 10.

It was a lovely morning when we left Sining for Paienrong, a small city sixty li sooth-east of Sining. The route is very mountainous. The first day we traveled twenty-seven miles, reaching the inn at dusk. The inn was a miserable hole. There was one large room with three kangs or brick beds, which can be heated with manure. We chose the kang nearest the cooking stove, as men on the other kang were smoking opium. There was just room for the three of us to lie down and we could not undress much, as the old landlady and her daughter were interested in all we did. In the middle of the night my companion had to get up twice to rake some fire out, as his place was far too hot: he was sleeping in the middle. We were glad when it was day to get out and have a little fresh air. The following day we traveled thirty-three miles, crossing one mountain and four hills.

At Paienrong.

There was still a good deal of snow in the mountain crevices. Half way up the mountain side we met a Tibetan on horseback, hunting after his wife who had run away. They had had a row and he had beaten her, and as soon as he was out of the way she took her departure. He was very anxious to find her, more perhaps for the financial loss her disappearance entailed than out of love for her. From the mountain top a lovely panorama spread before us on the south side.

Paienrong, which we reached at dusk, is a small walled city with a population of 300 families, 200 Chinese and 100 Moslem, with 250 Moslem families in the suburb. The Chinese population in the district is meager. The Moslems occupy most of the villages on highways, but the chief population are the Tibetans, who live in the villages in the hills round about. The city stands very high, exposed to all the winds of winter. We remained there a week, looking for a house to rent, selling books and preaching.

Then we made our way to the home of Ke Rung-tsen, a living Buddha, a member of the Red sect, and a friend of mine. For many years I have had a standing invitation to go and visit him. Now an opportunity presented itself. We left at noon, and in crossing the mountain snow fell and in the evening we reached a small village, where we found a resting plare for the night in the home of a Moslem. The following morning we continued on our journey another ten miles, and then came to the Yellow River. Some men and women were busy washing for gold, but they do not make a fat living out of it. We crossed the river in a large ferry and three more miles west, parallel with the river, brought us to the home of the living Buddha.

A Kindly Welcome.

They had been expecting us for two or three days. As soon as it was known we had arrived at the big door, a host of priests came running along the courtyard to meet us and stood on both sides as we entered, welcoming us with "De mo yin, De mo yin." (We hope you are well), to which I replied also in Tibetan "De-mo, De-mo." (Quite well, thank you). We were shown into the best guest room, which was prepared for us; a long room 30 by 10 ft. with a ceiling papered with a bright, highly colored, foreign wall-paper, with a very gaudy pattern. Food was speedily brought in, consisting of bread and tea with milk and sugar in it; then later on came meat and vegetables. After we had a rest, our host, the Living Buddha, himself came to welcome us. We stayed with him four and a half days, and had a good rest which I enjoyed very much, having been alone in the work all the winter.

Where the Buddha Lives.

The home of the Living Buddha consists of three large courtyards, the back of the building overlooking the Yellow River on which bank it stands. In the centre courtyard, on the north side, is the Living Buddha's private temple, a two-storied building, the upper room containing several large cases full of gods. In the courtyard to the right are the guest rooms and the rooms of his chief stewards, with an orchard on the southern side. In the courtyard to the left are the Living Buddha's own private rooms. On the west side, looking out into a large orchard and under some large trees, was an awning, and under the awning a camp-bed standing upon a Persian carpet, where the Buddha enjoys his nap. Adjoining is a large vegetable garden, and beyond that westward a small park in which a large bathing cistern was being dug out by Moslem men and women, the men doing the digging and the women carrying the earth away. Rather a novel thing to see a bathing cistern being made to be used by Tibetans. They are not afraid of the water, for every day we saw them floating down the Yellow River with the current, aided by an inflated hide.

A Small Operation.

In the orchard I performed a small operation on the Buddha, which had to be done in secrecy, namely, the extraction of a tooth. Being a god worshiped by the people, it was necessary that none of his adherents should see his blood, so the orchard door was barred. Only my companion and I and the Buddha's own faithful servant were allowed inside. It was the work of a moment and out the troubler came, and great care was taken that not a drop of blood should be seen anywhere. This is the second tooth I have extracted for this Living Buddha. He would not allow me to extract the first one, until I promised I would give him the tooth, as it would never do for a living god to have any imperfection; so when he dies the tooth will be placed in his mouth.

The Story of a Black Eye.

Many years ago another Living Buddha, a friend of ours, was traveling from one Lamasery to another. It was winter time, and as they were crossing the river on an ice bridge, he fell and the mule getting a little fright started and hit him in the eye with its hoof, making it black and blue, and very much swollen. He came and stayed with us all night, and a lotion soon took down the swelling. He did not leave for his home till noon, so that he might reach the Lamasery at night, when so one could see his bruised eye, for a living god shoul l not have any mischief befall him. For three weeks he confined himself to his room as being indisposed, and the usual purple paper was pasted outside the door as a sign that he was sick and no one should enter. When his eye was thoroughly well he made his appearance once more.

The Buddha's Possessions.

During our stay with the Living Buddha he showed us over the whole of his premises. Foreign stoves, a sewing machine, magnetic battery, a bicycle, foreign crockery, foreign candies, lamps, glass ware, etc., were among his posessions. He even had lemon peel, but the strangest thing of all was that this Living Buddha had a wife and four children.

On inquiry why he was married, the following reason was given me. It was found out (by necromancy, I suppose) that this was the last incarnation, that he would return no more to this world. To him with all his affluence and comfort this world was not such a bad place to live in after all, so he was sorry to say good bye for ever; therefore to avoid the catastrophe of being lost in Nirvana, and to secure a safe return to this world, he married a wife, destroyed his accumulated merit and will have to begin over again.

Honored by All Men.

Every day during our stay, pilgrims arrived to pay homage to this living god, bringing with them all kinds of presents. The pilgrims came into the room where the Buddha was, bowed down before him three times, unfurled a scarf of blessing, then in half bent form approached the Buddha with the scarf covering both their hands. He received it, touched their heads with his fingers and gave them a scarf in return. The smile that lit up their faces after receiving his blessing

showed how much they valued it, and revealed to us on-lookers something of the power and influence of these Living Buddhas and the great obstacles to be overcome ere this people be brought under power of the Gospel.

Week of Prayer in a Lamasery.

During our stay about twenty priests came down from the Lamasery to hold a week of special prayer. This Living Buddha rules over twenty-eight Lamaseries. The prayers began very early in the morning and with the exception of a rest at meal times they were kept up all day long.

The prayer meeting was held in the upper room where all the gods are. The priests were squatted on small square mats in two rows facing each other. Each one had a hand-bell, a drum, rattle bones, "thunder bolts" and small pair of metallic cymbals. The leader led off in a monotone voice, and they all followed; then would come the ringing of the bells, the beating of the drums or clanging of cymbals, then they would chant again, and then another din—and at times bells, drums, cymbals all going together—a terrible din, and this was to continue a whole week. They had made hundreds of little gods of barley flour with butter for eyes, ears, nose and mouth. As the men sat performing their ceremonies, sometimes grinning at each other, some of them looked more like demons than human beings.—N. C. D. N.

Note.—A member of the Kalgan church, baptized last year, a young man of promise, has gone as an assistant to one of the missionaries who made this trip. From Paienrong as headquarters he will work to gain the Tibetans. C. S. H.

ANSWERED PRAYER.

He asked for strength that he might achieve. He was made weak that he might obey.

He asked for health that he might do greater things. He was given infirmity that he might do better things.

He asked for riches that he might be happy. He was given poverty that he might be wise.

He asked for power that he might enjoy the praise of men. He was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life. He was given life that he might enjoy all things. He was given nothing he asked for, more than he hoped for.

His prayer is unanswered. He is most blest.—From the Congregationalist.

—An old Scotch lady had the habit of driving to church. Her coachman, when he considered the sermon nearly at an end, would slip quietly out to have the carriage ready. One Sunday, John, after hanging about the door, grew impatient. Creeping down the aisle toward his mistress, he whispered, "Is he no near dune yet?" "Dune!" returned the old lady, in high indignation, for her patience had long been exhausted, "he's dune half an hour since, but he'll na stop."—Exchange.

—The curate of a large and fashionable church was endeavoring to teach the significance of white to a Sunday school class.

"Why," said he, "is a bride invariably clothed in white at her marriage?" As no one answered, he explained, "White stands for joy and the wedding day is the most joyous occasion of a woman's life."

A small boy asked, "Why do the men wear black?"—Ex.

—As a result of co-operation between the University of Wisconsin and the city officials of Madison, a new police regulation will require every young man who enters a saloon with the intention of purchasing liquor to sign a statement in the presence of witnesses to the effect that he is over twenty-one years of age. This measure has been adopted in an effort to keep freshmen and all minors away from saloons.

—Under the title of "Our Visionary President," George Creel has written for the December Century an interpretation of Woodrow Wilson, discussing in detail the president's hold on his party, his stand on all the questions which he has been called to meet, the isolation of his position, the grounds for the claim that he is the exponent of American idealism, and his belief that no man since Lincoln has niched himself so ineradicably in the confidence of his people.

—The United States public health service is winning a victory in its campaign against that mysterious affliction, pellagra. It announces that the disease is wholly a matter of diet; and that abundant and proper food works a cure within four weeks. The service has also proved that the disease is neither contagious nor infectious, and has wholly discredited the story that the cause is the eating of corn meal that has mildewed or that has become otherwise contaminated.—Youth's Companion.

—God wants self-denying giving. Who can look at the Japanese temple, with its coil of rope—larger than a ship's hawser, and weighing a ton and a half, made from the hair of Buddha's worshipers, and used to lift timbers and stones to their places in the temple building—without feeling the rebuke implied to our self-sparing gifts? The wealth of church members in Protestant communions is by the census, at least $10,000,000,000. Their contributions average one-sixteenth of a cent for every dollar or one dollar in about $1,600.—A. T. Pierson, D. D.

—Shailer Mathews: "A danger to which Protestantism—particularly progressive Protestantism—in America is exposed, is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. But we cannot let social service take the place of God. People cannot be amused into conscientiousness. Picnics are not the equivalents of prayer meetings, and Sunday school baseball leagues have not yet developed into revivals."

—In a clarion call to the church to obey the divine call of opportunity, Dr. Egbert W. Smith, executive secretary of Foreign Missions of the Southern Presbyterian Church, gives some striking facts. He says: "Recently in Japan a religious census was taken of the students in the Imperial University at Tokio. The census showed Shintoists 8, Buddhists 50, Christians 60, Atheists 1,500, Agnostics 3,000. Of the more than 4,600 students 4,500 were found to be avowedly and often boastfully without any religion; with what results upon character you can guess, in a land where one woman of every seven between the ages of 15 and 35 is a professional temptress."—Baptist World.

—The story is told of a brilliant Oxford student who had just offered himself to the missionary society for African service. Some one remonstrated with him, telling him that he would die in a year or two and that he was throwing his life away. The student answered: "I think it is with African missions as with the building of a great bridge. You know many stones have to be placed in the earth unseen to be a foundation for the bridge. If Jesus wants me to be one of the unseen stones lying in an African grave, I am satisfied to be such, certain as I am the final result will be a Christian Africa." It is a fact that this young man died after a few years there.—Selected.

—Grace church last Sunday elected trustees and stewards for the ensuing year. The trustees of last year were re-elected and also the stewards with the addition of Bros. Foust, Cox, Lamb, and Baynes.

—The funeral of Prof. M. H. Holt was held at Oak Ridge, conducted by his pastor, Rev. L. W. Gerringer, assisted by Revs. W. R. Lowdermilk, A. G. Dixon, and T. M. Johnson.

—Captain A. M. Rankin, of High Point, was among the visitors at the Annual Conference.

APPORTIONMENTS TO CHARGES.

Alamance	32	75	2	2	19	13	56	50	2	1	6
Anderson	17	40	1	1	8	6	19	25	2	1	3
Asheville	6	20	1	1	2	1	5	10	1	1	3
Buncombe	20	35	1	1	10	1	20	25	1	1	3
Burlington	15	85	2	1	6	9	34	40	1	1	5
Cleveland	23	55	2	1	15	8	51	43	2	1	5
Charlotte	13	35	1	1	6	5	10	12	1	1	3
Concord	10	40	1	2	12	5	30	45	2	1	4
Creswell	20	25	1	1	8	7	11	20	1	1	4
Davidson	18	30	1	1	8	5	18	18	1	1	3
Denton	5	10	1	1	4	5	9	15	1	1	2
Fallston	15	45	1	1	2	2	20	30	1	1	3
Fair View	12	45	1	1	6	6	35	25	1	1	2
Flat Rock	27	70	2	1	20	8	50	62	2	1	5
Forsyth	12	45	1	1	3	3	30	25	2	1	3
Gaston	8	33	1	1	1	1	16	17	1	1	2
Greenville	13	46	1	1	6	7	15	27	2	1	3
Granville	33	85	2	1	13	10	45	52	2	1	6
Graham and H. River	13	31	1	1	2	6	12	20	1	1	3
Greensboro	27	145	2	1	20	27	45	100	2	1	6
Guilford	20	40	1	1	3	2	40	40	2	1	4
Halifax	30	75	2	1	1	12	45	65	2	1	6
Haw River	27	65	2	1	10	10	50	55	2	1	5
Henderson	30	150	2	1	14	20	70	90	2	1	6
High Point	20	100	2	1	15	24	65	65	2	1	4
La Grange	17	20	1	1	4	4	10	10	1	1	3
Lebanon	8	26	1	1	4	4	24	15	1	1	3
Lincoln	24	60	2	2	1	5	40	45	2	1	4
Littleton	28	92	2	1	8	12	57	60	2	1	5
Lenoir	3	11	1	1	1	2	5	7	1	1	1
Mebane	17	40	2	1	15	11	20	26	1	1	3
Mecklenburg	17	24	1	1	1	4	10	10	1	1	3
Mt. Hermon	30	76	2	1	6	8	45	55	2	1	5
Mt. Pleasant	20	57	1	1	8	13	25	37	1	1	4
Oak Ridge	27	75	1	1	4	4	30	31	1	1	5
Orange	23	45	2	1	7	8	35	55	2	1	5
Pageland	7	28	1	1	2	2	16	17	1	1	3
Pensacola	5	6	1	1	3	1	10	10	1	1	2
Piedmont	15	40	1	1	4	5	35	34	1	1	3
Pin. and Mt. Zion.	20	67	2	1	10	8	35	40	1	1	4
Randleman	25	35	1	1	15	6	25	20	2	1	5
Randolph	32	66	1	1	9	10	41	60	2	1	5
Reidsville	8	20	1	1	5	5	15	10	1	1	3
Richland	18	30	1	1	6	5	15	15	1	1	3
Rockingham	6	20	1	1	5	5	15	10	1	1	2
Saxapahaw	20	46	1	1	5	9	30	20	1	1	4
Shelby	7	19	1	1	4	6	16	37	1	1	2
Siler City	12	35	1	1	3	3	18	20	1	1	3
Stanley	13	35	1	1	6	5	10	22	1	1	3
St. Paul	20	55	1	1	5	7	20	40	1	1	4
Spring Church	12	50	1	1	8	4	27	25	1	1	3
Tabernacle	35	100	2	1	8	12	43	90	2	1	6
Thomasville	6	15	1	1	3	2	10	10	1	1	3
Uwharrie	16	17	1	1	4	3	25	18	1	1	2
Vance	35	65	1	1	15	12	40	60	2	1	5
West Forsyth	13	50	1	1	3	3	35	30	2	1	3
Welch Memorial	8	9	1	1	3	2	5	5	1	1	2
Winston	30	60	1	1	6	5	40	40	1	1	5
Yadkin College	38	72	2	1	12	7	60	55	2	1	5
Yarboro	20	42	1	1	8	5	38	30	2	1	4

Explanation.—Column 1, for President; 2, Church Extension; 3, Annual Conference Fund; 4, General Conference Fund; 5, Theological Seminary; 6, Ministerial Education; 7, Home Missions; 8, Foreign Missions; 9, Young People; 10, Bible Society; 11, Journal Fund.

When each pastor has made out the amount on his circuit for Superannuate Fund, add this to the amounts assessed for the other General Intrests. You will remember that the assessment for superannuated ministers is five per cent of the pastor's salary for the ensuing year.

Committee on Ways and Means.

A WORD FOR THE ORPHAN.

This would be a cold bleak world if there were no sentiment in it. And it would be an aimless, pusillanimous sort of existence that did not rest upon sound business principles.

Sentiment is the great driving force in the world today. It is the mainspring that makes possible and insures the happy homes, and it does credit to every heart that cherishes it.

It is business that regulates and promotes the good work that sentiment brings to life, giving strength and success without violating its beauty of conception, and proves true the great wisdom that is its very core. It is business that corroborates the dictations of sentiment that lead to the care for children who are destitute. It tells us that it is not only beautiful to do this but that it is a financial investment that pays a big dividend. It tells us that it is better, it is cheaper, it is more economical, to maintain a child for a few short years at a small expense, than it is to allow it to undergo the ultimately expensive and heartbreaking experience that is the unhappy lot of nearly every homeless, destitute child.

In giving you a happy Thanksgiving, may we not ask you to meditate upon the condition of the innumerable orphan children that are crying out in great need? Can you not find a greater interest in the big business of child saving and partially express your thanks for the many good things that have befallen you by helping the orphan?

R. L. Brown, Supt. Oxford Orphanage.

Welch.—At a meeting of the fourth quarterly conference of the North Main St. Methodist Protestant Church, High Point, N. C., held Nov. 11, 1914, the following resolutions were unanimously adopted:

Whereas, Our Heavenly Father in his all-wise providence has seen fit to remove from our midst our Brother J. J. Welch, who was so well loved, and who was so faithful as a member of this body, and whose wise counsel we will so greatly miss in our deliberations, and

Whereas it is the desire of this conference to express our deep affection and appreciation of his beautiful life and character, therefore, be it resolved,

1. That the quarterly conference of the North Main St. Methodist Protestant Church has lost one of its most devoted counselors and that the local church as well as the church at large one of its most loyal members.

2. That the Methodist Protestant Children's Home, in which he was so deeply interested and to which he was one of the largest contributors will feel his death most keenly.

3. That we extend our sincere condolence to the bereaved family.

4. That these resolutions be spread upon the minutes of the conference, a copy sent to the family and a copy sent to our church and local papers for publication.

A. M. Rankin,
Dr. S. S. Coe,
H. A. Moffitt,
Dr. J. J. Hamlin, Committee.

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

Midway S. S., Haw River Ct., $1.41; Manson S. S., $5; Bellemont S. S., Mt. Hermon Ct., $1.35; Enfield S. S., Roanoke Ct., $10; Denton S. S., $3.60. Total, $21.36.

Thank Offering.—D. Y. Cooper, $10; J. A. Gunn, $2; P P. Richards, $1.50; Shoals Church, Pinnacle and Mt. Zion Ct., $3.10; Mrs. M. H. Holt, $2; Rev. L. W. Gerringer, $2.50; H. C. Neal, Roseneath, Halifax Ct., $1; Mrs. H. C. Neal, 50c; Miss Agnes Ivey, 25c; M. S. Strickland, 50c;Mrs. A. V. Price, 25c; Mrs. Berry Price, 25; Berry Price, 50c; A. V. Price, 25c; Elliot Willey, 50c; Algie Lee Willey, 50c; Mrs. Pattie Parks, 50c; Miss Emma Ivey, 25c; Prof. T. C. Amick, $3. Total thank offering, $29.35. Total receipts, $50.71.

Mr. John Suits, of Guilford Ct., remembered the Home with another one of his pigs. We could use another one.

The children were all made happy on the arrival of a beautiful Angora goat, the gift of Mr. and Mrs. M. L. Cable, Benaja, N. C. "Aunt Lizzie" Welch, Capt. Rankin, Dr. Coe and J. A. Gray sent us two big fat turkeys for Thanksgiving, and some one from Proximity Station, Greensboro, sent us a barrel of fine winesap apples grown at Blowing Rock, N. C. They are the finest we have ever received. In the afternoon of Thanksgiving Mr. Hal Bencini came out from High Point with a lot of canned goods and jellies prepared by his good wife. Imagine how we felt when he told us that he had come out to select his room to furnish. He selected it and now only two more remain unprovided for. Won't some of our readers take those? It would be such a nice Christmas present for the Home. Decide to do that and notify me at once and I'll have name plate on the door for you before Christmas or put it on that morning if you prefer which would be a nice thing to do.

Two little girls in Wilmington, Sara and Annie McCulloch, sent four pillows for four little children who have no parents to provide for them.

We felt so thankful for what is being done for the work, that a short program was prepared and rendered in the afternoon and I want to assure you that had you been present your heart would have been made to rejoice because you had helped these little ones.

Just after singing our songs of praise our hearts were made sad when we learned that death had removed another one of the trustees of the Children's Home. This time Prof. Martin H. Holt answered the call. He was deeply interested in the Home. He was the friend of the young man. The writer feels the loss very keenly, having been under the direction of him and his brother more than two years. The Home extends to the bereaved its tenderest sympathy.

H. A. Garrett.

A CURRANT BUN UPON THE WATERS.

The great depot was crowded. There were hundreds of American and English tourists, anxious to escape from the pretty Swiss town. War was raging outside the mountain-ringed little republic, and no one knew how soon war might be raging inside it, though every one hoped that peace might prevail in what has been called the "playground of Europe."

But the trains were so hopelessly crowded that many of those waiting knew that they must wait still longer, until the next one came, in three, perhaps five hours' time.

Among the group nearest to the time-table stood Frank and Hilda Gray. Father, mother, and Aunt Carry were close at hand, talking earnestly, but in low tones. Somehow, every one was speaking very quietly!

Frank and Hilda Gray were cousins. Hilda was Aunt Carry's little daughter, and Aunt Carry was a widow. When Frank had been told, so far away in Massachusetts, that Hilda would be of the traveling party, he had not received the news joyfully. A girl *might* be a great nuisance —there were so many things, delightful things, that girls couldn't do and they were always getting tired and stopping fun!

But Hilda, though only nine, did not prove a nuisance at all! In fact, there were times, when the grown-ups were reading newspapers and guidebooks, and talking among themselves, that Frank was rather glad of her companionship. She was always ready to try to do what he wanted, and always seemed interested in seeing the things he most wanted to see, such as aeroplanes.

One, two, three hours passed. No train. Four hours. Still no train.

"Can't we go somewhere for something to eat?" asked mother, looking at the children.

"And lose our place?" replied father. "It may mean losing all chance of moving today, and money is getting very scarce."

"I could slip through and buy some buns," said Aunt Carry. "You four can hold my place."

So, as a little boy once said in his composition, "she did and they did." She soon came back with a very large paper bag of currant buns.

"Prices doubled," she remarked. "I bought three each. We may be very glad of them for dinner!"

Frank and Hilda were exceedingly hungry. The buns were delightfully large, very sweet, and plentifully dotted with currants. Nothing could have tasted better.

"I had hard work to get back," remarked Aunt Carry, between bites. "People are *pouring* into the depot."

They were pouring so fast that by and by the crowds began to press upon Frank and Hilda. Aunt Carry lifted her daughter to a little ledge on the wall, and father hoisted Frank onto his own broad shoulder.

Frank and Hilda were still close together, and could see the swaying people just below them.

"Oh, look!" cried Hilda. "Look at that little girl between two big men. She'll get hurt!"

Frank looked down. A small child, in the peasant dress of the locality, was wedged between two men, porters, both fighting their way to the bulletin board.

"Daddy!" Frank touched his father's face. "Do look at that little girl near your feet."

To look with father was to act, as Frank knew. In a minute, Mr. Gray had handed his son to his wife, and picked up the little girl, just as she fell. Not a moment too soon!

She muttered some words of thanks, very softly, and then began to cry.

"She's hungry," said Frank. "Mother, can't she have a bun?"

(Continued on page thirteen.)

GOD HEARS PRAYER.

As a boy I remember reading one of my father's books entitled "Touching Incidents and Remarkable Answers to Prayer." Little of it has remained with me but the title. There is a prayer-hearing God watching over us. Recently I have had experience in a matter where God's remarkable answer to prayer is to me very evident. I have thought my telling it might help some one else, so pardon my telling it and all the references to various persons which must be made in order to help you appreciate the situation.

The matter I refer to has to do with the employment of Mr. Carl G. Soderbom of Hsuanhuafu as a missionary of the W. F. M. S. at Kalgan. The facts concerning the action of the Executive Committee at home are mostly drawn from a letter by Mrs. L. B. Hull of that committee. It makes so manifest the hand of God in a matter where I already felt that God had answered that I have been deeply affected by it.

Some months ago a friend told me that Mr. Soderbom of Hsuanhuafu, the mission station nearest to us, was on the point of leaving mission work and going into secular work. His reasons for so doing were because of his insufficient salary, the necessity of educating his boys, and the fact that their society desired to give up work in the province of Chihli and confine themselves to work in Shansi province. Mr. and Mrs. Soderbom had worked at Hsuanhua for eighteen years and could not easily leave their children in Christ Jesus at that place. The friend suggested to me that as our society was needing more workers we might consider employing Mr. Soderbom and so save him to mission work. I at once thought favorably of the suggestion and got into communication with him. I need not refer to many things in our previous conversations when neither of us had any thoughts of such a thing that prepared the way for us. We had in work before been led to see each other face to face and discuss some of the deepest problems of the mission field. God had prepared us for each other.

Gaining his consent I wrote our committee at home. He insisted that I was not to press upon them for favorable action, —that if God wanted it He would provide. So I wrote to the secretary. In a short time I had a nice letter from one of the friends telling me that much as they desired to grant my request and employ Mr. Soderbom they were unable to do so. Then I let the matter drop and in my report to the society last May did not renew the request.

In June I received the report of the action of the Society taken at Greensboro. This was the report of the Committee on Foreign Work and contained no reference to the coming of any missionary to China as do the minutes received later. A week or so later I received a request for further information concerning Mr. Soderbom and supposed in the absence of other recruits the Society was considering employing him. At once I sent a full statement and with references to missionaries in America who knew the Soderboms. But before this letter could reach America Mr. Soderbom wrote me that he had an offer from the agent of the British and Foreign Bible Society at Shanghai to work in their head office. What was to be done? The offer was better financially than any our Society could give him, the work was important Christian work and, moreover, it was uncertain what the final word from home would be. Yet after almost counting on the help of Mr. and Mrs. Soderbom, it did not seem right that the work here should suffer so. There was but one way open and that was to cable to America.

So on July 20th I cabled the committee. By using a code book I put quite an appeal into four or five words. But alas! the telegraph operator somewhere blundered. One letter wrong made the whole message senseless, and the friend in America never got the Chinese puzzle solved until the mails slowly gave him the clue. Meanwhile there was gloom in China. I had written the Bible Society agent to give us time but he needed a man and must have a speedy reply. Certainly his insistence that Mr. Soderbom was the man he needed—and he knows the missionaries of China as few others do—did not make my anguish of soul at fear of losing a colleague any the less. We prayed for an answer, but none came. Twelve days pass,—no answer and Shanghai must have word. Again we cable. This time a short one in plain English and direct to our friend, the treasurer. She does not know the why of it, but she gets her committee together as we shall see. Meanwhile we wait. Four days more pass. Shanghai must be answered. We had prayed so. There was no answer. How trying to our faith! I cannot hope longer, so I tell Mr. Soderbom that he and his wife must decide whether or not to go to Shanghai. I could offer no hope, but as a brother in Christ only offer to do what I could personally for him, whatever he did. I almost felt like I was delivering a sentence of death, not so much on his hopes as on mine for the work—the work God gave me. It was hard and bitter, yet prayer and lingering faith helped. My ordeal was over. What that good man and his wife said and did I do not know. They later told me they had refused the offer at Shanghai and returned to their work. I went about my tasks and down the country at Yucho, a hundred miles away. Work always gives one relief, even a great mission field carried alone.

But how did God deal with that band of women at home? "The cablegram came—we called together the ladies in the city—and sent to Steubenville for Mrs. Chandler, and Mrs. E. telegraphed to Mrs. Stephens to send her the letter back,"—the copy of my letter written early in July about Mr. Soderbom. "We realized when the cable"—it was of course my second but the first for them—"came that it was a time of great importance and all went prayerfully to that meeting. The letter with one from Mrs. Stephens came during the meeting, and after reading it and knowing the worth of those good people it seemed as if we must send you the cable you so desired immediately. Hard as it may be for you to realize I believe we all wanted it as much as you did. We do know how you will need some one to take your place when the time for the furlough comes"—"and we want to do the best we can by you." But the lack of money as they were expecting to send out Mr. and Mrs. Knox this fall though still lacking the last word from them—the lack of money and other difficulties seemed insurmountable obstacles. "And with our hearts heavy with sorrow for you in your anxiety and our own anxiety over the outcome, we adjourned, having given instruction for instant communication with the Knoxes and Mr. Baer." (Mr. Baer is the man who had generously pledged himself to give the bulk of the Knoxes' salary. I don't know him but would like to. Kalgan people must some day arise and call him blessed.)

"We failed—God withheld them—"however, to instruct any one to write to you because we felt that every day the matter could be decided and we could tell you definitely what had been done. We prayed to God that whatever the crisis there in China might be, that demanded our immediate decision, He would work with us and if it would be for the best of the cause, He would make the way plain for us to have Mr. and Mrs. Soderbom in our employ.

"Then came entirely satisfactory reports from Mr. asd Mrs. Knox and then the wonderful offer of Mr. Baer to pay $400.00 on Mr. Soderbom's salary, and at a called meeting we praised God and sent the cable to you. . . Perhaps the cable reached you too late and Mr. Soderbom had given his word elsewhere; if so, we are grieved for you and yet we believe that if the Lord needed him in that particular place, He would have kept him for you and us." Yes, God kept him.

That cable reached Kalgan all right. I was still in the outstations. My wife says something always happens when I am away. It may only be thieves or a looting and revolt of the soldiers, but something always happens. By that **something** she means something bad, but I still keep going and leave her alone at times. This time something different happened. Saturday, August 22, the cablegram came. "There was just time," my wife said, "to bundle Helmar, Helen and Martha, my two baby girls, you know, into their clothes and catch the train to Hsuanhuafu." She wanted to see the light on their faces when the Soderboms saw the cable. "Employ Soderbom," it said. Perhaps some such a light was on my face when I entered a carpenter shop—the owner is a Christian—and I got my first letters for eight days and one told me of the cablegram. There was joy then, there was greater joy a couple of days ago when I learned that we are also to have Mr. and Mrs. Knox with us. The deepest joy though is in my heart as I see so clearly the hand of God in it. God is with us. My heart says that some one has learned to pray and oh, Kalgan, that means great things for you. It may be the good women at Pittsburgh blessed with those meetings led by Billy Sunday. It may be we are learning. "Lord, teach us to pray."

When I think that after much prayer and much appeal to the church God is giving Kalgan and the great field round about such workers as the Soderboms with experience and their sweet Christian spirit and the Knoxes with youth and surely Christian zeal and consecration, I could almost say with Simeon of old, "Lord, now lettest thou thy servant depart in peace." It is enough of a task for any man to lay the burden of the hundreds of thousands of the Kalgan field on the heart and consciences of the Methodist Protestant Church. If ever I can do that, it will be enough, for then may the people of this dark region with Simeon say, "For mine eyes have seen thy salvation which Thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel."

But remember prayer. "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain and it rained not, . . . and he prayed again and the heavens gave rain." "Lord, teach us to pray."

Chas. S. Heininger.

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—Los Angeles now claims a population of 515,000.

—Southampton has spent $2,000,000 in development of docks and harbor facilities.

EAGER FOR THE BIBLE.

The following extract from a Prague colporter's report gives a glimpse of an opportunity which the missionaries make the most of:—

"I kept thinking what could be done for the soldiers that I saw everywhere. I decided to apply to the County Commissioner for the right to give away to the soldiers Gospels and Testaments such as I had and could get. I presented the petition; it was granted. I was given permission to distribute the Scriptures freely at the railroad station here, where all trains must wait some time.

"I began. I have had great joy in the work. Lieutenants and common soldiers have received the Word gladly. Gendarmes received the Gospels very gladly. The soldiers stationed here almost to a man were glad to get the Word of God. I sold Bibles. [Sometimes a colporter must work days to sell so many Bibles.—J. S. P.]

"The first night I could not sleep for joy. God had suddenly given me such a sudden and unlooked for opportunity to work.

"And the trains begas to come in with the wounded and captives. The Red Cross Society west through the cars with tea, and I went with them carrying God's Word. Oh, how gladly the wounded held up their hands and begged for a Gospel, and thanked me so heartily! But it pained me so that I did not have any for the Russians and Servians and Hungarians and Poles. Some of the soldiers leaving for the war begged with tears for a Gospel to take with them.

"I wrote to every one who would be likely to have a supply of Gospels and Testaments to send them to me. Packages kept coming in. Some sent tracts and booklets. I distributed everything that I had and all that was sent.

"During the two weeks I distributed 6,000 copies of the Word of God, besides many, many tracts.

"Now I am writing a letter of thanks to the County Commissioner. I hope I can get permission to continue this work. Cannot you get some funds to carry on this work? We have been praying that God would awaken a longing for his Word and our prayers are now answered."—From The Missionary Herald.

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THE SHANSI FLOODS.

Rev. Watts O. Pye, writing from Fenchow on August 25, reports the damage and discouragement caused by the floods earlier in the year. He says:—

"As we get information from the different centers of our field which have been cut off from all communication so long, we are able to see more clearly the damage resulting from the heavy rains and floods, both to our own church people and to our chapels, schools and other property. It is proving more serious than we had expected. No buildings were destroyed totally, as is the case with so many of the people in the flooded districts; but many places are more or less damaged or we have had to make smaller or larger contributions towards the task of building embankments for the protection of towns, to keep out the steadily rising water on all sides. One of the serious losses was at an outstation, where some 600 feet of compound wall was completely destroyed. and will have to be rebuilt. The walls of some of the buildings there are also badly damaged, but I think nothing can be done to them.

"At Liu Lin Chen the water rose to a depth of 5 feet all through the chapel and schoolrooms. and was still deeper in the buildings on lower ground. We hope the foundations of these buildings have not been hurt; but as most of them are simply caves in the side of the hill, and with no vestilation save the door in front, it will be long before they are dry enough to be really healthful for use. All the kangs, etc., will have to be repaired before they can be used. All text and reference books in the school library on the four shelves over which the water rose are a total loss, and not a few other things are gone. Fortunately the water came during the night, when no children were there. The teachers who sleep in the compound were only able to escape themselves, and have also lost most of their own personal belongings. In other places walls have given way, and if not fallen are leaning badly and must be brought back into place; and Chinese roofs, soaked through and through have with the moving of walls also sunk and must be replaced.

"This, of course, is only property, but it is a serious thing, for repairs in some cases must be made before the building is safe or usable. The suffering of the people is the thing really sickening. Six families of our church people came yesterday, numbering twesty-seven persons, whose houses are washed away and are without a roof or even a handful to eat. Winter is coming, and how they are to be fed and kept alive I don't see."—Missionary Herald.

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—A full-grown elephant yields 120 pounds of ivory, worth $300.

—When the straw hat first appeared in 1783 it was worn exclusively by women.

—"John Barleycorn has two strikes called on him," declares Billy Sunday.

—There are 110 ministerial students in Baylor University this session. They sat in a group to themselves at the funeral of Dr. Carroll.

FROM PASTORS AND PEOPLE.

THE POSTAL CARD W. F. KENNETT, EDITOR.

The Annual Conference.—I presume Editor McCulloch will give a full account of the work of our Annual Conference held in Asheville. My home was with Bro. J. W. Barrett and family at No. 9, Cumberland Avenue. Bro. Barrett is one of the most enthusiastic Methodist Protestants I have ever known and Sister Barrett and their daughter, Miss Effie, stand with him in all the work of the church. Bro. Barrett, as delegate, took me to my first work, Buncombe Circuit, and sold me—on time— the good horse I rode over the mountains of Buncombe the first two years of my ministry. From the day I reached Buncombe Circuit for my first pastorate "Jake Barrett" has been my staunch friend and it was a delight to me to be entertained in his pleasant home during the days I was at Conference. On Saturday a. m., feeling that it was my duty to return to my home, Bro. Barrett rose at 4:30 a. m., and gave me coffee with toast light bread, ham etc., and then went with me to Park Square and put me on street car for Biltmore station where at 6:38 I boarded No. 36.

A Wonderful Experience.—I have crossed the Blue Ridge many times; but last Saturday morning was different from all other experiences—I had never crossed before at that hour of the day—the early morning. As we approached the Blue Ridge I sat by a window and gazed with rapture on the wonderful panorama before me; presently the towering peaks began to light up as if a fire was being kindled and in a little while the mountain glowed with a soft light radiant with God's glory. As I sat and gazed with awe and wonder I said to myself, "The fires of God are being kindled in His glorious mountains"— and then I said, "O God, Thou art worthy of all praise and adoration," and I bowed my head and worshiped and prayed "O God, bless our Annual Conference, and may the fire be kindled afresh on the altar of every church." And then as I gazed and wondered still, I said, "I am not surprised that there are sun worshipers in the world." That morning I saw the glory of God in nature as I had never seen it before and I shall ever be a better man and shall feel that God is nearer than ever before. That one hour, while crossing the Ridge with my face to the east, and with the glory of God lighting up the mountains, is worth many times the cost of a trip to western North Carolina.

Hawkins Chapel, Littleton Circuit.—Bro. Cecil was with us Tuesday after the second Sunday in October; he delivered a good, helpful sermon to a large congregation. It was good and helpful to us. We are always glad to have our president with us and to hear the good message he brings us: it helps us and makes life worth while. Bro. Edwards filled his regular appointment here, Sunday, preaching a good sermon; there was a large congregation to hear him. Bro. Edwards has preached for us two years. We have learned to love him and want him to be with us in the coming year if the Conference see fit to send him back. Sunday was communion day with us; a good many partook. One of our good members, Mrs. Pair, has been confined to her room for a good while, not able to do any thing. We are hoping and praying for her a speedy recovery.——Mr. Jesse Pittard had the misfortune to lose by fire; his corn crib, buggy shed, hen house and all of his chickens got burned up except one. We hope that he may soon have his buildings up again.

Vannah Shearin, Reporter.

Piney Grove, Uwharrie Ct.—The delegate from this work reports our same pastor another year in which we are all well pleased. We have learned to love Bro. Trogdon and family by being with them four years, and every year brings us nearer and dearer to each other, as is the case on every charge where pastor and people work together for the Kingdom of Heaven. If all of our lives were filled with all the enjoyment the whole year through as the Conference week is to both pastors and delegates, life would be easy sailing. But we have to have some thorns among the roses to make the fragrance sweeter. Mr. Hill reported that he never spent a more pleasant week in Conference than at Asheville. While he enjoyed meeting with our former pastors and good people all over the work that he had met before, he was delighted in meeting with several he never had met bfore. He learned to love them all. Many words of praise and thankfulness does he bestow upon Mr. and Mrs. R. A. Havner and children for the kindness shown him and others in their home. They gained a warm place in our hearts by their hospitality that will never be forgotten. God being our helper, let us do a greater work the coming year than ever before. We have elected our new superintendent, also assistant, for the coming year; Mr. W. B. Delk and Ray R. Hill. We hope for a good record the coming year. I love to read reports from both pastors and people all over the work. I wish them all a successful year.

Mrs. C. H. Hill.

Richland Circuit.—If not providentially hindered I expect to fill all the appointments made by Bro. Bowman on this charge for December, beginning at Browers the 1st Sunday at 11 a. m. and Charlotte same day at 3 p. m.

Liberty, N. C. D. A. Highfill, Pastor.

Yadkin College Ct.—To the six churches, greeting. At our Annual Conference which adjourned in the M. P. Church in the city of Asheville on Nov. 23, 1914, I was reassigned to this charge for the sixth year. I returned to Lexington Nov. 24 and am on job for another year. This work has steadily grown and is now one of our strongest charges. I am glad to be with this kind people for another year. May we still have the co-operation of each church in extending our Master's Kingdom. Many kindnesses have been shown us each succeeding year. I feel I should make special mention of an act of kindness shown me by the good people of Shiloh. After the brethren had overpaid an increased salary there, I noticed a strange moving among the brethren; in a few minutes the pastor's attention was called and a purse of fifteen dollars was presented by our Brother Surratt to buy the pastor an overcoat This was a gift much appreciated.

Our first quarterly conference will convene at Shiloh on Saturday before 3rd Sunday in December. President Cecil will preach at 11 o'clock, dinner, business of quarterly conference. Bro. Cecil will also remain with me and preach at Shiloh at 11 o'clock on Sunday, W. Lexington Sunday night. Hope we will have as many from each

church as can possibly come to hear Bro. Cecil on Saturday, and then you can make arrangements to hear him on Sunday also. We want to make this meeting a kind of Circuit Rally, as Bro. Cecil will hardly get to visit any other churches on this charge.

May the blessings of Heaven be upon our beloved Zion.

H. L. Powell.

Asheville.—Bro. Bates and his wife have gone somewhere. They left soon after the Annual Conference adjourned; they had not returned to-day at 12 o'clock, but we had the pleasure of hearing Bro. C. E. Wilbur preach from the 13th and 14th verses of the third chapter of Philippians. He taught us to forget those things which are behind and press toward the mark for the high calling of God in Christ Jesus. I think we will do better in the future.

We have had the Annual Conference and that was a great help for us. The members of our little band are lifted up. We feel like we had been honored by the Annual Conference coming to Asheville. We are glad of the many hand-shakes and acquaintances and the many things that happened that will cause us to love each other. We are glad the editor of the *M. P. Herald* was with us. We feel like every family of our membership will take the *Herald* this next year. We want to thank the members of the Annual Conference for that good collection that you all gave us. We think Bro. Bates and his wife will return very soon; they are resting a little bit—the first rest they have had in twelve months.

J. W. Barrett.

11-29-1914.

Burlington.—Last Sunday was a most pleasant and enjoyable day with the Burlington Sunday school and church. The program was changed for the Sunday-school and preaching service. Because of the Baraca-Philathea conference which was in session in our city, we had several visitors in the Sunday-school and at the eleven o'clock service. The Baraca class was delighted to have Mr. J. M. Stone, of Greensboro, in the class and was fortunate to have him teach the lesson. The Sunday-school was very much pleased with a short but interesting talk from Mr. Stone. The Junior Philathea class was delighted with a talk from Miss Faw, of Winston-Salem. Many others whose names we did not learn, were present. We were very glad indeed to have these visitors in our school. The attendance was 208.

At the 11 o'clock service Rev. W. E. Swain, D. D., of Mebane, preached for us. Dr. Swain used as text "Ask, and it shall be given you." Matt. 7:7. His discourse was very helpful and inspiring. The installation service, which was to have been held at this hour, was postponed until next Sunday.

The writer was delighted with the opportunity of representing the Burlington church in the Annual Conference at Asheville. It was a rare privilege and one that was highly appreciated. We cannot refrain from referring to the ideal manner in which the Asheville people entertained the Conference and their generous hospitality that was lavished upon the visiting ministers and delegates. The Conference was the best and most harmonious that it has been my pleasure to attend. Much praise and credit is due Rev. and Mrs. C. W. Bates for their untiring efforts in providing for the members of Conference.

Miss Ila Stafford, one of our most efficient and faithful Sunday-school teachers, is spending a few weeks in Randolph county, the guest of Rev. W. M. Pike and family. Miss Ila is greatly missed during her absence, as she is always present at every service and business meeting of the church. Few members are as faithful and loyal to the church as Miss Ila.

The first business meeting of the church was held Tuesday night of this week. Reports from various church officers were made. Dr. W. A. Hornaday, the chairman of the new Board of Stewards, made a very encouraging report, stating that our people were taking hold of the envelope system which has been adopted by the church. Much interest is being manifested in the new system by the church officials, and the finances of the church promise to be conducted on a good basis. Other business of minor importance was transacted. C. B. Way was re-elected reporter to the *Herald* over his protest. The meeting has been changed from "business meeting" to "church conference." The time for holding the conference was changed from the first to the second Tuesday of each month. The meeting was well attended.

Miss Rosa Williams, who recently had the misfortune of getting her wrist broken, is at her home near Snow Camp, in this county.

We hope to be able to make a better report next week, and thereby make up for the missing quality of this report.

C. B. Way, Reporter.

Giles Chapel, Richland Ct.—Bro. Bowman came to fill his last appointment on the 3rd Sunday before Conference. Only five present; he didn't preach, but read a Psalm and made some comments afterwards. We joined in conversation on church matters for about two hours. Finally Bro. Bowman said he would go home with the writer and get his horse fed as he was determined to drive home that evening; but he didn't need anything as he had eaten a very late breakfast, but asked the writer's advice about it. Of course the writer freely advised that a preacher should make us of all such opportunities. Bro. Bowman took our advise, and we were glad.

About three o'clock Bro. Bowman bade us good-bye, not "farewell," for we expected he would return to the work again. But in a few days the local papers announced that Bro. Bowman had gone to *Society*. We were astonished at this. We couldn't call to our memory such a place and the minutes of our Conference couldn't enlighten us. And we wondered what it could mean. We had read a great deal about Society, we had heard preachers preach about Society, but we were not satisfied. We have heard of preachers going to other Conferences, but we had never heard of one going to Society before. We couldn't think we had paid him enough to spoil him. When we remembered that we had fallen short a few dollars of the amount promised him we wondered if we would be held responsible for having ruined a good preacher. But we couldn't think Bro. Bowman would quit preaching and go into the Society business. However, we almost wished we

(Continued on page twelve.)

METHODIST PROTESTANT HERALD.
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Entered as second-class matter at the post-office at Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.
1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.
12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.
12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.
7.10 a. m.—No. 30 daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.
2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.
3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.
7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.
7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.
7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154 daily except Sunday for Ramseur.
8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.
9.30 a. m.—No. 44 daily for Washington and points North.
9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.
12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.
12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.
12 30 p. m.—No 21 daily for Asheville,
12.55 p. m.—No. 7 daily for Charlotte and points south.
1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.
2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.
2.30 p. m.—No. 151 daily except Sunday for Madison.
3:30 p. m.—No. 230 daily except Sunday for Ramseur.
2.30 p. m.—No. 132 daily for Sanford.
4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.
6.10 p. m.—No. 35 daily U. S. Fast Mail for
4.55 p. m.—No. 131 daily for Mt. Airy.
Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.
6.35 p. m.—No. 235 daily for Winston-salem.
7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.
10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.
10.20 p. m.—No. 238 daily for Winston-Salem. handles Pullman sleeping cars for Richmond and Norfolk.
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—Dr. DeMent said that some people complain about the dry learning of preachers. It is not their learning that is dry but their ignorance.

—"Who is it knocks so loud?" "A little lonely sin." "Slip through," we answer, and all hell is in.

—A tabernacle for the Billy Sunday meetings is to be erected in Philadelphia capable of seating 20,000 people.

—The Northern Presbyterians have set themselves to the endowment of a Bible chair in every one of their colleges.

—Not one per cent. of the women of India are able to read and write and that small fraction is almost wholly Christian.

—German Baptist churches in the United States number 285, with a total membership of 30,475. The average contribution per member last year was $17.56.

—By falling from a cart, a Chinaman, who carried a large insurance, says "Tit-Bits," was quite seriously injured. There was some doubt of his ever betting better. At length one of his friends wrote to the issurance company in his behalf: "Dear Sirs: Hong Wang Lee half dead, likee half money."—Ex.

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ADMINISTRATION BUILDING
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EAST DORMITORY
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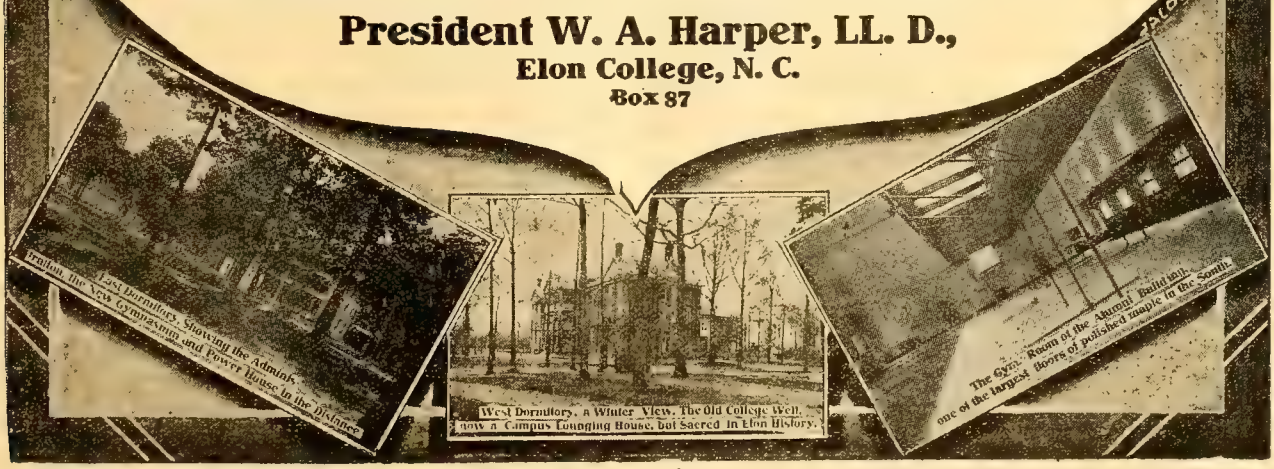

(Begun on page nine.)

had gone to Conference with him, thinking he might take our advice some more, but consoled ourself the best we could in our dilemma. We have heard many good things about the people of Asheville, and personally knowing our president as we do and that he would fearlessly speak out in meetin' for right, then we anxiously awaited the arrival of the *Herald*, to be enlightened, for we wanted this Society business 'splained and that mighty quick, too. When we got the *Herald*, we looked hastily for Bro. Bowman and found he had gone to *Siler City;* then we became reconciled about the society he would keep.

We are sorry to give Bro. Bowman up. We loved him and enjoyed his coming to our home as well as his preaching. Our new pastor, Bro. Highfill, comes to us as a man of experience and well known to some of us older ones, having been pastor of the work several years ago. We join him in his labor and hope for a successful year's work. May the blessing of Almighty God crown the effort pur forth with success. May we be a better people, with more love and more liberality, looking to the thing necessary to make a pastor happy and enjoy his sojourn among us.

J. C. Allred.

PROFESSOR MARTIN HIX HOLT IS DEAD.

After an illness of several months Professor Martin H. Holt, of Oak Ridge, passed from this life to the abundant life beyond. It was on Thanksgiving day that he left his loved ones and friends to mourn their loss while he joined in thanksgiving around God's eternal throne. Professor Holt was born near Oak Ridge January 9, 1855. He was married December 19, 1878, to Miss Mary Lambeth, of Guilford County. To this union were born three children, one dying in infancy. He is survived by his widow, Mrs. Mary Lambeth Holt, and his daughter, Mrs. J. T. Bennet, of San Diego, Cal., and his son, John Harvey Holt, of Oak Ridge.

Professor Holt will be greatly missed. The educational interest of North Carolina will miss him. Especially will Oak Ridge Institute, where he spent most of his life and in which he was most interested, miss him. He will be missed also by the Deaf and Dumb School at Morganton. He had served on the Board of Directors of that school from the time it was established until the time of his death, at which time he was president of the board.

While Professor Holt found time for interest in the Deaf and Dumb School at Morganton, and in better government and better citizenship—for he served his state as member of the legislature from Guilford County—still the work that lay nearest to his heart was the work of teaching boys. From early manhood he has taught boys. He was the boy's teacher and the boy's friend. And to-day Professor Holt lives in the lives of ten thousand men of North Carolina and other states who sat at his feet and learned how to become useful men. He is not dead; he has only been transplanted to a higher, fuller, and better life; and his works do follow him in the works of those he has helped and blessed.

The Methodist Protestant church will miss him. His pastor will miss him. There was encouragement in the kindly smile and warm grasp of the hand with which he always greeted his pastor. He stood firmly by the church of his choice; and when the church building burnt and it became necessary to rebuild he was among the most liberal contributors.

His home will miss him. Yes, his home will miss him more than can ever be known. How his dear good wife will miss him. "We have been so happy together all these years and now he has left me" were her words to her pastor the day Professor Holt left her to join in eternal thanksgiving around the throne. And I have been told that Professor Holt never left the house for his school work while roses were in bloom without a rose bud in the lapel of his coat, placed there by his good wife. And when I looked upon his remains a short while before he was placed beneath the ground I saw there in the lapel of his coat the last rose bud she will ever place there in this life.

May He who wept with Mary and Martha at the tomb of their brother bless and comfort the bereaved wife and son and daughter, and all loved ones until that day when they shall all again join with Professor Holt in the land where flowers do not fade, where pain and sorrow find no place, and where loved ones part no more. We grieve; that is human, but we would grieve less if we would only remember that the angels of grief are often God's angels of mercy.

"With silence only as their benediction,
God's angels come
Where, in the shadow of a great affliction,
The soul sits dumb!
Yet, would I say what thy own heart approveth!
Our Father's will,
Calling to Him the dear one whom He loveth,
Is mercy still.
Not upon thee or thine the solemn angel
Hath evil wrought;
The funeral anthem is a glad evangel—
The good die not!
God calls our loved ones, but we lose not wholly
What He hath given;
They live on earth, in thought and deed, as truly
As in heaven."

Linley W. Gerringer, Pastor.

Smith.—Again a gloom of sadness has fallen over our church and community by the sudden death of one of our young members, Robert Irven Smith. He was born December 28, 1893, and died Nov. 22, 1914. On the morning of Nov. 22, he took his gun and went out for a little hunt. It was while punching in a hollow tree that his gun accidentally went off, the effects of which resulted in his death a few hours later. He was hurried to St. Leo Hospital and every thing that skilled physicians could do to relieve his suffering was done. But God said, "It is enough: come up higher," and Irven fell asleep in Jesus.

A few years ago he made a profession of religion and joined Sandy Ridge church where he remained a member until his death. But there are so many snares and temptations of to-day to lead our young men astray, and it seems that he had fallen into some of these. But after the accident occurred, he began praying and prayed without ceasing until he felt that the Lord had forgiven his

sins. Then he called his mother to the bedside and told her that he was ready to go. What a great consolation this must be to the bereaved family, which consists of father, mother, one brother and sister, grandfather and grandmother, with a host of other relatives and friends. Irven was always considered one of Sandy Ridge's nicest young men, and was liked by all who knew him. Burial services were conducted by his former pastor, Rev. W. R. Lowdermilk and members of the Junior order of which he was a member. The remains were then laid to rest and loved ones covered his grave with beautiful flowers. To the bereaved ones we extend our sympathy, but this we know cannot heal the wound made by his death, but in Christ there is consolation. Through Him we look beyond the cold damp tomb to that glorious resurrection morn when we shall rise from the grave and meet our loved ones to part no more. A Friend.

(Begun on page five.)

"I have given two away to hungry children," said Aunt Carry. "I think we must keep these."

Frank was silent for a minute. The tears of the little girl continued to flow. Frank knew he was to have another bun, even if two had been given away. But he was very hungry! He certainly wanted that bun himself! Then he looked at the pitiful little face.

"We could give her half each," suggested Hilda, who had understood.

"Yes, mother," he touched his mother's arm. "May Hilda and I have our next bun?"

Father and Aunt Carry were talking very hard. Mother took two buns from the bag Aunt Carry held, and gave the children one each.

"I'll give her mine." Frank did so as he spoke. "No, you keep yours, Hilda."

"No, no, she's to have half of mine," insisted his little cousin, and broke her own. So Frank's self-sacrifice was confined to his taking the smaller half!

The porters, meanwhile, had forced their way to the board and put up a notice. It was to the effect that the next train would start in half an hour, from another part of the platform.

As soon as those about the bulletin board understood this, they turned about to march to that place! But the news flew through the crowd, and those who were on the outside of it, who had seemed the farthest from any chance of reaching the train, now rejoiced, for they were the nearest.

"My child!"

A third porter spoke, and seized the little girl, who was eating her bun. He asked for an explanation of her position, but she began chattering gayly.

"Look at that mass of people," cried Aunt Carry, in despair. "We shall never get through them. We cannot make this train!"

"But look at the board—that is worse!" said mother. "It's the last train to-night!"

"We shall not even make the boat—we shall lose our passages." Aunt Carry looked very pale. "Oh, Robert! Try to force a way through."

But father—who was also Robert—shook his head.

"Too many women and children," he said. "A man—an American—can't push through them. We must wait."

"But to wait is terrible!" Aunt Carry seemed ready to cry. "With our passage taken, if only we can reach the dock."

A little hand touched Mr. Gray's face, just as Robert's had done, a while ago. He turned. Close to him stood the porter, the child in his arms.

"You pick up my child—he"—the porter looked at Frank—"feed her. Come this way."

He led them round a corner, through some offices, and out at another door. There stood the train, with people—oh, so many!—crowding into it.

"There won't be any room," said mother, who was following father, with Frank in his arms, and holding on to Hilda's hand—Hilda, perched up high in Aunt Carry's arms. "See, they are like—like bees on a milk pail."

But the porter led them to the baggage car, and helped them up. The little girl was smiling at Frank and Hilda.

Just as they stood safe, at least, on the train, an officer came up. He ordered them to get down, and spoke very angrily to the porter, who looked extremely frightened.

"Oh, what does he say?" cried mother to Aunt Carry.

Aunt Carry translated.

"He says the porter is off duty, and has no business in the depot at this hour. He accuses the porter of taking a bribe," she said.

But the porter began to talk fast and pleadingly. The little girl went on calmly eating the bun!

"Please say what he says, Aunt Carry," begged Frank.

"He is telling that the little girl went into the depot to look for him, and might have been killed but for your father," Aunt Carry interpreted. "And he seems pleased, too, about the bun."

The officer began to look less stern. He glanced at the child almost tenderly. Perhaps he had children of his own. He turned and spoke to Mr. Gray, but Aunt Carry interpreted again.

"Have you given money to this man?"

"No, sir, no."

"Nothing but this bun?"

"Nothing."

"Who gave the bun?"

"I did!" cried Frank, eagerly, thinking that giving it might get the giver into trouble, and always ready to take his share of the blame. "She looked hungry."

Aunt Carry also translated this, and then the officer's smile became a laugh. He climbed up into the baggage car, examined the passports, scrawled something on them, and then again said, "Descend."

They descended. He led them to a special car and put them in. Then a signal was given. He stepped back. The train started off.

As Frank looked from the window, the little girl waved her hand at him. She had finished the bun, but one currant was near her mouth. It fell off as she smiled, and Frank and Hilda laughed.

"A lucky bun for us," said Father. "I'm glad you gave it, Frank."

"I'm glad," mother added, "that you did, Frank. That is the way to go through life—helping where you can."—Frances Harmer, in Zion's Herald.

THE JAPANESE WOMAN OF TOMORROW.

Miss Hide Ijuin, Kobe, Japan.

(Miss Ijuin is one of the Japanese teachers in Kobe College. She has studied in the United States and prepared this article in the English language.)

"Woman, though her birth be humble, may yet live in splendor," is a well-known saying among the Japanese, and used to be the only comfort to mothers who had a daughter in the family, for the birth of a girl was always considered a burden or a torture to the family. Never has her birth been really a subject for congratulation among the Japanese. In fact, it was rather a disgrace to have many girls in the family, and very often when there was such an arrival, no intelligence was sent either to the relatives or the friends. Even at this civilized age of the twentieth century, there are many families which conscientiously neglect to inform their friends of the coming of a girl.

Because she was considered low and contemptible, she has never been permitted to asociate socially with boys. Even when she grew older, she was very seldom introduced into society. It might be fairer to say that she never was. And there was no need of her going out, for all the pleasures of the seasons and entertainments which were allowed her brothers had never been dreamed of as something that could be enjoyed by her. So she stayed at home and helped her mother.

This contempt for woman has undoubtedly come from the customs surviving from the constant wars in which women took no conspicuous part. But the principal cause was the teachings of Confucianism.

Most of the fruits of civilization which appeared in Asia were carried into Japan, and the Buddhism which had lost its power in its own country—India—also came to Japan and sprouted even in new forms of religion, such as "Nichiren" and "Shinshu," and these sects harmonized with the national life of the Japanese, and for hundreds of years this Buddhism controlled the faith of the nation. The teachings of Confucianism and Mencianism, which were considered merely the visionary views of scholars and book-lovers, when they had come to Japan, were adopted as the most important rules of morality of the nation, and all the ethical teachings were modeled from first to last from them.

Japan, from her national characteristics, had woven a characteristic civilization, adopting Buddhism as her warp and Confucianism as her woof. Here was "Bushido" or the morals of Chivalry; here was the belief of the common people.

Woman was thought of as a lower being, for Confucianism not only set up a distinction in morality between men and women, but asserted that woman is inferior to man radically and intuitively. From this point of view, many instructions or rules were laid down for her. Thus the fate of woman, not only in Japan but in all the other eastern countries, has been fixed by this dogmatic judgment. She was enslaved by these teachings of Buddhism and Confucianism. Whether in the society of knight or of the common people, the woman was really in a pitiable situation.

Japan from her earliest days was, by no means, without some renowned literary women and women of noble character, but woman's education was always thought of as useless, and her chief mission in life was household management. So she was excluded from all the privileges of the world, and yet she was by no means a poor craftsman. She had a pretty fair education of the hand and a pretty fair knowledge of technique. She was encouraged to undertake every household affair; she learned spinning, silk-worm raising, weaving and sewing, besides elaborate cookery. Though she had never been to school to learn these household affairs as we do in these days at different schools, she could not help acquiring a knowledge of this working world in some way or other, for she had actually lived in it. In early Japanese life there was hardly a home in which the girl did not receive a large number of technical courses, in which the woman was always teaching by doing and the girl was always learning by imitating. In her youth she learned it with her mother, and after she married, with her mother-in-law, and in her old age she taught her daughters and granddaughters, and all this made her a skilful craftsman. Thus every house was a factory.

But the age in which the training of a girl only in these household affairs sufficed for the demands of society, has passed away. And society is no longer satisfied by sending only her son to school, but must send her daughter, too; she, too, must have five years of high school; she, too, wishes to make a specialty of some subject besides her six years in the elementary school and five years in high school. But why should she not have those eleven years of schooling when her brother spends three or more years in the university? But she is a girl, you say. Yes, but what if anything should happen to her brother who is to support the family? What if he should fail to discharge his great responsibility? What if her husband should suddenly be overtaken by misfortune and the support of the family should fall upon her? Is it not wiser for her to prepare herself for these emergencies? Would she not feel safer when a storm rages against her?

Japan, which has neither departed from her peculiar civilization of the East, nor established herself fully among the western civilizations, must suffer woman in this complicated society to make circumstances to suit herself—circumstances that shall be favorable, not only to herself, but also to the cause of humanity. For the world of woman, which had been very limited, has now enlarged its surroundings to include the whole world. Here woman's edhcation has come to be advocated, and the woman whose only mission was believed to be child-bearing, has passed away and the age of her exertion as her husband's fellow-worker has arrived: and in order to do that thoroughly she must have a fair understanding of her husband's occupation; she must have skill in social intercourse with her husband's colleagues and friends; she must have ability to look after the family—all in this world of rapid progress.

In Japan, as well as in all other civilized nations, the introduction of machines deprives woman of many private occupations. She is now obliged to go down town to get everything—actually everything—from the hairpins on her head even to the stockings on her feet.

When the writer was a little girl, her mother and grandmother used to make cords with which to tie up ladies' hair, and it felt very comfortable, but lately, we do not use them any more; instead, we do up our hair with those abominable horse-shoe shaped bits of cellulose called hairpins, which often stand straight on our heads, and half a dozen of them sometimes fight with their legs on the top of our heads, so that sometimes we wonder if a porcupine feels in the same way with the long needles on his body.

When the writer first went to school, about twenty-five years ago, the first lesson she had with her sewing teacher, was how to make or to sew her "tabi" (stockings). O! how hard she cried over it, for it was a difficult lesson. Everybody would admit now that tabi-making needs an expert—no wonder that she cried. She also remembers how she was taught weaving and how she made her own school dress; but before she learned the weaving of silk cloth, her family began to take so much interest in girls' education that she was obliged to leave all her handwork. Because of that great interest in education in her family, she was encouraged to make use of every possible opportunity that could be desired by any Japanese girl, but which to many of them is denied. She has enjoyed those precious privileges thoroughly, and is grateful for them now.

When every technical task is transferred from homes to factories, the girl herself is saved from many troubles, but that means an extra expense to her father. In other words, she is in one way or other, constantly tormenting her father in order to get all her needs supplied. She does not mean to ask for any luxury, but how can she help worrying her father when the cost of living has lately increased so tremendously?

In her late wars with China and Russia, Japan has joined the ranks of the other Great Powers, and has been improving with very great strides, politically, educationally, and socially, but with the tremendous sacrifice of one kind or another on the part of the nation; yes, a tremendous sacrifice; for to live up to her reputation with the other first-class powers, her standard in society, in the market, in education, in fact, in everything, must be raised. And as a result, Japan has doubled the prices of eatables; nay, she has trebled them; her other expenses, such as house rent and clothing, are still more astounding.

In looking at the statistics in England, we find that she went up merely one per cent. in prices within the last ten years, and even America less than two per cent. Moreover, in these countries the workmen's wages have greatly increased with the going up of the the living expenses and the increasing rates have nearly been equalized. We admit that it is a necessary fact that with the national progress, living becomes more and more difficult. But in Japan the rate of increase in wages is far behind the rise in living expenses; this tremendous increase in the cost of living within the last five years in Japan has found no equal in the history of the world.—Mission Studies.

—The Congo railway in tropical Africa was completed at a cost of $12,000,000 and 4,000 lives. Not less than sixteen lives were sacrificed to build each mile.

—The new theological seminary of the Southern Methodists at Atlanta, Ga., enrolled sixty students. The theological department of Vanderbilt University enrolled but twenty.

—Portions at least of the Scriptures have already been translated into between 400 and 500 languages and dialects, making the gospel accessible to four-fifths of the human race.

—Dr. Potts of Memphis submitted to the Arkansas Convention a very gratifying report of the work done by the Tri-State hospital at Memphis last year. This institution with 120 beds treated over 2,000 patients last year.

—The insurance companies of Great Britain announce that every moderate drinker robs himself of thirteen years of life. The moderate drinker averages 51 years of life and the teetotaler 64.

—North Dakota is a dry state, with a population of 575,000. It has only 175 men in its state penitentiary. Montana is wet and has a population of 375,000. There are 900 men herded in its state prison.

—News dispatch: "Sixty per cent of industrial accidents in the United States are charged to liquor, said R. L. Palmer, chief inspector of the Pennsylvania department of labor and industry to one of the delegates attending the national congress for industrial safety."

—A party of South African farmers have been spending some weeks in Great Britain studying agricultural methods and examining cattle. Some of the party are coming to America; others will inspect dairying methods in Holland before returning to Africa.

—The Rotarian, the official publication of the Rotary clubs if America, has officially announced that commencing December 14, 1914, liquor advertisements are to be excluded from its pages. This is in keeping with a resolution adopted by the Rotarians at Houston in annul convention. —Alabama Baptist.

—In an effort to ascertain how serious a problem tuberculosis is to the average church congregation of the United States, the National Association for the Study and Prevention of Tuberculosis published a report which shows that in nearly 3,000 churches in thirty-seven states one funeral in every ten is due to this one disease.

—The total Moslem population in South Africa, according to the colonial office list, London, 1913, is 53,904. This total is not large in proportion to the whole population of more than eight millions, but it is large when we consider that almost every convert to Mohammedanism is a missionary.

—There are 323,000 Indians in the United States, exclusive of Alaska. Of these, 296,000 are under the general supervision of the federal Indian service. Of the 177,401 who were questioned as to their religious affiliations, 65,529 have professed Christianity, or 39 per cent. of the total.

—Field Marshal Earl Roberts, England's hero of nine wars and one of her foremost soldiers, is dead. He was colonel-in-chief of the Indian troops and was in France to visit them when he contracted pneumonia, which resulted in his death. He was eighty-two years of age.

—"But I frankly confess to my Christian Science friends that I dread the enervating influence on the human race of a philosophy which denies the reality of evil; calls men off from courageous, patient, and intelligent campaign against it, and bids them regard evil, whether moral or physical, as only a mortal thought to be vanquished by a process of spiritual thinking."—Dr. Lyman Abbott in Outlook.

—According to the last census of India, which was taken in 1911, and the result of which has just been summarized and made available for the public, active enumeration of persons is 315,132,537. In 1911 the total Christian population of India amounted to 3,867,203, and of these 3,574,770 are Indian Christians, the balance consisting largely of persons of European or partial European descent.

—Of the ten girls recently sent to this country for education by the Chinese government, it is found that every one is a Christian. They were selected by competitive tests that could be taken anywhere in the republic. Eight of the ten are the daughters of Chinese pastors. This is a significant incident, by the way, and tells what is meant when it is said the Chinese revolution began when Morrison landed.—Christian-Evangelist.

—An ungodly father beat his boy to keep the lad from going to church or Bible school. The boy came to my class many times with the marks of violence upon him and finally I exclaimed, "I wonder that you do not run away from home." He looked up in surprise and said, "I ain't stood near as much as you said He did. If I stay at home mebbe pa will believe sometime." The boy had never heard of Christ's sacrifice for us until he joined the Sunday school class. —S. S. Times.

—A Chinese pastor in New York said that on a visit to his native land he met twenty-seven of his countrymen who had been converted in this country and have returned to China as missionaries. A Norwegian pastor in the same city said that from those who had joined his church in the past five years, thirteen have returned to Norway as missionaries, and nine have gone into different states of the union.

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—The new minister was sent for by an elderly lady. "Oh sir," she said, "I hope you will excuse my asking you to call, but when I heard you preach and pray last Sunday, and you did so remind me of my poor brother, who was taken from me, that I felt I must speak with you."

"And how long ago did your poor brother die?" asked the clergyman, sympathetically.

"Oh, sir, he isn't dead," was the reply; "he was taken to the asylum."—Boston Transcript.

—Some one has suggested that the following is the Christian alphabet:

Adopted.	New creatures.
Born.	Obedient.
Chosen.	Patient.
Dead to the world.	Quickened.
Elected.	Redeemed.
Forgiven.	Saved.
Glorified.	Transformed.
Holy.	Unspotted.
Immortal.	Vigilant.
Justified.	Workmen.
Loving.	Zealous
Kings.	Yielding (to God).
Merciful.	

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—Sunday school attendance at Grace church was 178 last Sunday.

—Bro. J. F. Coble has bought an interest in the creamery operated here by Mr. Hornady and will devote his time to the making and selling of butter.

—The Thanksgiving offering of Grace Church to the Children's Home was $74.47 in cash and pledges. There was a gift of a quilt also.

—While Rev. R. M. Andrews was at Annual Conference Mrs. Andrews visited her sister in Philadelphia. She returned to Greensboro this week.

—The death of Prof. A. M. Holt removes a prominent man from our church and from the teaching fraternity of the State. He was a lifelong teacher. The editor of this paper was for a short time one of his pupils before going to college, and found encouragement in his words. There are probably few teachers in the State that have taught more different pupils than did he. He was a member of our General Conference the last session and at least one previous session, and was several times a member of the Annual Conference. He had been afflicted for months, and the end was not unexpected.

—Another father in Richmond was sitting at his breakfast table with his family, when his son, who had just arrived at the age of twenty-one, said, "Father, how do you expect to vote?" "Son, I will vote for Local Self-Government." "Well, father, the practical effect of that vote is to continue the saloons in Richmond, is it not?" "Yes, son, that will be the effect." "Father, I am twenty-one. Some of my associates drink, and frequently they have invited me to go with them into saloons. I can truthfully say to you and mother this morning that I have never darkened the door of a saloon, but if the saloon is good enough for you to vote for it is good enough for me to support, and the next invitation that comes to me I will accept and go in and drink." The father lost his appetite; his eyes filled with tears; a lump came in his throat, and he said, "My son, I will vote the prohibition ticket."—Geo. W. McDaniel in Watchman-Examiner.

—Henry Alford Porter: "Give us harmony or give us death! Harmony is as essential in the church as liberty in the state. Without harmony our labors will not be in the Lord, and will be in vain. A house divided against itself cannot stand. Everybody has heard of the famous cats of Kilkenny:

'Each cat thought there was one cat too many;
And they quarreled and they fit,
They scratched and they bit,
Till, excepting their tails,
And some scraps of their nails,
Instead of two cats, there wa'nt any.'

Behold in that a facsimile picture of a church quarrel and its results, a true representation of the unnatural, cannibalistic way in which far too many churches meet their death."

—In the recent religious census of Nashville, taken by fifteen hundred workers under the direction of Mr. Arthur Flake, there were 60,000 names listed. These names were compiled into lists for ninety-six churches, as follows: Eighteen Baptist, 20,000 names; twenty-two Methodists, 15,000 names; ten Presbyterians, 12,000 names; twenty-one Christian, 6,000 names; five Episcopal, 2,000 names; four Cumberland Presbyterian, 2,000 names; two Lutheran, 500 names. We had been accustomed to think of Nashville as a Methodist city—the Methodist Jerusalem. It seems, however, that it is a Baptist city, at least counting all those with Baptist predilections and not simply members of churches. Evidently, though, there must be a good many trunk Baptists in Nashville, for, out of the 20,000 names, there are less than 5,000 members of Baptist churches. Where are the others?—Baptist Messenger.

—Those Methodist Protestant ministers who have been made miserable by their failure to induce all resident Methodist Protestants to join their churches may, on the principle that misery loves company, find some comfort in the above statement that there are more than 15,000 Baptists in Nashville who have not placed their membership in the churches there.

—There is a sunny side to everything. The dog with the shortest tail wears the fewest tin cans.—Cement World.

—A Swedish workman who was confused by the contradictory reports from the seat of war, expressed his conclusion as follows: "Ay tank it ban all gas work."

—Journal and Messenger, Ohio: "Dr. Friedmann's 'cure' for consumption has been pronounced worthless by the United States Public Health Service. It will be remembered that Friedmann came from Germany with his agent, claiming to have discovered a turtle serum, which was a cure for tuberculosis. He treated some persons in New York who claimed to be cured, but fought shy of any real investigation by physicians, although medical societies offered him every opportunity. The government health department, at Washington, undertook a long investigation to see if the methods had any merit and found them worthless. In a few cases there was an improvement in the condition of the patient, which was perhaps due to hope on his part. But in about one-fourth of the cases treated the result was injurious, ulcers being developed with no benefit. The 'cure' must be set down among the many fakes."

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Good News.

"Paw."

"Well?"

"When I promise to marry him, do you want him to come and ask your consent?"

"No; not my consent, but I would like to have him trot in and tell me the good news. I sort of feel like I needed cheering up."—Houston Post.

A Customer Heard From.

A groceryman received an order from one of his clustomers that read in this way:

Dere Sir: Ples send me 4 pounds of cofe and some te. My wife had a boy last night, also ten pounds of cheese and a rat trap. He wayed 9 pounds and a hatchet and nails.

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Shrewd Negro Preacher.

At the end of the first six months of his pastorate in Kentucky Rev. Silas Johns had learned the ways of his flock so thoroughly that he knew exactly how to deal with them.

One Sunday the collection was deplorably small. The next week he made a short and telling speech at the close of his sermon.

"I don't want any man to gib more dan his share, bredren," he said, gently bending towards the congregation; "but we must all gib accrding as we are favored and according to what we rightly hab. I say rightly hab, bredren," he went on, after a short pause, "because we don't want any tainted money in de box. Squire Blinks told me dat he'd missed some chickens dis week. Now, if any one ob my pore benighted bredren has fallen by de way in connections wid dose chickens, let him stay his hand from de box when it comes to him.

"Brudder Mose, will you pass de box, while I watch de signs an' see if dere's one in de congregation dat needs me to wrastle in prayer for him?"—Exchange.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., THURSD AY, DECEMBER 10, 1914. NUMBER 3.

THE CRY OF THE TIMES TO THE CHURCHES.

What is happening in Christendom today should startle every Christian into thoughtfulness. How is it possible for such things to happen in even a nominally Christian land? Things in which the actors are professedly Christian people. Yes, things undertaken with a prayer to the holy Christ for His sanction and help. The war in Europe is so antagonistic to the spirit of Christ that its occurrence was not thought possible a year or two ago. But it has come in all its dreadful criminality and cruelty and other monstrous iniquities, such as the white slave trade and the trade in liquor and deadly cigarettes, are lifting up their heads in Christian lands. These things are a challenge to Christian people of every denomination throughout the world. Conditions prove that the Christian church has a mighty work to do in stemming the tide of evil. In many cases the church must do its first work over again and do it more carefully. There has not always been care enough to distinguish Christianity from its counterfeits. The church has been too easy going. In its eagerness to grow larger it has not had due regard to the character of the materials added to its membership. It has been satisfied with too little evidence of piety. It has not hewn to the line. It has permitted worldliness to encroach upon it.

The times are calling for a new assertion of Christianity—an expression so pure and so strong and so sane that its contrast with and superiority to all competitors will be evident The church is to be the light of the world, but it has allowed its light to burn dim. It needs to trim its lamps and replenish them with the oil of divine grace. In every country, in every city, in every locality, the call of the times may be heard, addressing itself to all who have named the name of Christ and urging upon them that they depart from iniquity, that they put on the whole armor of God, and fight valiantly for the triumph of true Christianity. To arms! To arms! Satan and all the hosts of evil are to be vanquished with the weapons that God has provided, and Christ is to be enthroned and worshiped in every land and by every soul. We cannot be too earnest. Our labors cannot be too abundant. The zeal of God should consume us. The issues at stake are far greater than those for which all Europe in arms contends today. May God help every Christian to see his part and do his duty in this critical and decisive hour.

—We are glad to print an article from Bro. S. R. Harris on Public Prayer. He says some things that perhaps others have thought but never said. It is an important subject and we are glad Bro. Harris has called the attention of all who lead in public prayer to the matter. What is wanted is real prayer and not mere formal praying. The appropriate prayer will of course vary with the occasion. Even the Lord's Prayer was not given to be used on all occasions, as our Lord showed by His own example. The length of the prayer, too, will vary with the occasion. Prayers may be too short as well as too long. Praying to occupy time is an abomination to God and man. Bro. Harris mentions several kinds of objectionable prayers, among them a prayer made up of old prayer phrases. This is bad enough, at best, but it becomes intolerable when the leader blunders through the phrases, substituting outlandish words not found in the dictionary similar in sound. Prayer book prayers are used by some, but it is a poor practice. We are reminded of a story told of the late Rev. E. A. Plyler. It was in a revival meeting and the altar was filled with earnest seekers after peace with God. A brother was called on to lead in prayer, and responded with a rambling effort in which he prayed for the kings and presidents and governors and all in places of authority. He at length concluded, and when he did Bro. Plyler was upon his feet in a moment and said in his emphatic manner: "Such prayers as that will kill any meeting." Then turning to a good old brother he said, "Brother Jones, you come forwad here and pray for these poor penitents."

—J. T. Oliver, editor of the *Reidsville Review,* died December 5th of Bright's Disease.

—The Atlantic Coast Line has found it necessary to reduce the salaries of its officials from 6 to 10 per cent.

—Arizona has passed a law requiring that at least 80 per cent. of all employes of any person or corporation shall be citizens. England and Italy have protested and the proclamation of the law is being held up pending a decision.

—All charitable organizations in Greensboro will join this year again in a community Christmas tree. Those willing to help are asked to sign this pledge: "I wish to send a Christmas basket to a family of ..... I can .... deliver basket."

—We were pleased to receive a note from Rev. T. J. Ogburn this morning. His new post-office is Cornelius, N. C. He said nothing about his broken arm; we trust it is healing rapidly and that his impatience to be at work will not retard the healing.

This morning despatches state that the emperor of Germany is confined to bed with pneumonia. This sickness may have some effect on the war, especially if it should terminate fatally. The German emperor has been more censured than any other individual for the war.

A CHINESE ANDREW AND HIS VILLAGE CHURCH.

Brief mention is made of Andrew's name in the Scriptures. Yet in one little sentence of six words, "And he brought him to Jesus," we have the record of a work done by him which forms a link that has well nigh encircled the globe.

Some one has said if Peter can be called the father of the three thousand converts at Pentecost, Andrew can be called their grandfather, for he enjoys the enviable distinction of leading the great Pentecostal preacher to Christ. His name, however, is not usually associated with the famous great, but with the humble and obscure who are hidden away from the world's view.

Wu Kam Kwong is the name of another Andrew, who lives in an obscure village in China, near Siu Lam. He is a simple tiller of the soil, working side by side with his villagers in the great struggle for existence in a land of poverty. After hearing the gospel for some time with more or less interest in the message, he one day happened into our chapel and heard the preacher preaching from the text, "Now is the accepted time." The words gripped him and brought him to immediate decision for Christ.

Returning to his village, he, Andrew-like, told others of his new-found Savior. Some scoffed, a few scolded, and others persecuted, but he continued his testimony until today we can look at fourteen young men, and of each one say, "And he brought him to Jesus." After winning the first five or six, he concluded their village should have a preaching chapel. How could they obtain this? The mission could make no promise of help. They themselves were poor, very poor. What could they do? They could do one thing which all faithful Christians should do—deny themselves. This they did. After collecting about two-thirds the amount needed for renting a chapel, some of the Siu Lam brethren helped with the remainder.

A small building was rented, seated, lighted, and furnished with Bibles and hymn-books. After returning from the field each evening, this faithful witness calls his villagers together in the little chapel, where they sing, pray, and read the Bible, after which the leader gives a brief exposition of the Word. The singing may not always have a tune, but the spirit of praise is there, coming from sincere hearts, which makes it acceptable to God.

The exposition of the Scriptures, too, is necessarily not very profound. The leader had had no special training beyond what he has learned from the preaching services at Siu Lam. But, like the blind man, he can say, "One thing I know, that, whereas I was blind, now I see." And the people are convinced of this, for they have the daily witness before their eyes of a changed life. They behold a man who like themselves once bowed to wooden gods, cheated his neighbors, lied, gambled, swore, and stole, now worshiping the true and living God, with a clean, honest life.

They are sometimes disposed to depreciate or reject the message of the gospel, but here is the power of a saved life turned loose on them which they can neither gainsay nor resist. So, when this man "points to Christ's redeeming blood and cries, 'Behold, the way to God,'" there is a power in his words that commands attention.

There is this remarkable thing, too, about his candidates for baptism: up to the present there have been fifteen, only one of whom has been refused. These candidates have not only a knowledge of the way of salvation, but a clear testimony of the power of salvation. Their lives substantiate this, as a few instances will indicate.

A short time ago one of this man's converts came to me for spiritual advice. His uncle had died, leaving possessions worth over a thousand dollars, with no heir. According to Chinese custom, this young man, by buying water from the gods to wash the corpse, and the performance of a few other heathen rites, would become the legal heir. A thousand dollars would naturally look big to a poor, struggling young laborer. His father, too, had commanded him to observe the custom. To refuse would expose him to the charge of being unfilial, and to the ridicule of friends. It was a trying position; but like the three Hebrew children, he could say, "I am not careful to answer thee in this matter." His heart was fixed, trusting in the Lord. "Be true" meant more to him than money or friends. He could not deny his Lord.

When the father saw that his son was determined to be true to Christ in this matter, he relented and did not require him to take any part in the heathen rites. This was due no doubt to answered prayer. "Truly the Lord knoweth how to deliver the godly out of temptations."

Some time ago I preached a rather strong sermon on concealed sin. One of this man's converts was present. The next day in prayer-meeting he broke down and wept bitterly. With tears streaming down his face and his strong frame shaking with emotion, he confessed publicly his concealed sin. He had yielded to the influence of relatives and worshiped idols This confession may not seem to be anything remarkable to an American reader, but if you lived in South China you would know how rare it is to see a man weep for his sins or confess publicly. Nothing but a real work of the Spirit and genuine repentance would produce this.

Perhaps one of the most gratifying things is the progress this little church is making toward self-support. Last year the Siu Lam brethren helped them some with their rent. This year they are paying all the rent and current expenses themselves. Their gifts per member average about three times as much as the Siu Lam church, which has been established over ten years.

Last Sunday I again visited this little company and administered the communion. It was a sight that must have rejoiced the heart of our Master as this faithful witness carried the holy emblems to his little flock, who with bowed heads and prayerful hearts remembered the Lord's death in the presence of many fellow-villagers. To each one of the flock he might have said with Paul: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

It is such fruit that gladdens the heart of the missionary and makes him feel that it is worth while to be in China, forasmuch as he knows his labor is not in vain in the Lord.—Woman's Evangel.

CHRISTMAS.

With carols glad and swelling hymns of praise
We celebrate anew that wondrous birth
At which the angel choir sang "Peace on earth,
Good will to men," and shepherds stilled their lays.
Upon a manger fell the Star's bright rays,
And there,' mid scenes of poverty and dearth,
The Orient laid its gifts of royal worth,
While joy unbroken mingled with amaze.

Ne'er can the lapsing centuries obscure
The lustre of that blessed natal morn
When Christ and hope were given to the race.
Then rang the knell of bondage for the poor,
And man, though clad in rags and held in scorn,
Achieves the heights or crosses trackless space.

—R. W. Ransom.

KEEPING CHRISTMAS.

It is a good thing to observe Christmas Day. The mere marking of times and seasons when men agree to stop work and make merry together is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life. It reminds a man to set his little watch now and then, by the great clock of humanity.

But there is a better thing than observing Christmas Day, and that is keeping Christmas. Are you willing to forget what you have done for other people and to remember what other peple have done for you; to ignore what the world owes you and to think what you owe the world; to put yoor rights in the background, your duties in the middle distance, and your chances to do a little more than your duty in the foreground; to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts hungry for joy; to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life; to close your book of complaints against the management of the universe and look around for a place where you can sow a few seeds of happiness? Are you willing to do these things for even a day? Then you can keep Christmas.

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of those who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that our people have to bear on their hearts; to try to understand what those who live in the same house with you really want without waiting for you to tell them; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open? Are you willing to do these things even for a day? Then you can keep Christmas.

Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed life that began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you can keep it for a day, why not always? But you cannot keep it alone.—Henry Van Dyke.

The Baptist State Convention, Raleigh, N. C., December 8-11.

THE SPIRIT OF CHRISTMAS.

"There are many of us older persons, far too many in fact, who believe that Santa Claus is a myth; that there is no such person, and it may be true that there is no such person, but it is quite true that Santa Claus personified to our childish hearts some very real facts, facts that ought to be real to us if we live to be a hundred. Let us agree then that Santa Claus is a spirit, the spirit of Christmas. And he is jolly and joyous and loving spirit, never a frown on his brow, because he apparently never received anything in return for all his gifts. But he always does get something back, as every one will who gives in the spirit of Christmas; and if we do not give in that spirit we will surely be disappointed in the returns.

The spirit of Christmas always remembers that the "gift without the giver is bare." But if the gift is given of love, then the returns are just as sure as anything can be, even if they do not come in a material form.

Christmas itself commemorates the fact that a gift was offered to all humanity that all humanity cannot repay in kind, or in equivalent, except to accept that gift in the spirit of the Giver, love; and the perfection of that Gift was that He gave Himself. And so may that spirit of Christmas be born in our hearts, that shall endure not for a season, but for all time that is allotted to us, and for all eternity. —Selected.

ARE BAPTISTS PROTESTANTS?

The question proposed has two answers, both yes and no. The answer yes contradicts the facts of history and yet it is true in the usage of language in present day terms when their status in history has been made clear.,

Protestantism arose in the year 1529—April 19—with Martin Luther who was irreconcilable to the Baptist position and whose protests were solemnly aimed at the Roman pontiff alone and the Reformation began within the Roman hierarchy for the purpose of reforming the Church so-called. The Baptists then and always protested but stood without and aloof from all human liturgies. Luther and the reformers accepted the Baptist position only in part, adopting the sufficiency of the Bible as his guide in the doctrines of justification. individual responsibility and freedom of conscience. The Baptist of his time, and always since, held fast to personal faith before baptism and to baptism on a public profession of faith before church membership and allows greater latitude in other doctrinal respects. They obeyed the civil magistrate but disputed the claims he made to episcopal and papal power and always stood for religious liberty and the personal right to worship God according to the dictates of his own conscience. conforming himself to the Lord Jesus Christ, the Great Head of the church and answerable to Him alone. These tenets of doctrine have stood from the days of John the Baptist and wherever you find them you may safely say that those holding them were Baptist in doctrine if not in name.

In the second place, no, for the reason that Baptists never had their origin within the so-called Romish Church nor in the Lutheran nor in the English nor in the Swiss neither in the Scottish, but had their origin in a remote antiquity. The early Baptists in North Carolina together with the Quakers are always spoken of in Hawkes' History and in the letters of the Episcopal clergymen as Dissenters, and Nonconformists to the Episcopal rituals. When the war of the Revolution came to an end and the Protestant Episcopal body was organized in 1784 the position of the Baptists of America was accepted and the word Protestant came into use, but this does not imply that the full Baptist position regarding a New Testament Church was accepted. It was simply a rearrangement of the Protestant Rituals to the prevailing peace and national polity which prevailed at the close of the American war with Great Britain.

No, the Baptists, properly speaking, are not Protestants, but as Dissenters they are the winners of the great victory of conscience over oppression. Others enjoy the fruits of their victory and all by the charity of language are now spoken of as Protestants, but the Baptists are not protestants. W. H. Eller.

"Thou hast bravely done thy part,
Noble mind and tender heart.
Sown, that other hands might reap,
Watched, that other eyes might sleep.
And, whatever cares oppressed,
Toiled, that others might have rest.
Sorrow bore a passport free
To thy ready charity.
Angels have recorded true
Kindly deeds no mortal knew."

Over eight hundred marriage licenses have been issued in Guilford county in the past year.

The Bishop put Rev. J. H. Weaver over the Methodist churches of this district at the recent conference at Shelby.

—The Northern Presbyterians have set themselves to the endowment of a Bible chair in every one of their colleges.

PUBLIC PRAYER.

I wonder if public prayer is helpful to the ordinary worshiper. Not whether it might not be; but whether the kind we hear ordinarily is helpful is a serious question. I sometimes hear a prayer that is all prayer and not an address to the congregation, and such are usually short and incline one to worship. But the speeches that are made sometimes ten or fifteen minutes long punctuated with gestures and beating with the fists and clapping of the hands do not help me. I heard a preacher sometime ago "address a congregation in prayer" and after I began to wonder how long he would keep it up I looked at my watch and found that he actually spoke fifteen minutes more. Of course that was very extraordinary, but so long as possibilities of that kind are hanging around we do not know what to expect. I think that prayers should be so direct and so short that people would not dread them. I have come to an age that a preacher can't fool me by requesting everybody to kneel. I have risked it too many times and nine times in ten I get mad and wish that I had made myself comfortable in body while I was supposed to listen to the harangue. The prayers that have appealed to me most have not been over two minutes long. I have never heard one five minutes long that did not seem sacrilegious.

I do not think a prayer should be a discourse on prayer, nor a sermonette on the text of the day, nor a repetition of all the old prayer phrases that we ever heard, nor even a string of Bible quotations. Precatory oratory disgusts me and I cannot help it. Praying in the past tense potential mood disgusts me too. I acknowledge my absolute inability to give a sample of a proper prayer, but I do know it should pertain to the present and to conditions which are immanent and to things in which we are interested. I cannot bear to hear a fellow start off by saying 'we prostrate ourselves before Thee on the bended knees of our sinful bodies" etc. In my private devotions I kneel and I feel like it is the only proper attitude for me; and yet I never think of such a thing in church except to avoid it. Some people begin their public prayers with an attempt to describe the Infinite God when they ought to know that the more they try, the more they fail, as if they could set bounds to the boundless.

I write this in no spirit of criticism but hoping that the services of the sanctuary may be made more helpful. I wish to state also that there is no personal allusion to any one preacher or layman who will probably read this and yet I would very much regret it if any one should disregard it for that reason. S. R. Harris.

CHRISTMAS REMEMBRANCE FOR THE CHILDREN IN THE CHILDREN'S HOME.

The joy of Christmas giving is in giving to those who need. Will not every boy and girl in the Methodist Protestant Church send something to the children in the Children's Home? They will be glad to have you think of them. Suppose we all make this a Box Christmas for the Children's Home. The names and ages of the children in the Home will be found below. Let each one have something from every circuit. It would be a good plan to have wooden boxes at the church and let all boxes be sent there. Anything will be acceptable. The girls like things just like all girls like and the boys are real boys, too. Mr. and Mrs. Garrett will be glad to see boxes of sweet and Irish potatoes, apples, canned goods, &c. Instead of having this a receiving Christmas, let's join in making it a *giving Christmas*.. One church last year had stockings made of red calico, each stocking had one child's name on it. They were given out to persons who gladly filled them. This plan can be used with the boxes. Fix your boxes up early and have them ready for either one of the following:—

Boys.—Clell Clouse, (age) 17; LeRoy Sikes, 15; R. Hall Brown, 13; Colon Haltom, 13; Herbert Haltom, 11; Adam Shoe, 11; Glenn Newel, 9; Billie Shoe, 9; Bynum Phillips, 8; Boney Tweed, 8; Clyde Brown, 8; Willie Upton, 7; Odell Sykes, 5; Hobart Brown, 4; Robert Brown, 4; Palmer Phillips, 4.

Girls.—Bess Morris, 16; Bessie Clouse, 15; Ethel Brown, 15; Robbie Clouse, 14; Carrie Newell, 12; May Sykes, 11; Esther Tarkington, 11; Bertha Brown, 10; Pauline Haltom, 9; Emma Upton, 8; Lucy Tweed, 6; Dorothy Haltom, 6.

Will the ministers and Sunday-school teachers not make above announcement and aid in this undertaking?

Mrs. Wm. C. Hammer, Pres. N. C. Br. W. H. M. S.

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

Waverly and N. Hyman, Sun. eggs, Roanoke Ct., $1; Mt. Hermon S. S., Mt. Hermon Ct., 90c; Reidsville S. S., $1.62; Mt. Zion, Pin. and Mt. Zion, $3.05; Bethel S. S., Randolph Ct., $2; Union Chapel Egg Club, Granville Ct., Union Chapel, Mr. and Mrs. W. H. Finch, $5; Brown Summit S. S., $1.01; Lincolnton S. S., $2.45; Miss Lillie Cosby, 20c. From Mocksville Ct., corn from the following: Minnie Cheshire, 70c; Annas Cheshire, 70c; George Jones, 55c; Early Gaither, 70c; John Gaither, 70c; Ruth Gaither, 70c. Miss Mary McCulloch, $5; Hickory Grove S. S., Siler City Ct., $1. First M. P. Church, High Point, on pledge $4.50. Total, $40.08.

Thank-offering.— Mrs. J. J. Welch, High Point, $10; Spring Church, Spring Ch. Ct., $5; Pleasant Hill, Spring Ch. Ct., $3.31; Bethesda S. S., Halifax Ct., $2.70; Winston Church, $11; Asheboro church and S. S., $30.49; First M. P. Church, High Point, $122.61; Miss Come, Christ Church, Baltimore, $15. Total, $239.19.

The following persons and societies have our thanks: Mrs. D. Auman, cloth; Ladies of the M. P. Church, Bessemer City, two quilt tops; one box by express, name and place not given, provisions, toys and second hand clothing; Kernersville Branch of the Needle Work Guild of America, clothing; Rev. R. C. Stubbins' little daughter sent us her pet hen. She is very much interested in our children.

Did you ever think what little things mean? Look at the contributions from the sale of corn. Mrs. W. H. Gaither gave these children 100 grains of corn each and the result shows $4.05 from their labor and the little effort that she made.

Though the days have been dreary many of our friends have sent sunshine and cheer into the Home. Have you ever thought of what you might do to help those who

have been more unfortunate than you? If you haven't, sit down and think prayerfully, and I believe you will be moved to act. If you can't decide just what would be best, write the Superintendent who will be glad to assist you. Mr. and Mrs. W. P. Pickett contributed $75 of the amount reported from High Point with the understanding that it was to furnish a room in the Home. This is the second room taken by High Point people within the last ten days. Only one more room needs to be provided for. What individual, church or circuit will take that one? It would be a fitting memorial to some friend or member of your family. Or if you prefer, you could make a Christmas gift to the Home, which would be appropriate as it is a room wherelittle ones sleep and slumber while angels hover o'er them. H. A. Garrett.

A STRIKING ILLUSTRATION OF THE IMPORTANCE OF ORPHANAGES.

A young man just blooming into manhood was tried in the United States Court here this week, which shows the importance of the work our Children's Home is doing in caring for the homeless children. The parents of this young man lived in Baltimore and his mother died when he was four years old. His father turned him over to some irresponsible people, and when he was about twelve years old he left Baltimore and drifted from place to place, first to Virginia, from there to Washington City, back to Baltimore, from there to Canada and from there to North Carolina, winding up by being indicted here for forging checks. The young man went on the witness stand and gave a full statement of the facts in his case. Every one present was impressed with the frankness of the boy in giving an account of his checkered career. During the entire trial I was thinking of our Children's Home. This boy is one of the brightest boys I have ever seen on the witness stand, and I have been a court official twenty years. If this boy could have been placed in an institution such as our Children's Home no doubt he would have made a great man. I wish every member of our church could have been present at this trial and if they had and had been impressed as I was I am sure none of our churches would fail to take the Thank offering which I have requested them to take between now and Christmas, and I am quite sure the collection would be many times what it will be. We have some bright boys in the Home, and if all we do is to save one of them from a life like the one I have related I am sure our efforts will not be in vain. And when we can believe that every boy that is brought up at the Home will make a good citizen we should be willing to make any sacrifice in our power for its support.

J. M. Millikan, Chmn. Board of Trustees.

PASTORAL CHANGES.

After traveling in the last few weeks more than 2,200 miles, seeing life as I have scarcely ever seen it before; witnessing many painful changes and ending it all by being confined to my bed under a doctor's care; I have decided to give some of my observations and meditations as to pastoral changes and relations. Permit me to preface my remarks by saying that all my relations with former pastors have been pleasant and I have never been hampered in the least with any of the things I shall mention.

When should a pastor move or change pastorates? The opportune time seems to me to be in the midst of his most successful work and at the time of his greatest popularity; for then the preacher can get another good charge and a good man will be glad to succeed him. No charge wants a rundown preacher and no preacher wants a dead charge. I don't mind preaching funerals occasionally, but hate to do all my preaching to the dead. Before you outlive your usefulness on any field by all means get away, thereby permitting you and your members to have pleasant and fond remembrances of your pastorate.

Conference should mark the line of demarcation or departing. I have no sympathy whatever with the old pastor hanging on, holding farewell services, fifth Sunday appointments, etc., before going to his new field (if he has one). If he was wanted back perhaps he would have been sent back by the Conference. Let him go directly to his new work; get out of the way, vacate the parsonage and work for his successor. The new preacher is the one in whom all are interested, anxious to see and get acquainted with. The old preacher gets to shake the people's hands again; a few scattering nickles and dimes; has an opportunity to play on the people's emotions; to get his itching ears soothed with pleasant words and saddest of all during these days, in case he doesn't like his successor, can largely destroy his usefulness on that field.

I have heard of ministers' failing on fields and thereafter busied themselves trying to destroy the work of their successors. I recall a certain man now who said that the place would "go to the dogs" when he left, and since that time has stood in the way of that would-be progressive church, placing obstacles and barriers in the way of the church. He has done all in his power to bring his prediction to pass, little recognizing the fact, that it is far better to be known as a false prophet than to stand in the way, work for and endeavor to destroy the work of the Lord.

A deal has been said and written regarding ministers visiting and writing back on their former charges. Whether this is allowable or not depends entirely on the motives and characters of the former pastors. If the motive is to hold up the present pastor's hands, make him more useful and at the same time bring the ones visited or written to nearer God and a greater help to the church, I fail to see the harm in either visiting or writing back occasionally. Most of us have more than we can do on our own field, which is our duty to do, without meddling on the other man's. Some of our brethren write, fish and slime around after marriage fees, funerals, etc., saying hard things, administering stinging rebukes; which must be offensive to both God and man. Good it would be for such if they were in their graves. All are not of the latter type, but on the contrary a marginal few.

W. A. Ledford.

South Amboy, N. J.

—In 1914 the game of baseball has caused 918 injuries to players, 35 of which resulted in death.

HUMAN LIFE.

Sunday, Nov. 15, I went up to Mt. Zion to the burial of the Rev. John J. Setleff. Bro. Setleff has been one of the self-denying, hard workers in the service of the Lord. I hope to see a report of the funeral occasion from one of Mt. Zion and from others, but I feel to write an article for the church paper. Bro. Setleff—his life would remind us of that one of old—such as we get from the sacred pages of the Bible. "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee, thy elders and they will tell thee" He was one of the good Sunday-school workers also. He took great interest in people, and had a high regard for what we call the common-wealth, hence he believed strictly in mutual rights; a thing that ought to be taught and ought to be practised out in church and state.

He believed in educating the people, and all the people, the poor included. The life of Bro. Setleff was one of farming and teaching and preaching. (When but a small boy I went to school to him one summer, at a place called Crooked Run.)

Later in life I became more interested in the teachings that came by Bro. Setleff, by hearing him talk in his quiet manner and in hearing him preach. As to his preaching, he really improved for me from the first to the last. I heard him preach his last sermon at Tabernacle in Forsyth Co.

When at Tabernacle, serving for his last time, he was above the age of 80 years—and died at the age of 86 or 87 years.

He had an excellent memory and remembered much about people, had something of the fine talents, was good in music, was one of the good singers, and was able to use some of the fine instruments of music—was good at the organ.

When he visited a family he was happy in talking about God and salvation, and he took a special delight in singing songs and making music for the people in their homes and at the church. He had a faculty of selecting the very appropriate songs for special occasions, and took a delight in choosing peculiar songs for burial services. Having such a good memory, he was able to talk very intelligently about the things of the past in connection with the life at hand. However, Bro. Setleff belonged to that class of ministers who are not independent of secular labor, and thus are not able to give all their time to preaching and teaching the people; and there are many ministers thus situated. I venture into this subject without being advised by any person, and must ask for the indulgence of those who may know better than I am now able to say.

Rev. T. H. Stimpson preached the funeral of the Rev. John Setleff, and the meeting was so peculiar that I chose at the first to head my report of the occasion "Human Life." I note this in order to say that Bro. Stimpson belongs to the class of humble ministers with the subject of this sketch, and as a class there are no harder-worked people—and they, by the force of circumstances, are called to do the most for the least of any class—and financial ease is never their portion. Joseph and Moses and Stephen all three tried to show the church (the people) how to make life and liberty safe for all, but the adverse that burned John Huss alive and stoned Stephen has prevailed so far as to allow us only a foretaste of mutual rights

The adverse of the desired liberty has turned all Europe down to war and savagery, but the Word of God is still open to the world, and would lead us to real human life and liberty. We are very much indebted to the hard-worked and over-worked class (and especially to the aged), as those mentioned above—and we are obligated to honor them according to their works.

When I thought of this effort I had three persons in mind to refer to. The third person represents a humble class—and one peculiar. At the funeral an aged man, 73 years old, one not able to read, being seemingly destitute of what we call education, was called on to lead one of the prayers. The good man is active in the work of the church, is good to exhort and to lead in public prayer. We are at liberty to believe in education, and we are duty bound to act out the faith, but God calls a few of those who can't read to pray and talk in the church—and they are not to be despised.

Moses and the prophets try to show us how all may be educated, and this easier than not, but that which forces war and oppression and savagery on the world opposes.

The aged minister and the other real representatives now being mentioned all belong to the self-denying class that are "the salt of the earth," and we do well to respect their interests and to make life pleasant for them. The class represented by the humble man who is laboring near the "four score years," do no task us for financial aid (they not being ministers and having never been taught), but they deserve the liberties and the honor due, and we are more or less depending upon them for the helping hand that is peculiar to those who are very humble in all the walks of life. I now think to mention a peculiar occasion.

About seven years ago I happened to meet the man who is now seventy-three years old at his church, and where he was the class leader, and with a brother older than he, and his uncle.

The older man had never learned to read, but he had reached the way of the righteousness of God, and he too could pray in public, and talk to the people about God and Heaven and salvation, but the people in that quiet class meeting were but one of the congregation able to read. However we had the reading of the Scriptures and all talked to our congregation and all led in public prayer, and we had hand-shaking, and had a revival meeting.

At that humble service we had "free speech" and "mutual rights." The good and great man of Baltimore, Md., who wrote more extensively than any other man on the polity of mutual rights, had an exalted view of that which would give liberty and free speech and success to all classes. The great man Joseph, although confined to Egypt, tried to arrange for a rich commonwealth—one so rich as to put education and success inside of every home, and for every person.

By reading the Bible closely we can learn that Joseph and Moses and Stephen believed in a polity that would lift up all to a common level—even to the life and education and liberty for every poor child. However, "the kings of the earth" do not believe in these things, but are trampling the charitable and the pentecostal under foot while they rather choose to oppress the poor and do make Europe run with blood. The righteous people are obligated to pray that these times of savagery may be shortened.

God calls men to preach, and a peculiar thing is that people who are not educated are called to work in the church. There are numbers of men, with whom I am acquainted that are good workers in the church but who are not able to read—still all should be educated. I can only urge for the full extent of what I would term the whole of mutual rights by urging for universal education and such as would lift up the poorest case to the fullness of liberty.

I once had a private talk with a man, a teacher and a preacher, who seemed to have an idea that only the well able should have public liberties in the affairs of the church—and there are numbers who are as he intimated: but if he and his class would deal justly about their policy let them come over and help us to educate all the people, and we would educate the poor first (if we had to reverse a little) and in so doing we would be and do as Moses and the prophets have taught us to do. These facts are of so great import that none are able to comprehend the extent.

The Christian religion and free speech and mutual rights all belong together—and for this cause education is for all.

W. F. Grabbs.

WARNING TO GIRLS.

The following warning to girls, issued by the National Vigilance Association of Scotland, is worthy of the serious attention of young girls in America going from home, especially from rural sections to the great cities of the United States.

1. Never speak to strangers, either men or women, in the streets, in shops, in stations, in trains, in lonely country roads, or in places of amusement.

2. Never ask the way of any but officials on duty, such as policemen, railway officials or postmen.

3. Never loiter or stand about alone in the street; and if accosted by a stranger (whether man or woman), walk toward the nearest policeman.

4. Never consent to accompany a woman home who apparently faints in the street, but call a policeman and leave the case to him.

5. Never accept a lift offered by a stranger in a motor car, taxicab, or vehicle of any description.

6. Never go to an address given by a stranger, nor enter any house, restaurant or place of amusement on the invitation of a stranger.

7. Never go with a stranger, however dressed, who brings a story of your friends having suffered from accident or being suddenly taken ill, as this is a common device to kidnap girls.

8. Never accept sweets, food, or drink offered by a stranger.

9. Never take a situation away from home, and especially abroad, without first making strict inquiries.

10. Never go to any town for even one night without knowing of some safe lodging place.

11. Never emigrate without first applying for information and advice to some person whom you can trust, such as your minister.—Selected.

CHRIST IN US.

"Has someone seen Christ in you today?
Christian, look into your life, I pray:
The little things you've done or said,
Did they accord with the way you prayed?
Have your thoughts been pure, your words been kind?
Have you sought to have the Savior's mind?
The world, with a criticising view,
Has watched—but did it see Christ in you?"

—Anon.

RUSSIA GOES "DRY."

The latest surprise from Russia is that the Czar has ended the sale of vodka. A marvelous change has already come over the esprit de corps of the Russian Army. The civilized world has known very little of this wonderful country with its extensive wheat-fields, its untold mineral and arboreal wealth and its eighty millions of population. Russia has more men at her disposal for military service than any other nation in Europe or America. While Germany adds to her population at the rate of one million souls a year and Britain three hundred and fifty thousand a year, Russia has an annual addition of three million. It is only a question of time before Russia will become one of the dominant powers of Europe. Napoleon's prediction that Europe will become Republican or Cossack in a hundred years awaits fulfillment. The Russian army will have a permanent part to play in the ultimate results. To get an adequate conception of this strong army of the Allies, read THE RUSSIAN ARMY FROM WITHIN by W. Barnes Steveni, who for twenty-five years was the special correspondent for London from Russia. You will find out some surprising facts about the Russian peasant, who is the backbone of the army, about Ivan, the Russian "Tommy Adkins," the Cossacks, the military maneuvers, discipline and schools of Russia, and the speedy way in which the Russians learned the lessons of defeat from Japan.

NEW TESTAMENTS FOR THE SOLDIERS.

"A million nickels from a million Sunday-school scholars for a million Testaments for a million soldiers in the hospitals, camps, war-prisons and battlefields of the Great War." This is the present slogan of the American Section of the World's Sunday school Association, in an appeal just sent out through the press to Sunday-schools of all denominations all over the United States.

The Executive Committee of the World's Sunday School Association, of which Mr. H. J. Heinz is chairman, and whose membership includes a number of prominent American business men among whom is the Hon. John Wanamaker, is behind the plan and will bear the administrative expense of the movement, so that every nickel contributed by every child will go, every penny of it, into a Testament for a soldier or sailor. On the European fields the distributing machinery of the various national Bible Societies will be used, so that there will be no expense to the senders and no overlapping of gifts.

The sympathies of the American people have been drawn out by the sufferings of non-combatants in the war zone and have found expression in multiplied agencies for relief by gifts of food and clothing. There would seem, however, to have been no wide popular appeal on behalf of the spiritual side of life under the terrible conditions prevailing in Europe. It was thought fitting that an organization in a neutral country, non-sectarian and interdenominational, whose main purpose is a dissemination of knowledge of the Bible, should bring to the men who every day face death and eternity the message of the Prince of Peace.

It is doubly fitting that this should be done by the Sunday school scholars. The nickel is within the financial reach of all. For the price of a car-fare or a soda a child can put a Testament into the hands of a wounded soldier or prisoner of war and gain access with the Christian message to a man in the most serious time of his life. It is estimated that there are now at least a million men detained either in hospitals or in prison-camps.

The World's Sunday School Association will supply each child who gives a nickel for a Testament a pretty little souvenir bookmark, which will serve both as an official receipt and as a life-long reminder of the part the child had in ministering to the highest needs of the soldiers in the present war. These bookmarks will be sent without cost in quantities desired to any Sunday-school superintendent who will undertake to use them in his school and who will write for them to the World's Sunday School Association, Metropolitan Tower, New York City. Remittances should be sent to Arthur M. Harris, Treasurer, at this address.

THE JOY BELLS.

Cora A. M. Dolson.

The Christmas bells ring out once more,
And holly wreathes each post and door.
"Good cheer, good will, and love to all!"
Across the land the joy-bells call.

In every village, every town,
The mistletoe and holly crown,
By willing hands are hung in place,
While smiling secrets wreathe each face.

"Come home, come home!" the joy-bells call,
Though home be cabin, flat, or hall.
There is no place like home to see,
The stocking gift, the Christmna tree.

May grief and strife be banished wide,
From every home at Christmastide;
And hearts proclaim that Love is King,
While loud and sweet the joy-bells ring.

FROM PASTORS AND PEOPLE.

Having been appointed to do evangelistic work by the Rev. C. A. Cecil, I am ready to help any pastor who may need me, if I can get a plan that will justify me. Any pastor wishing my help will write me at once so I can arrange to help. I can work until April 1st and during the fall months. Let us pray for great revivals and begin now and continue until the power comes upon the church. W. P. Martin.

Asheville.—Zip! *Boom!!* :BANG!!! No, don't duck your heads. It isn't a German invasion, but the opening gun of a new campaign to get rid of the debt on the Asheville church. Not all the debt, but the part that is pressing us; that is, about $900. The loan of $2,000 from the Board of Home Missions the local church will take care of, for it can be paid at the rate of $200 a year, without interest, and when the first payment is due, in October, we will be in a position to meet it. But the other debt we cannot meet without assistance, and immediate assistance at that. We have just received word that the notes on the lot have been sold, and the man who now owns them wants $400 at once—the balance on this year's note. A note comes due in February for $195, the balance due on the seats. Our people have gone the limit, for the present, and, alone, are unable to meet the obligations.

Yes, it's the opening gun. From the defenses of need, across the field of want, against the citadels of plenty, I hope the shot will shatter hard hearts, rip open closed pocket books, and send forth an ambassage with bills and checks. If it does, we'll spike the gun, put a muffler on the repeating rifle, and raise the flag of truce. If it does not, we'll have to wage the campaign all winter, and maybe through next summer. Better capitulate now! Especially you who haven't paid your pledges. There's no escape. The general has plenty of ammunition, and the Editor has placed his columns at my disposal. Many of you surrendered in the last campaign, but there are still a goodly number hidden behind the ramparts of indifference. Charge! Give them no quarter until they shell out!

In the meantime, I'll execute a flank movement, and tell you how thoroughly our people enjoyed the Conference. It was a great thing for the church. The town has a new appreciation of the denomination that it did not have before. Our people are inspired with new courage. We are glad indeed for the expressions of appreciation that have appeared in the letters from the delegates and preachers who attended the Conference. Whatever it has meant to you, it has meant infinitely more to the Asheville church. And the influence and inspiration will last long.

We held election of officers in the Sunday school yesterday. Bro. Ed. Swain is the new Superintendent. Plans are already on foot for greatly increasing the efficiency of the Sunday school work here. Teachers will be elected next Sunday.

The banner for the Conference Assessments was left at the Asheville church. If the church that claims it wants it, it had better hurry up, or we'll claim it. Possession is nine points of the law, you know.

Week before last, Bro. J. M. Blackwelder and his wife sent a basket of good things around to the parsonage. If you want to see this preacher eat feed him on rabbit. Chicken isn't in it with rabbit. There was a rabbit in that basket, and saur krout(Um!), and other things.

Just before Conference some of the members of the Clark's Chapel appointment on Buncombe circuit, sent a donation to the Asheville preacher, and during Conference Bro. Lucius Eller from that appointment brought in butter, eggs and a five-pound bucket of honey. You folks that ate at the parsonage know now why you got so much to eat. We are deeply grateful for these kindnesses. C. W. Bates, Pastor.

Richland Circuit.—The first quarterly conference of this charge is hereby announced to be held at Cedar Falls on Saturday before the 4th Sunday of this month (December) at 2 p. m. All official members are urgently requested to be present, as some important business is to be attended to. One item of business is the making of a plan of appointments for the year. D. A. Highfill, Pas.

Mt. Lebanon, Randleman Ct.—Mt. Lebanon, and I think the entire circuit, is glad to have Bro. O'Briant back for another year. This begins his fourth year on this work. Think it looks good for both pastor and people. Folks all the time changing preachers are something like "hoss" jockeys. Something wrong. Bro. O'Briant is a good man. He has a knack of getting folks to do things without letting them feel that he is making them do. Then he can praise them a little and it doesn't sound like flattery. Good sense with religion goes a long way. The third Sunday in December we are expecting a special service at Mt. Lebanon with St. Paul M. E. pastor and congregation and the Junior Order and Daughters of Liberty. Hope the preachers can get the members of the fraternal orders to love the Lord and his cause as well as they do their order.

Bro. W. A. Lamb is our S. S. Supt. We keep him in the harness pretty regularly and he's a true puller. Had a very good school Sunday considering the bad weather. Beginning to talk about Christmas. Bro. R. W. Lineberry was not well enough to be at church Sunday. We surely miss one so regular as he is when he is away. Bro. and Sister J. F. Kennett can only attend church once in a while. We love to have the young people, but there is something inspiring about old soldiers that helps oh! so much. We are hoping for a good year. L. R. Hughes.
12-7-'14.

Midway, Haw River Ct.—We learn that we have our same pastor for another year, in which we are well pleased. We have learned to love Bro. Ashburn very much and we hope that pastor and people will work together and that we will have a glorious year. We are sorry to know that Bro. Ashburn's little boy shows but little improvement. May the Lord comfort them in their trouble, and we hope and pray that the little boy will soon be better. We have reorganized S. S. with L. R. Dixon as Supt., G. R. Wright,

assistant, E. J. Elmore, Sec., Charlie Vernon, assistant, Miss Vera Howe, organist, and Miss Pearl Haynes, assistant. Teachers: J. D. McCollum, John Dixon, Ella Apple, Miss Howe, Pearl Haynes, Bessie Bartee, Mamie Bartee, Sallie Dixon, Miss Leatherwood, Viola McCollum, and G. R. Wright. We expect to have S. S. through the winter. There were not very many out last Sunday on account of bad weather. Wishing the Herald and all its readers a successful year, Ella Dixon Apple.

Clark's Chapel, Buncombe Ct.—We had a good attendance at Sunday school last Sunday, although it was a cloudy, gloomy day. The school was not so good on Nov. 29 on account of the rain. There were only 39 present on Nov. 29 and 51 last Sunday. The school is completing the most successful year in its history, but we are expecting greater things for the coming year. Mr. G. A. Webster, who has been our superintendent for the past year, has been a great help to the school as well as to the church, and we are very glad indeed to say that he was re-elected for superintendent for the coming year last Sunday. The old secretary was re-elected with Mr. Grady Mackey as assistant, Miss Louise Cheek was elected treasurer, Miss Beth Peeke organist, and Mr. B. R. Watts was elected assistant superintendent. Mr. Watts was also elected teacher of class No. 5. The teachers for the other classes are to be elected next Sunday. Several of the men and boys were to meet at the church today to prepare wood for the church for the winter. This is something that is done every year, and as we can get the wood on the church property we can save some little expense.

We have a cheap although a most excellent plan for keeping our church clean and in good order. Several of the members of the Sunday school promised to take it turn about and sweep and clean up the church, and as there are several on the list, one person has to sweep only about once every three or four months. We have tried this for some time and it has proved very satisfactory.

Miss Estie Swain, who has been a member of the Asheville M. P. Sunday school, joined the school at Clark's Chapel last Sunday. We are very glad indeed to have her with us. Lester Watts.

Weaverville, December 7.

Greensboro.—The Woman's Foreign Missionary Society met with Mrs. J. Norman Wills Dec 7th. Owing to the very inclement weather the attendance was not as large as usual. A very interesting program was rendered. Devotional exercises were conducted by Mrs. J. F. McCulloch. Duet by Mrs. R. M. Andrews and sister, Miss Ethel Harris. Also a solo by Mrs. T. B. Ogburn. We are studying "The Child in the Midst," and the subject for the afternoon was "The Child at Home." Miss Frances Sutton told us in a very interesting way how the children in Mohammedan homes were trained. She spoke of children in other parts of heathendom and then told us of a home where our Christian missionaries had gone. In this home where polygamy with all its attendant evils had reigned, the missionary caused the dark hut of one room, where the entire family, male and female, were huddled in darkness, and had to crawl about in smoke and filth, to be changed into a house with windows and separate rooms; and instead of creeping about on hands and knees, have chairs. This talk was interesting, and at its close our president, Mrs. W. K. Hartsell, made an earnest appeal to all and especially to the mothers, to try to bring this subject home to themselves and urged us to try to do more for the little children in heathen lands. The usual business was transacted, after which Mrs. Wills served refreshments. Harris Glascock, M. D.

Piney Grove, Siler City Ct.—Bro. Bowman, our pastor for this year, was around the first Sunday. He never fails, if health permits him to go. The bad weather never hinders him. He made a good talk from the 15th Psalm. Not many out on account of bad weather. Some people won't go to preaching when it is cloudy, but it hardly ever gets too bad for them to go visiting. I think if we can go to a neighbor's house we can go to church.——I attended the Sunday school convention at Hickory Grove M. P. Church last Sunday, the fifth. It was a bad day, not very many out. I wish more could have been there and heard the good talks made by Dr. T. D. Gregg and Rev. W. M. Pike on Sunday school and the teacher's duty to his class. If we Sunday school teachers would realize what depends on us we would do differently from what we do.

I guess our Sunday school will go into winter quarters until April, as the weather is bad and people can hardly go when it is snowing or raining.

As Bro. Ledford did not come back we all wish for him a prosperous year. May the Lord bless him in his entire work. May we all try to do better in the future than we have in the past. May the Lord bless all pastors and people this new year. Nettie McPherson, Rep.

December 7, 1914.

Burlington.—Despite the threatening, cold weather we had a good attendance at Sunday school and the preaching services last Sunday. The attendance at Sunday school was 201. The chairman of the Christmas entertainment committee, Bro. G. L. Amick, reported to the school that the committee had decided to use "White Gifts for the King" for the exercise. This exercise will consist largely of music, but a few recitations will be given. The gifts may be either money or the consecration of and the giving to the great King for service the lives of those who may desire to do so. The committee has arranged to begin the practice for the exercise one night this week.

The eleven o'clock service Sunday morning was largely attended and proved to be the most impressive service that we have ever had. It was, in part, unique in its nature. The pastor did not preach a sermon, but instead he conducted the installation service, which had been postponed for some time. Immediately following the installation service the Lord's Supper was administered. These two services combined made one of the best and most impressive services that has ever been held in the

(Continued on page twelve.)

A PIONEER STORY OF A GRATEFUL INDIAN.

In the early days, as the old frontiersmen say, my father and mother were among the first settlers of Montana. They have often refused to have their names in print, so I will omit them in deference to their wishes. My mother was the very first white woman to arrive in the now prosperous and wholly civilized state of Montana, then a vast sparsely-settled territory inhabited mostly by Indians and desperadoes. My father was a brave man, a fearless rider and noted athlete, and a dead shot. The Indians both feared and loved him. They called him the White Wolf. He was a splendid specimen of manly strength and beauty—he stood six feet high in his stockings, and weighed more than two hundred pounds; his skin was very fair, his eyes of Irish type, known as gray-blue, his hair bright brown and curly; he was so quick and strong that the Indians delighted in his deeds of prowess. He was also a famous hunter.

My mother, on the contrary, was a little delicate creature, who could stand upright beneath her young husband's extended arm; her complexion was as fair and smooth as a lily petal, with the flush of perfect health shining rosily beneath; her lips were scarlet; her hair, long, wavy, abundant and silken, was soft and as black and glossy as the raven's wing; but her chief beauty lay in her large brown eyes—so velvety, soft and yet so brilliant, while a smile generally lurked in their clear depths. The Indians thought my mother wonderfully beautiful. They called her Smiling Eyes, the White Lily, Little Girl not Afraid and many other terms of endearment.

My parents lived among the friendly Flatheads in perfect safety and security for many years. My father, having the prospector's lust for gold in his veins, was often absent from home for days at a time, leaving my mother lonely but contented in her pioneer home. You who have lived such lives as they, or who are the children of pioneer parents, can readily understand the loneliness and isolation of my mother's life, and how she would stand long minutes at a time scanning the lonely road for a sign of her absent one's return, and her glad haste in preparing food for him when a small cloud of dust in the distance heralded his approach. Why, her loneliness was so great that even "sunbaked" faces of the friendly red men were sometimes welcome as a relief to her from solitude.

One day she was standing in her doorway, shading her eyes with her hands and gazing anxiously along the road, longing for some sign of his return, when she saw horsemen approaching, though they were still some distance from home. She began the preparation of a meal, knowing that my father and the comrades who usually accompanied him on his prospecting excursions would be hungry and weary, and that the food would be so welcome. Every little while she would go to the door and gaze longingly over the road, anxious for his return. When the meal was almost ready, she went to the door, with a glad smile of welcome on her lips, but her heart almost stopped beating, so great was her surprise and terror, for the horsemen were almost at her door, and instead of my father and his friends, there was a band of Indian warriors, hideous in war paint and feathers, and with fresh scalps in evidence! She turned faint with horror, but knowing that they had already seen her and that escape was impossible (after concealing her two pretty baby girls beneath her bed, and carelessly throwing a buffalo robe over the edge of the bed), she went bravely forward to meet them, with a prayer to her Maker for strength and help.

The chief and his braves dismounted at her door, and seeing every evidence of a meal being prepared, demanded food for all. You can imagine her dismay—for her larder was not as easily replenished as in these days of fast freights, the telephone and accommodating grocers. In those days the staple foods were brought in great bulk over long and perilous roads by freighters with mule teams, or "pack trains," as they were called, and it took the prospectors' "dust and nuggets" in great quantities to purchase them. But there was no way but to yield to the chief's demands, so, with outward calm and no sign of her sinking heart, she placed the food prepared with such loving forethought for my father, before the savages.

Mother now discovered that in their midst was a captive Indian, a poor young lad from the Pintos, or now commonly called the Ute tribe. He was the son of a chief, and considered a very great capture by the cruel Shoshones, who now held him. She noticed that he was bound by leather thongs so cruelly tight that his flesh was lacerated and bleeding. Taking her courage in both hands (so my father used to say) she went to the old chief, Tin Doy, and begged him to release the young brave, telling him she would feed him and care for his wounds. Tin Doy refused with stern and haughty manner, and bade her be silent. But the look of anguish in the young brave's eyes and his famished gaze following the food as she placed it, in all its savory freshness, before the Shoshones, was too much for my dear young mother, so she stood again before the chief, pleading thus, for she spoke the Indian tongue:

"Tin Doy, to-day you have won a great victory over your enemies; you have taken many scalps and many ponies; you have lost none of your own braves. If you do not release this poor boy and allow me to care for him, to-night he will die; you can not hold him captive, for the Great Spirit will call him to the happy hunting grounds; his blood will be upon your head: you will go on your way but to no more victory; a powerful tribe will attack you, burn your village, take your ponies, take your women and children, kill your old men, and you, Tin Doy, will die."

All this she said with her fair young face lifted, and gazing straight into his cruel eyes. At first he listened with astonishment, then, turning to his braves, he commanded them not to molest her, saying, "This paleface girl is not afraid; she is braver than the bravest warrior; leave her in peace, the Great Spirit guards her."

Then he bade her release the captive. With swift fingers she loosened the cruel bonds, with gentle hands bathed his bleeding wounds, covering them with a soothing ointment and bandages of softest linen. Then with her own delicate hands she lifted his weary head and fed the famished youth and gave him cool and nourishing drinks. Then turning to the chief, she said, "Tin Doy, the Great Spirit will bless you. Give him a pony, and let him go in peace." To her surprise the red chief did as she requested.

After they had all mounted and ridden away, my dear young mother knelt and thanked God for his preserving care. Then she sought her little ones in their hiding place. They were quietly sleeping, their chubby arms intertwined, their bonny heads close together.

You can imagine my father's surprise and thanksgiving, when, returning and seeing every evidence of the passing of a war party, he found his wife and babies safe, instead of the ashes of his lonely home, as he had expected. His wonder knew no bounds, as mother related this true story to him.

Many years later my parents had removed to a more comfortable and less remote home. One day mother was surprised to see an Indian brave approaching her home, bearing with him a splendid haunch of venison. He stopped and laid it at her feet, making signs that it was a thank offering, and she was astonished to find this was the young brave whose life she had won from the Sho-

shones so long ago.

Many years have passed since then. My sweet mother is now a great-grandmother; my dear old father long since passed to his reward. But in my mother's sheltered home she still remembers those perilous times and tells us with a shudder of the fierce faces of Tin Doy and his braves on that day, and speaks with thanksgiving of that Protecting Power which rules heaven and earth, and I, too, humbly thank Him that she was spared to tell me this tale as I have told it to you.—Selected.

BETHLEHEM.

O to have dwelt in Bethlehem
When the star of the Lord shone bright!
To have sheltered the only wanderers
On that blessed Christmas night;
To have kissed the tender, wayworn feet
Of the mother undefiled,
And with reverent wonder and deep delight,
To have tended the holy Child!

Hush! Such a glory was not for thee;
But that care may still be thine;
For are there not little ones to aid
For the sake of the Child divine?
Are there no wandering pilgrims now,
To thy heart and thy home to take?
And are there no mothers whose weary hearts
You can comfort for Mary's sake?

—Adelaide Proctor.

There is a man who knows probably more than any one else in America about the outlook for Tsingtau as it affects Germany, China, Japan, and Christian missions. He has lived for years in the city that is now the Asiatic center of the world-war. He is in America today. He has written for The Sunday School Times "The Startling Inside Story of Tsingtau," which will soon be published, with illustrations. His story amazes, thrills, shocks, convinces. He has written also a terrible account of what twentieth century fighting is. When sending one of his manuscripts to the Times, he said, "Cut out what you want to, but keep the spinal column of war repulsiveness." Readers will find that the spinal column is there when his massages reach their eyes.

These articles are part of an extraordinary series of articles upon the European war now being published in The Sunday School Times, which will include a letter from Bill Sunday on "What the War Means to Me"; an article by Mabel Thorp Boardman on "How We do the Work of the Red Cross"; "The War and the Jew," by David Baron of London; "What the War Means to Women," by the Widow of General Pickett, and searching articles on prophecy and missions as bearing on the War.

THE ROLL THAT NEVER GETS STALE

It is an unusual roll that never becomes stale. Many people are so insistent upon having strictly fresh bread and rolls that they expect the baker to have them fresh not only every day but every morning and afternoon. Many Sunday-schools use rolls too—large picture rolls, containing thirteen lectures each illustrating the lessons of a quarter.

These picture rolls are eagerly desired by every missionary on every foreign field. They are used in teaching the Bible both in Sunday schools and in the pulpit. A crowd can always be gathered on a street corner where one of these colored pictures is shown, and the Gospel is preached with the pictured truth as the graphic text. The rolls thus become to many the very Bread of Life.

Have you some old picture rolls in your Sunday-school rubbish box or stored away in a closet accumulating dust? When they have served you please don't throw them away. You can send them out on another mission of blessing. The World's Sunday School Association has a plan for keeping rolls fresh—a "Department for Utilizing Surplus Material"—which will assist you in placing these pictures and other gifts in the hands of a missionary of your own denomination. For full particulars address the Superintendent of that department, Rev. Samuel D. Price, 216 Metropolitan Tower, New York. You should indicate your religious denomination by its full and exact name, and enclose a stamp for reply.

WHY THE SUNDAY SCHOOL IS A VITAL NECESSITY IN CHINA.

1. There are 100,000,000 children under 10 years of age in China. In the near future they may be taught almost entirely under a Government system of education, and will be less accessible to the Christian day-school. The Sunday-school must give them religious education.

2. The Chinese Christian Churches generally lack young men and maidens. Congregations are 80 per cent. adults, and many little children, but few youths between 15 and 25 years of age. They must be won and held for Christ by the placing of a new emphasis upon the departments of the Sunday-school which minister to this age.

3. A church which gives itself mainly to winning new converts, as the church in China naturally does, is in constant danger of neglecting them when they have been won. The Bible School has a necessary place in the continued nurture after they have entered into full membership in the churches. This is a phase of Sunday-school work as yet largely undeveloped.

4. The youth of the boarding schools and colleges need to be trained in voluntary Christian service. The training of leaders from among the promising young people for the work of the local church falls naturally to the Sunday-school.

The laymen of the churches need a wide field for expressional activity in real Christian service. The Sunday-school affords it.

World's Sunday School Assoc.

We have erred for years in our failure to use the Sunday schools for the enlargement of our missionary income.. If the congregations will take care of the pitiful assessments, and the Board will appeal to the Sunday schools for a quarter of a million dollars per year, it can be easily raised; and that amount, in addition to our present resources, would make a new era in our mission work. When we consider the facts that some schools give as much as five hundred dollars, many of them one hundred, most of them something, and that an average of sixteen dollars to the school would bring in the large sum mentioned above, we cannot but see the practicability of that plan for an increase in our funds.

Both of these movements will require proper agencies and a considerable amount of labor, but surely the results at this critical time would justify any amount of work that might be demanded.—Bishop James Atkins.

We await the coming of the church statesman who can evolve a plan by which the whole membership of the church may be mobilized and made effective in this war upon ignorance and sin. Is it not time for us to raise the question as to whether or not we have fallen into a routine method of obtaining missionary money which by its very lack of freshness and originality is shaming the cause which it essays to help?

MATERNITY.

Within the crib that stands beside my bed
A little form in sweet abandon lies;
And as I bend above, with misty eyes,
I know how Mary's heart was comforted.
O World of Mothers! Blest are we who know
The ecstasy—the deep, God-given thrill
That Mary felt, when all the earth was still,
In that Judean starlight, long ago.

—Anne P. L. Field, in Putnam's.

(Begun on page nine.)

Burlington M. P. Church. In the installation service, the various officers of the church, including stewards, class leaders, church and parsonage trustees, Sunday school superintendent, church treasurer, chairman and secretary of church conference, choir master, treasurer of building fund, and organist, were called to the front of the altar railing, almost 25 in number (about 15 being absent), and given a few simple obligations. When the officers had received the obligations the members of the church were asked to stand and pledge themselves to stand by and support the officers in their work. While the officers stood around the altar and the members were standing in the congregation, the pastor offered special prayer, invoking divine benedictions upon each officer and member and for the work of the new Conference year. This service was so touching and impressive that many were made to realize more fully their responsibility to the church and to God. Bro. L. W. Holt, who is one of our oldest members, made a few remarks at the close of the service, expressing his appreciation of the service and stating that he had never witnessed such a beautiful and inspiring service. The idea of holding this installation service originated in the mind of our pastor, Bro. Curry, who is always on the alert for the things that will benefit or advance the church in any way. We are not only fortunate in having a good preacher, but we have a good pastor, the best that can be had, we think.

We have been visited again by the grim hand of death. Another one of our good women has been summoned to her heavenly home to reap the reward that awaits all who have fought a good fight with sin, kept the faith and finished the course of life. Mrs. Emily Minnis, wife of Mr. J A. Minnis, died last Tuesday night, Dec. 1st. Mrs. Minnis had suffered for several weeks and everything possible was done for her, but all efforts to restore her failed, and she passed peacefully out into the spirit world. The deceased was a truly good woman, a loving mother, and a consistent member of our church. She is survived by a husband and four children, three of whom are members of our church. The funeral service was conducted at the church Thursday afternoon by Bro. Curry, assisted by Rev. J. B. Gibble, rector of the Church of the Holy Comforter.

The regular monthly meeting of the Baraca-Philathea City Union was held in our church Sunday afternoon at 3 o'clock. One feature of the meeting was the election of officers. Dr. W. A. Hornaday of our church was honored with the office of vice president of the union.

Our pastor conducted the funeral of an aged lady at Haw River last Saturday afternoon.

Bro. J. B. Turner spent last Sunday with his mother, Mrs. C. L. Turner, at Lexington, N. C. His little daughter, Effie, who has been at Lexington with her grandmother, returned with Bro. Turner.

His mother came back with him to spend a while here.

The envelope that we are to use this year started last Sunday. We are very well pleased and greatly encouraged with the system and the manner in which our people are taking hold of the plan. Over 100 envelopes were used last Sunday, which indicates that the system will be a success. C. B. Way, Reporter.

THE POSTAL CARD W. F. KENNETT, EDITOR.

My Friend.—In the passing of Prof Martin H. Holt, of Oak Ridge Institute, one of the best friends I have ever had was taken from labor to reward. When I was a young man and when he was a young man Prof. Holt came to Tabernacle Academy as principal of the school. During the time he was there a meeting of great power was held in Tabernacle church. During the meeting I began to lead in public prayer and to testify to the saving power of Jesus Christ. Toward the close of the meeting he came to me and holding me by the hand in that warm cordial grasp characteristic of him, he said, "Fillmore, I believe the Lord has a work for you to do and I want to help you to get ready for that work." He then added, "I haven't much of the goods of this world, but thank God I have robust health and some education and if you will come to school tuition shall not cost you one cent so long as I can teach you." Before that I had often felt that some day I must preach the gospel, but I had told no one—that day Prof. Holt "took me by the right hand and lifted me up" and helped me to decide the great question of my life work. I went to school to him at Tabernacle and also at Oak Ridge after he had associated himself with his brother, Prof. J. Allen Holt, in the great work which they have accomplished there. From the day he "took me by the right hand" at Tabernacle until the day of his death he was my friend and he is yet my "translated friend." A few days before his death he requested that A. G. Dixon, W. R. Lowdermilk, and W. F. Kennett should speak at his funeral service. Bro. Dixon spoke of him especially as an educator of very high rank. Bro. Lowdermilk emphasized his home life and W. F. Kennett spoke of him as "A Friend." Few men in North Carolina have accomplished so much for church and state as Profs. J. Allen and Martin H. Holt. Thousands of men all over the South who have been helped by them in preparing for life's work will be sad of heart when they learn that "Professor Martin" has passed to his reward. May we all meet him in that "brighter world beyond the sunset's radiant glow."

Mt. Hermon, Mt. Hermon Ct.—Well, our former pastor, Rev. C. H. Whitaker, has been returned to us for another year and has entered upon his duties as pastor. He preached for us the fifth Sunday in November, preaching a Thanksgiving sermon. We trust that, with the cooperation of laity and pastor, this will be a good year for us financially and spiritually.

Our new Sunday school officers are: Supt., A. A. Sharpe; Asst. Supt., George F. Thompson; Sec.-Treas., Walter Wood. A committee has been appointed to arrange a program for a Christmas entertainment.

The writer spent Nov. 27, 28, 29, in Burlington, attending the Baraca-Philathea Conference as a delegate from Mt. Hermon Baraca class. Hubert L. Isley.

December 5.

Montour, Idaho.—I send you one dollar for the *M. P. Herald.*. I love my church paper. Father subscribed for the Methodist Protestant paper for me before I was grown. The paper is so much help to me. When I read pieces in the paper about the good meetings you all have back there it makes me happy and I feel like saying, Glory to God! If God were to call me I feel like I would be saved. I will live a Methodist Protestant as long as I live. There are no Methodist Protestants here; I wish there were. I was sorry to read of Cousin Cicero Patterson's death and Brother Jesse Giles.' We used to live close to him. I have seen him get happy many times. He was a good man. I was glad to hear of Bro. Geo. Laughlin having a good meeting. Sometime ago I went to see them when I was back there. He is a good man. I used to hear his father preach. I can see many names in the paper of people I used to know. Mrs. Susie Jarrell.

Shelby.—I take this method to thank the many who have so kindly inquired about me since this affliction has fallen upon me; also for the many prayers and good wishes. They performed two operations. One was a very serious one; they made a new opening in the stomach as the other had about closed. The other for appendicitis. I was on the table about two and a half hours. My pulse stayed normal except for a few minutes: the physicians wondered at it, and told me it was very remarkable. I said I do not wonder at it, for there were many prayers offered for my recovery. We thank those who wrote my wife and daughter as well as to me while I was in the hospital. Especial mention: Bro. Cecil has written us four times, notwithstanding his busy time just before Conference, and has had time since. He is not only a splendid executive, but he looks after his sick sheep as well. Also Bro. J. Norman Wills has found time amidst his busy life to write us words of encouragement. Sisters D. L. Carroll of Reidsville, and Bro. and Sister T. F. Humphreys, of Bethany church, have by their timely encouragement helped us to pull out of the hardest place of our lives. The Conference has remembered us very kindly and substantially, through one of its agents. While it is limited, in this hour of affliction and helplessness it is greatly appreciated. Words fail. Also Bro. D. B. Johnson, of Lincolnton, wrote us several times and offered to do anything he could. Bros. C. W. Atkins and Watkins of Caroleen came to see me, also Bro. J. F. Carter and two or three other gentlemen of Shelby. The doctors of Rutherfordton were very kind indeed to me and insisted on my remaining two weeks or a month longer. They let me come home with the understanding that I was to take good care, write them often, and do no work of any kind for a long time yet, and they write me once a week and caution me. They say after I get well, and they are sure I will if I will take their advice, I will be the stoutest I have been in years. I will close by saying we will be here for some time and many thanks and still ask for your prayers. C. E. M. Raper and Family.

—This is our rainy season.

OBITUARY.

Johnson.—On Sept. 15, 1914, the death angel came and took from our midst George Pinkney Johnson, commonly called Uncle Pinkney. He was 81 years, six months and twenty-four days old. On Jan. 12, 1860, he married Miss Temperance Taylor Mann who preceded him to the glory land several years ago. They settled in the neighborhood of Brown's Chapel M. E. Church and united with it. About 41 years ago he moved near Concord M. P. Church and united with it and remained a consistent and loyal member until death. Some years after moving to this neighborhood, there being no children of his own, he adopted a very young boy whom he cared for as his own. His adopted son when grown married and lived with him and cared for him until the end.

The life of Bro. Johnson deserves more than a passing notice. He was a very lively man and had a host of friends.

He was faithful attendant of the church and Sabbath school. Often in revival meetings he would be filled to overflowing and the shouts of Uncle Pinkney will be missed by many. He was an official member most of the time and was faithful in the discharge of duties. He met with a severe accident about 18 years ago, but recovered and was very active until a few months ago when he began to fail. He had dropsy and he was fully aware that the end was near. He was cheerful and bore his afflictions patiently, leaving the blessed assurance that all was well with him. His pastor, Rev. G. W. Holmes, conducted his funeral at Concord M. P. Church on Sept. 16, 1914, and his body was laid to rest in the cemetery at that place amid a sorrowing host of relatives and friends. He belonged to the Masons and was buried by them.

The light of his presence has drifted away and there is left a feeling of desolation, relieved only by his beautiful life and the hope of meeting him again in the glory world.

Whereas our Heavenly Father in his wise providence has seen best to remove from our midst our beloved brother, resolved (1) That in his death the church and Sunday school have lost a most faithful and loyal member, the home one whose place cannot be filled by any one else, and the community a kind and noble man. (2) That we tender the family and relatives in this sore bereavement our warm and loving sympathy and point them to the tender mercies of his Lord and Savior. (3) That a copy of these resolutions be sent to the *Methodist Protestant Herald* for publication and a copy be furnished the bereaved family.

A. N. Roberson,
G. W. Stockard,
J. F. Woody, Committee.

—Rev. D. A. Highfill reports a death near Liberty brought about in an unusual manner. A hunter was chopping down a tree when his dog ran against his gun causing it to shoot the man.

—The Church of the Covenant (Presbyterian) announced an elaborate program for last Sunday afternoon in connection with the corner-stone laying of their new church.

—The First Reformed Church here is rejoicing in a new pipe organ.

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] daily, Birmingham special. Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited. Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room sleeping cars and club and observation cars New York to New Orleans. Pullman sleeping car New York to [illegible] Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem and daily except Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Amsteur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

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THE SALOON AND INSANITY.

Nevada has one saloon to 53 people; one insane to every 316.

California has one saloon to 53 people; one insane to every 356.

Wisconsin has one saloon to 210 people; one insane to every 376.

Michigan has one saloon to 318 people; one insane to every 419.

Illinois has one saloon to 235 people; one insane to every 437.

Ohio has one saloon to 375 people; one insane to every 449.

Maine has no saloons; one insane to every 590.

Oklahoma has no saloons; one insane to every 1,494.

Taking Maine, Kassas, North Dakota, Alabama, Georgia, Oklahoma and North Carolina—the prohibition states—together, they have one insane for every 873 people.—American Issue.

A SIMPLE STATEMENT.

Will say that the rumor that I have had offered me a salary of $50 per month during the year just closing is a mistake. I've had no salary offered of any kind. By the blessing of the Lord I've been able to earn something, but not a support. I know my own home situation better than any one else. My wife's health is such as to preclude my being away from home long at a time. And, I myself, have never fully recovered from ten years' sojourn in the extreme East. Four years of which I endured heart trouble, kidney and liver and bowel trouble—my feet and ankles swelling, and heart beating from 80 to 120 much of the time. Would saw wood a little while and do other things, and then have to lie down on the bed. Had to walk very slowly. Could say much, but this is enough.

J. F. Dosier

Worthville, Randleman Ct.—We had a very interesting school yesterday. Number present, 41, very good for the inclement weather. The first Sunday being the day for the election of officers, the following were elected: R. W. Giles, Supt.; W. P. Craven, Asst.; Colon Allred, Sec. and Treas.; Assist., Miss Florence Hilliard.

We are well pleased to have Bro. O'Briant and his dear wife with us again for another year. We have learned to love them so much. They have accomplished great good since coming to this work. Pray for us that we may do a greater work for Christ in the coming year. Mrs. W. P. Craven who has been sick for some time does not improve much, we are very sorry to note. Florence Myrick, Rep.

Welch Memorial Church.— The work is still moving on nicely. Bro. Williams preached Sunday morning a good sermon to a good congregation, considering the weather. Bro. Williams has been our pastor for three years and we have learned to love him and his family and are glad they are to remain with us another year. May we all work for this to be the best year in the history of this church.——We were pleased to have Bro. R. C. Stubbins, his wife and little daughter worship with us last Sunday. He preached for us Sunday night an excellent sermon. Sorry the weather was so that more could not be out to hear him. We hope to have them again. They are stopping with Bro. Williams until they get moved into the parsonage at Lebanon. Our Sunday-school is moving along very well. Of course there could and ought to be a larger attendance, but it seems that there are people that just will not take any interest in Sunday school or church work. Oh, may we all take on new life and be more interested in our Master's work. Pray for us. Rep.

—Christmas shopping has already begun.

—J. Milton Causey, of Tabernacle, and Miss Emma Coble, of Climax, were married in Greensboro, Dec. 1st, the editor of the *Herald* officiating.

—Rev. R. P. Walker, pastor of Asheboro Street Baptist church, preaches at Pleasant Garden occasionally and hopes to build a church there.

—Time fails us on a few reports this week. They will appear next week.

A Letter to Anderson and Yarborough Charges—Dear Brethren and Sisters: For the fifth time I have been assigned to you as pastor. Whether it is best I cannot tell. I trust it is. For the past four years I have been surrounded by a great field white unto harvest. Harvest time is a time when laborers are in demand. Harvest time calls for tremendous exertion. Reapers must go to the grain. It is a time of great anxiety. A day lost may mean a crop lost. It is a time of gladness when the grain is in the garner. We have looked over the field with anxiety. The great waste of human life has often broken our heart. We have gone forth to reap. We have rejoiced over the gathering of the few. To say we have been faithful might not be true in every sense. But now we begin another year's work, the harvest is great and the laborers few. We need your co-operation more than ever during our pastorate. The old, young, middle-aged, are all called to the work. We look over the field to see at least eight thousand dollars of material improvements, paying debts, building and beautifying our property. And let us in Christ's name do more. But let us not forget our greatest privilege is that of saving the lost, encouraging the discouraged, and strengthening the feeble in Jesus' precious name. Our field is large, you know, and calls for hard labor for your pastor. Be patient and I will do my best. Hardships are his portion as well as yours. But no hardship has overtaken me yet that has taken the joy out of my labor among you. Thirty, forty, and sixty-mile drives in rain, cold, mud, and heat; sleepless nights, for often I have not retired at night. I count it all a privilege that I may save some. My happiest moments have been in my greatest sacrifice for your welfare. I appreciate your faithfulness. We have had about 150 accessions to the church, with very few losses., which ought to enable us to pay our claims to the mission boards early in the year. Let each member begin to be much in prayer Don't hinder but help us, help us. Our King shall be glorified, our homes will be blessed. I am yours, sharing the responsibility with you. W. A. Lamar.

P. S.—This letter to be read at each church by one of the officials. W.A.L.

Hayes-Wall.—A very qoiet marriage took place Sunday afternoon, Dec. 6, at New Salem, in the home of the bride's father, Mr. G. B. Wall. Mr. Chas. W. Hayes and Miss Virginia Wall were the happy coople. Mr. Hayes is a young man of most excellent qualities, while Miss Wall is one of New Salem's most useful girls. She having served as organist in New Salem church for a number of years. We are pleased to note that New Salem will not lose these young people, as they will continue to live in the community. Their many friends wish for them a happy and prosperous journey throug life. The undersigned officiated. J. B. O'Briant.

Greensboro.—Grace Church held its first quarterly conference last night following the prayer meeting. Members of the prayer meeting remained and took interest in the business of the quarterly confernce, the transaction of which was marked by an unusual evidence of interest on the part of members themselves. Grace church seems to be entering upon a period of greater activity.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., JANUARY 21, 1915. NUMBER 9.

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IMPORTANT NOTICE.

Any church wishing to entertain the Young People's Convention to be held either in March or April as authorized by the last Annual Conference will please notify the undersigned as early as possible, as the place must be decided on early. One place has already invited it and perhaps there are others. Let us hear from you.

J. E. Pritchard,
Chairman Bd. Y. P. Work.

THE EASTER SERVICE.

The Easter Service for 1915 is now ready. Samples are being sent to all of the pastors and Sunday-school superintendents whose names are on file in this office. If any one does not receive the sample, it will be due either to miscarriage or to the fact that his name is not on file here. We want to place a copy of this service in the hands of every superintendent and pastor at an early date. We will also send sample copy to Sunday school choristers, if they will be so kind as to send us a postal card, making such request. They would be included in our sample mailing list if their names and addresses were on file here.

We believe this service is superior to anything which has yet been offered by this Board. We have eliminated all advertising this year and the booklet contains 20 pages, including the cover. There are ten songs; five by Charles H. Gabriel and five by B. D. Ackley. All of these are splendid productions. The music, while of high grade, is not too difficult for the ordinary school. Three pages which have heretofore been used for advertising, this year carry recitations and exercises for use of the Sunday schools. In eliminating our advertising, we have cut off one source of income from the Easter program, but we believe that the greater popularity of the service will justify this change of plan.

We want to furnish these programs to every Methodist Protestant Sunday school free of all cost to them. The Easter offering has become a very important part of the income of the Board of Home Missions and we earnestly hope that no Sunday school will disappoint us this year.

Chas. H. Beck, Sec.c
West Lafayette, O., Jan. 11, 1915.

ASHEVILLE CHURCH BUILDING FUND.

Rev. W. A. Ledford, So. Amboy,
New Jersey, ... $2.00

I want to put in a good long list next week. Won't you help me do it?

C. W. Bates.

"THE PASTOR'S DISCRETIONARY FUND."

Just a few days ago my attention was called to a very novel calendar gotten out by a prominent church in Philadelphia. On the margin were brief notices of different things of interest connected with the church. The thing that was of special interest to me was The Pastor's Discretionary Fund. The name for such a fund was new to me but the idea was not. I have often felt the need of such a fund, as I am sure other pastors have. A great many little things that need to be done for the church are being discovered from time to time by the pastor, but because he does not care to go to the church treasurer so often, and many times it is not convenient to do so, many things that really should be done are frequently neglected. If the pastor were provided with a Discretionary fund, these things could be attended to and the church treasurer would not be troubled.

S. W. Taylor.

—Let those of us who are not poets be content to express our thoughts in prose.

—We had to cut some reports almost to the bone this week, and then could not get all in.

—Do not fail to read the story of "The Man Who was too Busy to Find the Child." It begins on second page.

—Rev. A. O. Lindley: "I want to congratulate Bro. Curry and the publisher for both the quality and the neatness of the Conference Journal."

—We thank the lay brother who offers to send us sermons for publication, but would inform him that it is only occasionally that we can find space for a sermon.

—About twenty-five years ago Herbert Spencer in announcing his purpose to publish his Synthetic Philosophy made the statement that he expected his work to fill the place that had been filled by the Bible as an authority over the morals of men. At any rate that is what we understood him to mean at the time when we read the statement. His thought was the men were about to lose faith in the Bible, and that it would be a dreadful thing for the morals of the world to be left without any authority in ethics. So he set himself to the audacious task of providing for this great need of mankind. We thought Mr. Spencer's presumption was ridiculous then, and it seems much more so now. His Synthetic Philosophy is known only to a few scholars, while the Bible is sold and read and believed in more than ever before.

—A beautiful story is going the rounds concerning Wilbur Wright's fidelity to his religious convictions. He was abroad and at the high tide of his first foreign success, being everywhere acclaimed as "The Emperor of the Air". One day the king of Spain came to see his aeroplane. An orderly approached the famous aviator and said, "His majesty would like to see you fly." Courteously but firmly, Mr. Wright at once replied, "I am very sorry, but we never fly on Sunday"

THE NEW YEAR.

While with ceaseless course the sun
Hasted through the former year,
Many souls their race have run,
Nevermore to meet us here:
Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little none can know.

As the winged arrow flies
Speedily the mark to find;
As the lightning from the skies
Darts and leave sno trace behind,
Swiftly thus our fleeting days
Bear us down life's rapid stream;
Upward, Lord, our spirits raise,
All below is but a dream.

Thanks for mercies past receive;
Pardon for our sins renew;
Teach us henceforth how to live,,
With eternity in view:
Bless thy word to young and old;
Fill us with a Savior's love;
And when life's short tale is told,
May we dwell with thee above.

———o———

THE MAN WHO WAS TOO BUSY TO FIND THE CHILD.

Like the curtains of a sanctuary the shadowy twilight of a winter's evening gathered around the village of Bethlehem. As the shadows deepened, lights were kindled one by one in the windows of white-washed houses which stood like square blocks of marble rising tier on tier toward the summit of the hill on which the town was built. Toward the north, the south and the east the slopes of this same hill were trimly terraced in gardens, vineyards and orchards of olive, lemon, citron, almond and pomegranate. So trim and regular were these terraces that they looked like broad flights of steps leading down from the village to the fields of the shepherds where flocks were being folded for the night.

On the eastern slope somewhat below the town a man was still busily working in his orchard. Among his neighbors he was known as a prudent, thrifty and successful husbandman, the owner of several of the most fruitful vineyards and gardens. His name was Ben David. He had just dismissed a score of laborers who had been helping him gather the harvest of citrons and of lemons which ripen in December, and now, as if reluctant to leave his task, he stood for a moment gazing back at the well-kept orchard and then out over the fields of the shepherds and on into the east, where the reflection of the sunset still lingered upon the heights of Moab, in wondrous tints of purple and of lavender. As he gazed he bent his head in reverence, for though he was a busy man he believed in the God of his fathers, whose glory the heavens declare and whose handiwork the firmament showeth. Then he murmured to himself, "I do not think enough of these things. I am too much occupied with the gardens and the orchards. I must not lose the things that are most worth while."

Turning quickly, he mounted the hill toward the town, passed in through the eastern gate, and soon found his own substantial house bordering the main road of the village. There he devoured with healthy appetite the evening meal which the servants set before him, and going out into the quiet night he sat down on the steps of the house and began to figure on the value of the crop of citrons and lemons which had just been gathered. It had been a good season for the orchards. He was so absorbed in this calculation that he did not hear the laughter of the children playing in the streets, nor did he notice the frequent passage of neighbors and friends before his door. Suddenly, however, he was aware that a group of persons had stopped before his house, and looking up he saw the bent form of a woman sitting wearily upon a patient little beast while the man who was her attendant had approached the steps of the house, and lifting a noble face upon which anxiety was written, he asked if they might find lodging for the night. They had visited the inn, he explained, and it was overcrowded. The wife was weary and ill, and they needed refuge.

Now, Ben David was not a hard-hearted man, but he had lived mostly for himself. It was not his habit to think much of others. Accustomed to independence of thought and action he did not relish the restraints imposed by hospitality. He knew there were rooms in his spacious house that with a little attention from the servants might be made ready for these guests, but it would involve obligations of courtesy on his part which just then he felt he was too busy to undertake. After a moment's reflection he answered, not unkindly but not altogether truly, that he had no room to spare.

Just then the woman lifted her face, which had been muffled in her garments. The light of the open door fell full upon it. It was a countenance on which purity and pain were mingled in a wondrous way. In it there seemed to be such depth of yearning and wistful appeal that it made upon Ben David a distinct and indelible impression —so much so that he was about to change his mind, but it was too late. The man had descended the steps, and the little group had passed on into the darkness of the unlighted street.

Ben David rose, entered the house, and somewhat impatiently bade the servant unroll his sleeping mat upon the floor. He was vexed with himself and could not sleep. Tossing restlessly upon his pillow, he thought of that wistful face of pain and its appeal, to which he had not responded. Verily, he was growing too hard and selfish. As the night wore on he heard without in the street the hurried steps of men and the murmur of their voices vibrant with suppressed excitement. Rising he went to the window, and looking out he saw the familiar forms of shepherds who kept their flocks in the fields below his orchards. Calling to one of them, he asked whither they were bound and what brought them to the city at such an hour.

The man paused long enough to tell him a story almost too strange to be true. "Tonight," he said, "as we watched our flocks, drowsing about the fire, the starry heavens above us seemed to burst into blossom like a rose, and out of the pulsing heart of it there fell the music of celestial voices, telling us of a wondrous child who had been born this night in Bethlehem, whose coming would be glad tidings of great joy to all people." Under the spell of the vision, he said, they hastened to the town. The watchman at the gate, wondering at their story, let them in. Searching everywhere, they saw at last a light burning dimly in the rock-cut stable of the Khan of Chimham, and there, lying in the straw among the wakeful cattle, they had found the wondrous child. They had been too amazed to speak at first, but now, returning, their tongues were loosed, and they were glorifying God for all the things which they had seen and heard.

When the man had gone, Ben David stood a long time at the window wondering at the things which had been told him by the shepherds. The deep religious instincts of his forefathers stirred within him. He remembered all the wistful hopes and dreams which centered about the mystical figure of the Messiah. Was this indeed the long-expected King? It was not likely. Would the Messiah be born in a manger? Tomorrow at least he would satisfy himself. In the morning he would find

the child. Returning to his bed, he slept until the gray dawn crept reverently in through the windows as if the day were on its knees.

Ben David rose softly, for the vision of the night was still upon him, but he remembered also the harvest of citrons and of lemons which was not fully gathered. The laborers would be waiting for his instructions, the merchant would be on hand to bargain for the crop, and he must hasten his steps; but in the evening he would surely take the time to find the child. The day passed, the fruit was gathered, the bargain was made; but when the twilight came again he was weary with his work and hungry for his evening meal, and he said, "Tomorrow I will find the child." And so it always was. In the morning he would say, "Tonight I will find the child," and in the evening he would say, "Tomorrow I will find the child."

So the days passed into weeks and the weeks slipped into months and the spring had come, vibrant with the song of birds and heavy with the fragrance of flowers. The almond trees were all abloom in the orchards and their fragrance filled the streets of Bethlehem with subtle sweetness. Ben David sat again on the steps of his house in the cool of the evening. He was figuring on the almond harvest which promised to be so abundant. He was thinking of the gold that would be offered for his crop, and the new vineyard which would be purchased with the money.

Lo, as he sat there he heard the silver tinkle of camel bells coming in through the eastern gate, and the shuffling tread of heavy beasts and the clank of swords and ornaments. Looking up, Ben David saw a rare sight for the quiet little town of Bethlehem. He could scarcely believe his eyes, for here came three stately men with snowy hair and long white beards who sat high on swinging camels decked with crimson cloths. Three kings they surely were, for they were clothed in purple and fine linen. Jewels glistened in their garments and a host of servants followed at their heels. Ben David salaamed with great respect, and descending to the street he plucked one of the attendants by the coat and said, "Peace be to you, sir. Who may these three kings be and what high mission brings them to our humble village?" Before the man could reply, one of the stately strangers, bending from his camel, said to the Bethlehemite: "Good sir, can you tell us, where is He that is born King of the Jews, for we have seen His star in the east and are come to worship Him?" Then pointing with his finger, he directed his gaze toward a brilliant star which seemed to hang like a silver lamp over the caravansary of Chimham.

"Ah," said Ben David, as memory stirred within him, "it must be the child you seek."

"Yes," said the stranger, "it is the Child—the royal Child."

"Then," said Ben David, "you will find Him yonder," and he directed their steps toward the caravansary.

The procession swung on down the street. When the tinkle of the camel bells had ceased, Ben David re-entered his house, wondering again within himself. Once more deep religious instincts stirred within him, and the wistful hopes of his fathers came to him. "Is it possible," he murmured, "that this child is really He?" And he could not sleep for thinking. He was vexed with his own indifference and said, "I have been too careless. Tomorrow I will surely find the child."

But in the morning men were waiting for him at the door and a merchant had come to bargain for the almond harvest and the trees had need of pruning, and he must be at his task. And so it always was. Day after day he said, "Tomorrow I will take the time to find the child." But alas, the morrow never came. Days wore into weeks, weeks into months, and months now journeyed into years. Ben David was an old man now. His hair, too, was white and his beard was long and gray. He looked as stately as one of those three kings he had seen so many years before. He no longer worked in the orchards. Younger men now kept the vineyards, and he lived prosperously on the rich fruitage of his thrift.

But though prosperous he was not content. He had not entirely forgotten the child. He sometimes wondered what had become of him. Lately there had begun to drift into Bethlehem from the north rumors of a wondrous peasant-teacher from Nazareth of Galilee whom thousands sometimes followed; who laid his hand with healing upon the sick folk, and who spoke golden words which once heard could never be forgotten. Ben David speculated who this might be and faintly wished that he might find him.

Once more it was springtime, the fragrance of the almonds was in the air. The Passover season had come, and Ben David went up with others to Jerusalem to attend the feast. Drifting idly with the crowds of pilgrims who thronged the streets in holiday attire, he found himself one day not far away from that green hill outside the city wall where three grim crosses, with their weight of human woe, lifted themselves against a stormy sky. He heard the roar of people as they boiled against that cross like angry waves, and turning to a citizen of Jerusalem, he asked, "What may these things mean?"

"Hast thou not heard of the prophet of Nazareth," said the other, "whom the rulers are crucifying because he stirreth up the people?"

Ben David made no answer, but pushed his way through the crowd until he stood close to the heart of this strange tragedy. There he looked and listened and pondered. What a wondrous face was that upon the cross! Surely this man deserved better of his nation. Had he done anything but good? Rumor spoke only well of him. And who was this woman kneeling there in such a broken, pitiful agony of suffering? Just then the man upon the cross spoke to the woman kneeling at his feet. He uttered the one word "Mother." At that the woman lifted her face. The full light of the stormy sky fell upon it, and in an instant Ben David knew it. The years had left their mark upon it, but it was the same expression of mingled purity and pain. It was the face of one into whose heart a sword had entered, and in Ben David's memory it looked up at him again out of the dusk of a December evening more than thirty years before. It made upon him the same strange impression. Lifting his glance for a moment to the wondrous face of the man upon the cross, Ben David realized as in a flash of light that *at last he had found the child.*

But it was too late. His long delay had lost for him the boon of the divine Companion. He turned sadly away and was among those who returned to Jerusalem that day smiting upon their breasts in an agony of remorse. Tossing restlessly upon his bed that night in the caravansary at Jerusalem, he thought of many things.

Memory traveled back across the years to that December twilight when there was no room in the inn and he, sitting on the steps of his spacious house, had listened in vain to the appeal for shelter. He heard again in the silent streets of Bethlehem the hurrying steps of the shepherds. He saw again in the dusk the three stately kings with snowy beards and heard the tinkle of their camel bells. He remembered the deep stirrings of his soul and his oft-repeated but never-realized resolution to find

the child. He cursed himself for his indifference. He knew now that he had been a hard, self-centered man, too much concerned with the orchards and the gardens.

Then up out of the depths of his consciousness like an unsealed fountain gushed strange words from the Sacred Scriptures of his people—words that he thought he had forgotten. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Somehow those words connected themselves with the face of the man upon the cross. Then Ben David knew it was not too late. Tears of repentance lay hot upon his cheeks, but hope shone through them as stars that glint from out a misty sky.

They will tell you in Bethlehem how Ben David spent the last declining years of his life. He mellowed and softened like the ripening fruit of his own orchards. His house was full of hospitality. No traveler sought refuge there in vain. If there was one anhungered he fed him. If there was one athirst he gave him drink. If there was one sick or in prison he visited him. He was as busy in doing good as he had been in tilling his gardens. He talked always of the Child, and in the quiet evenings he would gather the youth of Bethlehem about him in the mouth of the cave where Christ was born. There he would rehearse the wondrous story, dwell sadly upon his own long delay, and urge upon them all the *immediacy* of finding and following the Child who alone could give them joy and peace and satisfaction.—*Lucius H. Bugbee, D. D., in Zion's Herald.*

NOTES FROM THE FIELD.

Pinnacle and Mt. Zion.—I visited this field on the 16th and 17th. Bros. Suits and Watson met me at the station and I spent the night with Bro. Levi Watson. On Sat. a. m., we drove to Mt. Zion for the first quarterly conference. Preaching at 11 o'clock. Not a large congregation. After dinner the conference was held. Bro. Whitaker said it was the best attendance he had seen lately, but from the list of names called I did not consider it a very full attendance. The business was transacted in a very pleasant manner and all seemed to be interested. The conference recommended to the local churches the plan suggested by the Annual Conference for collecting pastor's salary and general interests.

A small amount was raised to assist the pastor in furnishing the parsonage. All parsonages should be furnished with heavy furniture, and I am pleased to see this being done on several of our fields.

Bro. Suits is heartily received by all the churches so far as I learned and he said he had never had a more hearty reception in his ministry. May the Lord abundantly bless him and his people. I preached at Pilot on Saturday night to a splendid congregation of young folks. Spent the night with Bro. J. F. Whitaker; he was to take me to Shoals but he and Bro. W. H. Hauser decided on account of the rain that it was not necessary to go. So Bro. W.'s son took me near Bro. Brown's and Bro. Suits took me to the parsonage where I took supper and preached at Pinnacle and spent the night with Bro. Watson again, and at 9:42 I started for home. My claim paid.

My next appointment is Thomasville.

C. A. Cecil.

P. S.—Thanks to Bro. Curry and his people for sending my salary in advance. C. A. C.

Anderson and Yarborough.—We spent ten days after Conf. with Rev. D. R. Proffett in revival work. The meeting was a success considering the rough weather; 45 souls claimed to get into the Kingdom. Where only one or two men were praying in public in the community 25 or 30 were praying when the meeting closed: 18 gave names for membership. Nearly half enough money was raised to build a new church. I enjoyed my visit.

I am very grateful to Mr. and Mrs Levi McLean for a nice hog packed and sent to us by freight. Also Dr. McLean for two cases of can goods and barrel of apples.

We are expecting a good year. Our people are at least one year behind financially. It will take many of our people two years to pay the indebtedness of this year and live. I am going to emphasize the importance of returning to God and give them the promise of Joel 2:24, 25. "I will restore to you the years that the locust hath eaten; the canker worm and the caterpillar and the palmer worm, my great army which I sent among you." These are times that call for courage, sacrifice, and faith.

Bro. C. A. Moore, of Harmony, is still indisposed. He is a warm friend and a good man. Many of the Harmony congregation presented our family with presents, as usual.

Mrs. Dan Yarborough has been indisposed for a few weeks; hope she will soon be out again. Mr. John Yarborough is now in his new home near the Yarborough home. It is one of the best in that country.

Our ladies' home missionary society is studying a book. The title, "The Church in the Open Country." Taught by Mrs. E. M. D. Watson.

Bro. Tinsley has been re-elected as Supt. of Yarborough S. S.

Ladies' Aid of Fair View has purchased an individual communion set.

We had the pleasure of preaching a few times for one of our town pastors in Easley during the holidays. Several professed to be saved. One man who had quit the church for years brought his letter back.

The watch service New Year's night was well attended. My hour to preach was ten o'clock. A late hour but a good crowd. At twelve o'clock the power fell. Many praised the Lord. A good hour to begin a new year with.

W. A. Lamar.

High Point.—Hurrah for Burlington! We haven't yet come up to their 300-mark, but we expect to reach it soon in our Sunday school. Perhaps by that time, though, they will be beyond that mark. Anyway, on last Sunday in the midst of a heavy downpour of rain the people kept coming until our attendance at S. S. was 189, and something like the same number at the morning preaching service.

The preacher and his family here have not been pounded quite so heavily as some of our brethren on circuits report, but during this last week, for about three days, packages kept coming from the grocery store and from homes into the parsonage until quite a little store of good things was received by the preacher and his family from the good people of this charge. In fact, there have been very few days since the beginning of the Christmas holidays that we have not received some substantial tokens of appreciation from some of our people. We thank them for their kindness, and feel constrained to renew our efforts to try to serve them better.

It would be encouraging and helpful, I think, if more of the reporters and pastors would give the number attending Sunday school. Why not have a lively contest in our Sunday-schools throughout the entire Conference? It seems to me that it will inspire us all to do better if reporters will give numbers.

The Sunday school is the very work-

shop of the church where most of the finished product of newborn souls is turned out for the Master. Yours in His Service, A. G. Dixon.

High Point, Jan. 18.

Canaan, Piedmont Ct.—We are having our S. S. and prayer meeting right on through the winter except a few times when the weather was too bad to get out. G. L. Motsinger.

Hawkins' Chapel, Littleton Ct.—We are glad to have Bro. Edwards back with us. He preached a good sermon to a large congregation last Sun.

Another one of our members has died,—Miss Elizabeth Edmonds. She was good and faithful and attended her church when her health would permit. She has been unable to attend church for a long time. She leaves a sister and many friends. Vannah Shearin.

Alleghany, Davidson Ct.—Our pastor, Rev. J. W. Hulin, was with us last Sunday and preached a good sermon. We are glad to have him back.

Aunt Nancy Smith died on the 11th and was buried beside her husband at Alleghany. She was a good woman, loved by all. She loved the church. She was helpless and could not go to church, but she always wanted to know how the church was getting along. She was nearly 80 years old and had been a member of the church for a long time. She has six living sons and several grandchildren and great-grandchildren. May they so live as to meet her in Heaven.

Sunday is the time set to reorganize our S. S. We hope that all will come out and take part and that we may have good school.—Mr. Eli Allred has been sick for some time, but is better. We ask prayer that he may soon be well. May we all look to the Lord for His blessing. Abigail Coggin.

Corinth, Littleton Ct.—Many hearts were made glad by Br. Edwards' return to this work. He has worked hard for its upbuilding, but not alone, for he has some helpful members at each church. At Littleton some of the members with him are putting forth their best efforts to make their church work a success. Their S. S. is growing in interest and number.

Mr. Marion Morris's daughters, Eula, Nora and Mary, got up a box supper some weeks ago and raised over $20 to help buy a carpet for our church.

Some weeks ago Mrs. Bob Harper died. Last Friday Uncle Bob—her husband—died. He had been helpless a long time. He was an old soldier, a good farmer, and an efficient member of this church. His wife belonged here also.

Went to see "Uncle Bill" Morris, Sunday. He, too, is living that sad, helpless life, on crutches. Miss Nora Morris is able to get out of her room again, having suffered several days with something like acute rheumatism.

Mr. Clarence Carter has gone into mercantile business with his brother, J. Emmett Carter, at Rosemary, N. C.

Mrs. Jessie Carter is having her land surveyed, giving each child his portion while she lives.

Mrs. Nannie Pepper who kept Central at Aurelian Springs for the last three years, has built and moved on land Mrs W. E. Fletcher, her aunt, gave her; is next door neighbor to Mrs. Geo Barnes.

Mr. G. S. Barnes and wife, of Newport News, Va., spent the month of Dec. with his parents, Mr. and Mrs. Geo. L. Barnes.

First quarterly conference meets in Littleton Wednesday. Rev. R. A. Swaringen to preach at 11 o'clock, after which the ladies will serve dinner. Conference convenes afternoon.

Fannie Barnes, Rep.

Sandy Ridge, Oak Ridge Ct.—On Sunday our pastor preached two excellent sermons. Immediately after the forenoon service a business meeting was held and new officers elected, the class book revised, and the Sunday school reorganized. Also at the close of the service one new member was received into the church.

Owing to rough weather and sickness we have had no S. S. for two months, but we have resolved to begin with the new year and make it better than ever before. Since my last report we have lost by death one of our brightest young men, Bro. Irvin Smith.

We are indeed glad to have our same pastor back this year, and if we church members will assist and encourage him as we should much good in many ways will be accomplished. We think he is the very man for this work.

Roella Pegg, Reporter.

Caroleen.—Our new pastor, Rev. J. D. Morris, preached for us Dec. 27th. Two excellent sermons. First Quar. Conf. convened Dec. 26th. We had with us from Lincolnton Mr. D. B. Johnson, also Mr. R. G. Wood. We were glad indeed to have them with us. We were delighted to have Bro. Johnson in our home Sat. night, also our pastor Sunday. Our S. S. is doing nicely. Our regular attendance is about 120. I have a class of little boys which I am very much interested in. I have from 18 to 26 almost every Sunday. Mr. C. W. Atkins is our Supt. We all like him. Mr. T. S. McFarland is teacher of the Baraca class; Mrs. Buckner is teacher of the Philathea class. We have a good choir. Edna McFarland is organist; Mr. Watkins is leader.

Miss Maud Bess and Mr. Beem were married at the home of the bride's mother Dec. 31st. Miss Maud was one of our most efficient Sunday school teachers. We wish for them a long and happy life. Myrtle McFarland.

Reidsville.—We are glad to have our same good pastor and wife, Rev. E. G. Lowdermilk, and we feel that great good can be accomplished this year if the church and Sunday school will only co-operate with them in the great work that is to be done here. On account of the disagreeable weather there has been a rather small attendance at both Sunday school and church services, but we trust that we will have a much larger attendance at both services, and also at the Wed. night meetings which are so inspiring and helpful to all who attend. Come out, dear friends, and see what you have been missing. Our pastor preached two excellent sermons for us last Sunday.

Our Ladies' Aid Society held its regular monthly meeting at the parsonage on the 3rd of January. The Society was invited to come and spend the day and about ten of us enjoyed a most delicious dinner so carefully and well prepared by the hostess and the whole day was one long to be remembered by all who attended. We are sorry indeed to report Mrs. Lowdermilk being quite sick with La Grippe; we trust she will soon be out again. Reporter..

Pleasant Gap, Ivy Ct.—We are glad to have Bro. Martin with us again. He started his new work Jan. 3rd with a good sermon. We were well pleased with Bro. Martin's work last year and we are hoping that the work will be in good shape before long. He has a large work but he never falters when there's good to be done. Pray for us that we may have a successful year.

—Bro. J. M. Brown, of Guilford College, is doing jury service in the Superior Court here this week.

THE CONSTITUTION AND DISCIPLINE OF THE M. P. CHURCH.

Where could we go to find a better government or even its equivalent? I believe if it is properly understood and strictly followed it is the best church government in the world! And that is why I am a Methodist Protestant, and stand uncompromisingly opposed to all unions that require any material changes in our government. It is wise to let well enough alone, and unwise to accept something not so good as that we already have. I believe it has been said that the "best government is the one best administered." In this there is much truth, from the fact that a good law not properly enforced or executed may have in many respects the effects of a bad law.

Hence, I do not believe that any man should be received into our Annual Conference and sent out to preach and execute our discipline, unless he understands the laws of our church; for no man can be expected to execute a law he does not understand himself. We would do well to be more strict in our examinations of candidates for membership in our Conference. If we do not understand the laws of our own church, we may pass resolutions in our conferences that would be in direct conflict with the Constitution of the M. P. Church and thereby do untold harm.

We also find the laws referring to the trial of all ministers belonging to the Annual Conference who may violate the laws of the M. P. Church. Turn to page 52, section 7. Here the law plainly says that "the official notifications, appointment of the committee and similar duties shall be performed by the president of the Annual Conference,—or such minister as he may appoint for the purpose," &c.

Why should these things be performed by the president? Answer, because the president is the Conference in the interval of Conference, and the law does not give authority to proceed with the trial to any one else, and if the president does not, and will not, the whole church is powerless to do anything before the Annual Conference shall convene again; and the offender can go on, doing all kinds of devilment until the Annual Conference meets again, which may be nearly a year! Now then turn to the Discipline, page 62, Sec. 4, and we find that our forefathers were too wise to give an offender time to almost ruin the church before being brought to trial. On page 62 of our Discipline, Sec. 4, latter part, the law plainly says, "When charges are preferred in the interval of Conference the president shall appoint the prosecutor." Here we see that if charges are preferred against a minister during Conference, then the Conference shall appoint the pronecutor; but if in the interval of Conference, the president shall appoint the prosecutor.

This is conclusive proof that should charges be preferred against a ministerial member of the Annual Conference during the interval of Conference, it is the plain duty of the president to proceed, appointing the prosecutor as the law provides, and proceed according to law.

As regards the law on page 53, Sec. 8, founded on Matt. 18:15-17, viz., "Moreover if thy brother shall trespass against thee," &c. Now this refers to cases of personal offenses, such as a misunderstanding about business transactions, and that only. And the law in the latter part of Sec. 8 which says, "In default of pursuing the above course here recommended, no charge shall lie against a minister or member." This means that no charge against a minister or member of crookedness shall lie, except the parties bringing the charge have complied with the directions laid down by our Savior in Matt. 18:15-17. And it does not mean that if charges of lying, drunkenness, stealing, fighting, etc., are brought against a minister or member, that they shall not be tried except the parties bringing the charges have complied with Matt. 18:15-17.

It would be absurd to place any other construction on the law above referred to! Suppose charges are brought against a minister or member who is *a perfect giant, having an ungovernable temper, so much so that everybody is afraid to speak to him about his improper conduct,* would any one contend that no charges could be legally brought against such a one, unless some one could be fohnd brave enough to follow the law laid down in Matt. 18:15-17. It would be unreasonable, to say the least of it.

GEO. E. HUNT.

—The coal strike in eastern Ohio has brought on federal intervention.

—John F. Cline, of Philadelphia, has been a Sunday-school teacher for seventy years. He is now 89 years old.

—Northern Baptists have a fund of $1,372,694 for the relief of retired ministers.

—The London Council of the United Protestant Societies has asked the foreign office of the British Government for an explanation of the sending of an ambassador to the Vatican.

SOME OBSERVATIONS.

Some of the older members of the *Herald* family have been writing upon the subjects of "Prayer," "Old Time Religion," etc., and I have read these with interest. There is another topic which I would be glad for somebody to take up and I don't know how to express it except in these words, "The good-time ideas of to-day," or "Sweet Sixteen." Now, it has been just a few years since I was sixteen, it's true, and it seems to me these few years have brought about many changes. I am in a position to observe as I've been working with the boys and girls of this age in my S. S. class and, too, sometimes we "young folks" spend social evenings together. These are bright young men and young ladies and we want them to see that the church in the future will be "run" by them. Not only do I know about conditions in our own community, but as I visit, sometimes in towns and cities, I can't help but compare life with what it was even five or ten years ago. Five years ago I did not know anything about the "Daughters of Zion walking with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." Isaiah says, "In that day the Lord will take away the beauty of their tinkling ornaments about their feet, and their cauls and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples and the crisping pins, the glasses, and the fine linen, and the hoods and the veils." What would Isaiah say if he were among us today? My! some of the young ladies try to pose like the disgusting pictures in the fashion books! Ask your grown brother when you get home, "How did I look today?" Yes, he will tell you how you looked! I'll tell you it is a blessing for a girl to have a grown brother, anyway. Some men are the "disciples of custom" too. Not only do we find the flippant young miss, but the giddy cigarette fiend, who stands around and likes to speak of his father as "the squire," "the old man," "the governor," etc. And beware of the girl who calls her mother "my maternal ancestor," or "the old woman."

We find so many boys who are cowards. Pistol shots tell on them. Go to a country party and when the crowd

disperses, you hear promiscuous shooting any time. We did not hear this a few years ago. I heard a young man say recently that prosperity didn't agree with people. Until the last six months we had never seen such prosperous times. Now, I did not mean to write in a pessimistic mood, for I heartily approve of wholesome pleasure. It is good to see a buoyant, happy life. Solomon said, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." There is nothing which would seem to me a better compliment than to have it said, "She is so jolly—always cheerful." "An ounce of cheerfulness is worth a pound of sadness to serve God with." "You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure upon others?" I like the little song:

Always cheerful, always cheerful,
Why should murmuring enter there?
When our kind and loving Father
Makes us children of His care?

Carlyle said, "Piety does not mean that a man should make a sour face about things, and refuse to enjoy in moderation what his Maker has given." Indeed, the pious life is the happiest life. Here is the real essence of what I am saying: Don't let's let the frivolities of modern pleasure "sap up" the good that we ought to be able to do. We were taught in our last S. S. lesson about different gods of today,—fashion, money, self, society, pleasure, cigarettes, drink, etc. These are real golden calves. Don't let these gods keep you from spending several hours each week in the study of the S. S. lesson. My conscience would hurt if I did this.

Let's be careful in our conversation. Some young ladies don't mind taking the Lord's name in vain. Yes, we hear this too! To my mind one of the worst sins is slander. What's the use in passing on the ugly things we hear about our neighbors. "Who steals my purse steals trash; but who steals my good name steals that which enriches him not and makes me poor indeed." Running down the character of another is a form of stealing, did you know it?

"There is so much good in the worst of us
And so much bad in the best of us
That it ill becomes any of us
To talk about the rest of us."

Now in the beginning of the new year let us realize that it is worth while to avail ourselves of the many opportunities of advancing God's Kingdom. Let the giddy, frivolous worldly lusts go and take hold of something which will not perish. With this little clipping from the *Sunday School Times* I close:

THE CHEERY TRANSFER.

If you are on the gloomy line,
Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of doubt and gloom;
Get on the Sunshine's train, there's room—
Get a transfer.

If you're on the worry train,
Get a transfer.
You must not stay there and complain.
Get a transfer.
The cheerful cars are passing through,
And there's lots of room for you—
Get a transfer.

If you are on the grouchy track,
Get a transfer.
Just take a happy special back—
Get a transfer.
Jump on the train and pull the rope
That lands you at the station Hope—
Get a transfer.

HATTIE HARRIS.

THE STORY THE OLD CANVASSER TOLD.

"Good morning, madam. Can I interest you i nmy line of specialties?"

It was the same old inquiry that was made at my door that bright spring morning; but, ordinary as the words might be, I realized instinctively that it was no ordinary canvasser that thus addressed me. Voice, manner, and pronunciation evidenced that my caller was a man of culture and refinement. The slender form and slightly stooping shoulders bore witness to scholarly habits.

It is a pathetic sight and one which strongly appeals to me to see an aged person striving to eke out a scanty living by going about with the inevitable handbag of light wares, seeking patronage from house to house. The man who stood at my door was apparently about seventy years of age; and as his goods were staples of which I happened to be in need, I gladly invited him in to sit and rest while I made my selection. Always on the alert for a story, especially one from real life in its infinite phases, I felt that there was one not far to seek.

"Sir," I remarked, busying myself among his goods, "I perceive that you are a man with a past; you have not always been a canvasser. Am I warranted in asking what part in the world's work you have taken in other days?"

His answer was a question. "What would you fancy?" he asked with a quiet smile.

"As you stood at the door," I made answer, "I was reminded of words spoken long ago by a brave soldier: 'I bear in my body the marks of the Lord Jesus.'" I believe, sir, that you are a retired minister."

The "light that never was on land or sea" lighted up the worn old face at this evidence of soul recognition. The stooping shoulders straightened.

"You have rightly judged. I retired from the ministry five years ago after spending forty years as an ambassador for my King."

"Forty years in the service of the Church!" I exclaimed. "And now"—I paused with a deprecating glance at the scattered wares about me.

"Yes, I understand," he answered gently. "Yet you must not feel that 'some strange thing' has befallen me. I am only one in a goodly company. It is a very simple story," he continued, "and one often duplicated among my brethren. Do you care to hear it?"

I assured him of my interest, and the gently modulated voice continued: "From the time I was called to the ministry I felt that I was peculiarly fitted for the home missionary field, and the first twenty years after my ordination were spent in the lumber and mining districts of Northern Michigan. You know what that means. It paid in glorious experiences, but in little else. The last twenty years of my ministry were spent in more remunerative fields. Yet, owing to the force of circumstances, 'mother' and I have come down to our threescore years and ten with no other earthly welth than two splendid sons and a little home back East worth a few hundred dollars. There were four children in the little home missionary parsonage, one of whom passed away in childhood. It was a long, hard pull to see our boys through college, but we had our reward."

Again the brave old face was lighted up.

"Yes," he repeated, "we had our reward; for they were both called to the foreign mission field. One is in China, the other in Central Africa. We last saw them two years ago. . . .We shall not see them again till we hold our family reunion on the other side."

I had ceased to examine the samples

before me. I was looking on the drama of a life; I was listening to music from the harp strings of a human heart.

"Our daughter," continued the old soldier of the cross, while the harp strings were swept still more tenderly, "our daughter developed talents that justified us in giving her the best musical education that our means could command. But just as she had begun what promised to prove a successful career, she failed so rapidly in health that an immediate change of climate was the only hope held out to us for her recovery. It has been such a comfort to me that at that time, in addition to securing our little home, I had gathered together a few hundred dollars, which enabled mother and Nellie to come to your own beautiful Pasadena, while I carried on the work at home the best I could alone. But the disease had become thoroughly intrenched before we had even suspected. We did all we could; . . . They were here a year; . . . then mother came home alone, leaving Nellie sleeping in beautiful Mountain View. We had always been so thankful that our little savings held out until she was past all need of earthly comforts."

There was a long pause ere he resumed his story.

"That was the last year of my ministry. Soon after my own failing health made us long for a warmer climate; and last fall we sold such of our goods as we could realize the most from, rented the little home, and turned our faces toward the sunset. It was natural that we should come to Pasadena. Perhaps you understand the attraction of a distant grave."

Aye, I understand. "And your resources?" I asked impulsively.

"The little home rents for six dollars per month when it is occupied. I receive a small sum from the Ministerial Relief Fund. You know there are so many demands on the Church in these days," he added apologetically. "Then I have this little work; it is about all I am able to do. Some days I make as much as fifty cents on my sales, and mother is a capital manager, you see."

Yes, it was obvious that "mother" was a capital manager. "But what of the coming years?" I asked. "The time may come that you will not be able to do even this work."

A shadow fell athwart the face opposite me, but only for a moment.

"Ah, dear madam, God does not come to the end of his resources when we come to ours." And then, as if forgetful of my presence, he repeated softly: " 'I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

. . . . . .

Since that spring morning there have been many precious interviews with the man of God and also with "mother," the "capital manager" who served her apprenticeship long ago in the home mission parsonage. The old handbag is still in evidence, and with it the bearer carries a benediction to those who have hearts to understand; and I rejoice that occasionally at least I have "entertained angels" not "unawares."
—*Lena G. Brown, in the Advance.*

FROM PASTORS AND PEOPLE.

—o—

Woman's Home Missionary Society, Henderson.—To put our "best foot foremost", I will say that our society agreed and has kept the agreement to support an orphan in our Children's Home. We agreed in response to Mrs. Hammer's appeal, with the understanding that it would cost $60. We kept the agreement after the announcement that it would require $100. This work has caused more enthusiasm in our society than all other endeavors combined. Illustrating this fact I will say that at our meeting in January, 1914, the president requested each member to make at least 25 cts. and report at the next meeting. We had no definite aim except to increase the interest and attendance; and thought we ought to raise a fund to be applied to whatever emergency might arise. This little work put new life into the society, but when Mrs. Hammer's appeal came for the support of an orphan, our little band of seventeen members rallied to the idea and we accepted the proposition heartily. Some agreed to pay the 25 cts. a month; but all saw that would not "fill the bill." One woman made $15 making maids' caps, aprons or any thing she could dispose of, others also made aprons and sold them. Mrs. Eugene Falkner who received the prize Bible for talent money made $5 selling butterfly aprons and gave us although she did not belong to our society. It required not a little personal effort to interest all the women of our church; but by continued visiting, phoning and writing letters we have succeeded thus far to some extent. Only a few were unwilling to take part in the work, and I feel sure that all who participated have enjoyed it. We worked with our hands to accomplish the purpose; one woman who is a great-grandmother made tatting and sold it to help the cause along; and our prayer goes with our gift that our boy, Colon Haltom, may be a blessing to himself and to the world. Besides these individual efforts we held one social and one organ recital which together netted about $25. At the December meeting some of us were determined that the $100 should be raised and it was easy. One woman's contribution did not get in in time, as she was sick, so we had in the treasury $4.60 at the January meeting and raised $7.40 without a money speech at all, and sent to Mr. Garrett Jan. 7th check for $12, the first installment for 1915. At the meeting, our new president, Miss Mary Young, made a good talk and thought it a good time to choose whom we would serve. Mrs. F. R. Harris suggested that we all commit to memory and pray the 23rd and 24th verses of the 139th Psalm. After the business of the society was finished Mrs. F. R. Harris, with whom our societies meet during the winter months, read "Old Sandy, the Moonshiner," and I am sure we all felt like doing more for humanity than we did before. Corresponding Secy.

A Card of Thanks.—We wish to thank our neighbors and friends for the kindness shown us during the sickness and death of our dear husband and father. Our vocabulary is too limited to express our thanks, so this is in lieu of words. May the good Lord bless you all.

Mrs. E. A. Isley and Children.

Eden, Halifax Ct.—Pastor Swaringen delivered a helpful and stirring sermon to an attentive congregation last Sunday. We thank the Conference for sending us such a fine preacher.

Nearly all of the amount due former pastor was raised Sunday. The stewards and trustees were re-elected.

Communion service at our next service, first Sun. in Feb.

Some of the girls around the church will re-open Sunday school next Sun. at 2 p. m.——Mr. Lonnie Williams returned to Raleigh, but not to attend school, for in a few days he came back bringing with him his wife. They will make their home near the church. We will be very glad to have his wife worship with us.

We do not think the Conference could have sent us a pastor we liked any better. His wife and children form a most interesting family with which we are well pleased. Irene Hawkins.

ASHEVILLE.—Yesterday was a gloomy, rainy day, and I looked for a poor attendance, but I got badly fooled. We lacked only six of having as many in Sunday school as last Sunday, a beautiful day. And, best of all, nine new scholars were enrolled. The morning preaching service was well attended. So with the C. E. and the night service. Six new members were added to the Christian Endeavor Society, with more to follow. If the next two Sundays are as good as the past three, this month will be the banner month of the present pastorate. Yes, you old croakers, we're coming! And the great hope of the church here lies in the fact that while adults are few, particularly men folks, there is a splendid body of young people, who are enthusiastically in love with our church. A revival that will sweep these into the Kingdom, and line them up for definite Christian life and work, is the only thing needed to crown this work with complete success. Do not fail to be much in prayer for this, for our sakes; but most of all for Christ's sake. If he cannot honor what has been done here, and cannot crown it with the blessing of the Holy Spirit, it has been done in vain.

After I had gotten to the point of almost absolute discouragement and despondency in regard to an answer to my continued appeals for money to help pay off our pressing indebtedness, I got a letter the latter part of the week from Bro. —— in which he says, "I don't think it will do for you to send in a report without something to report, so I am sending my pledge for $10.00 with the express understanding that you do not use my name in the paper." You might have a thought like that and send us your pledge. Oh, come on, folks. The preacher is getting bald, and gray-headed, and as lean as the whittled end of a tooth pick, talking to you about this. The whole *Herald* force is getting provoked at my continuous song. The Editor is tired of correcting my copy, and the compositor is getting cross-eyed looking at it. Relieve the strain all around and send us the money you have been going to send for the last two years. If you can't give just now, pledge, and tell us when you can pay it. It looks like I'd have to take another round of letter writing to those who have already pledged, but I hate to do that because it takes so much of my time that ought to be spent at other things. You can relieve me of writing to you, at least, if you will send your part. The money is very greatly needed. It is your opportunity for service. Come on!

C. W. Bates, Pastor.

Shoals, Pinnacle and Mt. Zion Ch.—We reorganized S. S. the first Sunday with a very good enrollment. Our attendance last Sunday was 62; collection good, which we donate to the Children's Home every second Sunday. Think we should be very loyal to our S. S.

We were very glad to have our new preacher, Mr. Suits, with us Sunday. [illegible] wish for him great success and we think with the co-operation of the people he will surely have it.

Mrs. Rebecca Hauser, one of our faithful S. S. attendants, passed away Jan. 6th. She had been in feeble health for some time. We realize that she will be missed greatly in this community. While it is our loss it is her eternal gain.

With best wishes to the *Herald*,

Martha V Hauser, Rep.

CHILDREN'S HOME.

Report of Superintendent.

Charlotte S. S., Richland Ct. 2.00
Mt. Pleasant Sunday school 1.50
Friendship S. S., Stanley Ct. 2.35
Ladies' Aid Soc., Reidsville 5.00
Bethesda S. S., Yad. Col. Ct. 2.57
Shiloh S. S., Randolph Ct. 2.40
Grace S . S., Greensboro 12.37
Spring Valley S. S., Henderson ..1.55
Henderson S. S., Henderson 3.38
Friendship S. S., Yadkin Col. Ct. 2.00
Mrs. H. C. Smith, Fairview, Anderson Ct., Sun. eggs 1.50
Liberty S. S., ...3.70
Hickory Ridge S. S., Forsyth Ct. 2.40
Lebanon S. S., Lebanon Ct., ...1.63
Shoals S. S., Pinn. and Mt. Zion 2.18
Concord S. S., Concord 2.70

Special Offering.—W. Lexington Ch., Yadkin College Ct., ...2.68
Lebanon S. S., Lebanon Ct. 4.16
Maple Springs S. S., Forsyth Ct. 7.45

Maple Springs S. S. is so much interested in the Children's Home that the school voted to do without the usual Christmas candy and send the money to the Home instead of buying candy for themselves. That school is getting in a good healthy growing condition. The Baraca Class at Pleasant Union has sent us two substantial lap robes. We need just two more so each seat will have one. (The hack has four seats.) We have learned that this is a promising class, one that will mean much to the church and the Children's Home.

If you want to send us something and don't know whether to or not, just write me and find out.

Be getting ready with your good news and then send it in, that is the way to keep us wearing a bright face. Some have sent us letters that are making us smile. Some time later we will tell you all about it. H. A. Garrett.

DENTON HIGH SCHOOL.—We are now in the third week of the Spring Term and everything is going well and the future for the school has never been brighter. We have never had a better set of students than we now have. The business department is doing good work and is adding much to the school. I am now more fully convinced that the school here is a permanent institution. Whenever the church takes hold of this school as other churches take hold of their schools, we will go forward by leaps and bounds. We now have 29 boarding students, and a better local patronage than was expected. Give us your influence.

G. L. Reynolds.

Married.—On Jan. 7th, at the home of the bride in Albemarle, Mrs. E. A. Plyler, widow of our beloved Rev. E. A. Plyler, and Bro. Martin F. Furr, of Plyler, and one of our best men, were united in marriage by the writer. Two of our best people have decided to walk life's lane together, and we predict for them a happy future. In advance of the wedding day, our church at Albemarle made Bro. Furr Supt. of Sunday school. They will live in Albemarle. W. D. Reed.

On Jan. 7th, Miss Lee Shoe and Daniel Eudy were married. Miss Lee is one of our faithful members of Friendship church, and one of our best girls. Mr. Eudy is a member of Salem M. E. church, and is a bright young man. Our best wishes follow them.

W. D. Reed.

—Write to Rev. W. P. Martin, Lenoir, N. C., R. F. D. 4, Box 16, if you wish him to assist in any special meetings.

—Grady Reed is back at Elon College after spending the holidays with his parents, Rev. and Mrs. W. D. Reed.

—We have received another suggestion as to the expenditure of our fund for the enlargement of the *Herald's* circulation. All received are good.

RUSSELLISM AND THE "SECOND CHANCE."

I. M. HALDEMAN, D. D.

Russellism wrests the Scripture in an effort to try to make it teach a gospel of a second chance for the wicked after death. There is not a word in all Scripture about a gospel preached after death to those who shall be raised from the dead.

Our Lord Jesus Christ has settled this doctrine of "another chance." He says those who do not believe in him in this world shall not see life (that is, they shall not be made partakers of his life) and the wrath of God abideth on them (John 3:36.)

If they do not see the life of Christ when they die, then the wrath of God is abiding upon them when they die. If the wrath of God is abiding upon them when they enter into the state of death, then the wrath of God is abiding upon them after they die; and because it is an abiding wrath, or as the word means, a remaining wrath, it abides or remains upon them while they are dead; and since the wrath of God is an abiding or remaining wrath, those who die under it cannot, in the very nature of the case, have a second chance.

Our Lord settled this question of the second chance in that story he told of the rich man in hell (hades). The substance and meaning of the story is that death fixes doom.

The rich man wanted to get out of hell. Abraham tells him that between the righteous and the unrighteous after they are dead there is a great gulf fixed, a gulf that never can be crossed. In repeating the words of Abraham and thus authorizing them, our Lord teaches with terrific emphasis that death fixes doom; as death meets you, eternity keeps you: There is no second chance. Now—not tomorrow! Now only is the day and opportunity of salvation.

When Russellism talks of a second chance, it is covering over the mouth of hell with dry sticks. Those who listen to Russellism, who are deceived enough to believe in a second chance, will step on these sticks, break through and fall into hell.

RUSSELLISM IS A DO-NOTHING DOCTRINE.

Russellism has no place for missions! It would be a screaming farce for Russellism to believe in missions. If all men who die—those who live wicked lives here and those who die in lands where the gospel does not reach them and those who deliberately reject it when they do hear it—if all those who have died without Christ are to be raised from the dead and given a second chance to hear the gospel; if the experiences of past wickedness, and the consciousness of having had a stupendous miracle wrought in their behalf in bringing them back to life shall tend (as Russellism teaches) to make them accept the gospel when offered the second time, then, there is no need of missions.

All you have to do is to let unsaved people and nations go their gait. All you have to do is to let the unrighteous die; they will turn up at the last, each one guaranteed to hear in his own tongue the wonderful works and words of God, and, by reason of the everlasting destruction some of them have endured for some thousands of years, thoroughly predisposed to believe.

Under such circumstances to send out a single missionary or to spend fifty cents on the foreign field would be a criminal waste of men and money.

PUTS A PREMIUM ON WICKEDNESS.

More than that! If Russellism be true; if all men who die out of Christ will sooner or later have a chance to belong to Christ, no matter how wickedly they may have lived here, then, there is no saving necessity to preach the gospel even now. There is no need of a church at all.

Russellism puts a premium on wickedness. You can eat, drink and be merry, do all the wickedness you like; you can lie, cheat, swear, murder, and then when you die, whether it be in bed, at the end of the hangman's rope, or in the electric chair, you will go out of existence. After a while God will call you into existence again. You will know that God has so called you. You will realize all that God has said is true, and when you hear this gospel, you will (Russellism says) be led irresistibly to believe; or, if you prefer it, you can immediately go out of existence again into the dreamless sleep of everlasting destruction.

Why then should any one be a Christian? Why should any one deny himself "the pleasures of sin for a season," when it is absolutely certain that hereafter, if he wished, he might, without worry and fret take the everlasting life he did not care to possess here?

MONEY EASY FOR THE GOSPEL OF NO HELL

Russellism has no trouble in obtaining money. People are willing to give money and give it freely to those whom they believe able to prove there is no hell, no eternal, conscious suffering for sin, and this is the gospel Russellism preaches night and day.

Nothing the thieves, the murderers, the open and secret sinners would better like than to know that they have two chances after death—either to believe a repeated gospel, or to be annihilated forever. Thus Russellism puts a premium on sin and a discount on Christian virtue.

Russellism tries to save its face by talking about a few "elect" in this dispensation who by self-sacrifice, by putting to death the self-life, may attain to inherent life, to what it calls "immortality."

Russellism may deceive a few by teaching that there is a distinction between inherent life earned in this age through self-mortification, and the everlasting life to be given (for mere believing) to the pell mell crowd that shall come up at last in the pell mell resurrection. But this scheme, this doctrine of election through self-killing, the idea that by self-denial the old Adam nature, human nature itself may be destroyed, and the self-denier attain to immortality—this scheme as a universal and deterrent force against the laxity it sows with the other hand will not and does not work.

THE BABYLONIANISM OF PROPHECY.

Nay! Let Russellism become the dominating religion in this world and sooner or later, all the pent-up wickedness and salaciousness in human nature will break over its pent and flow out in a wild and devastating flood of immeasurable and riotous sin.

A few dupes here and there may go round the country trying to earn the Russellism patent of immortality by acting as colporteurs, selling, or giving away "Studies in the Scriptures," but the great mass will in one way or another break loose from restraint and say, "Why should we worry? Everlasting life will be good enough for us; on with the dance, fill the beaker to the brim; we will wait our second chance and keep an eye open all the while to the rebate on the second chance—the final annihilation that is always a refuge of endless peace."

Thus Russellism is one of the signs of the last times.

Its proper title should be Babylonianism.

Babylon means—confusion, mixture. It is a mixture of all the odds and ends of ecclesiastical heresies and infidelities which have been analyzed, torn to pieces, cast out and trampled under foot by the Church through the succeeding centuries of its divine yet Devil-assaulted history.

Russellism betrays its origin. The Lord warned us that the activity of

the Devil in the closing hours of this age would not be the activity of horn and hoof, but the activity of the counterfeit.

The Devil would come in the name of Christ. He would transform himself into an angel of light. His ministers would pose as ministers of righteousness. He should do miracles that would deceive all but the elect—and very nearly deceive them. The Devil has coined and patented a numerous lot of very successful counterfeits. Here are some of them:

Unitarianism.
Universalism.
Swedenborgianism.
New Thought.
Emmanuelism.
Christian Science.
Russellism, or as it sometimes called—Millennial Dawnism.

CATCHES DISCIPLES OF A MUTILATED BIBLE.

All these counterfeits deceive unwary souls. But this Russellism is exceedingly successful in catching a certain class: those who are tired, and sick unto death, of being preached to about the life that now is, about socialism, about regeneration of human society, about bettering the natural man and bettering the natural man's world; and who never hear, or scarcely ever hear from the pulpit, anything definite, or honest, or worth while about the life to come, about the great hereafter—about eternity; tired to their very souls of being preached to about the politics of this world and very little about the Politeuma or polities of the country, "over there"; people who are tired of hearing the minister in the pulpit quote some theological German infidel, throw doubt on the book of Genesis, send them guessing about Moses and in the end leave them a crumpled-up Bible—a Bible with many of the leaves torn out, and no certainty as to whether the rest will not have to go. Russellism gets many who are of this disposition, by its continuous dealing with the question of death here and life hereafter; by its constant talk about and appeal to the future; by its bold announcement that it stands for a whole Bible; by its aggressive claim of certainty, precision and definiteness of statement; by mapping out the ages to come and thus making the future intensely vital and attractive.

There are honest folk who love the Bible, yearn to know something of the morrow of eternity, and are ready to respond to the teaching that professes to come with a "thus saith the Lord.."

PRETENDED INSURANCE AGAINST HELL.

But Russellism is bound to catch another class. Sure and certain to catch them, befool and ruin them, now and forever: all those who want a religion that will insure them against hell, against continued conscious punishment for any sin they may commit. Thus Russellism plans its counterfeit religion that it may catch and deceive both the honest and the dishonest; both those who really want to know abiut God and the hereafter of the soul, and those who are anxious to go on serving the Devil with guaranteed impunity.

This is Russellism or Millennial Dawnism, the great counterfeit. This is the false and blasphemous religion which today all over the earth, like a foul gangrene, like a hidden cancer, like a loathsome pestilence, is destroying the souls of men, putting to shame the name, and setting aside the glory of our Lord and Saviour Jesus Christ.

Let no one who loves his Bible or believes in a saving Christ be deceived for one moment by this thing that, like the Devil, glibly quotes Scripture (but like the Devil only to pervert it) and like Anti-Christ himself comes in the name of Christ.

Be not deceived! Test it by its relation to the eternal deity of God's Christ, by the truth of his resurrection to an immortal human body; and as aqua fortis reveals the brass and false metal in the counterfeit, so will the eternal Scripture truths show the debased thing that endeavors to pass itself off as the pure gold of God.

Let no one who is living in sin, and making his or her soul a moral sewer through which the black tide of lust and self-gratification may flow unhindered; let no one such deceive himself or herself with the false hops that death ends all, that there will be a second chance, or that at the end, eternal destruction may be the panacea for every sorrow and for every ill.

Nay! let the voice out of hell (in that story for which the Son of God has made himself responsible as exact truth), let the voice of Dives ring down through all the ages in all the accents of eternal woe to your soul: "I am tormented in this flame."

EXHORTATION TO THE MISLED.

If any of you who read have been beguiled by Russellism, I would with all my soul exhort you to turn away from it, from the false hopes it offers and the false Christ it presents; from the disembodied, formless ghost which trades in His Holy Name, and gibbers and simulates as any boneless ghost of the pit. Turn from it before your spiritual possibilities and mental faculties are helplessly paralyzed. Turn from it to that Christ who from all eternity has been the Voice and the Word of God; who from all eternity has been the outgoing and forthputting of God; who in his glorified humanity and his unchanged, eternal deity is our great God and Saviour, Jesus Christ, able to save unto the uttermost all who come unto God by faith in him; that Saviour who has said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" that living, human yet divine, Saviour who says today to all the sons of men wherever they may be, or in whatever state of sin or woe, or sorrow, "Him that cometh unto me I will in no wise cast out;" that blessed Saviour whose word of promise to his troubled disciples ere he left them to ascend to heaven was: "I go to prepare a place for you, and if I go and prepare a place for you, I will come, and receive you unto myself; that where I am, there ye may be also;" that glorious and glorified, loving, shining, resplendent and ever-comforting Saviour, whose last word from heaven to the Church he loves and for which he shed his blood is: "Surely I come quickly."

-Home Field.

—In India about one person in one hundred is an adherent to Christianity.

—The new minister of China at the Court of St. James, Mr. Ching Jing Tow, is an earnest Christian man of high repute.

—There are 175,685 Sunday schools in the United States and Canada. The scholars number 16,750,297 and the teachers and officers 1,690,739. About three-fourths are in the rural districts.

—Wheat reached the highest price this year that it has in the month of January for forty years, selling in Chicago at $1.41¾ a bushel.

—The American Red Cross sends a distressing report from Servia, saying that misery is as great there as in Belgium.

—The French also contemplate the passage of a prohibitory law against strong drink.

—Colonel Goethals wants eighteen million more dollars to complete the Panama Canal and fortify it.

FROM PASTORS AND PEOPLE.

MECKLENBURG CT.—We had one of the sweetest services today I have ever witnessed. God sent His Holy Spirit to fill many of our hearts as we worshiped him the first Sunday in the new year, and the first Sunday in our new church. Things were new: new year, new church, new life, new love and three new members were received; namely, Mrs. C. W. Porter, Grandma Thompson, and Miss Maude Stallings (into full membership). So we feel that we are starting off nicely at this place.

We began our church here on Sept. 1, 1914. The saws and hammers have been almost constantly ringing ever since. On Thurs. morning, Dec. 24, it was seen that we could make that day "moving day," and when night came we were ready for the first preaching service in the new church.

We look back at the old store house where we had been worshiping and said, Old Storehouse, you are sacred. God has blessed us under your roof. You have let us be warm in the summer time and cold in the winter time We are glad you are there, or we might not have any place to worship in. So we are going to leave you. God has given us a house better than you are to worship in. Good bye.!

We would love to mention all whh have helped to build this church. But we can't. God knows all of them, and may He bless each one is my prayer. I believe that God heard every stroke of the saws and hammers as the work went on. And He meets with us now

I want to take this means of thanking every one that contributed to our collector (Miss Maude Stallings) at our Conference held in Asheville. The amount paid and pledged was from $10 down. But the greatest amount paid was 25c. I [illegible] an infirm old gentleman, a confederate soldier, a man of God, gave all the money he had, 25c. May God's blessing rest upon him.

We thank all who gave us help. We are still needing money, and feel like we would be just as much thankful for some more as we were for that, if any one feels disposed to give.

We think the work will go on nicely this year.

Our first quarterly conference will be held at Beulah church on Sat. at 2 o'clock, Feb. 13th. Hope to see all the official members present.

H. E. Waldrop, Pastor.

—Sunday was a good day with us: the attendance at both Sunday school and church was the best in a long time, and we raised $26 on District Parsonage. S. W. Taylor.

Jan. 11, 1915.

GRACE CHURCH, GREENSBORO.—Since we last reported there have been several items of more than passing interest which should have received consideration from us, but two weeks ago we fell into the hands of La Grippe and were kept there so closely that all other matters were dismissed for the tmie being.

The Children's Christmas exercise given Wednesday after Christmas was most splendidly gotten up and all of the children rendered their parts very well; thus reflecting credit on Mrs. W K. Hartsell by whose training they were prepared. This exercise was followed on Sunday night by the White Gifts for the King. This was the second time we used this exercise and can recommend it most heartily to every Sunday school that wants to cultivate the real spirit of Christmas giving. The exercise was followed by a well rendered cantata, "The Star of Bethlehem," by the church choir.

Fuller returns of our last year's debt raising campaign revealed that about $2,500 had been secured, and we expect to close the canvass this week with fully that much to be paid during the present year.

We must take this opportunity to express our sincere appreciation of the many kindnesses received while wewere shut in with the grip. There were so many evidences of love and esteem from this kind people that we feel that even a bad case of grip can have some compensations.

We had been remembered in many substantial ways by a number of friends during the holidays, so much so that we felt like calling names in cold metal, but managed to refrain ourselves. Still these evidences are none the less precious, and will make the work of the remaining months of the year seem lighter than it otherwise could have been. R. M. Andrews, Pastor.

GREENVILLE CT.—The first quarterly conference wil meet with the people of Hobbs' Chapel on Sat., Jan. 30. At 11 a. m., preaching; business in the afternoon. I would strongly urge that a large delegation of the official members present themselves.

D. T. Surratt, Pastor.

Triplet, Va., Jan. 16, 1915.

BURLINGTON.

The Mid-week Prayer Meeting.—Mrs. J. B. Cheeke was the leader last week, and conducted the meeting in quite a novel manner. She took up the study of the book of Esther, and read the story of Queen Esther. Others spoke of the other characters closely related to Esther. The lesson was a beautiful and inspiring one. The attendance was very good.

The Sunday school.—Last Sunday was a rainy day, but there were 163 on hand, an excellent attendance for such a day. The Sec. of the Home Department made a report which gave a splendid showing for the members.

Preaching Services.—The morning service was attended by a fairly good congregation. Pastor preached a good sermon. The evening congregation was composed largely of the Christian Endeavorers.

C. E. Society.—At 7 o'clock the society met. The attendance was not as large as usual, but those present were interested and attentive listeners. Dr. Hornady acted as leader. In the business session the following officers were elected for the ensuing year: J. G. Rogers, president; Elsie Moser, vice president; C. B. Way, secretary; and Thelma Moran, Treasurer.

The Sick.—A few of our people are sick; mong them are: Mrs. Sharpe, Mrs. Quakenbush and Bro. C. R. Way. We are glad to report that they are better. We missed our organist, Mrs. Curry. She was kept away by sickness. Her absence is always noted with regret, as her presence and service mean much to the Sunday-school and church services.

Should Reporters Sign Name?—It is the opinion of the writer that all reporters, both pastors and laymen, should sign their names to all reports and articles. We believe the people at a station as on a circuit would appreciate the reports and "interrogations" more if the name of the writer appeared at the close of the report. Let us have the opinion of other reporters in regard to this idea.

C. B. Way, Reporter.

MOCKSVILLE CT.—Our first quarterly conference will be held at Bethel Saturday before the 2nd Sunday in Feb. A large attendance is very much desired. Come and help us transact the business. T. A. Williams.

—President Cecil will preach in the Thomasville M. P. Church next Sunday at 11 o'clock.

Fairfield, Gaston Ct.—I filled the usual appointment at Fairfield church last Sunday, completing my first round on the work. The attendance was small, due mainly to measles and mud. There are good working members here, and with proper help and encouragement, they will, I believe, do their part.

Will H. Neese.

Friendship, Yadkin College Ct.—We are very glad to have Bro Powell as our pastor again. Owing to bad weather our Sunday school has stopped for the winter. We regret it very much. We had a splendid Sunday school. We had a nice little treat and entertainment Christmas. Best wishes for 1915.

Reporter.

YADKIN COLLEGE CT.—I must tell you how I spent Xmas and what Santa Claus did for us. It was raining, you know! But he came just the same. Good things to eat have been coming all along. I never call names or enumerate articles given, as they have been so numerous and space limited and Peter ———— says we should not. God knows them and will reward them. So I will at once begin to tell about Xmas

First, I went to the Xmas entertainment at Bethesda on the 24th. I wish you could have all been there. It was grand! These folks never do things by halves. They are a great people for variety. This time it was novel. The presents showed to the greatest advantage. The children did well. And to be sure our efficient organist (Miss Bessie Wagner) had a real treat for us all in the way of Xmas music, music suitable and rendered to the edification of every one present.

Now comes the happy time for all of us children—the distribution of presents. And oh! the happy faces! Every one of us received, even the pastor and his children, received a nice treat. Still there remained a covered heap about the altar that looked suspicious. When uncovered it revealed a large pantry supply from a bag of flour down to a glass of jelly. Our affable young brother, Obie Wagner, was chosen to present this to the pastor, in behalf of the good people of that community, whom he represented as the happiest little boy there. That happy little fellow, of course, accepted these nice eatables in behalf of himself and all the little eaters at house. The little boys and myself packed all we could on our buggy and started for home, leaving another heavy load to be taken later. When we reached home we found them smiling there, for their hearts had already been made glad by a half barrel of flour left by Bro. W. J. Berrier and a nice turkey left by Mr. John Q. Finch. After supper myself and children went to W. Lexington to enjoy another Xmas tree and entertainment. The program was fine and would do credit to any people. I doubt whether there was a more tastily decorated church and a better rendered program in town. Here the pastor was remembered with a large and ample treat for each one of us.

Good things have still been coming in since Xmas. On New Year's Day I received $10 as a gift from one of our young men of Shiloh, Bro. Richard Berrier, who now resides in Jacksonville, Fla. This young brother left his father's home about three and a half years ago to seek his fortune. He is a young man of character, pure and noble. When he left home to start business for himself he took the Lord in to be his partner and he is succeeding. He is now worth several thousand dollars. He gives the Lord His tenth. He has sent two one hundred dollar Cks. to his father in the last six months as a part of his tenth money to be used on his church in whatever way his father and pastor may think best to use it. May the Lord continue to bless him and give to the church more such young men. This young man is worthy of imitation in every respect. His education limited, his muscles strong, a will of steel, his purity shines like the lustrous gold. He seeks not his own but another's good. Visits no place where a Christian need be ashamed to be seen.

Well, old stick-in-the-mud lurks around in these diggings. The roads are almost impassable. I passed a man on my way to my appointment last Sunday morning—hailed him, Hurra for good roads! He replied, "I say hurra for the man who has moral courage and grit enough to undertake over these roads."

We are moving on with our work, though the rain and the mud have driven our country Sunday schools into winter quarters. We are not dead, however. Bethesda has decided to make an offering to the Children's Home on each second Sunday, as this is our preaching day, until they start up the Sunday school again. After preaching last Sunday I went home with Brother Birt Wagner, ate a good dinner, then baptized his little son Raymond and infant daughter Susie. These are sweet children and their parents are trying to bring them up in the Lord. May they ever have His sustaining grace.

The pastor united in matrimony at parsonage last Sunday night Mr. Lewis Farrabee to Miss Bulah Shoaf. They left this a. m. for Winston-Salem. May the Lord bless them in their journey through life.

We are having a whooping time—six of the children have whooping cough.

Yours in His Name, H. L. Powell.

Piney Grove, Siler City Ct.—Bro. Bowman preached a good sermon on first Sunday; a good attendance considering the weather.

Charlie Smith has been called to his reward; he was buried at Piney Grove the 3rd Sunday. May the Lord bless the wife and five small children.

Yesterday was the first Sunday the children of Mr. Peter McPherson had the privilege of being together since they began to marry and have homes of their own. There was a dinner prepared at Minter Brower's for them; they were all there and all husbands and wives sat down at the table at once. There are eight children, six girls and two boys, all married but two girls.

There is some sickness in the community, some typhoid fever.

Mr. W. B. Cooper had the misfortune to get his eight-room house burned down last Thursday night. One of his sons lived in the house. His property all got burned, but a few clothes. Mr. Cooper lives at Siler City; his house was four miles north of Siler City.—Miss Fleta Kivett who is in Greensboro has been down spending the holitays at home with her father and mother six miles north of Siler City. She returns today where she accepts a position as clerk at Kress & Company's..

We hope for this year to be the best one yet. May we all do our best.

Nettie McPherson, Reporter.

Jan. 4, 1915.

Clark's Chapel, Buncombe Ct.—Only 56 in S. S. last Sunday. Rev. Jim Bassett preached at 11 a. m. to a very good congregation. Bro. Bassett will teach a two weeks' singing school beginning last Monday night. It will be a school not only for those who pay but for the whole community.

Lester Watts.

Weaverville, Jan. 12.

—Mrs. June Williams, of Madison, is visiting her friend, Mrs. Gant, in this city.

Oak Ridge Ct.—The first quarterly conference was held at Sandy Ridge Jan. 9th. There was a good attendance from all churches except from Kernersville. The pastor was surprised and disappointed that the brethren and sisters of the Kernersville church did not think the Lord's work of enough importance to attend this conference. I must be frank about this matter. I really think that such indifference to the church work on the part of official members demands frankness. I can think of no reason why Kernersville was not represented. The cause for this church not being represented was indifference. Yes, plain indifference. Indifference to the claims of God and his church to a part of our time. I know that out of twelve or fifteen officials you could have been represented. I repeat it, indifference kept you away. But the business of the conference had to be attended to whether you were there or not. The usual order of business was transacted without friction. The pastor was again surprised when some of the brethren came to the conference asking that the assessment for their church be reduced. The Lord has been blessing our people with good crops, with health, and with material blessings without number, and yet they want to do less for Him and His Kingdom. I fear we are not dealing fairly with the Lord. Malachi once asked a question that I wish a great number of people would think about. Here is the question: "Will a man rob God?" Then he adds, "Yet ye rob me." Read a little further on. "But ye say, Wherein have we robbed thee? In tithes and offerings." Get your Bible and read the four chapters of the book of Malachi for yourself. If we all would read and obey what the Lord says to us through his prophet Malachi, the Lord's work would not suffer as much in the coming days as it has in the past.

The financial report for last year was encouraging when compared with the year before. However, it was not a report of which to be proud. We ought not to be satisfied until we have done our best. I appealed to the official members present to help me raise every cent of every claim this year. I now appeal to every member of the church on Oak Ridge Ct. who reads this paper to help me do this. Our ambition and aim should not be lower than this. The best we can do for God is the least that should satisfy us. Not only should we try to do our best for God by supporting his church financially, but we should look after the spiritual interest of his Kingdom. I also appealed to the official members to help me in this. I now appeal to all who read this to help. I need your help, I want your help, and God wants your help. Let us work and pray for the salvation of the unsaved of our circuit and for the building up of ourselves in things spiriual.

Now some one who reads this might think that my meals don't agree with me, and that I am taking it out on my church members. No, no, my friends, my digestion is all right, and I am at peace with all the world. These are just some plain facts and truths that my church members need to think about. And I might as well add, that a great many of somebody else's church members need to think about these things.

Think of this for a minute. The Oak Ridge church is almost completed. We hope to hold services in it the 4th Sunday in this month. Then on the 4th Sunday in Feb. we want to have a formal opening service. President Cecil is expected to be with us that day. There may be two services, one at eleven, the other at night. We are anxious that all our members be present that day. And we invite all friends of the church to come and rejoice with us. It will be an occasion for rejoicing. We have here at Oak Ridge one of the neatest, prettiest little churches you have ever seen. Come see it the fourth Sun. in Feb. Remember the date and plan to be there. Your friend and pastor, Linley W. Gerringer.

The Postal Card—*W. F. Kennett, Ed.*

The new calendar year brought us good weather and a fine congregation gathered at Bethel the 1st Sunday in the new year. The sermon was by Paul S. Kennett. An offering of $7.23 was made to our Children's Home. Saturday before the 2nd Sunday we held our 1st quarterly conference in Flat Rock Church. The day was fine; but the roads were awful—except where sand-clayed. All the churches were represented and the spirit of the conference was excellent. Flat Rock led in number of officials present, there being seven from this church. Bethel led in report on pastor's salary, paying $40, full amount for the quarter. General interests will be in the hands of ladies who are to be elected by the churches—except for superannuates: the pastor is to collect for this cause. We believe it would be well for this important interest to be put into the hands of the pastor and that in this way the full amount on every charge can be raised. Note what Bro. Swaringen says in last week's *Herald* on this interest.

Paul S. Kennett, after spending the holidays with his parents, has returned to Westminster Theological Seminary. He writes that four sons of ministers are in his class. Our people continue to pound us on the installment plan. Last week Bro. N. T. Pegram killed 1,441 pounds of pork and divided liberally with his pastor—haslet, sausage, backbone, spare ribs, and lard fell to our lot and for good measure a sack of very fine eastern yams, and Sister Pegram added a nice cake of butter to improve the yams in the eating. Bro. and Sister P. L. Wilson sent their annual pounding of sausage, back bone and spare ribs and sweet potatoes. Sister Gordon added to their pounding which came before Christmas. We appreciate all these good things, but more than all the spirit of love which prompted the giving. Yes, and one good lady friend brought us two cans of brains—a splendid thing for a preacher to have and use freely; but these were pigs' brains and this good lady knew that we liked them. Our year's work is starting well and we are hoping, praying and working for the best year we have ever had.

Mrs. June Williams, of Madison, one of our very best Flat Rock members, recently spent a short time in Stokesdale to the delight of her friends here. She formerly lived in Stokesdale.

Best wishes for all for 1915.

St. Paul.—The Sunday school rooms are nearly completed, and are splendid additions to the church. There is a marked change in this church in interest now and two years ago. There were present in Sunday school last Sunday 104, raining, too. A new stove was placed in the church last Saturday. We are glad to note that Esther Kennett, little daughter of C. O. and Laura Kennett, is improving some. She has been confined to her bed eleven weeks with typhoid fever. We hope to see her in Sunday school again shortly. G. F. Millaway.

—The Youth's Companion says that few realize how rapidly this country is acquiring permanent good roads. In the year just closed eighteen thousand miles of hardsurfaced roads were built, which is more than three-quarters the length of the national road system of France.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Luring car service.

12.48 A. M.—No. 32 daily, Southern Limited. Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

6.05 a. m.—No. 37, Birmingham Special Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

4.55 p. m.—No. 131 daily for Mt. Airy.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 232 daily for Winston-Salem handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte N. C.; O. F. York, P. & A., Greensboro N. C.

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PELOUBET'S NOTES.

We will send a copy of Peloubet's Notes in the International Sunday-School Lessons for 1915 to any address within 150 miles of Greensboro for $1.00, postage paid; cash to accompany order.

To any address further from Greensboro than 150 miles, we will send the book postage paid for $1.08.

WILLS BOOK AND STATIONERY CO.,

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—Thomas A. Edison thinks the European war will last two years longer and that Germany cannot win.

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—A Missouri philosopher offers this table for the revised arithmetic: Three smiles make one grin; three grins make one laugh; three laughs make one happy.

—The happy wife is not a woman who has married the best man on earth, but one who is philosophical enough to make the best of what she got.—The Post.

—The year 1915 opens with 75 per cent. of the square miles of area of the United States "dry". More than forty-nine million persons are living in dry territory.

NOTES.

—One reason for believing that the Philistines came from Crete is the fact that they appear on Egyptian monuments with the peculiar Cretan headdress, a disc ornamented with a feather.

—The Bible is the only true light in the midst of the twilight or darkness of human thoughts by which all must be brought back from errors who would come into possession of the highest of eternal truth.

—A small boy who attended an installation service whispered: "Daddy, when they install a preacher do they put him in a stall and feed him?" "No, son! usually they hitch him to a church, and expect him to pull it alone."

—The Pocket Testament League, in co-operation with the Soldiers' Christian Association of England, has distributed hundreds of thousands of the Gospel of St. John to soldiers and sailors participating in the European war.

—Secretary of State Bryan spoke the other evening to 5,000 students in the University of Michigan and asked them to pledge themselves with him to total abstinence from all intoxicants. Practically the whole 5,000 stood up to say they would.

—President Woodrow Wilson: "There are a good many problems before the American people to-day, and before me as president, but I expect to find the solution of those problems just in the proportion that I am faithful to the study of the Word of God."

—Kaiser Wilhelm seems to be suffering some financial embarrassment as a result of the war, and has offered for sale his marble palace, the Villa of Achilleion, in Corin. This palace cost five million dollars, and, fearing the confiscation of his property, the emperor desires to sell it.

—The latest church statistics give Burma 240,081 church members These are divided as follows: Baptists, 122,266; Roman Catholics, 60,282; Anglicans, 20,734; Methodists, 1,675. There are 876 Baptist churches, 717 of them self-supporting.

—A Sunday school, started by a Christian woman some years ago among poor children on the outskirts of St. Petersburg (Petrograd) has grown until it has an average attendance of one thousand during the midwinter season of the year.

—King George has appointed Field Marshal Earl Kitchener, secretary of state for war, to be colonel of the Irish guards, in succession to the late Field Marshal Earl Roberts. While Lord Roberts was an Irishman born in India, Lord Kitchener is an Englishman born in Ireland.

—Billy Sunday had quite an ovation when he arrived in Philadelphia on January 2 ready for his ten weeks' campaign. The city has made large preparation for his coming, and two daily papers—the North American and the Evening Ledger—are planning feature reports daily.

—The greater your wants, the greater God's goodness in supplying them. The greater your enemies the greater the display of God's power in subduing them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end.—The Christian.

—India has 242,000 square miles of forests, under more scientific management than we have in this country. Her splendid system of irrigation leads the world with 42,000 miles of irrigating canals, which have redeemed more than 20,000,000 acres of waste land.

—In Brazil the census of 1890 returned 12,213,346 of the population, or approximately 85 per cent. as illiterate. In Chile 1,981,061 were returned in 1907 as illiterate or approximately 60 per cent. In Argentine 50.5 per cent. of the population over six years of age and in Bolivia nearly 80 per centage of the population over seven years of age are illiterate.

—In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538 people; in India there is one to every 321,448 people; in China there is one to every 467,462 people. There are 1,557 principal cities in China unoccupied by missionaries.

—In order to prevent the students of the Tokyo Seminary from getting too absorbed in their books and thus out of touch with men who are fighting life's battles, a hall has been opened where the students, under the direction of the faculty and a trained evangelist are brought in touch with all classes of men and taught to do practical Christian work.

—The reports of the United States Commission on Education show that north of the Mason and Dixon line there are 467 non-sectarian secondary schools, while those under religious control are distributed as follows: Baptist, nineteen; Episcopal, seventy; Friends, thirty-four; Lutheran, forty-two; Methodist, thirty; Presbyterian, fifteen; Roman Catholic, 601; other denominations, sixty-eight.

—Total abstinence as the most direct method of suppressing the liquor traffic was urged by Secretary of State Bryan, before the annual meeting of the Federal Council of Churches of Christ in America. "There may be differences of opinion as to methods of suppression," the secretary said, "but it must be agreed that the man who shuts off the demand for liquor at his own mouth decreases the traffic most directly."

—In 1859 there were no hospitals in Japan. Foul and loathsome disease was open and public. Every third person was pock-marked. Blindness was shockingly common, and smallpox was prevalent and frequently epidemic. Sore heads were disgustingly prevalent, while consumption made frightful ravages. A deformed child was never seen; none were allowed to survive their birth. In 1909 there were over a thousand public hospitals in Japan. The number has been largely increased since then.

—When Stanley, starting in 1874, made his journey of 999 days across Africa in the course of 7,000 miles he never met a Christian. There was not a mission station church or school in all that track. Now the chain of missions is complete from Mambara to the mouth of the Congo, and there are considerably over 100,000 native Christians. When Hudson Taylor reached China in 1854 there were practically no missionaries in the inland provinces; now there are over 1,000.

—United States Senator Vardeman, so the story goes, once rented a plot of several acres to one of his black neighbors. The land was to be planted in corn, and the senator, then ex-governor, was to receive one-fourth. The corn was duly harvested but the senator did not receive his fourth. Meeting the negro one day he said:

"Look here, Sam, have you harvested your corn?"

"Yes, sah, boss, long ago."

"Well, wasn't I to get a fourth?"

"Yes, sah, boss, dat's de truf, but dar wasn't no fo'th. Dar wuz jes' three loads an' dey was mine."

There are some white people who treat the Lord in the same fashion.

—Rev. S. W. Taylor wishes to know when the M. P. Church was first built in Winston. Tell, if you can.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XXXI. GREENSBORO, N. C., FEBRUARY 4, 1915. NUMBER 11.

THEORIES OF THE ATONEMENT.

These change from age to age. They are like the theories of physical science in this respect. Both classes of theories are simply attempts on the part of the mind of man to penetrate depths too profound for his measuring line. Man will probably in this stage of his existence never be able to understand the ultimate constitution of matter, and will never be able to see and set forth all that is involved in that great transaction in which Jesus Christ made atonement for the sins of the world. But men will continue to try to understand and to express their futile conceptions in the form of theories, which they will offer to their fellowmen as explanations but which will soon be seen to be either no explanation at all or only a partial explanation.

How supremely fortunate it is that we do not have to understand the atonement before we can believe in it and avail ourselves of the infinite and indispensable benefits of it! Christ said, "Blessed is he who shall find no occasion of stumbling in me," and Paul spoke of Christ crucified as a stumbling-block to the Jews and as foolishness to the Greeks. It is so to this day. Men do not refuse to eat bread because they cannot understand how bread can nourish their bodies, but they refuse to believe in the atonement of Christ because they cannot understand it. How very, very sad!

HOW TO MAKE A CHURCH BECOME EXTINCT.

There are several ways to do it. We will try here to tell of just one way. It is a very simple way, and it will work in any kind of a community,—city, village, or country. It has been tried, and always with success.

Here it is: *Neglect the young people.* Never give them anything to do in the church or of a religious character out of the church. Always fill the offices of the church with the same old set of old men. Elect for Sunday-school superintendent the oldest, stupidest man in the community. For class leaders choose men that are dried up with dyspepsia and blue with liver complaint. For stewards, choose men of the greatest inactivity, the most crippled with rheumatism—(they might run away with the church's money if they were supple). And be especially careful in making up the choir to see that no one gets into it that can sing. Choose only old people with cracked voices or catarrhal noses, having the desired nasal twang. Of course they will attempt to sing only the most ancient and the most doleful hymns in the most doleful manner.

Persist in this policy for a few years, and your church property will be for sale. The young people will all have gone to some other church or to the world or to the devil.

ASHEVILLE CHURCH BUILDING FUND.

"A Friend", High Point	$18.00
Mr. W. T. Bowman, Greensboro	2.00
Miss Victoria Dean, Kernersville	.50

Thank you, friends. You don't know how it helps.

Burlington S. S. has sent to be forwarded to the Gifts" offering. We will take pleasure in forwarding it.

—Elwood Kirkman, of Pleasant Garden, died last Sunday, of pneumonia, aged 62. He was a quiet man and industrious citizen.

—An interdenominational Sunday-school teacher-training school is being organized in Greensboro. It will hold weekly meetings for lectures and class instruction during the spring.

—Raymond Chrismer, of Sunbury, Pa., a school boy, accidentally upset his ink bottle, splashing some of the ink into his eyes. It is feared that he will never be able to see again, as some element in the ink seems to have destroyed or paralyzed the optic nerve.

—Bro. Cecil said last Sunday that it is his aim to preach helpfully. He had long ago, if he had ever had it, renounced the thought of preaching for reputation as a preacher. A preacher must reach this feeling that Bro. Cecil expressed before he is prepared to do much good as a preacher. If he does not desire to preach helpfully, he will not help many people much. We were glad that Bro. Cecil paid us this visit and preached us this helpful sermon.

—We are glad to present to our readers this week pictures of Rev. F. C. Klein and of his new printing machine, the Multigraph. This machine he hopes will add greatly to his effectiveness in the work for foreign missions. We hope he will not become so enamored of it that he cannot leave it, for the people like to hear him speak.

READING THE UPTURNED LINE.

Six persons have sent their guesses about the inverted line printed last week and the week before. A Virginia reader guesses there were "nine words" and does not try to guess what the words were.. A Manson, N. C., reader guesses, "We all sincerely." This fits logically, but is not long enough to fill the line. A minister came into our office and guessed, "He preached an able sermon." A Climax girl of eleven thinks the line must have read—"He preached an interesting sermon so we", both of which are good guesses. A young lady in the Children's Home also guesses well. She sends this: "We enjoyed the sermon and we"—Mr. Elmer Hauser, of Shoals, sends this: "He preached an excellent sermon and we". This seems to be the best guess, for the line did actually say, "He preached an excellent sermon. We". The present will therfore be sent to Elmer Hauser.

WHERE GRACE TRIUMPHED.

Commander Eva Booth tells a touching story of her work in the slums of London, in which the tenderness as well as the power of the gospel is well depicted. One afternoon she came home somewhat weary and sat down for an afternoon cup of tea. She started the little fire burning in the open grate and sat down beside it.

"Presently," she says, "a woman came in clad very much as I was clad. 'O, come along, Meg,' I said; 'it is a long time since I have seen you.' She sat down before the fire, but did not speak. She looked into the flickering embers as the red shone out and the flames burst through, then looked up, but she did not speak. I looked at her and saw that there was great pain in her face and that her eyes were swollen and red, and then she said: 'They lie when they say she died of cancer. She did not die of cancer. They lie when they say she died of fever. She did not die of fever. She did not die of anything but the blow of that monster brute of a husband of hers, who knocked her down like a brute when she pleaded with him not to take the little dresses from the babies that she made out of her scanty skirt to pay for drink. That's what she died of.' She went on and said: 'I wish I had never heard of her; I wish I had never seen her when she fastened those big eyes on me and said: "Meg, I would be glad to go, I would. Life has been very hard with me, Meg, and I would like to rest but for the babies. O Meg, how can I leave those little defenseless, helpless babies?" Then she lifted up her eyes in that damp cellar where she was dying and seemed to be far beyond, and she cried: "O God, have mercy, forgive me all my errings and all my sins; and when I am gone from this earth, O, in thy pity look after and protect my two poor, helpless little babies." And then a terrible shiver came over her, and she threw her hands up toward my neck and said: 'Meg, Meg, do your best for the babies."' Meg kissed her, and she fell back dead. She said she was no sooner dead than that monster stripped these two babies of their little shoes and went and put them over the counter of the saloon for drink. 'O,' she said, 'I wish I had never heard it! I wish I had never seen those eyes as they looked at me. What can I do for those babies? I have no shelter for myself.' 'Is he out all the time?' I asked. She said he would be out that night. He was always in the saloon until they threw him out about twelve o'clock. 'Don't worry," I said; 'I will look after those babies.'

"At ten o'clock I took my shawl and wound it around my head and shoulders, and I said to the lieutenant: 'Come along; and when we get to a certain court you stay behind, and I will go on, and you stay there until you see me again.' 'You may be sure I shall stay there; and if you don't come quick, I shall come after you,' she said.

"That night, dodging under heads of horses and avoiding bicycle wheels, crowds of newspaper boys and flower girls, I made my way until I got behind it all, down into a dark alley; then I went down steps into a kind of a little dwelling, and I found my way to a basement. At first, I could not see my way, but finally I discovered a kind of ladder staircase going down, and it swayed beneath my tread as I carefully went down it. Then I went into the cellar and heard something like the whine of an animal, but at first I could not see any living being there. Then the lamp that God never forgets to hang in the black shelter of the night threw its silvery rays; and as I followed the rays they lighted upon the two tiny heads, one of a little child about three that you would have taken for eighteen months, and the other of a child a little over twelve months, just in their little ragged shirts. The older girl was trying to be mother in that cold, damp cellar to that baby. I listened; no sound. I took my shawl and laid it down over them. The elder child backed against the damp wall like a scared animal. I put my hands behind the little back and kissed the pale brow, wrapping her in the shawl. Then I put the baby in her arms and covered the shawl over both of them and picked them up. I listened again; no sound. Then I climbed the staircase and made my way up to the broad thoroughfare. My heart beat loudly. I thought I heard somebody shout 'Police,' and then I thought I heard a heavy footstep, but I never looked behind. Never look behind when you are in a holy purpose or doing a good work. I reached home; then a little warm water, a little bread and milk were given the babies and a few little comforts.

"We loved the babies, and we kissed them; we fed them. Three days afterwards, again in the afternoon, I was watching the kettle boil, and I heard a heavy step on the stair. The lieutenant put down a loaf of bread she was cutting and said: 'He—he—he—he is coming; he is coming!' 'The father of the children? You stay there, and I will go down and speak to him,' I said. I pulled myself up to my full height, I stretched my shoulders back to their full breadth, and I went down the staircase; but before I got to the bottom the oaths came out, and the foul air of the court burst up that stairway. When he saw me coming, he looked up at me (he was a very big, tall, strong man); he clenched his fists and said he would break every bone in my body if I came one step nearer. I went straight on down the stairway. He said he would stamp on me and wring my neck like a chicken's. (I was not much more than a chicken in those days.) I went up to him and said: 'What do you want?' And he told me what he wanted; that he wanted his own children; that he would have me arrested; that I was a kidnaper; he would have me thrown in jail; he wanted his own children. 'You are not going to have them,' I said. I looked at the weight of his fist, and I looked at the passion in his face, and I looked at him sway here and there, for he was half intoxicated. How could I, I asked myself, put those babies back and leave them in his care and keeping? 'You are not going to have them,' I said; 'but I will tell you what I will do: I will show them to you. I want you to see them. Follow me if you will.' And I went up the stairs. He came after me, shaking the whole house. The lieutenant was at the door and threw it wide open, and the man followed me. There were the bare, white walls of the room; there was a white table cloth on the table and a little jug with three or four pansies; there was the bright fire, with the kettle polished so that you could see your face in it. I do not believe he had seen anything so white and clean

for many years. What it was, I cannot say—whether it was the clean room or whether it was the one verse that shone out in bright letters on the white wall: 'He loved us, and gave himself for us.' I do not know; but when he got to the threshold of the door he halted. He took his crownless hat off his head and came into the room. He took another step and put his hat on again, and then he took it off again. I caught hold of his ragged sleeve and said: 'Come along; I want you to come in.' He went to the bedside of the two babies that were sleeping. According to the habit of the elder, it had the younger nestled upon its tiny shoulder, and there lay the little golden-haired babes.

"I shall never forget the look of that man as he looked at them. I said: 'There they are, your little children, your two little baby girls. You remember when God gave them to you first, how proud you were. You remember when their lips could first murmur the word 'papa,' and when they twined their little tender arms about your strong neck how glad and proud you were. You remember her who gave them to you, whom you promised to cherish and to love one morning when the sun shone bright, when you put upon her slender finger the little circlet that said she would have the protection of your strong arm. There they are, her little baby girls and yours.'

"The man's heart broke. He got down on his knees, and tears came fast, and the angels came into the room. The babies woke up, and they cried; he cried; I cried, and the lieutenant cried; and the angels seemed to crowd that room and spread their wings of light and blessing on our heads as we lifted him with his heavy heart to the wondrous, limitless love of the great, everlasting Redeemer; and as he wiped the tears away he asked me if I thought he could ever be forgiven. He knew he had killed their mother. He told me about his horrible thirst for drink. But God saved him as he has saved tens of thousands since."—*Home Herald.*

INVIOLATE VOWS.

I have not dipped my pen in the serpent's venom, nor had my tongue clothed with cutting invectives patterned after the "modern boomerang," paving the way for this discussion, but on the contrary it has been prompted by the laxity of promises and the prevalence of broken vows. It has been my lot to deal with the public for some time, to study humanity from many different angles, and what I am about to say has been burdening me for some time. I desire to register my emphatic disapproval, bitterest indignation and harshest denunciation possible to the way so many church members disregard and totally ignore their promises, pledges and vows. The prevailing tendency is not to hear, "His word is as good as his bond," but—"Well, promises like pie crust are easily broken."

There are a few unpleasant words in the English vocabulary that some of us would like to see obsolete; among which are "liars," "rebels" and "anarchists." They are objectionable because of the horrible associations and blighting consequences they suggest. Let us study them for awhile, to learn whether they are really needed now adays. A liar is one who knowingly utters a falsehood; promising to do one thing and wilfully does another, proving himself a liar in both word and deed. A rebel is one who turns away from the authority of his rulers and government, endeavoring to be a law unto himself. An anarchist is one who deliberately sets aside law and order regardless of serious consequences.

Hundreds of people join the church, in the presence of God and the church pledge themselves unreservedly to support and abide by the laws of the church; distinctly specifying to "agree to all its rules of government and to contribute as God gives ability for the support of the gospel ministry and benevolent enterprises of the church." In the face of this vow, which is as plain and unmistakable as the noonday sun, they go year in and year out without contributing a cent to the support of the church in any way. Knowing their duty and what they of their own free will and choosing, obligate themselves to do; refusing to do what they ought and had promised to do. It is just in plain English—lying. It does us good sometimes to strip things of their verbiage and look at them.

When people join a church, thereby agreeing to all its rules of government, they have no right to say, "Now we will obey this rule and we don't just agree to that one, so we will set it aside." They have a perfect right after joining and further investigating, if they find themselves deceived and dissatisfied, to leave the church, but not to remain in it and refuse to be governed by it. To illustrate my meaning: when I was pastor on Siler City Ct. (and they are as loyal and God-fearing as the average) one church on the circuit informed me that they had agreed not to pay the Superannuate Assessment, but that they would pay the rest. What was that but ignoring and rebelling against the authority of the church; setting aside a portion of the laws they had agreed to accept and support, becoming a law unto themselves and becoming rebels and anarchists in that particular.

It was disappointing to me to hear any one refuse to pay the Superannuate assessment; while all the assessments are worthy, commendable and should receive the united support of each local church, yet it seems to me that the Superannuate assessment is the most worthy of them all, if I may be allowed to make any distinction. Yet I have found it the most difficult to collect of all the items on the list. Many refusing to contribute to these "heroes of peace," who have worn themselves out, doing largely sacrificial service for their God and humanity; willing to let them like old boats lie to one side till they rot and waste away. How much self-denial, privation, bitter struggling and hardships endured one can read between the lines in the following biographies, yet none of them appear in the story; it is just "All joy." "Aged 85 years. Retired at 80. Ministry 52 years. Active 44 years. Served one charge of four country churches 40 years. Traveled 50,000 miles on horseback, not counting pastoral visits. About 50 conversions annually. Caused 15 young men to enter the ministry. Average salary $200. Wife died at 82." Some say, "I don't mind supporting the minister, but his family is what I object to," but hear me:—"Husband in active ministry 26 years. Average salary $600. Died in 1911. A son missionary in Alaska, a daugh-

is no more necessary to its acquisition and enjoyment than understanding the manner of conversion is to the enjoyment of the Christian life. We know the college course gives this power and we know this power is necessary to the individual who is to lead the world to redemption, and we who are wise will never rest till we have it or till those dependent upon us for their outlook on life through our efforts have had it or have had the opportunity to have it.

(To be continued.)

REVIVAL MEETINGS—LARGE CIRCUITS—SMALL SALARIES.

I am of the opinion that our revival meetings on circuits are entirely too short. At many places they begin on Sunday and close the following Thursday. Only five days in which to revive the church, and save the sinners! That is just about long enough to awaken real interest. I believe that we should begin our revivals with the understanding that they would continue twelve or fifteen days. "Billy" Sunday is conducting a campaign of ten weeks in Philadelphia. No evangelist would think of opening a revival meeting with the understanding that it would close in four or five days. But there are six churches on this circuit, and we could not hold two weeks' revivals at each church this year, for that would require three months of the pastor's time. But instead of holding a five days' meeting at each church, would it not be better to have a two weeks' meeting at three of the churches this year, and then have two weeks' meetings at the other three churches next year? I have an idea that one meeting of two weeks would be preferable every second year, or even every third year, to having a five days' meeting every year. I want the experienced ministers to tell us whether or not our revival meetings are too short. If you agree with me that they are, then the only remedy I see is to have them every two years instead of annually, or make the circuits smaller. But if the circuits were smaller, the people would have to pay more, or reduce the pastors' salaries. If there are any laymen who want our salaries reduced, I would be pleased to hear from you. I think that the brethren who represented—or misrepresented—some of the churches on Oak Ridge Ct. at their quarterly conference are surely about the only ones who want to reduce their pastor's salary. The members of this circuit don't want to reduce the pastor's salary, if I may judge by what I have heard. I am not surprised, Bro. Gerringer, that you were "surprised" when some of the churches wanted their assessments reduced. When a man is willing to spend nine or ten of the best years of his life, and go in debt several hundred dollars, in order that he may prepare himself to preach the Gospel effectively, and then that man's members are not willing to pay such a man $650, it looks to me like ingratitude, and if there is anything that will kill a minister, teacher, parent, or any one else quicker than ingratitude, I don't know what it is. Bro. Gerringer was considered one of the strongest men in the Seminary while he was attending school there, and yet his circuit is asking him to serve for $650 or less, while his classmates in the Michigan and Muskingum Conferences are receiving $1,000 and $1,200 salaries. Brethren, I believe that you do appreciate Bro. Gerringer, but if you do, show it by paying $800 or $1,000 pastor's salary, and all of your general interests. After reading Bro. Gerringer's report yesterday, one of my leading young men asked me why the Methodist Protestant Church pays smaller salaries than other denominations. I could not answer his question, and so I pass it on hoping that some minister or layman will answer it. I am delighted with the outlook for this circuit, and yet when the assessments were being made at one of my churches, I could not get a single man to assess himself over $10 for pastor's salary and general interests. I would consider $25 a reasonable amount for several of these same men to pay to their church, but then the assessments for the church are so small that they can pay it without any one paying over $10. I have one church on this circuit that could pay nearly $800 pastor's salary a year by averaging ten cents a member each Sunday, and they could easily do that, for while some would not pay more than five cents each Sunday, others could and would pay at least fifty cents each week if they had preaching every Sabbath. Laymen, wouldn't you rather have more service from your pastor and pay more? I am sure you would have a more prosperous church, and I am sure that God would bless you individually for making some sacrifice. I know that we ministers would prefer serving smaller circuits, for I feel that I cannot give any large circuit the attention it should have even though I may labor ever so diligently. Now the stations must not think that we don't have anything to say about them, for I believe that the circuits are increasing salaries faster than our stations. Some of us cannot imagine why a station like High Point would allow a man like Bro. Dixon to serve them for $1,000 a year when they know that the M. E. Church, Presbyterian, Congregational, and other denominations would gladly pay him $2,000 or $2,500. And what is true of this station and the circuits that I have mentioned, is true of many of our stations and circuits. Ministers and lay members are "wondering" why Winston-Salem allows a man like Bro. Taylor to serve them for $900. Some of our circuits are now paying $800 and $850 pastor's salary, and that is more to live on in the country than $1,200 or $1,300 in a city like Greensboro or Henderson. "Why do Methodist Protestants pay less than other denominations?" I am anxious for an answer from minister or lay member. Don't think that I have the dyspepsia, nor that there is malaria in my system, for I am quite well, thank you. Don't think that my people have quit pounding me, either; for yesterday a week ago Bro. R. A. Hardy of Lee's Chapel slipped a ham into my buggy, and also gave me all the corn that I could haul in my buggy. Yesterday Mrs. Whitehurst of Ringwood church told me that she would send us some hens soon, so you see I am not uneasy about starving. All of my churches have adopted the budget system and the stewards will collect pastor's salary and all of the general interests, and I feel sure that every church will pay every cent of every claim. No, I am happy, but I just want some information about the length of revivals, the size of circuits, and the amount of pastors' salaries. A Loyal Methodist Protestant,

R. A. Swaringen, Pastor of Halifax Ct.

AN ANSWER TO ONE OF THOSE QUESTIONS.

While visiting at a quarterly conference on a neighboring circuit I heard a prominent layman make this startling statement: "The Methodist Protestant Church pays less than any other denomination that I know of, half of its members paying nothing at all. The cause of this is our poor system of finances." Our poor financial system! I was not willing to believe that our people are "closer" than members of other denominations, and when I heard that man say that a poor system of finances was the cause I readily agreed with him. But if our system is poor, we will be held responsible if we do not change it.

I think that it is an established fact that the envelope plan is the best one for a station, and yet I would like to know how many of our stations use that plan. I do not believe that there is a woman or a child, unless it is an extreme case, who is a member of the M. P. Church that could not bring five cents for pastor's salary each Sunday. Surely many would bring 25 or 50 cents each Sunday, thus making an average of at least ten cents every Sunday. High Point—I refer to this station, not that it pays less in proportion to membership than any other station, but because I happened to refer to it in my other article—reports 316 members on roll. An average of ten cents each Sunday to the pastor would amount to $1,642 annually. Concord reports 411 members, and paid only $625 pastor's salary last year. If they would average only five cents each Sunday, they would pay their pastor $1,068.60 annually. It is true that one of their churches is in the country and gets preaching only once a month, and their town church is largely made up of laboring people, yet you would insult these good people to tell them that they were not able to pay an average of ten cents a member each Sunday, for if I am not mistaken, there is at least one man there who pays one tenth of his income which amounts to possibly $75 a year or $1.50 each Sunday. Henderson church pays an average of over ten cents per member for each Sunday. I do not know whether this is a result of the envelope plan causing each member to pay a part, or whether they have a few wealthy men who pay liberally. I wish that we could use the envelope plan on the circuits, for we could pay more and pay it easier. If the members of Oak Ridge Ct. would pay an average of five cents a week, they would pay their pastor $1,040.00 salary annually. I believe that they are able to do this, and I believe they are willing to do this, if the N. C. Conference had such a system. Yadkin College Ct. reports 724 members last year, and yet the report in the Journal shows that they did not pay all of the $750.00 pastor's salary before the Annual Conference. I notice, however, that they promise their pastor $850.00 this year. If they would pay an average of five cents a member per week, they would pay Bro. Powell $1,882.40. "Too much! It would make Bro. Powell rich!" Well, how would you like to divide your Ct., and pay two pastors $900 each, and get twice as much preaching? Bro. Powell, why don't more of your people try paying the tenth like Bro. Berrier does? Are they afraid that God will prosper them? I would advise them not to try it, if they do not want to prosper. But many of our people on all circuits are not willing to trust God with one tenth of their income, and "half of them pay nothing at all." If not more than half of our members pay any thing, that is one of the reasons that we pay small salaries. Would a better system cause the other half to pay? I believe that it would cause some of them to pay. What shall we do with those members that absolutely refuse to pay any at all? Our Discipline says—page 32—that persons who have ceased to take an interest in the church, may be dropped from the record by a vote of the church. Have people who pay nothing ceased to take an interest in the church, or is it a result of the wrong kind of training? I am inclined to believe that they have had poor training, and that they have lost their religion too, if they ever had any, and I believe that their names should be dropped after fair warning, if they still refuse to contribute. If any member of my Ct. refuses to contribute this year, I hope that the church will vote to drop that name, or that the stewards of that church together with their entire families and the family of the pastor, will get together at that person's house, and spend at least one week with him, unless he commits suicide before the expiration of that time.

R. A. Swaringen, Mem. of Finance Com.

THE SINEWS OF WAR.

No European nation could wage warfare without men, munition and money, and your Board of Foreign Missions cannot carry on your great and growing work in Japan without the necessary money. We have a splendid corps of workers, pastors, teachers, etc., and tremendous opportunities among several millions of people, but the church is not supplying enough money to equip, maintain and develop the successful enterprise.

The assessment from your charge is now needed, brother. Your special gift will be a great help if sent now. The C. E. Society's contribution for their missionary would aid the board. Send it as soon as possible.

This is for You.—Some folks are sorry they didn't give on Multigraph. Procession's over. We're starting something now, no fuss, no delay. Need $75 for large roll top desk, oak vertical letter files, fireproof safe. Makes you smile. I'm smiling, because your gift's coming right off. My faith, your gift. Fred C. Klein, Cor. Sec.-Treas.

316 N. Charles St., Baltimore, Md.

A TREE WORTH ONE HUNDRED DOLLARS.

The government has received $99.40 in settlement for a single sugar pine tree which was cut in trespass in the Stanislaus National Forest, in California, and which yielded more than enough actual lumber to build a good-sized suburban frame house. The tree scaled 18,933 board feet and was valued at $5.25 per thousand feet. Not many trees contain enough lumber to build a two-foot board walk nearly two miles long, and this is believed to be the first case on record in which a single tree felled in a National Forest was valued at almost $100 on the stump, although National Forest timber is frequently sold at considerably higher rates.

—Miss Ila Stafford, of Burlington, is a visitor in our city this week.

PERMANENT ELEMENTS OF EDUCATION.

BY PRESIDENT W. A. HARPER

Education's Permanent Elements Make it Worth While.—It is the permanent elements of education that justify the vast expenditure of money for it and the enlistment of hundreds of thousands of teachers in its army of workers. More than 400 colleges and universities with more than ten thousand teachers and more than 400,000 students, with endowment aggregating more than a billion dollars, make up the higher educational budget of the United States. More than 18,000,000 pupils taught by more than half a million teachers receiving salaries out of the public exchequer aggregating more than $500,000,000 annually represent numerically the American people's interest in secondary education. And these expenditures in money and in human energy are increasing every year. It is because we have seen, or think we have, certain abiding elements in education that we are willing to invest men and money in it in such bewildering proportions. We have found, or think we have, that education pays well for every dollar invested in it and for every particle of neural force devoted to its acquisition. The American people sit at the feet of the pedagogue during the formative period of childhood and adolescence and far into that of early man- and womanhood, as no other people ever have, and they do it because of the permanent elements thyy have seen in education.

I. Practical Information.—Among these permanent elements the practical American would place foremost practical information, knowledge equipping directly for some vocation, skill contributing to wealth production and industrial success. We have departed far from the old notion that a gentleman should have no business. The American gentleman with no business is your tramp or jail-bird. We believe that work ennobles man and consider every loafer a parasite, whether he be rich or poor. Educatioin ought to be practical and it ought to assist in achieving material success. It always has and it always will, or it will cease to be. In insisting on the practical benefits of education, however, there is involved the danger of stunting the finer sensibilities of the soul and reducing life to materialism only. We must all make our living—that is materialistic—and that living should be the best of which we are capable—that is crass materialism, and yet I believe in it. I would include in "best", however, many things which the extreme materialist would rigorously exclude. I would not be content with muck-raking only; I would occasionally peep at the stars.

In our insistence on practical education we should put the emphasis on *education*, rather than *practical*. *Man* is the most important element in education, not practicability. You can never make a first-rate lawyer out of a man God has set aside to till the soil, and the best way to make of him the most efficient farmer possible is to give him acquaintance with life in the large as well as with the practical, technical training required of the farmer. The best man is your broad, catholic, sympathetic man, and this holds true whether he be a farmer, a mechanic or a professional man, and this type of man, the man who makes his living and at the same time lives a life, this type of man will help forward the life of every man who feels the impulse of his energy or even remotely is touched by his influence. The narrow specialist, the man who has confined himself to one thing to the exclusion of everything else, who has seen in education only practical information and in life only his own vocation,—that man may make his millions, may stand at the top of his profession, but his own life will be poor in the elements that really make living worth while—poor in the things that elevate human life above mere animal existence and bring it close to God. This is not decrying success. This is not decrying material success. It is pleading for man as the master of materialism as against man enslaved to his own acquisitions. And it is a plea that needs to be made. Short-sighted educationists,, mad with desire for popularity, are enunciating in catching phrases the gospel of mammon and the mmammonites are saying "amen and amen." They would eliminate from our schools all but practical studies and they would introduce vocational training everywhere possible. They would convert our schools into apprentice shops and put under the ban of disapproval every ideal save that of materialistic success. We need apprentice shops, but we need schools also. Our schools will quicken our ideals. Our apprentice shops will enable us to work out in material form these ideals. But if our schools become apprentice shops, where will our ideals be?

The Old Countries are no Safe Criterion for America.—The advocates of vocational training and practical education as the only worthy aim of our educational system do not help their cause when they cite the examples of foreign countries as justifying their reform. They forget that life in those countries is cast in certain moulds, and that there is very little, if any, transference from one stratum of society to another. Sons and daughters of the nobles will be nobles and the children of artisans will follow their forebears. Not so in America, where even the humblest can aim at the highest station. In the old country there is very little need for the quickening of ideals, but in America such quickening is the secret of our glory and the destiny of our future. Yet even in the old countries, there exist two types of education—practical for the children of the poor and the artisans, and classical for the education of the professional and higher classes. We shall likely come to some such arrangement in this country, but as between the vocational school only and the classical school only, there can be but one choice for a mation whose national greatness is dependent upon the ideals that stir the heart's blood of its every citizen.

And yet I am willing to grant that education should give practical information, that it should give special training, that it should yield expert skill for the work of life, but not to the exclusion of those studies which really enrich life and render it worth while. We need specialization and vocational training and practical education and we will have them, but in their getting let us not forget that idealism too is a potent factor in human progress, and even a more potent factor than realism, which would not be and could not be without idealism as the fuel producing its energy. Let us put our emphasis on man and life first and on specialism and making a living next and

in sweet self-forgetfulness realize our best selves and live our best lives. Education animated and controlled by such a spirit cannot but yield us the best results in terms of life and in point of practical information—not the information that narrows and belittles man, but that broadens and uplifts and exalts him.

II. Mental Power.—There can be no more inviting claim set forth for education's necessity than that it generates mental power, for it is to mental power that we must look as the source of human progress. From his eyes down no man is worth more than $1.50 a day, but he who is thoroughly developed from his eyes up may command a salary mounting up to startling proportions. Mental power—that is the difference; and that is the sort of power we have the right to expect from our educational system.

We have the right to inquire of any institution offering us its services or seeking our support what it can do in the matter of generating mental power. Does it propose to take the undeveloped human being and to make him into a man remarkable for his mental grasp? If so, it is entitled to our respect and should have our support. If it merely proposes to train him more deftly and skillfully as an animal, with little or no attention to mental power, then we should look elsewhere for education. There is a vital difference between skill and power. Skill enables us to utilize power, it is the belting that transfers the power from the dynamo to the wheels and the machinery of the plant, but is powerless without the dynamo, the source of power. We need to consider this carefully in deciding as between schools and colleges. Your special schools put the emphasis on skill; your colleges put it on power. Our normal schools train—they do not educate. They give skill—they do not give power. The normal school reviews carefully the ground covered by the grammar and high school curriculum. It adds to that methods of teaching and practice in teaching, but makes no advance in general education. Normal graduates for the first few months outshine in the classroom the college graduates, because of their skill. They are limited in power, however, and their superiority is brief and momentary. As soon as experience gives the college graduate skill, her magnificent power places her in a different class as a teacher and she far outdistances her normal trained competitors. It is power that counts, not skill, because power will express itself and skill is its handmaid.

A Case in Point.—What has been said of teaching applies equally well to every other vocation. The other day I read the curriculum of a far-famed technical school—a curriculum that was designed to produce civil and electrical engineers. It had the smell of the shop. I could see almost nothing in it but machinery and the whirr of the wheels was almost audible as I read. Three courses in English, one in Political Economy, two in German or French, with technical mathematics and applied science with shop work—that was the curriculum offered as constituting an education, with no history and no philosophy and no acquaintance with the great literature of the world and no real knowledge in the liberalizing sense of either English, Mathematics, or Natural or Social Science. Those who are thus educated may repair railroads and operate machinery, but they will never tunnel under the Hudson nor construct the Panama Canal nor invent any contrivance for the uplift of man. Your great engineers are they who have been thoroughly educated before their special training began, whose special training has been the belting and shafting by which their previously generated mental power and acumen were applied to the practical problems of their profession.

These principles apply to the farmer, to the business man, to the mechanic, to the minister, to the physician, to the lawyer, to every type of man. The narrow man must necessarily work in grooves. He is not broad enough to avoid ruts. He is powerless to strike out along new lines, because he is limited in horizon, deficient in vision, and devoid of ideals. What does he know of England who only England knows? What does he know of medicine who only medicine knows? Such narrowness yields skill, but not power, and power makes the wheels of life go and keeps them from moving always in the same old way.

The College Course Generates Mental Power Generously.—The college course, following the proper sort of preparatory education, is able to develop this needful mental power. It enlarges the vision, quickens the ideals, strengthens every mental faculty—and these are the mainsprings of power in the mental realm. The college curriculum interprets the past, lays bare the present, and unfolds the future, thus laying a solid foundation for the understanding of life and the cultivation of the judgment. In History the student sees the passions of men at play under all circumstances. He is thus enabled to weigh the problems of life in a sure balance, and he who knows his history well will not be easily lured into hurtful schemes of wild-cat reform. Language and literature enlarges his life by revealing to him the aims, ambitions, and ideals of every conceivable type of man. His sympathies are thus quickened and he is better able to help his fellows to the light, basing his helpfulness on the enlarged experience in living offered all who ramble widely in literature s paradise of charm. Social Science gives him insight into the institutional life of man and qualifies him to understand the intricate problems of government and society. Natural Science will show him nature and nature's God, and through this knowledge he will be prepared to turn natural forces into helpful channels of human uplift. Mathematics will not only teach him painstaking exactness in thinking, but will encourage him to expect definite results from definite forces in composition. The man who knows his higher mathematics—his calculus and his conic sections—will be no easy prey to schemers and charlatans with pet theories of great deliverance to man through insignificant social alterations. And philosophy, in which should be included ethics and Bible study, will bring him face to face with men's highest hopes and holiest aspirations, and no man who has felt his soul stir in the presence of these transcendent problems with their attendant hopes can be other than a new man for his experience. The man who has covered the gamut of life—past, present, and future—as it is revealed in the college curriculum, becomes a man of power, of mental power. We may not be able to ferret out the physics or the chemistry or the biology of it, but we know that it is even so. One day perhaps we shall understand the process of it, but such understanding

ter a missionary in China," and yet another: "Aged 88 years. Lives with daughter. Husband died in 1901. Ministry 52 years. Salary $75 to $100 per year." These are now living and hundreds of others and many of them the builders of our own "Beloved Zion" could tell like stories.

The M. P. Discipline for 1912 states: "It shall be the duty of each pastor to present to the people of his charge annually the claims of the respective general interests of the church." I have known M. P. preachers to refuse to collect or make any attempt to collect or even present certain items of the general interests, because of some grievance against the benevolent enterprise, or that they personally didn't agree to certain assessments. The church as a whole and the local conference has charge of these assessments and know what is best. If the minister is not interested in the workings of the church, let him get out or the Conference should kick him out. How under heaven can we expect to succeed with rebels in the pulpits and liars in the pews. Preachers and laymen attend Conference, vote jointly and unanimously to give a collection from the Sunday school monthly to the Children's Home; return to thei respective fields and sing during the year till you would think their skull was endangered,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Yet they never take a collection or send the orphans a cent. No wonder so many preachers are "shelved" prematurely, and numerous little churches are eking out their painful existence, with their glory long since departed. Better conditions will prevail when both preachers and laity become the embodiment of the truth they profess; "their words as good as their bonds," holding the spirit of the law sacred and their vows inviolate. W. A. Ledford.

Sometime since there appeared in the *Herald* an article on the time of the meeting of the next session of our Conference in which my name appeared as a member of the Standing District Committee.

I did not think that I was a member of that committee. On consulting the Journal, I found on page 11 that I was a member thereof and on page 33 that I was not. Now, am I? or am I not? Who can tell? As page 33 comes after page 11, I suppose that I am not. I was present when the committee was elected, and had I been one of the members, I think that I would have remembered it.

I also found on page 4 of the Journal that Wm. Porter was an unstationed minister, and on page 57 that he was left in the hands of the president at his own request.

I further found on page 4 a Conference Roll, which contains the names of unordained men and of others who have not been elected to Conference membership. Is a man's name entitled to a place on the Conference roll before he has been elected to membership?

We have the best Journal we have had since '89, from which time I have a complete file (and I have been publisher), and I am sure that the publisher will not object to attention being called to these errors.

Clifton L. Whitaker.

FROM PASTORS AND PEOPLE.

NOTES FROM THE FIELD.

Greensboro.—Last Sunday at 11 a. m. I preached to a very good congregation, taking all things into consideration. The Sunday school was well attended and a good interest manifested, and the work is growing in interest in this department, so said the pastor. Bro. Andrews is beginning his third year and seems to have the work well in hand, and is starting off with the year's work nicely. This church have plans and they work them. They are steadily decreasing their indebtedness. I took dinner with the pastor and wife. Claim paid.

St. Paul.—Preached here at 7:30 on Sunday night; attendance good. The new Sunday-school rooms add much to the interest of their school. The membership is encouraged and are expecting to do a good year's work, and I am sure if they co-operate with the pastor good will be accomplished. When I visit the balance of this field I will write some more. Spent the night with Bro. Millaway. Claim paid at this church. C. A. Cecil.

Burlington.—The attendance at S. S. last Sunday was 232. The weather was unfavorable and has been for several Sundays, but we have had a good average attendance this year.——Beginning with last Sunday a record of attendance at the church services will be made. The attendance at the morning service was 152. There was no service in the evening, as a union service was held in the First Baptist church, in which most of the pastors and church people of the town participated.

The C. E. Society met at 6:15 p. m. Sunday, and the attendance was very good. Bro. W. A. Glenn was the leader, and the meeting was a very interesting and helpful one.——The midweek prayer service was conducted by Mrs. G. L. Curry last week. The book of Ruth was the subject of discussion. Several talks were made upon the various phases of the subject by different members and the service was one of much interest and inspiration.

A very quiet marriage occurred at the parsonage last Sunday morning at 10:30 when our pastor, Bro. Curry, spoke the words that united in holy matrimony Bro. Jno. Snotherly of the Haw River M. P. Church and Miss Edna Weatherspoon of this place. The ceremony was very beautifully and impressively performed the words being spoken from memory. We wish this couple a long and happy wedded life.——Bro. Cad R. Way, who was stricken down with a severe attack of La Grippe and pneumonia a few weeks ago, has recovered and was present at the church service Sunday morning.——The regular monthly church conference will be held next Tuesday night, Feb. 9th, at 7:30. There are matters of vital importance to come before the meeting, so every member, as well as every official, of the church is urgently requested to be present. We trust that there will be a large attendance. C. B. Way, Rep.

Mt. Pleasant, Piedmont Ct.—Bro. Shelton filled his appointment 4th Sunday. The day was very cold and the congregation was small, but we can always count on the faithful few, who will go to church if it does rain and hail.——Mrs. Fannie Osborne departed this life Jan. 22,

and was buried at Mt. Pleasant the 23d; funeral conducted by her pastor, Rev. A. D. Shelton. She is survived by husband and four small children. Deceased was about 32 years old and held in high esteem by her neighbors.——Mrs. R. B. Clinard, who lives near Mt. Pleasant, a very old lady, is very sick and not expected to survive. She is not of our church but most of her family are and we deeply sympathize with them through the long sickness of their mother.——We have started out this year to try to do a better year's work for the Master. Our S. S. went into winter quarters but will start up again as soon as the ground hog gets through with us. This ought not to be; if the people would take a deeper interest in the Sunday-school we would have less trouble with the other part of the church work. Another thing: we have set out to try to get our church paper in more of our homes, which I think would add inspiration to a large extent. With best wishes for the success of the *Herald*, I am yours for a prosperous year. J. R. Stone.

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Liberty Hill, Anderson Ct.—How a Revival Started the Past Year.—A few people had been holding cottage prayer-meetings in two or three homes a week in different parts of the community. Needless to say the church stayed alive. The spiritual condition of the church was about as good at the beginning of this meeting as at the close of the last meeting. I made a 32-mile trip to get into one of these cottage prayer-meetings. I found at least 50 or 60 people present; at the close they asked me to start a meeting. We began a ten days' campaign of personal evangelism. In the midst of rough, rainy weather, out in the open country. The meeting resulted in 50 or more conversions, a great revival in the church; sixteen have joined our church, some more are to be received, and a few will join other churches.

A sweeter and more helpful meeting one seldom has an opportunity of attending. Such conviction for sin I have never seen; twenty-two heads of families converted. All except one set up family altars. In one little congregation of less than 75 people 22 family altars were represented; most of these were started before the meeting. I don't believe that a profession with a head of a family counts for much if a family altar does not result from it. We have had three good meetings in fifteen months at this little church with an increase of forty members. W. A. Lamar.

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Bethel, Alamance Ct.—It has been some time since we have had a report from Bethel, as reporter has been busy. Hope to do better in future or perhaps have some one else report who has more time. We are very glad to have our highly esteemed pastor, Rev. J. A. Ledbetter, with us again for another year and hope to have him remain with us for quite a while yet. May God help us all as members of Bethel church to give him our hearty co-operation in all church work. He has filled two appointments at Bethel for this year and preached excellent sermons, as he always does. We are having a new addition built to the church, which when completed and church painted inside and out will add much to the appearance and convenience of the church.——Our S. S. was reorganized by re-electing Mr. G. R. Roberson Supt., with Mr. A. L. Foust assistant and Mr. J. M. Foust Sec. Most of the teachers were re-elected. Hope as the weather gets better to have a good attendance and to make our Sunday school for this year the best on record. We have a flourishing school at Bethel under the management of Prof. D. K. Isley and Miss Addie Belle Lewis. The children are making rapid progress and people are well pleased with results.——Mrs. Betsey Bailey, mother of Mr. T. B. Bailey, is right sick at his home.——The wedding bells have been ringing around Bethel. Mr. Everett Stout and Miss Mary Bailey were married since our last report, and also Mr. Rufus Woody and Miss Ollie Pickard, and Mr. Sam. Bailey and Miss Rosa Baley, and Mr. Julius Payne and Miss Mary McPherson.

Best wishes to the *Herald* and its readers.

Mrs. J. M. Foust, Reporter.

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Mt. Pleasant, Mt. Pleasant Ct.—Owing to the weather, the S. S. attendance for the past month has been below the average, but we hope it will be better next month. The attendance in Jan. was as follows: 3rd, 81; 10th, 97; 17th, 33; 24th, 40; 31st, 54. Average, 61.

Minnie Suits, Secretary.

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Edith Caroline Curtis.—On Jan. 22, 1915, death by diphtheria came into the home of Bro. and Sister J. W. Curtis, Liberty, N. C., and removed little Edith Caroline, their little girl, four years old, from earth to the mansions above. She was a bright and sweet little Sunday school child. She loved her teacher, Mrs. R. E. Patterson, and her teacher loved her. Bro. and Sister Curtis have the sympathy of their many friends in this sore bereavement. The funeral service was conducted from the home, Jan. 23rd, by the writer, assisted by Rev. W. C. Kennett, after which the remains were laid to rest in Liberty cemetery.

As a token of love and sympathy there were many beautiful floral offerings. Those present from a distance were W. R. Rankin, Greensboro, Mrs. Hassie Frazier and Mr. Brower York, Millboro, Mrs. Dr. John Swain, Asheboro, Mr. and Mrs. J. W. Brower and Miss Ida Williams, of Sandy Creek. G. F. Millaway.

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"Please read me the poem you're reading, mother," begged a little boy sweetly.

"But I'm afraid it's too old for you, dear," his mother answered. "I'm afraid you wouldn't be able to understand it."

"Oh, yes, I would," was the calm answer, "so long as you didn't try to explain."

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A demure little Boston maiden was walking down a fashionable Back Bay street, when she met an elderly friend of the family.

"How old are you, my little dear?" he questioned.

"Seven."

"And how is it you are out walking without your mother?"

"Oh, mama doesn't go in for exercise. Really, we have very little in common, mama and I."

CHILDREN'S HOME . . . . REPORT OF SUPERINTENDENT.

Brown Summit S. S., $1.11; Miss Ruth Mitchell, Guilford Ct., Sunday eggs, 75c; Miss Maartha Parsons, 50c; Beginners' Class, Harmony S. S., S. C., $1; Bellemont S. S., Mt. Hermon Ct., $2.96; Asheboro S. S., $4.10. Total, $10.36.

Thank Offering.—Shady Grove, Tabernacle Ct., $1.10; Goose Grease Co., Greensboro, 1 dozen Mothers' Joy, 25c size; Mr. J. C. Causey, Mt. Pleasant Ct., 1 dozen cans fruit; Mrs. D. J. Holmes, Winterpock, Va., 1 quilt; Mrs. J. J. Welch, High Point, one Bu. Irish potatoes.

If you can't have Sunday school on account of inclement weather take the collection when you have preaching, or send direct to me and I'll give your Sunday school credit if you want it that way. The Home has good credit in High Point with the merchants and we want to maintain it. To do that, we must continue to be prompt to pay the bills. We can't do that unless we have the money. Don't forget the little ones!

Some of our pastors don't seem to understand what I want in asking for Sunday school Supts., the S. S. and address. Example: Mt. Hermon S. S., A. A. Sharp, Supt., Burlington, N. C., Route 7. If you give names and addresses only I can't tell what church each one represents, and that is one of the very important things that I wish to know. Pastors, please let me hear from you promptly. Drop me a card as soon as you read this. It will be greatly appreciated. Yours in the work, H. A. Garrett.

OBITUARY.

Little Rachel, the sixteen-months old daughter of Ed. and Pattie Stone, was taken away unexpectedly last Saturday afternoon, having been sick only a few hours. Since her mother's affliction little Rachel had made her home with her grandparents, Bro. and Sister Lewis Stone, where she had received every care that could be given from those who loved her so fondly. She was a very bright child and was the idol of the home at Grandpa Stone's. She had been there just long enough to entwine around the hearts of the home to that degree that it seems so hard to part with her. Seemingly the light of that home has gone out, but look up, dear people; that is only another heavenly attraction for you. So often we stop and question the doings of our Heavenly Father, as we cannot understand His doings and His ways are past finding out; but some time we will know. Some day the silver threads will be caught up again. Even here we often look back and see the good that came to us through some seeming calamity at the time of its happening.

"God knows the way, He holds the key,
He guides with unerring hand:
Sometime with tearless eye we'll see
And then up there we'll understand."

The little body in which dwelt the little spirit was laid to rest by loving hands in the family plot in Union Chapel cemetery from whence with her and those who will in the future sleep by her side should death come to the other members of the family before that day when we shall all arise to be judged according to the deeds done in the body. May our spirits be as guileless as the little one just gone in advance of us. N. G. Bethea.

WESTMINSTER THEOLOG. SEMINARY NOTES.

Jan. 6. Opening day of the new term. Most of the students have returned and report a fine vacation. E. T. Kirkley conducted very successful revival services in his church at Patapsco. He reports nine conversions. Stephen Yemm and F. B. Gilhousen held services at Lewistown and the three weeks' work resulted in nine conversions. A. E. Scotten and W. W. Wilson spent their vacation in revival work at Catoctin where fourteen persons made their first professions of faith.

Jan. 12. The Rev. Paul Nicou, field secretary of the Y. M. C. A. in theological seminaries, delivered a fine address to the students in chapel.

Jan. 13. Mr. K. K. Haddaway, of Baltimore, enrolled as a student in the Seminary and entered the Junior class.

Jan. 14. Rev. J. S. Bowers, D. D., president of the Maryland Conference, delivered the first Chapel Lecture of the new term. The address was full of inspiration.

Jan. 18. Dr. Feeman has gone to Adrian, Mich., to attend the meeting of the Board of Young People's Work.

Jan. 21. Rev. C. L. Whitaker of the North Carolina Conference gave the Chapel Lecture on "Service and Suffering."

Jan. 22. "The Immigrant in America", an illustrated lecture, was given by the missionary committee of the Seminary Y. M. C. A. The students have expressed their appreciation of this plan of education along missionary lines. The lectures and accompanying lantern slides can be secured for a small rental fee. We believe this work is worth while and should be carried on still farther.

Correspondent.

Married.—On December 27 at 2 p. m. at the home of the bride near Union Church, Mr. N. M. Cousins of the M. E. Church, South, and Miss Jennie Lewis, one of our sweetest and best girls, were united in marriage by the writer in the presence of a large number of their friends and relatives. After the ceremony they left for Enfield where they took a train for their future home in Richmond, Va. We congratulate Mr. Cousins upon his choice of a wife, but his gain is our loss, for we regret very much to lose her from our midst. We pray that God's richest blessings may ever rest upon them, and may they be a blessing to each other and to all whom they come in contact with. R. A. Swaringen.

Married at the M. P. Parsonage, Pinnacle.—Dec. 9th, 1914, Mr. Hubert Gordon to Miss Fland Kallam. Dec. 17th, 1914, Mr. J. Nat Jones to Miss Mary Allen; the writer officiating. We wish for them a happy voyage through life. A. L. Hunter.

—Bro. S. V. Pickens and his good wife are now basking in the mild climate of Apopka, Florida. We almost envy them the privilege, but we would not be willing to get sick for the privilege of wintering in Florida.

WHY WE SHOULD NOT INCREASE OUR ARMAMENTS.

There are various reasons why the United States should not contract the disease of large armaments. It is a contagious disease and one with which the news of the present day infects large classes of our citizens.

These classes are composed of (1) those who are connected with the army or navy, who give their time and scientific knowledge to the study of the past and future of war; (2) those who directly, or at second-hand, expect to profit commercially by a war or an armed peace, and (3) those honest patriots who really believe the various stories of expected attacks upon our national integrity or prosperity induced by the hate or avarice of other nations.

The first class is happily small, due to our peaceful traditions. Its members are, however, active and, in proportion to their numbers, influential. They have developed their subject into one of considerable interest and scientific expansion. They are intelligent and mostly sincere and patriotic. The second class need have little consideration. They are, as many Americans, after business profits, and if the preaching of the doctrines of war pays they will use their great influence upon public opinion, through the press, to fill their private coffers. There are more of them in the aggregate than one generally recognizes.

The third class is made up of men who are open to conviction and will ultimately determine the question. The following considerations may appeal to some of them:

It is not likely that any of the nations now at war in Europe will be ready to attack the United States for several decades. In the meantime any guns or gunboats we choose to make will be antiquated and a dead loss. These nations, let the war eventuate as it will, will be burdened with fearful taxes, with crippled industries, with abundant memories of the horrors of the battlefield and the suffering of the non-combatant part of the population. Nothing but the most flagrant attack by us, or a combination of conditions which no one can foresee, could induce one or a group of them to enter upon the tremendously expensive and probably uncertain and unprofitable task of an expedition against the United States. For a hundred years, except for the farcical Spanish naval journey to the West Indies, there has been no attack, and during the most of this time our preparations have been far less adequate than now.

Nor is there any more danger from Japan. Everyone who has felt the temper of the Japanese government and people is sure that neither interest nor desire exists for an American war, a war which would be without prospect of final success and would break them down with financial burdens they are in no condition to stand. If we would bring half the thought and influence to bear on our government to make it absolutely just and generous in our treatment of other nations, that some of us spend in fearful anticipations of what will never come, we will be immune from war for a generation ahead. These considerations might induce us at least to postpone our great expenditures till the lessons and the results of the present war are more clearly seen.

Again if we, as we hope, shall some time in the near future be able to act as a mediator and peacemaker among the warring nations, we must approach the issue with clean hands and free from the suspicion of ulterior motives. We must say to them in a voice which they will respect, that we have nothing to gain from them in the way of territory or national privileges. We have only a little army for police purposes and a navy not strong enough for aggression. We have made no preparations to grasp anything for ourselves. We should, if they wish, willingly act as arbiter or simply provide the machinery for their own negotiations. We want, for the good of all, peace restored on a satisfactory, permanent basis, and we hope to gain for ourselves nothing but our share of the blessings which will follow this consummation. Only in this way can we do our duty.

If we begin to arm because we are behind in the race for armaments there is no end to the process except a great war. With every increase abroad there will be a new cry for new appropriations here. The burden of taxation, now already being severely felt in certain quarters, will grow by leaps. Now two-thirds of our national expenditures go to warlike purposes, including pensions. This vast sum will be increased much more rapidly than our resources, and either added taxes or the withdrawal of aid from internal developments will follow. How much wiser to make our potential resources of use to our people and the world, food and clothing cheaper, wages better and more homes happy, than to go into this unproductive venture, which, as present conditions show, always ends in war!

"Whatsoever a man soweth that shall he reap," and beginning on a course of warlike preparation, with the general awakening of the military spirit and the contagious enthusiasm which will follow, fanned by our increasing army and navy followers, and the commercial interests, will put us in such a condition that on the least provocation we will place our equipment in action. Armaments mean war. Dependence upon justice means peace and we shall reap as we sow.

What then are the duties of American citizens in this crisis?

To develop a universal feeling, to allay race and national prejudices and suspicions which often ripen into war.

To cultivate a judicial attitude which will take the viewpoint of an alien nation and appreciate its reasonable demands.

To limit commercial ambitions and methods, both individual and national, to such an extent as to recognize the just rights and proper desires of others.

To discourage the military spirit in our men and boys, the growth of a military class, the development of military and naval equipment in our nation.

To base our moral ideals upon the New Testament and have faith that they will carry us through even when we can not clearly see the future way.

To nourish within ourselves and our neighbors the Christian spirit, so that as far as in us lies there can be no war; to do our full duty by moral methods and then trust to the care and providence of God. Isaac Sharpless.

CHARLES H. HUBBELL.

A TRIBUTE OF LOVE BY DANIEL A. POLING.

By five high and immutable standards Charles H. Hubbell was a great man.

He was great because he was glad. He was the most uniformly happy man I have ever known, and his joy contagious. His humor, which was irrepressible and irresistible, was never unkind; for, even as I never heard from his lips a tainted story, I never knew his wit to hurt. He was the delight of little children, for no child could resist his smile, and his laugh I shall never hear the like of again.

Although God did not give him the voice of an artist, he had a musician's soul. How his eyes kindled, how his face lighted, under the spell of a great convention's singing! He loved poetry, and feasted upon poems of the heart. He was in love with life; and his joy was the joy that drives clouds, lessens loads, lifts sorrows, and places songs on the lips of the world. His religion was a religion of happiness. Had I not known that religion was glad before I met Charles Hubbell, after looking into his eyes, after clasping his hand, after listening to his voice, I should have known that it is joy forevermore.

Charles Hubbell was great because he was friendly.

And his friendship was not narrow or partial, for he lived in "a house by the side of the road" and was "a friend to man." Religion inspires us to "love those we do not like," but he liked to love everybody.

I never heard him speak an unkind word about another. I have seen him pained; I have seen his lips drawn and quivering from a hurt; but I never saw him angry. How enthusiastic he became when we talked about his friends! they were always the most wonderful people in the world.

The real measure of his friendship was in this, that it made friendly men. He wa s a successful promoter of brotherhood. A world of Charlie Hubbells would be a world of universal peace.

But I cannot still the crying of my own heart today; he was my friend. And what a friend he was! how loyal to every relation of friendship! I have never loved a man I more fully trusted; no friend has ever blessed me more. I shall grow hungry for him on the long road, hungry for his smile, hungry for his letters, hungry—hungry for him.

Charles Hubbell was great because he toiled.

And the fruits of his hands are beyond numbering. He was a constructive builder, and his labors abide. As the forerunner of State Christian Endeavor field-secretaries for seven years he literally poured out his life for the young people of Ohio and of the world, and when, obedient to the call of his church, he set himself again to the pioneer task of establishing a new department of religious activity, he left to the young people's movement of the Kingdom an organization that for efficiency and practical results remains a pattern for all similar organizations throughout the earth.

To-day in the room of his books and papers, so full of the things his busy hands so lately touched, I saw a wall motto of simple verses, the last of which is,

"Do not rust;
Work—trust."

His life was that. This man "burned out for God." He worked riotously. He worked indefatigably. He worked and rested not; worked without consideration for himself. He worked *too hard*. He drove every energy of his body at unceasing and heart-breaking speed. He consumed the vital forces of his being until when disease smote him there remained no reserve strength.

But stay your criticism. He was God's man. The passion that dried up his blood and sapped his bones was the passion of the Kingdom, the passion that has opened a way out of every wilderness of sin, the passion that has established every work of righteousness.

Charles Hubbell was great because he was unselfish.

He more than any other man I have thus intimately known preferred another's good above his own good. He rejoiced as much in the success of his brothers as he did in his own success. I am sure that his joy in the success of others was *greater* than his rejoicings in personal triumphs, and the latter no man ever heard him talk about.

I find myself speaking in superlatives; but, conscious as I am of the careless ease with which men employ words, and realizing, too, that promptings of the heart in an hour like this do not always follow the calmer judgments of the mind, I say—and it is not the utterance of a just-formed conclusion—that Charles Hubbell was the most unselfish man I have ever known.

Charles Hubbell was great because he was good.

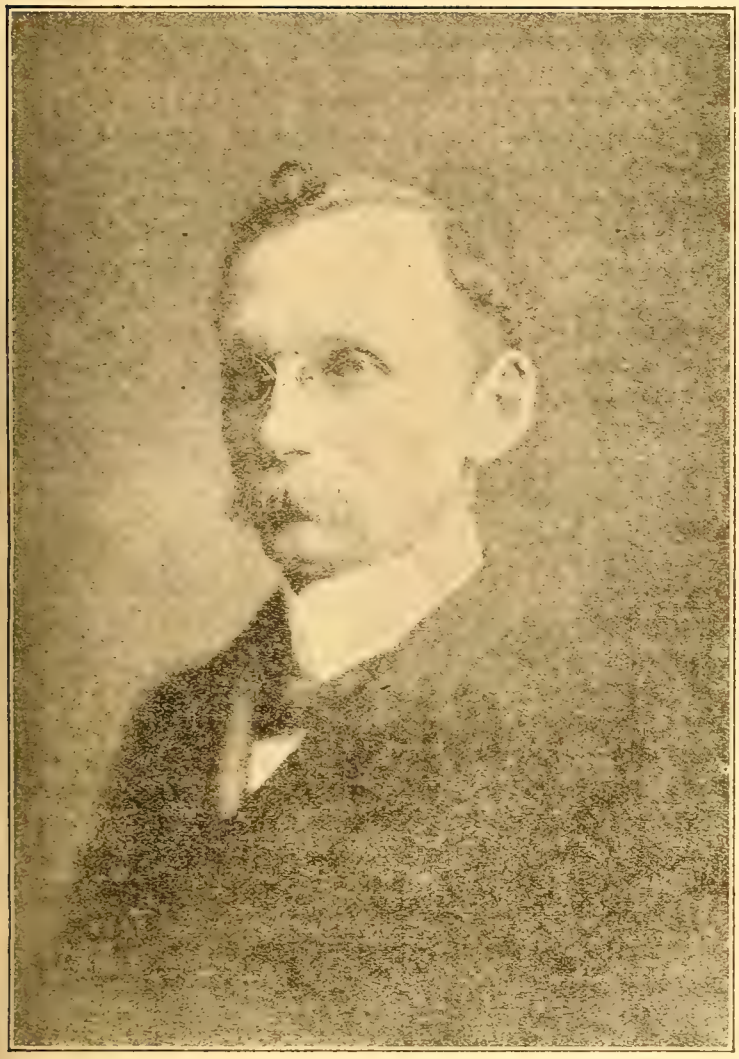
He was a man of prayer, and therefore a man of power. I seach for words to tell what he was intellectually, morally, and spiritually; and I do not find the words. I know that he was big of mind and heart, an inspirational genius, a prophet of the universal kingdom, and a lover of men. But the one word that is more satisfying than any other as I think of my friend to-day is the word "good." His strength was "as the strength of ten" because his heart was pure.

For eight years I have followed his trail through Ohio and across the land, and everywhere it runs high and clear with blazes that no man can mistake. Nowhere is there the hint of evil thought or word or deed. I cannot imagine a truer Christian than Charlie Hubbell.

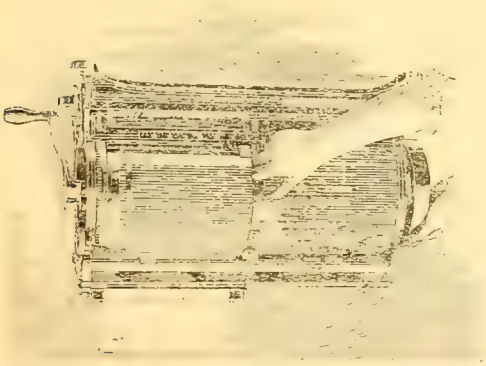
And he is not dead! They do not die who live as he lived. He is not away. He is here. He is crowned. He lives in deeds; he lives in lives he blessed; he lives forevermore. We who weep for a friend, with those who mourn for a husband and father, sorrow not as those who are without hope, for we shal lmeet again in the morning.

Let others sing of battle-fields
  Where mighty warriors fall;
The thunder of the cannonade,
  The martial bugle-call.
For I would sing a nobler song
  Of one who wore no sword,
But battled on to victories,
  With "love" the conquering word.

—*The Christian Endeavor World.*



Rev. Fred C. Klein, D. D., Secretary and Treasurer of the Board of Foreign Missions of the Methodist Protestant Church.



THE NEW MULTIGRAPH

To be used by Bro. Klein in making copies of his letters to be sent out to pastors, Sunday school superintendents and others in the interest of the work of Foreign Missions.

—Success has followed forest planting on the sandhills of Nebraska. Jack pines planted there by the government forest service ten years ago now have a height of over 15 feet and a diameter of 4 inches.

THE ANIMALS' CHRISTMAS TREE.

"Mother, may I buy a Christmas tree with the money that Aunt Mary gave me?" asked John, one morning.

"Why, what do you want a Christmas tree for, John? You know that Santa Claus always brings you one."

"It isn't for me," answered John. "I want it for the animals in the barn."

"But, John," replied Mother, "a Christmas tree would not mean anything to the animals."

"Oh yes, it would, Mother, because I am going to put presents on it," answered John.

"All right," said Mother, smiling. "You may get it."

John bought the tree; and that evening asked Father to fasten it into a block of wood, so that it would stand firmly in the middle of the barn floor.

The next day he asked Mother if she would save all the bones, parings, and other leavings from the table for him. He also asked her to give him some milk, cube sugars, apples, and nuts.

"What do you intend to do with these?" asked Mother.

"Wait until tomorrow, and you shall see," answered John.

Christmas morning came, and John hurried out to the barn to trim his tree for the animals.

Under the tree he placed a large bowl full of milk for Kitty, and next to it a box full of parings for Piggywee. On one branch he tied a bunch of hay and some cubes of sugar for the horse, Old Bob. On another he fastened several apples for Boss, and some bones for Rover. On the top of the tree he set a basketful of nuts for his pet squirrel, Bushy-tail.

When all was finished, John ran and called Mother and Father, and they laughed aloud when they saw what he had done. It was the funniest Christmas tree they had ever seen.

Then they helped John bring in the animals, and before long, Kitty, Piggywee, Old Bob, Boss, Rover, and Bushy-tail were enjoying their Christmas presents. It was a happy sight to see all the animals eating and drinking on or under the one tree.

Mother, Father, and John were so pleased that they decided to have a Christmas tree for the animals every year.—*Leila Enders in Our Dumb Animals.*

In a primary room the teacher pointed out a letter and asked little Sammy to name it.

"O," answered the child, correctly.

"Good, Sammie! You're doing well. And what," pointing to C, "is this letter?"

"It's the same, only somebody's bit a piece out of it."

—Fly poison has killed many children. Beware!

Mrs. Smith was showing a new hall tree she had recently purchased, when little Samuel came in and neglected to remove his hat. Thinking to teach him a lesson, she said:

"Samuel, what did I buy that hall tree for?"

"For $1.98," answered Samuel promptly, "but you said I wasn't to tell anybody."

Mebane.—Sunday school attendance for Jan.: 3rd, 86; 10th, 110; 17th, 112; 24th, 68; 31st, 112. No. on roll, 140. Average attendance for month, 101. We hope to improve as soon as the weather permits. We have three organized classes: Baraca, Senior Philathea and Junior Philathea. They are all doing finely. We hope to have a Junior Baraca class soon. L. F. Wilkinson, Sec. & Treas.

Reidsville.—The first quarterly conference met here Jan. 11th. Each church was represented. Bro. J. A. Gunn was re-elected secretary. All members seemed interested in the work, and a good spirit prevailed. The conference voted to raise $560 this year on parsonage debt. Of that amount Reidsville is asked to raise $320, Bethany $160, and Sandy Cross $80. The next quarterly conference is to meet at Sandy Cross.——During the holidays the occupants of the parsonage received as presents the following: a nice turkey, flour, fresh meats, fruits, and other nice Christmas gifts. Many thanks to each one who so kindly remembered us. Trusting that this will be a good year for the entire work and that each member will do his or her part to make it so, I am, Your Pastor,

E. G. Lowdermilk.

Asheville.—The preacher was "dead broke" last week and didn't have money enough to mail a report to the *Herald,* so this week one of the good women of the church here, who said she missed my report, gave me money enough to mail two reports, so I'm good for the next two weeks anyway. There's a hint here for the preachers who don't write regularly, or at all, to the church paper. You can increase the subscription list a whole heap quicker by writing to it than by talking about it. My people take the paper because there are reports in it from the local church; they want my reports in each week because they take the paper. Instead of 1,600 subscribers to the *Herald* there ought to be not less than 4,000, and I believe there would be if the preachers reported a little more frequently.

I don't want you to take it that we are complaining about being broke. Not complaining but explaining. There are no happier preacher-folks in North Carolina than this preacher and his wife, not even Bro. and Mrs. Bethea, with that new baby. We're happy in spite of the lack of a postage stamp. Happy because the work here is prospering. This has been the best month, in spite of four bad rainy, ugly, disagreeable, horrid, and so forth, Sundays out of five, since the present pastorate began. One new member was received into the church last Sunday week. There are about ten on the waiting list for membership, who will join as soon as their letters are received. And still other prospective members.

And we're happy, too, because our pleas for help have had some response, as the list indicates. But just a little bit worried because the response has not been greater. This is the situation. Two notes, one for $260, the other for $190, due March 1st. A note on the lot for $400 six months overdue. Not more than $75 in the bank to meet the total. Up against it! Are you folks glad of the success of the Asheville church? Do you want it to go on to greater success? If you do, come on and help. The membership here has done its best, and that best is the marvel of the city. The Lord helps those who help themselves. If you'll let Him, He'll use you as His instrument for helping us. It may not be much you can give, but a lot of littles makes a pile of much. Got a money order for fifty cents this week, and tickled to death. Somebody made a sacrifice. You do the same and the thing is done. I'm getting so tired of this! Please let me rest, But I can't do it until you come across. C. W. Bates, Pastor.

Fairview and Gibsonville.—A few days before Christmas we got in our new home at Gibsonville. The people received us very kindly, and also gave us a Christmas pounding to the amount of $20. It was appreciated greatly at this time. We thank these people for this kindly deed, and may the Lord belss them in return wonderfully.

Our Sunday schools are doing good work at each church, and we are looking forward to a good year for this charge. J. W. Self.

Friendship, Yadkin College Ct.—Pastor Powell filled his appointment the fourth Sunday with a splendid sermon. We are praying for a great work this year in the church and community. Some are in sin. Let us reach out and bring them in.——We are glad to have Mrs. S. A. Shoop join our church and were glad to have her and Mr. Shoop and Mr. and Mrs. D. K. Miller worship with us Sunday. Reporter.

Charlotte Ct.—Dear Bro. Cecil: Our first quarterly conference convened at Mill Grove on Sat. before the 2nd Sun. in Jan. All the churches were represented except Pine Bluff. The usual business was transacted in a good spirit. The finance is very much behind. I think it will move up when the weather gets warm and fair. There were some good resolutions passed in the conference, and I hope they will be carried out. The conference decided to pay pastor's salary by the month. There has been about $12 paid on back salary at Love's Grove. We have received tokens of kindness in various ways since Conference, for which we are thankful. The bad weather has hindered the progress of the work, but we are not dead. We are making some headway in the work. We have received a few new members since Conference.——I am sure that our people at Edenton will be glad to learn that Bro. B. Fletcher and his daughter Maud Fletcher are at Charlotte and have united with our church there. They are fine singers and will be a great help to our cause at Charlotte. They were once members of our church at Edenton.

We are planning to build a church at Charlotte just like the one at Asheville. We have elected a secretary and treasurer and we have started a building fund; each one is to pay in some amount each Sunday. We want to build the foundation this spring. We want our people and friends to give all they can to swell the building fund. You may send the money to me at Concord, N. C., or to Bro. R. S. Garmon, 36 Howell Arcade, Charlotte, N. C. If every Methodist Protestant in the State will give what they can, we can soon have a church at Charlotte we will all be proud of. D. A. Braswell.

Randleman Ct.—Our first quarterly conference met at Mt. Lebanon with not a large attendance but all the churches represented. Business was gone through with as usual and in Christian spirit. Stewards' reports were better than that of first conference of 1914. Sunday school superintendents' reports were not flatttering, but we think very good considering the kind of weather we have had.

Last Sunday was 5th Sunday and we had no day appointment, and as we never get to be in S. S. with New Salem people, we took advantage of this day to visit their S. S. Bro. R. S. Caudle, the Supt., with his willing helpers, has built up a S. S. there that is interesting. They have plans under way to make some improvements yet, and are planning for a rally day during the summer. They are also talking painting now and it is to be hoped that the trustees will get to their backs and make this real and not just talk. After S. S. we were invited to dinner at Miss Lou Fogleman's. Myself, wife, and Bro. R. S. Caudle, Sister Caudle and Miss Cox, the school teacher at New Salem, went over, for we knew something was ahead. Only those who have visited this home and shared of its hospitalities always given to preachers and others, know what this means. This proved to be Miss Lou's birthday and, well, I will not even make an attempt to mention what good things she had prepared for us to eat, but sure any one that could not eat a "square meal" from her table could not eat anywhere or no how. Well, we ate, yes, we ate and then ate some more.

Later we visited Bro. J. N. Caudle who is one of our oldest men and faithful soldiers and who has been very sick for a few days. Found him improving some and able to sit up a little while at a time.

We preached at Mt. Lebanon at night and the day was ended. J. B. O'Briant.

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Stanley Circuit.—Since our first quarterly conference the following will be the plan of appointments:

Friendship, 1st and 3rd Sundays, at 11 a. m.

Albemarle, 1st and 2nd Sundays, at night.

Also 4th Sunday at 11 a. m.

Porter's, 2nd Sunday at 11 a. m., 4th. Sun., 3 p. m.

This plan will hold until a change is announced.

W. D. Reed.

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Gibsonville.—As I have been elected S. S. reporter I will make a short report this week. We reorganized S. S. first Sun. in Jan. Supt., D. M. Davidson; Assistant, J. C. Voorhees; Sec., Fred Ridge; Asst., Fred Moize; Teachers, W. J. Jennings, Prof. E. L. Daughtry, Mrs. Sallie A. Huff, Mrs. D. M. Davidson, Mrs. W. J. Jennings, and Miss Minnie Allred.

The attendance and collections for Jan. as follow:

1st Sun., attendance, 106; collection, $2.75.

2nd Sunday, attendance, 119; collection, $2.68.

3rd Sunday, attendance, 80; collection, $2.82.

4th Sunday, attendance, 90; collection, $5.25.

5th Sunday, attendance, 80; collection, $3.08.

Our attendance is off considerably on account of bad weather. Reporter.

High Point.—The attendance at Sunday school for the last two Sundays was 207 and 196. Very good, we think, considering the rain and cold, and also considering the epidemic of mumps among our children. The attendance at the morning preaching services has been good, but evening congregations are small. We are expecting better things when the sunshiny Sundays come. Yours in His name. A. G. Dixon, Pastor.

High Point, Feb. 2.

———o———

St. Paul.—Our S. S. is off some owing to the rough weather, but we feel thankful it has held up as well as it has. We had 109 present last Sunday. We had a good congregation at both services. Bro. G. F. Millaway preached a good sermon at 11 o'clock and our president, Bro. C. A. Cecil, preached for us at night and gave us some good points to note. We enjoyed both sermons fine.

Lula May, Reporter.

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Thomasville.—S. S. attendance for January: 3rd, 98; 10th, 117; 17th, 74; 24th, 90; 31st, 95. No. on roll, 138.

G. H. White, Sec.

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THE GREATEST GERMAN.

The English-speaking world has never had a keener interest in Germany and the Germans than it has at the present moment. In all the popular magazines, in all the more serious periodicals, even in the daily press we are confronted with articles and essays on the German people, their ideas and aspirations. Many of these articles naturally emanate from sources that are unfriendly. Nevertheless it is certain that the Americans, at least, are making a serious effort to understand the spirit of Germany, and the views of Germany's great thinkers. We are reading of Frederick the Great, and Von Moltke, of Treitschke, Bernhardi, and Nietsche, of Bismarck and William II. But the man who really wishes to know the German character must go far back of the eighteenth and nineteenth centuries, and seek it in the greatest German, Martin Luther.

There is probably no man that has ever lived about whose life and opinions so great a literature has been produced. In 1909 an incomplete list of Luther literature comprised over two thousand titles, including more than 200 biographies in ten different languages.

All who are really interested in Germany and the Germans, and who would like to know something of this greatest of the Germans at first hand, will welcome the announcement that a ten-volume translation of his most important works is shortly to appear, published by the A. J. Holman Company of Philadelphia.

The translation is the work of a group of scholars who have been devoting years to the study of Luther and his times, and each volume will be provided with an introduction and explanatory notes. This great task has been undertaken with a view to exhibiting the true Luther and the whole Luther, in all his many-sided activity. The first volume will appear in April, and will be followed shortly by the second and second ones.—Publishers' announcement.

METHODIST PROTESTANT HERALD
Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.
J. F. McCULLOCH, *Editor and Publisher.*
PRICE.—One dollar a year, payable in advance.
RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.
Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.
In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.
1.00 A. M.—No. 29 daily, Birmingham Special through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.
12.48 A. M.—No. 32 daily, Southerner Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.
12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.
2.10 a. m.—No. 30 daily, Birmingham Special Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.
2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.
3.45 a. m.—No. 45 daily local for Charlotte connecting for Atlanta and points South.
7.10 a. m.—No. 8, daily local for Richmond connecting at Danville with Norfolk train.
7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room sleeping cars and club and observation cars New York to New Orleans. Pullman sleeping car New York to Charlotte and Macon Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.
7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.
7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.
7:45 a. m.—No. 154 daily except Sunday for Ramseur.
8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.
9.30 a. m.—No. 44 daily for Washington and points North.
9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.
12.30 p. m.—No. 21 daily for Asheville Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.
12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.
12.30 p. m.—No. 21 daily for Asheville.
12.55 p. m.—No. 7 daily for Charlotte and points south.
1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.
2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.
2.30 p. m.—No. 151 daily except Sunday for Madison.
3:30 p. m.—No. 230 daily except Sunday for Amseur.
2.30 p. m.—No. 132 daily for Sanford.
4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.
6.10 p. m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.
4.55 p. m.—No. 131 daily for Mt. Airy.
6.35 p. m.—No. 235 daily for Winston-salem.
7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.
10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.
10.20 p. m.—No. 208 daily for Winston-Salem handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

I have an idea that when a vice or a virtue skips one generation, it appears with increased violence or persistence in the next.—*Sir Gilbert Parker.*

—o—

God knows our undeserving. He knows it better than we do ourselves; yet He bids us come. And when we see what our sin has cost Him, we can venture home. The door of our Father's House stands open, and there is nothing that can keep us out. This is the Gospel.—*Rev. David Smith.*

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN

VOLUME XXI. GREENSBORO, N. C FEBRURY 11, 1915. NUMBER 12.

THEORIES OF THE ATONEMENT.

—o—

Dear Editor:

I note your article on the fact that there are different views of the atonement. You do not give the view of Catholic and Protestant churches, that is, the view generally accepted by those churches.

Is this the orthodox statement of it: Man was created pure—Adam: that he disobeyed and fell and was rendered impure, and as he became, all his descendants were, are, impure, sinful, wicked, out of harmony with the Creator and therefore necessarily to be punished forever: that the Creator in the council of His own will concluded, whether before or after the fall it is not known or believed, to arrange a plan by which the whole human race—descendants of Adam, might be forgiven for this inherited and accumulated sin and restored to His favor. That plan was that the Creator should be created and born in the form of a man, of a woman, and should permit Himself in this human form to be put to death by men, and that His suffering and death would be by Him, the Creator accepted as a sacrifice and atonement to Himself for the sins of all who should accept it and believe it in this time to come. And that there is no other means or method of salvation under heaven among men. T. T. Hicks.

2-8-1915.

It would be impossible in a word to answer Bro. Hicks' question. Either "yes" or "no" would be misleading. He brings in the doctrine of total depravity and inherited sinfulness, which is no essential part of the theory of the atonement. Whether man is totally depraved or not; whether sinfulness is transmissible from father to son or not, history shows in man's moral life need of atonement, that is, some means of bringing man into harmony with God in the true relationship of filial obedience. The Bible teaches that the object of Christ's death on the cross was to effect this atonement, this reconciliation. How it may effect it is the question that has brought forth various theories, and we presume that still other theories will appear in the future development of human thought. Protestant theory has not been identical with Roman Catholic theory. Protestants generally we believe have accepted Anselm's view of the vicarious nature of Christ's sufferings, regarding them as intended to satisfy the demands of divine justice and make possible man's pardon instead of man's punishment. Roman Catholics, following Abelard, have thought of Christ's sufferings not as vicarious or expiatory, not as intended to affect the divine attitude toward sinful man, but as intended simply to affect man himself, fill him with sorrow, and lead him to repentance. Roman Catholics see no reason why God may not arbitrarily pardon offenders when they repent. Protestants have felt the need of some satisfaction for the past life of sin, and have found their comfort in believing that the sacrifice of Christ makes it possible for the sins of the past to be blotted out so that they will no more stand against us. Conscience seems to demand an expiatory offering, and no other than the offering of the Son of God and the Son of Man seems to have dignity and worth enough to meet the end. Thoughtful heathen have been greatly distressed by the consciousness of sin and have done penance and suffered much but found no peace till they found it in hearing about and believing in the Sacrifice on Calvary.

Fleming H. Revell Co., of New York, have a new book which Bro. Hicks and others would delight to read. It is entitled "The Atonement and Personality." The author, Dr. McNeily, is a man of both breadth and depth, who has made a special study of theories of the atonement. The book costs $2.50.

We meant to say last week that we had received $12.83 from Burlington S. S. for the Belgian sufferers contributed in their "White Gifts for the King" and that we would take pleasure in forwarding it. We have forwarded it to J. P. Morgan & Co., New York, who promise to send it to the proper parties without charge.

—We will try the plan of tabulating the weekly reports of Sunday-school attendance instead of printing in the reports of churches concerning other matters. It will save space and facilitate comparison.

—Yes, Brother Hughes, there are two extremes: one, when the old people monopolize church affairs, to the exclusion of the young from all part; the other, when the old people drop everything and leave all to the young people. You suggest the golden mean, when all work together, each in his place and doing his part.

—We thank Bro. B. T. Baynes, of Grace Sunday-school, this city, for the monthly reports of Sunday-school attendance. We would be glad to have reports at the end of every month from all our schools. We can tabulate them in the manner indicated this week so that each report will occupy but a single line in the paper.

THE YOUNG PEOPLE'S CONVENTION.

The last Annual Conference authorized the Board of Young People's Work to hold a convention some time this spring. The Board has agreed on Thomasville Methodist Protestant church as the place and April 23 to 25 as the time. The convention will begin Friday afternoon and close Sunday night.

Who are to come? The Board has decided to insist on each pastor being present and is asking each church in the N. C. Conference to send two delegates. Delegates will receive free entertainment and of course there will be some offerings taken to which the delegates will be asked to contribute.

Who will be the speakers? Dr. H. L. Feeman, Professor of the department of Practical Theology in Westminster Theological Seminary, has accepted an invitation to be present and other able speakers will be here. It is the purpose of the Board to have some of the very best material of the denomination present.

Begin now to make your plans to come! Let each pastor see to it that two delegates are appointed from each church, then let him insist on their coming.

The need of such a convention is obvious. We have not had anything of the kind so our young people have had nothing in the way of conventions except as they have gone off to some other denomination to get it.

A full programme will be published later and all the details will be worked out. Until then YOU BE PLANNING TO COME. J. E. Pritchard, Chmn. of Brd.

PERMANENT ELEMENTS IN EDUCATION.

By Pres. W. A. Harper.

(Continued from last issue.)

III. Processes of Work.—If college did no more for a man than cultivate correct habits of work and thought, it would on that score only be entitled to every man's respect and support. The regular recurrence of college duties may be inconvenient at times, but so are the duties of the work-a-day world. The punctual performance of these duties will tell wonderfully in after years, when the stress and the storm of life's obligations gather thick and fast about us. Every college man has in his vocational duties after graduation had occasion to feel grateful to the routine exacted by the rules and regulations of his college days. He may have found them interfering with his pleasures and desires at times and he may have yielded a half-hearted obedience, when he was under obligation to attend class rather than witness a great athletic contest in a near-by city, but in his maturer years when the self-discipline thus achieved has brought him the needful resolution for sticking to his duties in the face of discouragements or inviting pleasure, his mind will revert to the old scenes and gratitude will well up within him for lasting benefits received.

But it may be objected that such discipline can be had in a store or a factory or the army. In a sense this is true, but with a vital difference. In a store or a factory or the army, the duties are prescribed and the "boss" under whatever title enforces strict adherence thereto or discharges the refractory employee. There is not much opportunity for the display of the will power in making choice between duties that may be neglected and pleasures that bid for indulgence. No such seminary for the development of the will has ever been devised as the small college, where parental care is showered over all and where duties and pleasures involving the will's cultivation and development are plenteously supplied. To this benign opportunity for strengthening the will throu' exercise the vocations of daily life can offer no parallel.

But far more valuable than the inculcation of correct habits of work and thought is the acquaintance the college course gives with the field of universal knowledge and the processes of attacking the problems that demand solution at our hands. It is not required that a man shall remember all he learns during his college days in order to profit by his study. He may forget all the Latin and Greek he ever knew and not be able to demonstrate a single proposition in geometry nor perform a single experiment in science. He may not be able to recall the facts of history nor the schools of philosophy, and yet have in the mastery of these items of forgotten lore acquired such insight into the methods of attacking difficult problems that he is qualified for leadership in the affairs of life, and where other men falter and untimately go down in the fierce onslaught, he calmly and serenely and self-confidently because of his rare insight into the processes of grappling with difficult situations goes on to rich and satisfying achievement. Let the college man who shrinks from the tangled maze of his daily allotment of Greek and Latin or higher mathematics content himself with the sweet thought that in their mastery he is destined to discover the golden threads of the most effective processes of work—a discovery that shall give him a tremendous lead in the race of life. And further let him consider that his wide acquaintance with truth as the college course opens it up to him will stand him in good stead in coming days and enable him with little effort to keep himself informed or to inform himself as to any matter involving expert skill in investigation. The training of the will through manifold moral decisions, the inculcation of correct habits of work and thought, the insight into the effective processes of grappling with difficult situations, and the possession of a wide range of knowledge connected with the ability to investigate for himself any particular realm of it—these are priceless boons of college education and happy is the man who fortunately is possessed of them.

IV. General Culture.—Note that I did not say polish, but culture. Polish is put on from the outside. It is a veneer and its thinness is easily discernible by all. But culture is from within out. It does not come off because it is not put on. There are schools which essay to teach culture. They really teach polish—what might perhaps be dubbed culturine—and their product is distasteful to all who really know what true culture is. The graduates of such schools know the latest styles of dress and the names of the newest indigestible viands and the tricks of entertaining and are past masters in idleness and frivolity. "They are experts at playing bridge, but veriest ignoramuses at playing Bridget." If they are possessed of culture, the less we have of it the better.

The culture for which I plead is that which Matthew Arnold described as acquaintance with the best that has been thought, said, and done in man's history. Such acquaintance gives dignity, gives charm, gives worth to its possessor. Such a person is refined, genuinely refined, because his refinement is the outcropping of his soul and not the habiliment of a groom. He is cultured, genuinely cultured, because high thinking always takes practical form in culture that cannot fail—culture as high above that which comes of fashionable living as a real man is above his pampered horse or a real woman is above her fondled poodle. The man or woman of culture is at home in the kitchen or the workshop, in the parlor, in society, in educated circles, among the unlearned, amid wealth or poverty, everywhere or anywhere and at any time. His culture does not puff him up, but makes him the servant of all his fellows, and wherever there is human need to be satisfied he has found his friend and neighbor. Such culture comes unconsciously, as a by product. It comes without being sought for, but when it has come, what a richness, what a joy, what a halo of glory it lends the life of its possessor and of every one with whom he comes in contact! And nothing else can yield it so sweetly as the college course.

V. Christian Character.—But the crowning contribution of education to life-equipment is Christian character. Nothing else can take its place. And the education which fails in this respect has failed beyond redemption. It becomes the enemy of progress and should be cast into outer darkness. A man without character, without Christian character, is a danger to our civilization, and the better he is educated the greater menace he becomes to our free institutions. We want education and we will have it; but we want education based on Christian character even more, and we are determined to have it. We will not permit any maudlin sentimentality in regard to the necessity of free thought to rob us of the most vital element in any education—character and the God that makes character possible. We believe in the right of each individual to choose his own religious faith, but we also believe that the educational system should make it easy, not hard, for him to have faith at all. Freedom of thought is not synonymous with skepticism and infidelity and if it is, we will have no more freedom of thought. The American people have issued their ultimatum to this fetish of a deluded age. They have said to it: "You shall not crucify the most priceless possession of life, Christian character, on your cross of free thought. Christian character has been our nation's bulwark in all our generations. It has brought us to leadership in national and private life. It has been our pillar of fire by night and our pillar of cloud by day. It is to us evidence that the God of our fathers is with us yet, and you shall not sacrifice this

glorious heritage on your altar of free thought. If you reducation cannot give us as its crowning work the sweet fruitage and exquisite charm of Christian character, then we will dwell with the Lord in the tents of the untutored and the unlearned''! So say the American people and so say we.

And yet there are institutions in this Christian land, in this land where the sentiments just expressed represent the mature judgment of ninety per cent. and more of our people, in this Christian land of whose Christian ideals bodying themselves forth in most humanitarian methods and institutions we are pardonably proud, in this delightful Christian land, ''Where the weak grow strong and the strong grow great'', there are educational institutions from which young men and women, the flower of our country, each year emerge after four years of study and research with no more conception of the true God and of their relationship to Him or of His relationship to society than if they had been educated in the jungles of Africa? Isn't it awful? It is more than awful, but the day of redemption is at hand. We have scented the enemy and he is ours. We will never give up the battle, but will fight it out along this line if it takes us our life-time. And when we pass off the arena, we will transmit the feud to our children and they to theirs, till the virus of this deadly heresy has been absolutely eliminated from the veins of our national life. We value education, but we value Christian character. The beauty of it is that we can have both if we will, and we will.

CREDULITY.

My! What a capacity for believing our Baptist brethren must have. I have flattered myself with the idea that I am a pretty good hand at believing, but I can not keep within hollowing distance of them. The trouble with me perhaps is that I cannot believe off-hand. I must have a reason for it. ''Thus saith the Lord'' is all I want. My troubles are over then. They can beat me out of sight if indeed they themselves believe some things they subscribe to. They must truly believe what they consent to or appear before God and man in a false light. A serious thing for the writer. Not many years ago, nor many miles from where this is written, a Baptist minister immersed several young men one morning at ten o'clock, and at the church he said to them, ''Young men, you were saved this morning at ten o'clock.'' This is too tough for me. I have made no progress at believing this yet. I can easily btlieve that they were saved at the church or any where else as to that, when they gave up sin and trusted in Christ, but to believe that they were saved the hour and minute he immersed them is too tough a proposition for me. If I knew just when they were saved, whether it was when they went down into the water, or whether it was when they reached the surface of the water, or midway. Now if I knew just when that saving took place it might give me some toe-hold to begin believing it. If they were saved, I say if in the water, then they were sinners when they reached the water and we have no means of knowing how much farther. This makes it still more difficult to believe. I have immersed quite a number myself but did not know I was saving anybody by it. I thought the Lord had done that before. I have always firmly believed that a sinner, an unbeliever, went into the water a dry sinner and came out a wet one. The gentleman who informed me of this ten o'clock saving business is of the same opinion, judging from the after-life of those immersed that morning.

As to ''close communion'' I have plenty of time on that, for hundreds of them have not succeeded in believing that themselves. I do not blame them a bit, for there is not a single scrap of Scripture to help them. I suppose they were like the Roman Catholics' purgatory—saw the need of it and made one themselves.

By far the hardest and toughest problem ever handed over to me to believe is that [illegible] last. [illegible] coming so I can persevere. So you see this doctrine is no good to me. I must keep at it all the time and then I get scared pretty badly sometimes. I was told a week or so ago that the Lord would not let one die until he was ready, for heaven, I suppose. I would be glad to see the Scriptures that teach that. It must be in their Bible, for it is not in mine. They evidently believe that doctrine and believe it with a vim if the following is true, which I sincerely hope is not. About twenty years ago, in a little town in Western North Carolina, a young man was engaged to marry a young lady. The said young man was a victim of strong drink and in defense of his daughter the father objected to the match. This so enraged the would-be groom that he in a state of almost beastly intoxication, went to the girl's home with a pistol in each hand, demanding the daughter or the father's life. There was no other chance for the gentleman to save his own life but to shoot the drunken wretch, which he did, killing him instantly. So plain was the case that the jury acquitted him on the spot. The strange part about this sad affair is that a Baptist minister in good standing and indeed a good man, is said to have stood at the open grave of that man who died drunk and with murder in his heart and said he was saved, for he himself had baptized him and received him into the church. Revolting as this seems to us and much as we hope that it is a mistake and that the Rev. gentleman made no such remarks at that grave, yet he is said to have said the same thing over the remains of a young man who died suddenly, at a ball game, and whose last word was an oath. The question is, was he consistent? If those young men were saved that morning at ten o'clock, at the time they were immersed, then those young men were saved when they were immersed, for both ministers were good men and of the same denomination. If those fellows had been Methodist Protestants, we would have had them in hell at once, or believed them there, at least, and been warning their companions to live a different life for fear of the same fate. We M. P. preachers are mighty big cowards when it comes to living in the service of the devil and trusting to get to heaven just at the last. Numbers of members may do it but not without warning from us. It is no trouble at all to believe that our Baptist brethren are an average good people and that their ministers are honest and sincere in their belief, teaching what [illegible]

ON CHINA'S SACRED MOUNTAIN

Yesterday was a great feast day, the ninth of the ninth month, and many people went up the mountain to worship, while some of our women went to preach. The temple of the Sleeping Goddess is not far from here and this is the day when with great ceremony, they put her wadded clothes on and put her to bed for the winter. In the spring there is another great day when she gets up, puts on her summer clothes and sits in a chair.

The goddess is made of wood, life-sized and jointed, and is very uncanny. One day I took hold of her and stood her up, and she felt as if she were alive.—Effie G. Young in Missionary Review.

The rolling centuries come and go,
And Christ's dominion stretches on;
His empire, silnetly and slow,
Rises o'er empires lost and gone;
His march is strong—his conquests sure—
His kingdom founded to endure.

—I. N. Tarbox.

TOMMY'S PRAYER.

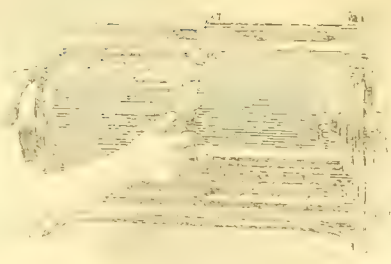
During the years I was at work in the slums of southeast London, writes Philip I. Roberts, the following example of a simple faith came to my knowledge. A poor little slum child of about eleven develped a malady which demanded an instant operation. He was taken to Guy's Hospital, where the great doctor who examined him told him there was just a fighting chance for his life.

The seats of the operating table, rising tier above tier like the gallery of a church were filled with long rows of students who had come to witness the greatest surgeon of his time use the knife. The little patient was brought in, and during some preliminaries, placed in a cushioned chair. Looking round at the great throng of men, he said timidly to one of the assistant doctors: "Please sir, I should be very glad if one of you gentlemen would say just a little prayer for me."

There was a profound silence. Nobody moved, so the little slum child knelt down and said: "Dear Jesus, I'm only a poor, weak, little lad, but, please, I'd like to live. So, dear Jesus, please help this kind gentleman, so that he shall do his work right. Amen." Having said that, the boy climbed on the table and lay back with a smile lighting up his face.

The great surgeon stood at the head of the table, fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or [redacted]ed. The students [redacted]d before, and this [redacted]. Never had they seen condition now augured but ill for the life of the waif. Yet as he looked on the still moving lips of the prostrate boy, a great calm stole over the doctor. He commenced to operate, and immediately realized that the slum child's prayer was being answered. Coolness of head, steadiness of hand, and delicacy of touch all came as they were needed, to the skillful surgeon.

Next morning the surgeon stood in the ward by the bedside of his little patient, taking his hand he said: "Well, Tommy, Jesus heard your prayer yesterday." A confident smile lit up the boy's face as he answered: "I knew he would." Then his features clouded over, and he said: "You were very good to me, too, doctor. And I have nothing to give—nothing at all." Then a happy thought came to him and his face lit up again, and he whispered, "But I can keep on praying to Jesus for you, can't I?" A great lump came into the doctor's throat. "That you can," he answered huskily, "and that will be better than any sort of money, for God knows I need the prayers of one like you."
—Select Miscellany.



BRO. KLEIN'S MULTIGRAPH.

Here is what Bro. Klein says about it: "We have ordered one of the very latest [redacted] made in the factory at Cleveland, O., and it is sent directly to this office. Its work is to produce any number of actually type-written letters, cards, and so forth, by means of typewriter type, using a typewriter ribbon, striking a rubber cylinder similar to the typewriter platen.'

"When you turn the wheel, the left hand drum, which holds the type in grooves, revolves and the indicator moves to the type character desired. Pulling the trigger in the center of the machine operates a mechanism which forces the type from the left into the groove of the right-hand or printing drum. The two operations are rapid. Reverse them, and they distribute the type bars in the grooves of the left-hand drum.

"When a line of type has been set in the printing-drum, it is fastened by a metal clip or band, and the next line is started. Corrections are easily and quickly made.

"The printing drum is operated by a hand crank, having a cyclometer which counts the sheets as impressions are made.

"This drum is covered with a broad typewriter ribbon working automatically [redacted] in the opening at the back. The segment of the printing drum may be removed and the drum kept [redacted] use, and another segment put on the drum [redacted] new work. We are most grateful for this splendid acquisition to the Board's office equipment."

This machine is the gift of 129 persons in 2 conferences. Bro. Klein has now received the machine and is happy.

"Happy"—did I say? No, he still wants a filing cabinet and other conveniences. Will some other friends in the west come in their mites to help complete the equipment?

There is a [redacted] war in Europe will end in a few weeks as suddenly as it began. It might be so. A few men started the war and a few men might stop it. Great is the responsibility of those men.

CHILDREN'S HOME.

Report of Superintendent.

Bethany S. S., Reidsville Ct.	$ .75
Moriah S. S., Tabernacle Ct.	1.30
Burlington Sunday school	4.27
Miss Bessie Hunter, Pinnacle	2.00
Midway S. S., Haw River Ct.	2.13
Union Chapel, Granville Ct.	2.20
Union Chapel Egg Club, ...	2.80
Welch Memorial S. S., High Point	5.00
Baracas 1st M. P. Ch., Hi. Pt. on $100 pledge	4.50
Miss M. E. Kennedy, Piedmont Ct.	1.00
Dr. P. W. Flagge, Brown Summit, ..	2.00
Lebanon S. S., Lebanon Ct.	.76
New Salem S. S., Randleman Ct. ..	1.11
Lincolnton S. S., Shelby Ct.	2.30
Woman's H. M. S., Mt. Pleasant ..	21.95
Total	$54.07

The last item was contributed by the following: Mrs. Norvie Coble, Mrs. Jesse Causey, (Little) Margaret Causey, Mrs. Sarah Coley, Miss Zona Troxler, Mrs. Samuel Suits, Miss Lalah Amick, Mrs. Hettie Amick, Mrs. Judge Euliss, Mrs. Ada Amick, Mrs. Frank Bailey and daughters, Mrs. Arlendo Amick, Miss Sallie Amick, Mrs. Alson Lineberry, Mrs. Walter Causey, Mrs. R. S. Troxler, Mrs. Wm. Spoon, Miss Lois Cook, Mrs. O. H. Shoffner, Mrs. Dr. Spoon, Mrs. Ada Amick's class—Carl Alexander, Herbert Stanford and Willie Stafford. Some time ago some of this society sent $5.55, making $27.50. The Talent Plan was used and I am sure readers of the Herald would like to have a report from Carl Alexander who made $1.60 in a year from 5c and the lady who made $1.50 from 5c in a year. They are successful traders and we would like for them to let us hear through the Herald, that others may try.

Thank Offering from Morian Church, Tabernacle Ct., $3.43.

The Home Missionary Society of the First Church, Winston-Salem, believing that it is best to stay sweet, sent us 100 lbs. of sugar.

All the children that have had mumps are out of bed. Only five of the children were not able to go to Sunday school yesterday. Watch for my report next week. You'll be pleased. H. A. Garrett.

DR. LEWIS IN BURLINGTON.

Dr. F. H. Lewis, president of Western Maryland College, will be present at Burlington M. P. Church on next Monday night, Feb. 15, at 7:30 o'clock in the interest of His work. It is earnestly requested that the members of Burlington church be present, and visitors will be cordially welcomed. Dr. Lewis is one of the greatest men in Methodism and should have a large attendance. C. B. Way.

RUTH'S CHOICE.

Every person's life in a large measure is dependent upon the choice he makes. The story of Ruth sets before us a good example in making a wise choice. As we read Ruth 1: 16, 17, we are impressed at once with the deep love Ruth had for those who love the Lord. Some may say, why was it that Ruth wanted to go with Naomi at this particular time? She loved the Lord and she desired to associate with His people. What if all the mothers and mothers-in-law would have a Christian character that would reflect upon all their children's lives while in the valley of decision. Shall mother's people be my people, and her God my God? Or, on the other hand, while in the valley of choice will we bid mothers and fathers good-by and turn back into the world without them? The young man never gets to the place in life when he doesn't need the advice of parents, if they have the love of Jesus in their hearts.

We never know what will be the fruits of the choice we make. God has great purposes hidden in our lives which depend upon our choice. Perhaps Ruth never made a greater step in her life than when she chose to come to the land of God's people. Yet with all the influence father and mother can give us we are undecided in our choice. But we have one consolation. We can do as Martin Luther once said: "Here I stand: I can do no otherwise. God help me. Amen."

J. Clyde Amman.

SOME REASONS WHY WE SHOULD TRAIN OUR CHILDREN TO BE INTERESTED IN MISSIONS.

1. Because the boys and girls of today will make the men and women of the church in the future.

2. Because we want the spirit of the church more in accord with Christ's great commission in the future than it is now.

3. Because the world with all its allurements appeals so strongly to the selfish nature of the young that they need some influence to call out and develop the opposite traits, self-sacrifice and unselfishness.

4. Because the missionaries of the future must come from the young people growing up around us today, and we have learned that childhood is the best time to make impressions for life.

5. Because giving is a Christian grace and a thing of growth and development. The earlier a child is taught to give the more generous it will be when it grows to manhood or womanhood.

6. Because money spent in spreading the gospel is money well invested.

7. Because our children form a large part of our church and we want a whole church giving the whole gospel to the whole world.

(Paper read by Mrs. G. V. Mayo at one of the Arkport Auxiliary monthly meetings.)

GIVING IN TIPS AND IN TITHES.

Mr. George Innes says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity, to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full: the tip is a matter of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

In the Mosaic economy the people were required to give a tithe of all their income from every source. The Law plainly and positively said, "The tithe is the Lord's." If the tithe was withheld, the people were charged with robbing God, and they were punished for their sin. The Prophet Malachi accused the people of his day of robbing God, and called upon them to bring the whole tithe into the storehouse, and he assured them that, if they would do this, the Lord would open the windows of heaven and pour out such a blessing upon them that there would not be room enough to receive it. After the tithes came the "free-will offerings."

Since his financial and missionary conversion Mr. Innes has devoted himself exclusively to the Lord's work. He has opened an office and furnished it, and supports a staff of workers. Now he is a steward: what he has he holds in trust for the Lord. The day of "tipping" is over.

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of the Christian people of America for Foreign Missions does not exceed one cent a week, it is plain that the number of "tippers" is very large. There are men and women whom the Lord has prospered who are able to work at their own charges and not only support themselves but support whole stations. Why should they not do it?

It is not clear to all that the law of the tithe has been transferred from the Mosaic dispensation to the Christian. Some say that there are those who cannot afford to give as much as a tenth of their incomes for the Lord's work. The testimony of those who have put God to the proof is that nine-tenths with His blessing will go farther than ten-tenths without His blessing. Does it not appear probable that if the Jew could give a tenth of his income, and if the pagan could and can give a tenth, the Christian can give as large a proportion? Does a Christian wish to give less than a Jew? If all Christians were to give a tenth, there would be money enough in the Lord's treasury for local church expenses, for missions of every kind, for benevolence, and for education. Treasuries would be overflowing. The tithe is the least that we should give, for many could well afford to live on a tithe and give the remainder.

Is it not high time that we were substituting the tithe for the tip? Is it not high time that we were giving as the Lord has prospered us? Can we say that we honor the Lord with our substance, when we hand him a tip? He is not a pauper asking alms; he is a preferred creditor, and his claims should be satisfied first and to the full.

Tip or tithe—which shall it be?—Missionary Review.

What warrant have we in a time of distress for making Christ and his causes suffer first? Our fathers did not do this in the infinitely darker days of the Civil War. They rose then to a greater fidelity. Some of our foreign missionary organizations were born then. Others sent out during the war the greatest companies of reenforcements they had ever sent. The war which now shadows the world and the sacrifices which are willingly made in it should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and fears is a summons and a reproach to us men and women who have accepted the Christ of the Cross but not the Cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of Life and Peace?—Robert E. Speer.

ASTONISHING OPPORTUNITIES IN CHINA.

The Changing Order.

The other day we were walking through the streets of Chuchow with Dr. Osgood and Mr. Dannenberg, our missionaries there. They took us to the great Confucian temple, which for centuries has been the chief center of reverence and worship in the city. The place covers a large area and is a very interesting succession of outer courts, inner courts and shrines. We were struck with the apparent condition of decay which characterized the whole place. The temple was deserted and, even on feast days, the missionaries tell us, few people come.

Crossing the large inner court, we noticed some very familiar-looking chalk lines on the ground. On asking Dr. Osgood the meaning of them, he stated that he had been laying out a tennis court here for the use of the officials of the city, and that they had suggested this as the best place. The wall of the outer temple court formed one back-stop, and the sacred shrine of Confucius the other. Here the chief officials of the city and leading men of the town exercised their bodies by playing tennis in the cool of the day.

We went into the temple, or shrine, dedicated to Confucius, and saw the sacred tablet to his memory, before which incense had been burned and worshipers had bowed in reverence for centuries. On the tablet was inscribed the words: "The Great Holy One, the Supreme Teacher, Confucius," and the various memorials to the great sage covered with cobwebs. After we had observed this shrine, we went further into another court, at the end of which was a large hall, where, in olden days, the teachers lectured on the divine merits of Confucius. This is now in disuse, and, for a nummber of years there have been no Confucian lectures there. We noticed that the walls of this hall were covered with great placards, on which Chinese characters were inscribed, and on two of the sides were many colored Sunday-school picture scrolls, with Chinese printing at the bottom. Our missionaries informed us that in this hall was held our Chinese Christian Convention of last year. The banners on the wall were Gospel mottoes and Christian hymns in Chinese. In this hall, which has echoed with the teachings of Confucius for centuries, and where thousands of people have been taught to worship him, our Christian convention held its sessions for days: and all of this at the invitation of the leading Chinese of the city.

Education versus Idolatry.

The other day we were journeying inland, in a thickly-populated district, to study conditions among the people and look for possibilities for new work. Our houseboat stopped at a little village along the bank of the canal, and we walked through the streets of this quaint place, our missionary speaking of Christianity to the people and distributing picture tracts to those who came to listen. We wandered through the village and out through the country, between the fields of rice and beans. In the distance we saw a temple and decided to visit it and study its peculiarities. On reaching the sacred building we found that it was a Buddhist temple of some pretensions, which had been standing for several hundred years. We entered the place and found our way around the huge wall of the outer court, which had been erected to keep out the evil spirits. On crossing the inner court and approaching the central part of the temple, which in these places is ordinarily given over to the large shrine of Buddha and his gilded image, we found that a strange change had taken place. This large central room had been converted into a modern schoolhouse with cement floor and comfortable desks, and large American windows had been placed in the sides. Within was a country school of forty boys, with a Chinese teacher giving them instruction in geography and other branches of modern learning. Here was a schoolroom of alert, bright-faced Chinese children, with little piles of modern school textbooks asked the teacher about the idols which had formerly occupied this room. He smiled and took us to a little alcove at the side. Here we found the huge image of Buddha sitting on a low platform and huddled all about it in a crowded group the various idols of the temple. They had been jostled into this minor place, in the temple once erected for their sole benefit, in order that the modern school might have room in the building. We learned that all over this province, the Buddhist temples have been treated in a similar manner.

China Seeking Help.

A few days after our experience in the country temple, we were visiting the institutions of a great Chinese Confucianist who is trying to help his country. His name is Chang Chien, and he is a leader in President Yuan Shi Kai's cabinet. His home is in Nantungchow, where we have a mission station, and it is of his work in this city that I speak.

We were taken, first, to a girls' normal school, constructed with the money of this rich man, who owns great cotton mills. We found he had taken one of the leading Buddhist temples of the city and entirely transformed its once sacred buildings in order to provide room for this training school for women teachers for China. He had spent $20,000 in remodeling the old buildings and erecting new ones in this great temple compound. Here are 250 young Chinese women who are being trained in school methods, from the kindergarten up to the high school. His purpose is to train in this institution the leaders for the new modern schools throughout his province. He is calling on the mission schools to furnish the instructors and teachers to carry out this plan.

In another part of the city he has constructed a similar normal school for young men. It accommodates 480 teachers, whom he is training for their task.

Five miles from the city he has built a great orphanage, which has over 500 orphans in it, and he has asked our mission to put one of our missionaries in charge, while he pays the expenses. He has said that we might teach Christianity in the school, but we are helpless to take advantage of this offer because of our lack of workers.

In another part of the city he has built a large hospital and has urged that our mission doctor direct it. At present, we have no doctor for our own hospital in this great city because of our lack of men and money. We have a young physician under appointment for this place who has just come to China, but he must study the language for a year before he can do the

In this whole district the field is wide open; there are 6,000,000 people and at present we have only three missionaries to carry on the work. A strong educational man, who understands pedagogy and the modern school system, could direct the educational development of this whole section. This public-spirited man of great wealth and high ideals longs for us to help him, for his struggle is a difficult one, and this field is but typical of other great districts in China.

What It Means.

What does it mean that the temple of Confucius in Chuchow is practically abandoned; that the inner court is turned into a tennis ground and that our Mission Convention was held in the sacred Confucian lecture-hall? It does not mean that the people of Chuchow are all turning to Christianity, for they are not; it does not mean that their lives are any better than they were before, for they are not; but it does mean that the moorings of the past are broken: that the sacredness of their aged institutions has, for the time at least, largely passed away; it does mean that the people are drifting, that they are unattached, that they know not whither

they are going, and with the doubt which has arisen in their minds concerning their own religions, they are fast moving toward a position of doubt in everything. What does it mean that the gods in the Buddhist temples have been displaced with modern schoolrooms and that the idols have been huddled in a corner to give place to the teaching of physiology and geography? It does not mean that the ignorance and superstition of the Chinese people have been overturned in a night: it does not mean that the teachings of Christ have gripped their hearts; but it does mean that they are open, as never before, to the truth, and that the Church of Jesus Christ has the greatest responsibility of its history resting upon it. China is wide open; the barriers are broken down; the people are eager to learn; the Church can take possession, if she will. If, in this hour of transition, we do not accept our responsibility and send to these people sufficient teachers and preachers, ere long the door will be closed again; the more ignorant will return with renewed zeal to their idols and superstition; the more learned, with their moorings broken, will drift into atheism, as have the great multitude of educated in Japan.

America's Opportunity.

This great sickening war in Europe is affecting even China. The chief topic of conversation out here is this war among Christian nations. America, with its ideal of the East, stands out as the ideal to the Chinese. They intertwine their new republican flag with ours; they say we are on the other side of the Pacific—sister nations; they look to us for teaching, for direction, for inspiration. We have a tremendous advantage, in this time of discord and bloodshed. They listen with eagerness to what America has to teach them; our missionaries are in high favor; the hoor has struck for the American church to take swift advantage of this opening in the Orient. What we do in the next ten years will mean more than the work of the succeeding one hundred years. China looks to America; America has the Gospel; this is the psychological moment and God calls us to the task with tremendous emphasis.—Stephen J. Corey, D. D., in Men and Missions.

THE CHINA Continuation Committee says: "The walls which guarded the young girl are being demolished rapidly and the spiritual walls which can protect her purity and peace are rising only slowly. We urge the need and importance of providing Christian literature for them."

DIGGING A WELL AT ALIGARH.

Having secured sanction from the finance committee for a much-needed well, Mrs. Matthews, the able missionary in charge, decided to make a beginning. Getting the women together one day she told them of the need of the well and the plan to put this work in hand. As quick as lightning a number of them said, "Oh, Mem Sahib, we will dig the well; don't you call outside labor." She told them how deep and wide it would have to be.

"Oh, yes," they said, "we will do it."

Out went the procession, led by Mrs. Matthews, measuring tape in hand. The circle was described and all were ready, pick in hand, when Buri, the "boss of the gang," said, "Mem Sahib, let us ask God's blessing and help so that we may have the strength to do this work."

There and then they knelt in the circle and Buri prayed. I am told she prayed from a full heart and in simple, beautiful language such as you would not expect to hear from a village woman rescued in the famine a few years ago.

Rising from their knees, the women had orders to go ahead, and immediately fifteen picks were at work. The digging was interrupted by other work that was necessary, so it was a month later that they struck water. They shouted with joy and called Mrs. Matthews to the spot.

Except for the mason and his mates [illegible] the barren fields around to flourish and bring forth food for the institution.—Indian Witness.

MORE WAYS THAN ONE.

We have heard of many ways of inducing the unconverted to become Christians, but we have heard of none quite so unique as the method a Chinese man used to convert his wife. The incident is taken from an article, "Present-day China," printed in the Woman's Missionary Friend. The man was himself an earnest Christian, and was in conversation with a missionary. She asked him, "Has your wife learned to read in any of our little Christian books?" The man replied, "Not very much. When I first came home and told her she ought to stop worshiping idols and pray to the true God she did not like it. I tried to read to her, but she would not listen. Finally I burned the book and told her if she wouldn't listen to my preaching I would make her drink the ashes of the book, and get the doctrine into her that way. She saw I meant business and decided to listen and now she is a Christian."

GIVING THE BEST.

One morning, before the English government had forbidden the throwing of children into the Ganges as an offering to the gods, a missionary went out and found a woman standing by the river. Held tightly by each hand was a child, one as beautiful as any American mother's baby and the other lame and blind. The missionary knew why the woman was there—it was to throw her children into the Ganges to appease her god. She had never heard of Jesus, but oh, there is not a woman anywhere in the world of whom Jesus has not heard!

When the missionary came back at sunset one of the babies was missing. As he came near, he saw that it was the deformed one whom she had kept. Pityingly he asked her, "Oh, why did you not give this child and keep the other?"

She lifted her great, dark eyes and said, "O, sir, I do not know what kind of a God you have in America, but out here in India our god expects us to give him our very best."—Selected.

ORIENTALS AT SERVICES IN CALIFORNIA.

It is worthy of note that when the crypt of the new cathedral in San Francisco was dedicated this year, "From Greenland's Icy Mountains" was sung by a choir from the Japanese mission, and "Jesus shall reign where'er the sun" [illegible] to the officers and men of two Japanese cruisers in San Francisco. Representatives of the Bible Society, of the Federation of Churches and of the Japanese-American evangelization society, Dendo Dan, participated in the formal presentation which took place on the afterdeck of Admiral Kuroi's flagship, the Asama. The flagship's band played the national airs of the two countries, and in addition, "I love you, California," which in view of Californian legislation, indicates a reasonable spirit of forgiveness on the part of the visitors.—Record of Christian Work.

HIDDEN NAMES OF PREACHERS.

Who will find them?

1. Let life every where serve a royal brotherhood.

2. You are worth a little lying in mud.

3. Several nights in barrooms bend us to sin.

4. Strive with energy, rise daily, never abandon.

5. Small means are insufficient latitude late in winter.

Well, I've run down again, so I'll have to stop. C. W. Bates, Pastor.

Greensville Ct.—Arrived at Triplet, Va., Jan. 2, and Sunday, Jan. 3, marks the beginning of my program of work.

I have made my first appointment journey, and I wish to say that large congregations have greeted me at all the churches where services were held. Because of the rough, rainy weather there was no service at Ebenezer Jan 24. That day completed my round according to the schedule of appointments.

We held our first quarterly conference at Hobbs' Chapel Jan. 30. All the churches were represented. But the little official delegation coming from our lively Philadelphia church would have made a good Conference within itself, saying nothing of the rest. The finest kind of spirit prevailed throughout the session. One good Christian brother said that he had never before witnessed a more lovely conference.

All told, the reports were very good. Of the five churches on the circuit three are running right lively Sunday schools. On the side of finance, pastor's salary is up to date and a little ahead. Nothing as yet has been done toward the collection of general claims. This will be taken up and inspected later. We hope to come up at the end of the Conference year with every cent of every claim in full.

Having traveled over the field and making an inspection of all things, I wish to take this opportunity to say that the people are kind, sympathetic and thoughtful. To make a long story short, it is a class of mighty good people, a people who believe in looking after their minister. In making a tour over the Conference district a nobler army or company of people than these would be hard to find.

D. T. Surratt, Pastor.

Brink, Va., Feb. 5, 1915.

Grace Church, Greensboro.—Our Young People's Rally last Sunday night proved to be a very successful meeting. We had Bro. Dixon from High Point who made a fine address on "How to save the young people to the church." The attendance was gratifying, and real service was rendered the work of the young people of Grace Church by the service. The C. E. society had a fine attendance last Monday night and is getting started off with the new president, Bro. E. E. York, and other new officers in a way encouraging us to believe the society will do fine work this term.

Our debt raising campaign resulted in about $2,500 promised for this year; this leaves just $2,500 for 1916. It encourages us greatly to see the vanishing point coming nearer to us, and we hope that when 1916 closes the last dollar of this church debt will be paid.

Attendance at both Sunday school and preaching services Sunday morning was fine; we had over 300 at preaching.

Last Sunday we inaugurated a new system of grading the classes; there are five points four of which must be made every Sunday in the quarter and one every quarter to make a perfect record; the four are—to be present on time, to bring an offering, to have studied the lesson before coming to class, and to stay for church that day; the fifth is to bring a new scholar. We believe this new system of grading will greatly help our school, and will also increase the attendance of the smaller children at preaching service.

There are yet several of our members on the sick list; we have missed very much from her accustomed place in the S. S. and the choir at church Mrs. T. A. Hunter, and hope she may soon be with us again. R. M. Andrews.

Burlington.—For the first time in several weeks the weather was fair and the day beautiful last Sunday. The birds sang their sweet songs as if spring had come, and children's voices could be heard in joyful tones as they journeyed toward the church. Every one seemed to rejoice because of the agreeableness and beauty of the day. The Sunday school attendance was next to the highest we have had this year. The increase over the previous Sunday is due, in a large measure, to the work of the Baraca class. This class had an attendance of 71, which was a considerable increase over the previous Sunday. The class has taken on new life and fresh enthusiasm since Bro. J. E. Brown, the new president, took charge of the class. Bro. Brown is proving himself "the right man in the right place."

The preaching services were well attended Sunday. The Lord's Supper was observed at the morning service and a good number participated in the celebration of the ordinance. The doors of the church were opened for the reception of members and Mrs. H. R. Payne was received by letter from Mt. Hermon M. P. Church.

The C. E. Society met at 7 p. m. with unusual attendance. The leader, Miss Margaret Hayes, was absent and Dr. Hornady conducted the service. A few interesting and helpful talks were made by different members.

The prayer meeting last week was to have been conducted by Bro. R. F. Williams, but owing to his inability to be present, the service was conducted by our pastor. Abraham was the subject of discussion, and many interesting facts were explained relative to the life and character of Abraham.

The Baraca-Philathea City Union, of which three of our Sunday-school classes are members, held its monthly meeting at the Reformed church last Sunday afternoon. Bro. J. G. Rogers of the Baraca class of our Sunday-school, was honored with the office of President of the Union, to succeed Mr. W. C. Douglass, resigned.

Our church and Sunday school are glad to have Miss Ila Sta Stafford with us again after an absence of several months. She returned last week. Miss Ila was greatly missed by the church and Sunday school during her absence, for she is numbered among our most faithful and loyal workers.

We are glad to report that the sick among our members are improving and we hope for them a speedy restoration to their usual health and strength.

C. B. Way, Reporter.

Mt. Zion, Uwharrie Ct.—Our pastor, Rev. J. B. Trogdon, preached an interesting and helpful sermon last Sunday to a very good and attentive congregation. We appreciate having Bro. Trogdon in our Sunday school on preaching days, and wish he could be with us every Sunday. We always feel spiritually blessed and strengthened to have our pastor with us.

Our Sunday school is moving on nicely with our new superintendent, Mr. L. B. Garren. Owing to rough weather our S. S. attendance has not been what we would like for it to be. Many times the people neglect going to Sunday school and church when they are blessed with health and strength. We ought to go to church and Sunday school. There is no place I like to go better than to church because it is the best place young people can go.

Luna Briles.

Clark's Chapel, Buncombe Ct.—We have been having such disagreeable weather the attendance at Sunday school has been very small. The attendance Jan. 31 was 46. The attendance at prayer meeting has also been small although there is a great interest shown in the services. Mrs. Stella Corbet conducted the services last Thursday night and Miss Estie Swain has been appointed for next Thursday night.

The singing school taught by Rev. J. E. Bassett was not a very great success on account of sickness in this community.

Mr. Joseph Roberts and Miss Verlen Burrell were united in the holy bonds of matrimony, on Jan. 30, at the home of Mr. Guy Edwards in Weaverville. Rev. E. Fox, pastor of the Weaverville M. E. Church, South, officiated. The wedding

was a quiet one, only a very few of their closest friends being present. Mr. Roberts and Miss Burrell were both members of the Clark's Chapel Sunday school and we wish them a long, happy and prosperous married life. Lester Watts.

Weaverville, Feb. 8.

PRESIDENT'S APPOINTMENTS.

Randleman Ct. .....Feb. 13, 14.
Tabernacle Ct. .....Feb. 20, 21.
Oak Ridge Ct. .....Feb. 27, 28.
Flat Rock Ct. .....March 2, 3.
Reidsville Ct. .....March 4, 5.
Haw River Ct. .....March 6, 7.
Brown Summit Ch., Mar. 7, at night.

Pastors will please publish my plan on their fields, and state where I will be met, or drop me a card. C. A. Cecil.

NOTES FROM THE FIELD.

Fairview Circuit.—I visited this field the first Sunday; Fairview at 11 a. m. and Gibsonville at 7:30. A very good attendance both morning and night. Rev. J. W. Self was assigned to this field at the last session of Conference. He lives at Gibsonville as only one Sunday is given to Ossipee, and this was agreed upon before the pastor reached the field by the members or at least most of them. The pastor is trying to get into the homes of the membership and get them interested, and this is a field on which there needs a great deal of pastoral work to be done. Mill people do and and expect more of this kind of [illegible] pastor [illegible] the country and pastor [illegible] fields long will find it to be so. Bro. Self is serving a good people and I hope he will have a good year. Both pastor and people seem to be pleased. Some church repair or building needs to be done at Gibsonville, if we hope to hold our own. Other denominations no stronger in numbers nor financially have better church buildings than we in this town.

I hope this is the year our people at this place will do something in this direction. YOU CAN: WILL YOU? Claim paid.

C. A. Cecil.

Canaan, Piedmont Ct.—Bro. Shelton, as usual, reached a good sermon on the fourth Sunday; the congregation was small. We were glad to have our pastor and wife join our church. We are looking and praying for the best year of Canaan church. On the 1st Sun. in April, 1911, we organized Sunday school in our new church with seventy present; since that time we have had an evergreen Sunday school and God has blessed our efforts wonderfully, and in this evergreen Sunday school there are some evergreen flowers growing up. Up to Christmas our record showed that Eunice Bailey has not been absent from Sunday school in this time; she was late one Sunday. Eunice is a little girl twelve years old today. In our special meeting last August Eunice gave her young life to God and joined Canaan M. P. Church. This little girl lives about one mile from church which distance she walks almost every Sunday. Our prayer is that she may continue in this good work so that she when she has grown into womanhood may be as pure and as white as snow. Rev. 2:10. Be thou faithful unto death and I will give thee a crown of life (Eunice).

Our total attendance has been good. Pray for us that God may continue to bless our efforts. Yours in His service.

George Berrier.

Piney Grove, Siler City Ct.—Our pastor, Bro. Bowman, was around the first Sun. and preached another good sermon. His subject was Watch: every letter had a distinct meaning. We all should watch more carefully what we say and what we do, as the world is looking at our every movement. We are ready to make excuses on our part, but that is not going to excuse us in the least. We are all going to have to render an account for ourselves and no one else. Some folks would be delighted if they could put their faults on somebody else.

The wealth of the people in the community is good. Better than [illegible]

Siler City.—We had the [illegible] school last Sunday that we have ever had, there being 56 present, and our collection for orphanage at High Point was $4.26. Everybody seems to be taking a great interest in the Sunday school work. Our lesson was a very interesting and beautiful one. Our Supt., Mr. L. L. Wrenn, was sick and couldn't be with us, but hope he will be out in a few days.

Mrs. E. D. Woody.

Beulah, Mecklenburg Ct.—Our S. S. is suffering greatly from the rains and cold weather, but we hope spring will soon open up with beautiful sunshine and warm weather. We organized the second Sun. in Jan. with the same superintendent and officers. We are glad to have Bro. Waldrop back with us this year. On last Sunday he preached an excellent sermon on the birth of Christ. He now preaches here on the second Sunday at 3 p. m. and fifth Sunday at 11 a. m. We hope all will come out next time to hear him preach and help us in Sunday school.

"Good cheer in your work helps you along.
"Good cheer in your work helps you along.
Don't worry and fret if things go wrong.
'Tis easier to make the work go right
When the soul is filled with hope and light.
Take a little of 'good cheer' when you rise;
Repeat oft the dose, that you be wise:
For a cheerful way will others bless,
And nothing like cheer to bring success."

Mrs Goldie Morris, Rep.

Pageland, S. C.—I am so encouraged with our S. S. I just want to tell it. The attendance has increased at least one third since last year. People seem to be more interested in the Sunday school work. I notice our record for 1st Sunday in Feb., 1914—present, 40; today, present, 71. We take collection every first Sunday for the Children's Home. Today's collection, $3.-31. I think this is good for our little school. Let every superintendent in the N. C. Conference see to it that a collection be taken once a month for the Children's Home. The good ladies of our church are going to organize the egg club. If we give freely, God will bless us in our work. Jeff Turner, Reporter.

Eden, Halifax Ct.—Our pastor, R. A. Swaringen, filled his regular appointment Sunday, preaching a fine sermon. We also had preaching the fifth Sunday, but on account of bad weather there were not very many out. In fact, I don't think very many of our people knew it. The roads around here are terrible; it is needs much and are willing to aid them at any time. A collection was taken Sunday amounting to a little over ten dollars.

We were very glad to have Mr. Lonnie Williams' wife worship with us Sunday. Our Sunday school out at the McDaniel School House is still progressing, and did not go into winter quarters.

Irene Hawkins.

Feb. 8, 1915.

Alleghany, Davidson Ct.—We organized Sunday school today with the following officers: superintendent, Mr. G. T. Loflin; teachers, F. M. Cook, N. L. Fine, G. T. Loflin, Abigail Coggin. Singing teachers, G. W. Surratt, N. E. Loflin. We hope they will all come out and have a good Sunday school this year.

There will be preaching next Sunday, and we would like to see a large number present. There are some sick around here but we hope they will soon be able to attend Sunday school, for we miss them very much. Abigail Coggin.

Feb. 12 is Lincoln's birthday.

Mitchell's Grove, Guilford Ct.—We are among the few that have class meeting, and we want to tell it, thinking it may encourage some others to have it. We have the old time class meetings, but have rather an organized meeting, thinking by so doing to accomplish more good and be a greater help to our pastor and to one another. We have Sister Annie Billings for our class leader, Bro. Lee Cashatt assistant; then we have Bro. David Cashatt for our secretary and Sister Geneva Nance, Martha Parsons, and Bro. Ivy Cashatt are committee. The secretary is to keep a record of each meeting and report each month what was done at the last meeting and call the roll and mark all present or absent, whichever it may be. The committee are to help the class leader to visit and encourage the members to attend and to report if any are sick and if any need a special visit by the pastor. We hope to do a great work this year for the Master, and I want to say that I believe that the preacher that sees to it that all his churches have class meetings and all his members or heads of families have family prayer will surely have many more stars in his crown than the one that does not see after such things. We hear some one say, "O, well, we don't need class meeting, it's so old-fashioned; we have prayer meetings and Christian Endeavor meetings and what could be better?" That's all good, but I will still contend that the class meeting excels them [illegible] services I ever affended and I have attended these meetings ever since I was converted, and they have grown sweeter to me. I love the class meeting; my mother taught me to love it and she would always go and encourage her children to go. She told us it was such a good meeting, so good she was converted at one of the old-time class meetings. So these meetings are so dear to me and I am going to try to help to keep up this grand old class meeting service as long as I live. We have been hearing the question discussed quite a little about the old-time power being lost in our churches, and it is lost to some extent, I think, and I believe where we lost out was when we left off class meetings. Some have said to me, "What is class meeting? what kind of a service is it, and what is it for?" It's a place to stand up for Jesus, a place to talk about God and His goodness. The Word says, "Then they that feared the Lord spake often one to another and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name and they shall be Mine, saith the Lord of Hosts, in that day when I make up my jewels and I will spare them as a man spareth his own son that serveth him; then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Sometimes we find it a cross to tell at church our Christian experience, especially when first converted, but "ye are my witnesses, saith the Lord," and I have found it one of the best ways to grow in grace. I hear some one say, "It's all right to tell how you are getting along if you feel like talking, but I don't see any need of the young people's saying anything, we do not need to talk about God's goodness." The Word says, "O that men, kings of the earth and all people, princes and all judges of the earth, both young men and maidens, old men and children, let them praise the name of the Lord, sing unto the Lord a new song and His praise in the congregation of saints." And again: "O that men would praise the Lord for His goodness and for His wonderful works to the children of men! Let them exalt Him also in the congregation of the people and praise him in the assembly of the elders. Praise ye the Lord; let every thing that hath breath praise the Lord. Praise ye the Lord, for He hath strengthened the bars of thy gates, [illegible] the finest of the wheat. Praise ye the Lord! Let us say, His praise shall continually be in my mouth; all thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy Kingdom and talk of thy power. My mouth shall speak the praise of the Lord and let all flesh bless his holy name forever and ever. Praise ye the Lord!"

Martha Parsons.

Pleasant Grove, Lebanon Ct.—We are having a good Sunday school, and when the weather gets better we expect to have the best attendance we have ever had. We took our freewill offering for the Children's Home to-day, receiving $1.00. We hope to do better next time. Bro. Stubbins delivered an excellent sermon. He improves every time we hear him. May God bless him and prosper his work. We were very sorry that Mrs. Stubbins could not be with us; hope she will be able to come next time, for it is a pleasure to have her worship with us.

Walter Burton, Rep.

St. Paul—Our pastor, G. F. Millaway, was with us Sunday and preached us two good sermons. Our S. S. is doing nicely. Quite a number of our people couldn't be with us Sunday on account of bad colds, including our reporter. G. H. May.

Mt. Lebanon, Randleman Ct.—One more sunshiny Sunday at last! Good crowd at preaching service and Sunday school. Bro. O'Briant preached us a very helpful sermon. Hope the weather will be good soon so more of our old people can attend preaching, and we reckon our S. S. Supt. would not care if they would attend S. S.

Talk about killing a church by neglecting the young people. They are about running things in this neck of the woods, and we are mighty proud of them. But we think the aged members could do much good by keeping along with the young ones and help them with their experiences and advice.

Our class leader, Bro. W. A. Lamb, had class meeting the 5th Sunday in Jan. Quite a number of young people attended. We venture they felt more religion in that one service than they would in a half dozen entertainments. We are not asking for less entertainment, but more and deeper consecration.

L. R. Hughes, Reporter.

2-8-15.

Mocksville Ct.—We arrived here Dec. 30, 1914, and received a hearty welcome [illegible] have been very kind to us as well as our own people. Have been to all my churches and found plenty of mud to all points. But regardless of mud or cold, on Jan. 30th Mr. Charlie Sain drove to the parsonage with lots of nice things from the good people of Bethel church, for which we were very grateful. While they feed these bodies of ours may we be able to feed them spiritually. We are enjoying our new home and like the work fine. The people here are so good and kind to us. We are looking forward for a successful year.

On Jan. 30th I was called to Union Chapel to conduct the funeral of little Granger Loftin Stonestreet, an infant of Bro. and Sister Tom Stonestreet. It is hard to give them up, but Jesus knows best. May the Lord comfort them in their sad and lonely hours.

T. A. Williams.

Thomasville.—On the fourth Sunday in Jan. Pres. Cecil was with us and preached a helpful sermon. The day was cold and windy but the congregation was reasonably good. We were glad to have him

come to inspect the work and to offer his practical suggestions.

The congregations have help up remarkably well during the rough weather—in fact, almost better than we could expect. The Sunday school is growing larger all the time. There were three new scholars last Sunday. The teachers and officers are generally there and the best thing about it is—on time. Here both the S. S. and preaching service are run almost exactly on time.

The pastor has been authorized to collect our part of the district parsonage fund both for last year and for this and it is hoped that the amount can be raised right away.

Three new members have been received this year and there are several others who are talking of joining. It is earnestly hoped both by pastor and people that a goodly number may be received this year. One new member was received last Sunday.

The people are still kind to the pastor and his wife and express their kindness in a substantial way every few days. It has been a pleasure so far to serve such a people.

Our people are already planning for the Young People's Convention to be held here April 23rd to 25th.

O yes, I have not said any thing about our Wed. night prayer service. Well, it is fine. The attendance has been right about forty most of the time but a week ago it jumped up to forty-eight. The membership leads the meeting most of the time, the pastor having led only twice.

J. E. Pritchard, Pastor.

West Forsyth Ct.—The first quarterly meeting will convene at Pleasant Hill on Saturday before the third Sunday in Feb. The official brethren will please take notice and govern themselves accordingly.

G. H. Autin, Pastor.

Guilford Ct.—I notice in nearly every paper some pastor reports what the people are doing for him, his family, and on his work. And now I am glad that I have something to report.

Bro. W. M. Jones came our way a few days ago with his buggy well nigh loaded with a forty-pound shoulder of pork, potatoes and chickens. Bro. and Sister J. A. Suits continue to come this way with all the milk that we can use, and with fruit and all of our firewood, and part of it cut and hauled too. Bro. and Sister J. A. Gray have kindly remembered us with butter and eggs. We do not know how to express our appreciation better than to say "thank you!"

Now about the work: We think that we are doing very well, but you think not so well, and after all we will admit that there are many things over here on Guilford that need to be done, and we are trying to get our work planned so as to do some of those things this year.

Red Hill church needs to be moved to the Greensboro and High Point road, near Armfield's store or a little nearer Greensboro.

Shady Grove people need a church and I hope that they will determine to have it.

The other churches need painting inside and some outside. And, too, some of them need a bell so much that I do not know how to express it.

Guilford Ct. needs a parsonage. If any brother can furnish us with plans telling how we may add all these things this year we will appreciate it very much.

S. M. Needham.

Greensboro, N. C., R. D. 3, Feb. 8th.

Winston.—Last Sunday was full of encouragements for our Winston work. The attendance at the eleven o'clock hour was the largest that it has been at any regular service during our pastorate here. And this, I think, was also true of the Sunday school. One noticeable and encouraging thing was the large number of our S. S. staying for the preaching service and especially the little folks. The practice of the children in going home from the S. S. and not staying for church service is a bad one, we think, and we are trying to overcome it in the Sunday school. Beginning with yesterday certificates will be given to all of our children who attend the morning service for three months. This has interested the children and we are expecting good results from it. In addition to this a five-minute talk for the children quickens their interest and makes them more willing to stay for the service.

The 3rd Sunday night in this month we are going to hold a young people's meeting. Bro. Andrews is to preach for us on that occasion. We are looking forward to his coming with great pleasure and from the service we expect good results. Our young people are interested and are already making preparations for the service. Our annual church social was held last Friday night and was in every way a splendid success. The night was cold and wet and this kept many away who would have attended otherwise. As it was, we had a good crowd and every one seemed happy. Some of our older people enjoyed it so well that they want it repeated. We think our church socials are good assets to our work. S. W. Taylor, Pas.

Winston-Salem, Feb. 8, 1915.

Asheville.—Yesterday was rather rough, but we had a good day. Two new scholars in Sunday school. We have had about fifteen additions since the first of the year. At the night service one new member was received into the church. Yes, we're growing. The Christian Endeavor services are being well attended, and are proving helpful.

I just had two things to talk about in my last letter, and left out several things that I might have mentioned. One is the Japanese social of a couple of weeks ago, given by the Philathea class. The Sunday school room was decorated with lanterns, paper chrysanthemums and cherry blossoms. After an enjoyable evening with games, tea, and other refreshments were served. The Baracas are to have a Washington birthday social. The two classes have organized a debating club, and are looking forward to some pleasant evenings together.

Several members of the Ladies' Aid spent a pleasant day quilting at the home of Mrs. G. P. Younginer. The preacher was there to help—eat.

A number of our folks are on the sick list. One enters the hospital today for an operation, which is to be performed tomorrow.

Bur-r-r, clickity, click, click. Don't get frightened—I was just winding up the machine so I could say something more about money for the Asheville church. Now you are frightened, aren't you. Calm yourselves, just a moment, please, till I get through. Had a letter last week from one of Asheville's faithful friends, Mrs. J. J. Welch. She starts off this way:—"Dear Bro.: As you failed to report last week in the Herald, I fear you are a little discouraged, so I am sending you ten dollars. I think that a boy with your energy, and doing such a great work, should have a great deal more help than you have had." Amen to the last clause of that. And she called me a boy! I don't know whether to feel pleased or hurt. But I won't be a boy much longer, if you don't come along with that money you are going to send. I'll be white-headed, stoop-shouldered, dried up, and old with worry and disappointment. No, I'm not discouraged yet. But it's up to you to keep me from getting that way.

What happened to you preachers who promised last June at the Summer Conference to take an offering for the Asheville church at your appointments? Have you forgotten it, or are you afraid? Try it, and see what your folks think about it. Three or four of the brethren did what they said they would. Hurrah for them!

BUILDING CHURCHES IN NEW PLACES.

One of the greatest mistakes made by the earlier builders of our Zion, especially in the cities, was the attempted meeting of a great opportunity with facilities totally inadequate to the full possession of that opportunity. Too often in our history, a $15,000 opportunity in some growing city has been utterly and forever lost because we undertook to house it in a five-hundred-dollar chapel on a lot 25 by 50! We would not by any means encourage speculative enthusiasm on the part of newly-organized classes and congregations. To build beyond the financial ability of a congregation is just as unwise as to build beneath the ecclesiastical prospects of a congregation. Reckless extravagance is not enterprise. But our general trend as a denomination is not that of building beyond our opportunity. We have fallen short in this direction, from our earliest history.—Methodist Recorder.

PRIZE ESSAY.

Thru the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the Natioal Educational Association is able to offer a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education," with an Outline of a Plan for Introducing Religious Teaching into the Public Schools.

Religion is to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic and the Greek Church, which are "A Heavenly Father, who holds nature and man alike in the hollow of His hand"; the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself"; the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

Notice of intention to file an essay must be given the Secretary of the Association by April 1, 1915. Essays will be limited to ten thousand words and must be in the possession of the Secretary by June 1, 1915. Six typewritten copies must be furnished in order that the preliminary reading may be done independently.

The right is reserved by the Association to publish not only the prize essay, but any others which may be submitted in competition, copyright privileges to be vested in the Association for all such.

National Education Association,
By D. W. Springer, Secretary.
Ann Arbor, Mich.

MOTHER—A TRIBUTE.

Yes?—Old and wrinkled, and gray and bent,
And the vigor of youth—it was long since spent.
The ruby of lip, and the glint of eye,
Have been cheerfully paid, without fret or sigh,
By the woman that I call Mother.

The glossy tresses that once were the pride
Of the man who wooed her and stood by her side,
Have lost their coppery burnish of gold,
Though they frame a face just as sweet as of old,
The face of her I call Mother.

The blush of the cheek, once rounded and full,
Like the light of the eye, has grown faded and dull,
A part of the price that's been paid, through the years
Spent in shielding the loved ones from pain and from tears,
Spent unsparing, by her I call Mother.

The hands once dimpled are gnarled and drawn,
With the labor of days that began with the dawn,
Nor ended till loved ones were resting in sleep,
Commended to Him who alone can them keep,
Commended by her I call Mother.

But—though ease and grace may have dropped from her form,
She is still [illegible] with heart-beat as warm,
And with love just as strong and as tender and true,
As it was for the babe that she first taught to coo.
That dearest earth name, the name, Mother.

Then here's to my Mother, the very best one.
Let me pay her devotion before the "sand's run,"
Not wait to heap funeral flowers on her bier,
But love her and tell her so—while she is here,
For there is no one else just like a Mother..

—Ward Lock.

IT IS REPORTED that "Chinese Christians of Shanghai have started a movement to devote a definite period at noon every day to individual prayer on the part of all Chinese Christians, that God will overrule the present world-disturbing tendencies."

FAITH.

Here is the supreme contribution of women in war,—that we may establish again our faith and the faith of our nation. If we dare to send our men to war in the name of God we have to see that his name is honored and hallowed at home. Out in the trenches or on the high seas men look up to God unashamed, for faith is a part of reality and God draws near in the time of man's need. But we who are the traditional guardians of faith have proved ourselves careless and indifferent.

We can determine at this time to bring God more into our life, our work, our ideals and our homes. We can humbly regain old-fashioned habits of family prayer because our lives are scorched with the fire of anxiety for those we love. We recover "grace" at meal time, so childish, so simple, so forgotten, because we have learned that our bread is daily bread bought at the cost of men's lives; it is a sacramental feast. We recover Sunday with its quiet and dignity, its home life and recognition of God, because our hearts are broken for want of him and his peace. We examine anew our shifting moral standards in the quiet light of the Christian standard and recognize how desperately we have failed. The vulgar play, the suggestive book look strangely garish now and we have little use for them. We want God, O, how much we want God! The nation needs Him too and women can bring Him once more into the camp of national life.—From "Papers for the Times", issued by Oxford University Press.

A scholar in Peking has been investigating the New Testament for himself and was soundly converted. "My Word" . . "not void." He came into the Bible Society rooms in Peking and said that he was persuaded of the absolute truth and inestimable value of this book to renovate China. He had invesigated various faiths. This was the one that rung true. Could he get copies to send to his friends? As many as fifty? Could he get five hundred copies? Finally he ended by buying five thousand five hundred and eighty-four copies of the New Testament, some for influential friends in elegant leather bindings. He paid for them at once and was preparing elegant silk sheets to accompany many of them. On these sheets were written in scarlet and gold characters his estimate of the precious Book. Pray for those Bibles.—Mrs. Arthur H. Smith.

"The earth is full of anger,
The seas are dark with wrath."

THEY SAY.

I do not wish to notice tattlers
Or the falsehoods of the day,
But would pity those who slander,
And forgive the words they say.

But sad it is to spend the moments,
Knowing not the things they say;
"Making mountains out of molehills",
With the silly words they say.

And " who are they who say,"
Who feel so mighty smart?
They can stoop to little things,
And joy in casting darts.

Savior, O Savior, lead us—
Lead us to a throne of grace;
When the shadows gather round us,
Show to us Thy kindly face.

Help us ne'er forget to trust Thee
Every moment, every day;
May our thoughts be lifted upward,
Help us follow in Thy way.

Bring us to Thy holy bosom;
Shield us from the world of strife.
May we walk with Christ, our Savior,
May we gain a crown of life.

Pair.—William R. Pair was born in March, 1836, and died Jan. 27, 1915, aged 78 years, 10 months. He leaves five sons, three daughters, one sister and a number of grand-children, great-grand-children, relatives and friends to mourn his departure. His wife having died five years ago, he has since lived with his eldest son, R. D. Pair.

He has been a professing Christian since early manhood and a member of Hobbs' Chapel for a number of years.

Grandpa was faithful to his church, always attending Sunday school and other services as long as his health permitted; it was his delight to visit the sick and do what good he could.

His health had been declining about a year and death was not unexpected to him, for he often said he was ready and willing to go at his Master's command.

The funeral services were conducted by his pastor, Rev. D. T. Surratt, and he was laid to rest beside his wife in Mt. Vernon cemetery.

Jesus, while our hearts are bleeding
O'er spoils that death has won,
We would, at this time of weeping,
Calmly say, "Thy will be done."
By thy hands the boon was given;
Thou hast taken but thine own:
Lord of earth, and God of heaven,
Evermore, "Thy will be done."

His Granddaughter.

Duty and to-day are ours; results and futurity are God's.—Horace Grecley.

A FACTORY IN A GREAT JAPANESE CITY.

Whatever may be the idea of the world at large concerning the business aims and methods of Japan, we who live on her shores cannot fail to see that she is reaching toward an ideal, and that in common with Western nations she is slowly developing a new social conscience.

Recently I visited a factory, which stands in the midst of this teeming commercial city, for the manufacture of braid used on fine hats. Entering the gate we found ourselves in a clean paved court, and a few steps brought us into a connected group of long, low buildings, erected around a large, sunny open square. These buildings have air and sunshine on all sides. The great rooms containing the machinery have outside windows on one side and, along the other, windows and doors opening into a gallery, so there was no lack of light or fresh air.

The machines were noisy with their ceaseless whir; everything was immaculately clean. I studied the faces of the operators with interest, and did not see a dull, hopeless one among them. Many showed real animation, and although it was near the end of a long working day, there were smiles and laughter.

After seeing the four hundred girls at work we saw the dormitories where they live, for in addition to paying wages the factory houses and boards all the girl employees. They are apparently as carefully supervised and guarded as in a boarding school. The dining room is a long room, perfectly plain and bare, excepting for the tables that fill it, which were spotlessly clean. Here, wholesome, well cooked, plain food is served at regular hours.

The bedrooms compared very favorably with our own school dormitories at 212 Bluff, the same kind of mats on the floor, the same presses for clothing and bedding. These bedrooms open on an outer gallery, wide open in summer, glass enclosed during cold winter days.

Last of all we saw the school room, where evening instruction in rudimentary branches is given. It had a black board, desks for the students, and a small baby organ.

The manager's little house stands in the great yard back of the dormitories. We called on his wife, who is an inquirer, and to whom one of our Bible women goes each week to teach the Bible.

This factory is by no means a representative specimen of factories in Japan. Its unusually favorable conditions are due in large measure to the influence of its Christian manager. I could take you to any manfacturing city or town and show you such unideal conditions, such hard painful labor, such physical misery and moral degradation as would make your heart bleed. But you need not come to Japan to see such dark pictures, they are at our very doors in Christian America.

This good factory is far from ideal. The commendable features are its cleanliness, space and air, its comfortable dormitories where the girls are safeguarded from evil, its spacious exercise ground and flower gardens, and its school room. The things to be criticised and that cry out for improvement are: First, Japanese girls are small, yet I feel sure I saw children under fourteen at work; second, the long working hours. No eight-hour law here as yet! Third, and worst of all, there is no rest on Sunday. The Japanese toiler knows the full bitterness of the seven-day week. To offset this there are two holidays a month, when the girls are free.

You will want to hear about the relation of our Mission to the factory. Mr. Yamada, the Manager and foreman (but not the owner), feels a fatherly interest in his employees.

Feeling the need of moral not Christian teaching for the girls, and having been disappointed in the effort of a Buddhist priest in this direction, he at last applied to our Bible school for help. Our Bible Training School students from 212 Bluff opened a Sunday school in the school room, and it has been carried on regularly ever since on Sunday evenings. Four young Bible women are now in charge. Membership in the school is not obligatory, and no undue pressure is brought to bear upon the girls, yet the roll has grown to over seventy. I visited the school when seventy-nine were in attendance. After general exercises the girls are divided into four groups for Bible instruction. The manager's three bright children are in the school and a few other little ones. All the others are factory girls. Of the seventy-nine in attendance, seventy-eight were girls, and there was one small boy who did not seem in the least embarrassed. The beautiful result of the Sunday-school work is that the Manager himself has lately become an earnest Christian and been baptized. It moved me to see him standing at the head of the room before his employees Sunday, leading them in earnest prayer.—Miss Julia Hand Bronson in The Missionary Link.

—Bro. S. R. Harris, of Henderson, visited his daughters in Greensboro las Saturday.

—Miss Mabel Harris, of Henderson, was taken ill with pleurisy while visiting her sister in Philadelpha.

METHODIST PROTESTANT HERALD

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J. F. McCULLOCH, *Editor and Publisher*

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Entered as second-class matter at the postoffice at Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville Augusta and [illegible] in to New York. Dining car service.

12.55 a. m. [illegible] 112 daily for Raleigh and Goldsboro. P[illegible]an sleeping car from Winston Salem to Rale[illegible] open at 9.15 p. m.

[illegible] Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York t[illegible] Charlotte and Macon. Pullman chair car Greensboro to Montgomery. Solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Salisbury. Sleeping car Salem-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches Dining car service.

2.20 p. m.—No. 207 daily for Winston Salem and daily except Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Emerson.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for Mt. Airy.

4.55 p. m.—No. 131 daily for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches Dining car service.

6.35 p. m.—No. 235 daily for Winston-Salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping car New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

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Sundays	1st	2nd	3rd	4th	5th
Grace, Greensb.	180	230	177	176	190

S. S. ATTENDANCE LAST SUNDAY.

Burlington	298
Clark's Chapel	52
Greensboro	236
Pacoland	71
Siler City	56
St. Paul	111
Thomasville	110

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., FEBRUARY 18, 1915. NUMBER 13.

A PRAYER FOR PEACE.

Oh Thou the Great I am of all the ages,
Since Eden bloom'd and Adam walked with Thee,
Thou who do'st write on Nature's rugged pages—
Thy will, dictating, that which is to be.

Thy world is steep'd in sin, greed and passions striving;
Men in Thine image made, bid passions kill.
Their heavy guns o'er bloody fields are driving,
While crying men are praying "Peace, be still!"

Slav, Anglo-Saxon, Teuton, French in battle,
Nations, once mingling in the marts of peace.
God, still the cannon's roar; death dealing rattle:
And bid this carnage forever cease.

Oh hear, Jehovah! hear! the widows weeping
As they bemoan, husband and father slain;
Orphans with streaming eyes, today are reaping
The bitter fruit of war; hunger and pain.

Oh Thou who didst for man Thy life surrender,
Didst pay our debt of shame on Calvary's brow;
In love look down, with pity, yet so tender!
Oh "Prince of Peace," we plead before Thee now.

Oh Holy Spirit! promised by the Master,
In this dark hour of war we cry to Thee;
Stay Thou this tide of woe! this fell disaster—
And grant the nations peace—beyond the sea.

—Wm. Laurie Hill.

AFTER THE WAR, WHAT?

There has been a great deal of printers' ink, a great deal of breath, and a great deal of temper lost in trying to fix the blame for this war. It is easier to say who will be responsible for the next war, if there be a next—ALL OF US.

The war with all its horror and loss has given to us one immense gain—it has shocked the world into *self-consciousness.* This blow which has mangled Europe has made the world tingle to its finger tips. For many years industry, commerce and all forms of communication have been developing common interests, and organizing a common life, and this terrific explosion has waked us up to the fact.

By this convulsion of war, which is sending its shudders through every member, the world has learned what had dawned on but few that in its development it has reached a new plane where henceforth it must live one life. The new world-conscience which comes with this new world-consciousness means that henceforth there is to be a world-judgment bar, and a new ethical standard which is not national but world-wide in its application. It means a new direction to the world's history. It means new possibilities of undreamed good, and equal possibilities of undreamed evil. This new responsibility means that the world must take direction of its own future. It means that the world must neither be driven by a tempest of passion, nor suffer itself to drift in some gulf stream of inherited tendency. It must take the Ten Commandments for its chart and Reason must stand at the wheel.

There have been a thousand wars before this, which have been concluded with a thousand treaties of peace. What would be the gain of one more treaty, if it proved to be simply a prolonged truce that would only enable the belligerents to renew the struggle some years hence with increased vigor and with still more frightful destruction? We do not want the death and devastation of this war to be repeated. We do not want this world-agony to be wasted. It would be a great thing to stop this horror; it would be a greater thing to prevent its recurrence.

Any statecraft which undertakes to readjust international relations without removing the causes of international FEAR will be only diplomatic quackery.

As long as nations fear each other they will arm against each other, and no treaty can prevent it. And when thought of war, and preparation for war, become habitual, war becomes inevitable, because the combination of circumstances which seems to give one nation or group of nations a decided advantage will be seized for a quick master stroke in "self-defence," and then—a conflagration in which treaties, and moral obligations, and Christian civilization turn to ashes.

In vain do nations pledge themselves to peace and cultivate friendly relations so long as the most potent causes of war are operative. Each of the Powers engaged in this conflict protests that it was driven into the war against its will. If this is true, which we may well believe, it is an unanswerable indictment of conditions which could plunge the nations into a horror that all alike dreaded and all were seeking to avert.

It would certainly seem to be the first and most imperative duty of the world to remove, if that be possible, conditions which have such compelling power of death and devastation.

Evidently the increasing interdependence of the nations is creating new international rights and duties, but there is no world-legislature to recognize and legalize them; there is no world-judiciary to interpret and apply them; and there is no world-executive to enforce and vitalize them. Precisely here appears one of the most obscure and, at the same time, one of the most potent causes of the war.

The economic and industrial organization of the world has far outgrown the political organization of the world. And in spite of all efforts to keep the peace, this will continue an active cause of war until there has been provided for the new world-life an adequate body politic. Until then governments will undertake by military power to make, interpret, or enforce a law of nations to please themselves; and this seizure of civil functions on the part of armed force is war; it is an attempt to make might right; it is the law of the jungle; it is the abnegation of civilization; it is anarchy between nations.

A world-executive, a world- parliament, and a supreme court of the world would revolutionize international relations, and make impossible such continental anarchy as now obtains. Victor Hugo is quoted as saying: "I represent a party that does not exist—the Party of Revolutionary Civilization. This party will control the twentieth century. Out of it will grow, first, the United States of Europe, and then the United States of the World."

Does not the cataclysm through which the nations are now passing constitute a world-crisis, calculated to awake men to new understanding and to high endeavor? When men are deeply stirred by a profound experience, and especially if it is one of suffering and sacrifice, they often reveal unsuspected capabilities, they seem endowed with new powers, and become capable of new achievements. In view of this experience, from which the world must needs emerge sobered, is it not possible, is it not altogether probable, that an intelligent and purposeful effort would accomplish as much in a few years as a century of political evolution? Says Mr. H. G. Wells: "This is a time of incalculable plasticity. For the men who know what they want the moment has come. It is the supreme opportunity * * * to do fundamental things that will otherwise not be done for hundreds of years." If this supreme opportunity is not grasped, this unspeakable war will be a measureless calamity. Which shall it be? Shall civilization gain, or lose, a hundred years? It is for the world to say.

The belligerent nations can hardly be expected, when the war is ended, to take the initiative in planning either a European or a world federation, but exhausted by war, and vividly conscious of its horrors and losses, they might follow the lead of a World Congress, sitting at the same time.

Such a congress has been repeatedly and fittingly suggested on the ground that the whole world has been profoundly affected by the war, and is vitally concerned with the kind of peace which shall follow it. Such a congress, held in Washington or elsewhere, should be composed of the most eminent statesmen, publicists, and jurists of the world—men both of knowledge and of vision, who think in world-terms, who have developed world-sympathies and a world-conscience, and whose faces are toward the future.

Such a congress, especially if it be deemed desirable that its members be officially appointed by their respective governments, cannot be extemporized. Steps should be taken as soon as practicable for the creation of such a congress unless this unparalleled opportunity is to be left to go by default. If we would put a final end to the savagery of civilization, we must "in time of war prepare for peace."—*From Studies in Social Christianity.*

"IN ME—PEACE."

The German "China Inland Mission" has its home at Liebenzell in a lovely valley of the Wurtemberg Black Forest. The road and railway wind on and on along the course of the little river with steep fir-clad hills rising on both sides. Liebenzell is a quaint village with a tiny lake; the Mission House lies part way up the hill side, with its various dependent houses scattered around.

A more peaceful spot could hardly be imagined. But suddenly the storm broke. Missionaries about to start for China, or in training for service there, were ordered to be in readiness to serve in the German army. An accepted candidate was on the eve of returning to her home in Hungary on her way to China. But having put her hand to the plough she at once expressed her readiness to start by another route without bidding them farewell at home.

At the small Christian pension where I was staying, an old German, a retired officer, was vehement in his assertions as to the necessity for Germany to go to war to maintain her rights and her freedom. The rest of his family were for peace, especially his son, a lieutenant. This young officer and his wife, probably but recently married, respectfully but very firmly maintained a different attitude to their father, as did also the young daughter and her mother, a deeply spiritual Christian lady. Both father and son advised me to start for England at once if I wished to get through, which I accordingly did the next morning, the lieutenant and his wife leaving by the same train, silent and sorrowful at the parting which awaited them.

I pursued my long homeward journey alone through what was all too soon to become a hostile land. War was in the air; soldiers at all points; aeroplane-destroyers stationed on the pinnacles of Cologne cathedral. Our through train was stopped at two o'clock at night before reaching the frontier, and we had to walk a short distance to the next station in Belgium, leaving behind all our luggage save what could be carried in the hand. But these were small discomforts compared with what those experienced who delayed their departure even another twelve hours. The benediction of the dear German friends left behind at Liebenzell, and their payers on my behalf, were abundantly answered, and I realized indeed that I was not alone but in our Heavenly Father's care.

The heavenly citizenship is a closer bond than that of earthly nationality, as I proved in this my first actual visit to Germany, both in the circle of Christian friends at Godesberg on the Rhine, and later at Liebenzell. The hours spent at the Mission House are a precious memory. All was peace there in the midst of storm. Pastor Korper, the head of the Mission, conducted the short service the evening before I left. He dwelt on the reality of the *living God*—the stillness which comes from knowing Him. He told a touching incident of a little blind Chinese girl who was brought by her father to one of their Mission Stations in China for healing. When she found that her father had left, her grief was inconsolable, and nothing could comfort her. But during the evening service he

came back, and being a Christian, he joined in the singing. The little child at once recognized her father's voice and felt her way through the crowd to where he was sitting, and climbing upon his knee lost all her grief in the clasp of her father's arms.

"There is room," said Pastor Korper, "for all the world to rest upon the Father's bosom; there is comfort for every sorrowing one in the heart of Jesus."

Oh that all God's children may abide in this place of refuge through these days of storm! (Is. 26:20, 21). —A. M. Hodgkin in *Friends' Witness.*

ACROSS THE SEA.

Across the sea I heard the groans
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by priestly cannibals.

I dreamed of Freedom slowly gained
By martyr meekness, patience, faith,
And lo, an athlete grimly stained,
With corded muscles battle-strained,
Shouting it on the fields of death.

I turn me, awe-struck, from the sight,
Among the clamoring thousands mute;
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent fire heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nations must
The balance of her powers adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before His sterner plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man.

Yet, surely as He lives, the day
Of peace He promised, shall be ours,
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly field with flowers.

—John Greenleaf Whittier.

A German mother has the bravery to appeal to the German Chancellor as follows: "In the name of humanity, in the name of the mothers of Germany and of all the mothers of Europe, I address myself to your excellency in these grave times. This cruel war must cease if we are to remain worthy of humanity. The nations have no right to sacrifice their sons and to kill the sons of other nations. A way to peace must be found through humanity, through Christianity. . . I sign myself A MOTHER who has the courage to put in words that which millions and millions of mothers think."

THE NEW PATRIOTISM.

The old patriotism shot off firecrackers, symbolic of battle; had military parades, fired the big guns at the arsenal and toy pistols in the street.

The glory of the country was supposed to be somehow tied up with war.

Orators spoke of the colonials who licked England and of the war of the sixties when Americans butchered each other wholesale.

The old patriotism wanted to whip Spain, and wants to move on to Mexico, and is spoiling for the conquest of Japan, or of any other nation that crooks a finger at us.

The new patriotism sees that the nation is more in danger of rotting within than of invasion from without.

It is more agitated over the army of the unemployed that besieges the cities in winter than it is over the forces of Carranza or the fleets of Europe.

It is awake to the danger of the beast whose name is privilege, whose taste is for the life blood of democracy.

It is studying to limit vast wealth, aggregated greed government, while it destroys little children in its factories and men in its mines.

The new patriotism dreams of a city beautiful, tree-lined streets, playgrounds for the children, some measure of the joy of living in the industrial grind.

It attacks the unsanitary tenement houses, the sweat-shop, poisoned food, typhoid water works, polluted streams.

The day of the man on horseback is past; the day of the hero of social service is dawning.

It conceives a new ideal of the state, as a social organism protecting the weak, restraining the strong.

The new patriotism does not advertise for men willing to die for their country, but for men and women willing to live for their country, to work, think and act for their country.

The new patriotism covets no other country's land. It sends ships and soldiers to Mexico not to kill but to help.

It is sane, intelligent, shrewd, sincere. It is on fire for justice, not war.

Under the inspiration of the new patriotism, a great army is rising, an army of men and women who love their country for its humanities, not for its brute power nor crass success, an army ready to contend

"For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be."

"What are you going to be when you grow up, Jennie?"

"I'm going to be an old maid."

"An old maid, dear! Why?"

"'Cause I don't think I'd like to kiss a man a hundred times and tell him he's handsome every time I do shopping. I'd rather earn money and buy things for myself."

NOTES FROM THE FIELD.

Randleman Ct.—Rev. J. B. O'Briant met me at the station and took me to the parsonage. This parsonage has been bought since Bro. O'Briant has been on Randleman charge; it is well located and a splendid home for the pastor of this field. The pastor and his people are making headway in paying for the property. I spent Saturday and Sunday on this field, preached in all of the churches, and found the work in good shape. The factories are running on full time. Had splendid attendance except at New Salem, and that appointment was on Saturday at 3 o'clock—rather a hard hour in many places to get a good attendance.

I spent a few pleasant moments with Bro. J. F. Kennett and wife Saturday eve. They are growing old and feeble; but as they fail in strength they grow stronger in faith and they are faithfully following on to know the Lord.——My claim paid.

I desire the "Standing District Committee" as found recorded on page 33 of our Conference Journal to confer and decide as to the change of the time of the meeting of our next session of Conference as suggested by Rev. A. G. Dixon some time ago.

I hope pastors will not ask me to change my published plans for their field. I try to take into consideration every thing connected with the work and make my plans accordingly. To me it makes no difference whose field I am on when Sunday comes or in what church on the field; but I do try to give a Sunday to the field that had the week day last year when I can. C. A. Cecil.

Feb. 16, 1915.

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Piney Grove, Uwharrie Ct.—We have been silent quite awhile, but hope we will differ from the ground hog. If we saw our shadow we will not go back and stay six weeks longer, but will continue to come every Sunday the year through. There is not enough interest taken in our church. Some can go through almost any kind of weather to town or any place on business, but not so with the church.

Bro. Trogdon preached a good sermon on the fifth Sunday. We gladly welcomed Messrs. C. C. Harvey and Walter Morgan of Farmer at our church yesterday, and all others from different churches.——Bro. Trogdon conducted the funeral of Mr. and Mrs. James Gallimore's infant child, the 18th. We extend sympathy to the bereaved family and trust that they will see aright. I hope to have something to report from our S. S. in the near future.——We were sorry to hear of the illness of Mr. Havner of Asheville. Truly hope for him a speedy recocery, and that he and his kind family may enjoy life in its fullest degree, for such people as they are are so much help to the church and community, and such kindness reaches a far off. Mrs. C. H. Hill.

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Shoals,, Pinnacle and Mt. Zion Ct.—Our S. S. is progressing very nicely. The attendance has been very good for the past month considering the weather. Ten new scholars last Sunday; collection, $2.25. We were very glad to have Bro. Suits with us again last Sunday. He preached two excellent sermons, one at eleven o'clock and one at seven. He had large congregations. I feel sure that every one enjoyed his sermons, for he said enough to put any one to thinking less about this world and more about the world to come. With best wishes to the *Herald* and its many readers, Martha V. Hauser, Rep.

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Pensacola Station.—We held our first quarterly conference on Feb. 6. The business was transacted in harmony. Our preaching services were attended well Sunday. Our Sunday school is doing fairly well, considering the rough weather. The collection amounted to $1.14. The people here are kind and sympathetic. We have a class of people who believe in Methodist Protestant principles and doctrine. The outlook for the work is encouraging.

W. B. Surratt, Pastor.

Pensacola, N. C., Feb. 16, 1915.

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Swaim-Hinshaw.—A very interesting marriage was witnessed at the M. P. Parsonage, Randleman, N. C., Feb. 11, 8:30 p. m. Mr. J. S. Swaim and Miss Lena Hinshaw were the happy couple. They are both popular young people and have many friends who are wishing happiness and prosperity on life's road. The undersigned officiated.

J. B. O'Briant.

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Gill.—David Heflin Gill, born April 11, 1850, died Feb. 1, 1915. On Nov. 11, 1872, he was married to Pattie Jones Hight and to this union were born ten children, four dying in infancy and one just at the time of merging into womanhood at the age of seventeen. One son and four daughters survive him, his good wife preceding him to the spirit world about sixteen months ago. He also leaves one brother and sister and a number of grandchildren and relatives and friends to mourn his departure.

He joined Plank Chapel M. E. Church when but a boy, but about 18 years ago he moved his membership to Union Chapel where he remained until death removed him. He was a man of great determination and his son made the remark to the writer the day of his burial that when he mapped out a course believing it was right nothing could deter him in his purpose to carry out his plans. This same son also said, "Father had his enemies, we all know; but he also had his strong friends." He was a man of thrift and industry and prosperity had attended his efforts and he has done a great deal for the church, having taken a leading part in the remodeling of Union Chapel some years ago, making it one of the best country churches in this section. He was interested in the building up of his community as was evidenced by his interest in all that was undertaken for improvement. He will be missed in every public enterprise, for there his influence was always felt. He will be missed in his home, for there he showed his interest also by the way his home was improved. He will be missed by his children, for he was anxious that they should do well. His help will be missed at church also, for he was liberal to that. He made this remark to the writer when standing by the gravee of his wife a few months after she had been called away so suddenly: "If I was only as good as she was, I would not mind going as she did." He was called away suddenly, having the fourth stroke of

paralysis from which he never rallied. Having this desire we hope that he made the necessary preparation and was ready when the summons came. A great company of people gathered to see his remains laid to rest in the cemetery at Plank Chapel there to await the resurrection morn. N. G. Bethea.

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

Baracas 1st M. P. Ch., N. Main St., Hi. Pt. on one-hundred dollar pledge, $4.50; Baracas Grace Ch., Greensboro, do., $5.70; Thomasville S. S., $2; Burlington S. S., $5.08; 1st M. P. S. S., Winston-Salem, $2.70; Hickory Grove, Siler City Ct., $1; Cedar Cliff S. S., Mt. Hermon Ct., $1.42; Friendship S. S., Mt. Hermon Ct., $2.15; Reidsville S. S., Grove, Guilford Ct., $1.50; Mizpah S. S., Haw River Ct., $2.40 Pleasant Hill S. S., West Forsyth Ct., $1.75; Mt. Zion S. S., Pinnacle and Mt. Zion Ct., $2; Corinth S. S., Littleton Ct., $2.30; Stony Knoll S. S., Forsyth Ct., $1; Mebane S. S., $5.26; Mt. Pleasant S. S., Mt. Pleasant Ct., $2; 1st M. P. S. S., N. Main St., Hi. Pt., $6.69; Star S. S., Why Not Ct., $2.18; Concord S. S., $2.11; Mt. Lebanon S. S., Randleman Ct., $1.76; Bethesda S. S., Halifax Ct., $2.25; Rose Hill S. S., Pageland Ct., $3.30; Whitaker's Temple S. S., Roanoke Ct., $2.50; Miss Velna McCulloch, Greensboro, $25. Total, $91.96.

Thank Offering.—M. P. S. S., Tiffin, Ohio, $7.56.

Mt. Pleasant Ch., Mt. Pleasant Ct., J. C. Causey, peaches; Mitchell's Grove, Guilford Ct., Mrs. Billings, blueing and soap and Bro. Mitchell, one stack of hay. Bro. Mitchell is almost 78 years old; he is loyal to his church and is very much interested in the Children's Home.

The Baracas of Grace Church, Greensboro, have pledged themselves to support a child in the Home for one year. We knew they could not wait any longer because you can't find a more loyal class any where. Dr. J. J. Hamlin, one of the leading dentists of Guilford county, having become so much interested in the Children's Home, offered to do the dental work free. Of course the offer was promptly accepted and now he is putting the children's teeth in good condition. They must go to him every three months and have their teeth examined.

Every friend of the Children's Home should feel very grateful to the following gentlemen for free services to the Home: Dr. S. S. Coe, the Home's physician; Dr. J. W. Austin, a specialist for the eye, ear, nose and throat; Mr. J. Fred Tesh, a prominent optometrist, and Dr. J. J. Hamlin, dentist. The services of these able men mean much to us, all unsolicited.

Fourteen cases of mumps have developed since our last report. H. A. Garrett.

Rev. R. M. Andrews is attending the laymen's missionary convention of the Presbyterian Church held in Charlotte this week. Very distinguished speakers are on the program.

—Bro. J. M. Davis, our Fairfield correspondent, was called to Greensboro this week to serve as witness in court. We were glad to have him call in our office.

Dr. P. P. Claxton, U. S. Commissioner of Education, in an address to the A. and M. College here outlined to the negroes a scheme of co-operative farming; ten farmers to organize a stock company, buy a tract of land three miles square; land to be taken from the middle of it 60 families,, each to have about four acres for the home surroundings; community barn, store, school, church and place of amusement. The scheme looks rather impractical to us, with our impressions of human nature.

—Dr. T. H. Lewis called in our office on Tuesday. He is visiting a number of our churches in the interest of Western Maryland College—not seeking students just now, but trying to awaken sentiment. He will speak in High Point next Sunday morning and in Greensboro at night. In referring to the church union movement, he said he thinks the next step is for our people to re-unite themselves. He does not believe in uniting with any church unless we can unite as a whole in a self-respecting and orderly way, with a clear sense that we are following the divine leading. All will agree with the doctor in this. We ought to have regard to our mission first of all, and we ought to be willing to follow wherever God would lead; but we ought not to allow ourselves to be seized with panic and mutual distrust and pull our own dear church to pieces. And we must guard against the delusion that the way we want to go is the way of Divine Providence. We must allow no seeming material advantage to draw us away from devotion to the truths for whose realization our church was formed.

—A Lexington policeman, R. L. Whittaker, has been jailed for knocking Albert Swing's eye out in arresting him. He was a new policeman and "lost his head."

—Spain is said to have applied to the Powers of Europe to put a stop to anarchy in Mexico. It might have been well to suggest to them that they put a stop to anarchy in Europe..

—President Wilson has selected Duval West, formerly U. S. District Attorney at San Antonio, Texas, to go to Mexico as his personal representative.

—Postmaster-General Burleson has issued a new order regarding rural mail service which may result in some cases in an every other day service in stead of daily service. He is trying to make the postal service self-sustaining.

OUR GAME OF HIDE AND SEEK.

The following found the names hidden last week: Miss Dela Bustin, Miss Alma McAdams, Miss Lessie Pugh, Master Dale Montgomery. The names were found by taking the initial letters in reverse order. They were Braswell, Millaway, Stubbins, Andrews, Williams.

Here are some more preachers' names hidden in a different way; let us see who can find them.

1. Dynamo, tons of coal and other supplies are ready.
2. We paid a visit to old Uncle Caviness in the far West.
3. John Carter, after committing the crime, hid himself in an abandoned coal mine.
4. More education is urgently demanded in these strenuous times.
5. Hurry up, grab a Testament and run away.

THE HELPMET.

Not from the brain of Adam,
Nor yet from his foot did she start;
Eve, the first woman, man's helpmeet,
Came close, oh, close from his heart!

From a rib 'neath his arm was she fashioned,
The fairer and frailer form,
And forever and aye for protection
She looks to that same strong arm.

Not to be ruled, nor to rule him,
To be not below nor above;
But ever to walk beside him,
Returning full measure in love.

To share all his joys and sorrows,
To comfort, to strengthen, and cheer;
Unquestioning, living and loving,
His helper, his equal, his peer.

For not from the head of Adam,
Nor yet from the soles of his feet.
God formed and fashioned the woman
To be man's first helpmeet!

WALDEEN HODGIN.

Guilford College, N. C.

SMOKING AND SCHOLARSHIP.

The injurious effects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of imbeciles. Out of 2,336 who were attending public school, only six were reported "bright students." A very few, perhaps ten, were "average," and all the remainder were "poor" or "worthless" as students. The average grades of fifty smokers and fifty non-smokers were computed from the records of one term's work done in the Kansas Agricultural College, and the results favored the latter group with a difference of 17.5 per cent. The two groups represented the same class rank; that is, the same number of seniors, juniors, sophomores and freshmen.

The ordinary cigarette-smoking student often has a very peculiar experience in his effort to prepare his daily lessons, about as follows: He goes to his room in the evening with the full intention of studying and opens his text-book, but a certain feeling of nervous uneasiness soon leads his hands automatically to roll and light a cigarette. He indulges the habit a few minutes, when, presto, the lesson task which a while ago looked serious and urgent now appears trivial and unnecessary, and he accordingly neglects it. He is now affable and companionable, but the higher moral judgments have lost their value to him and he is most ready to yield to the evil suggestions of others. The partial brain paralysis resulting from the smoking makes the victim regard with indifference the most sacred promise he has ever made to any one, and he is likely to violate it upon the slightest provocation.—W. A. M'Keever.

ABOUT HIS BUSINESS.

The late K. S. Hastings once visited at a house where some gay young ladies sought to avoid his earnest personal appeals, and remained out of the room where he was, until their duties made it necessary that they should show themselves. He was not long in embracing chance of following his calling as a fisher of men, and he engaged them in conversation and pressed upon them the importance of the great concerns of life eternal. At length one of them pettishly intimated her desire that people should "mind their own business," to which he replied promptly that this was his business, to bring sinners home to God; nor did he cease to attend to it, until the thoughtless ones had bowed at mercy's altar, and turned their feet into the way of God's testimonies.

Dr. A. J. Gordon relates in the *Watchman* a similar story of "Uncle John Vassar," the well-known laborer in the gospel field. "He wished to call on a Christian gentleman who was living at one of our fashionable boarding-houses. A young friend of mine who went with him, to show him the place, reported what occurred. While waiting in the parlor to be shown to the gentleman's room, he opened conversation with a very fashionable and proud looking lady who was sitting in the room. With great concern he began at once to urge the necessity of the new birth, and immediate acceptance of Christ upon her. She was thunderstruck, and protested that she did not believe in any of those things. Then followed a most fervent appeal, texts of Scripture, warnings against rejecting Christ, the certainty of a wrath to come for any found in impenitence, till at last my friend said he was fairly alarmed at the boldness of the assault. Suddenly the gentleman came in for whom he was waiting, and called him out. The friend sat watching from behind his newspaper for the effect of the interview. In a moment the lady's husband came in. 'There has been an old man here talking with me about religion,' she said. 'Why did you not shut him up?' he asked, gruffly. 'He is one of those persons that you cannot shut up,' was her reply. 'If I had been there,' he said, 'I would have told him very quickly to go about his business.' 'If you had seen him you would have thought he was about his business,' was her answer."

Would that there were more men on the earth today who are never so much about their business as when seeking to save lost men. We cannot tell what glorious results may follow the utterance of a few earnest faithful words spoken in season by a devoted child of God.—H. S. Hastings.

THE BETTER WAY.

Sometimes professing Christians are beset by special hindrances to their usefulness—tendencies of speech r action that mar the beauty of holiness most sadly. What are you going to do with the evil habit, or the half-dozen which are hindering you? Fight them one by one, that is one way. What did you do last winter when the panes of the window were covered with frost, and you could not see out of them? Did you scratch them off with a knife? That would take too long. Heat up the room and the frost goes off the pane. Warm up the soul with the

love of Christ and the bad habits will run off. That is what Chambers calls the "expulsive power of a new affection." Bring Jesus Christ into the soul, and you will overcome the evil habits.—Theodore L. Cuyler.

JOY FINDS A HOME.

Not long ago there was a touching story in one of the Chicago daily papers about a little boy who was without any home. His name was Joy. He had lost both his parents, and then his guardian had died, so that at five years old he was left homeless for the second time. He had no living relatives.

Imediately telephone calls, telegrams and personal inquiries poured in on the newspaper. Hundreds of homes were open to Joy; not in charity, but because those who asked for him really wanted to make him their son. The editors of the newspaper were deeply touched by the eager, spontaneous cry that came to them—the call of the childless homes.

Some of the people who wanted to adopt Joy were rich; some were well-to-do; others were in moderate circumstances, and some were poor. The paper made a careful investigation, and selected a few of the most suitable families. From among these it asked Joy to choose his own home.

Joy started out with a representative of the newspaper, and visited one home after another. For two days the little fellow was undecided. The whole city became eager to know what his choice would be, and the suspense of the childless families who hoped for him was touching. On the third day Joy visited a home he had not previously seen. It was a home of a very modest sort—comfortable enough, but with no sign of wealth, and no offer of luxury. The woman came down the hall as the little boy came in at the front door. She spoke one word: "Joy!" Instantly the little fellow ran to her, and as she caught him up, he threw his arms about her neck.

Joy had found a mother, and the woman's hungry heart had found a son. And all the city who had watched said how fortunate was this woman, who had no great wealth to offer, and who yet had won the little fellow's heart.

But it was not luck or childish caprice that settled the question. The woman had loved children all her life, and had given her time and thought and such means as she had to making them happy and good. She had loved children, and worked for them, and the sign of it was upon her face and in her voice. The little boy knew as soon as he saw her that she was the best mother of them all for him.

In that way, so indirectly that it often seems accidental, we get our richest compensation for love and service and right living.—Youth's Companion.

A missionary in India, William Butler, with his wife, at the time of the uprising of the native Hindu soldiery against English and Americans, was obliged to flee for his life to the mountains. At the base of the mountains was a jungle which was inhabited by wild beasts.

They entered the jungle, and the coolies who were carrying the chairs put them down and refused to go farther. Wm. Butler offered them triple pay if they would go on. They refused absolutely and began to start away, carrying the torches with them. The growl of a tiger could be heard in the distance. Wm. Butler knew that there was no hope for himself and wife in such a situation. They could only pray as the light of the torches grew dim. Suddenly they began to grow brighter. He saw that the coolies were returning. They took up the chairs again and carried them to their destination, asking for their service only the sum first agreed upon.

Wm. Butler knew that God heard and answered prayer.

EPIGRAMS OF WM. A. SUNDAY.

Justification: It means that when I accept Jesus Christ as Saviour, God looks at me as though I had never sinned. He imputes Christ's righteousness to me.

Love: I believe the world is dying for the manifestation of the love of God—love can never be defeated. Love will build a tunnel through all the mountains heaped against it.

Faith: Faith puts us in touch with God. It is the power that controls the world. If your faith isn't used it will shrink. If we farm it by using it it will grow. Without faith there is not a merchant or a banker that could do business.

Prayer: Were the world to pray "Thy Kingdom come," there would be no need of police, of courts, of standing armies or navies. Pray that prayer as it should be prayed and the peace of God would spread over all the earth and people would live literally by the Golden Rule.

Seventenths of the professing Christians have no family prayer and do not read the Bible. It is no wonder you are wizened spiritually. Thy Kingdom come means that we will ask God for the conversion of the world before we ask Him for our breakfast. Jesus taught us to say "Thy Kingdom come" before he taught us to say, "Give us this day our daily bread." Pray first, eat later.

Jesus began the day with prayer. You never forget to wash your face and comb your hair. You always think of breakfast. You feed your physical bodies. Why do you starve your spiritual body?

A WORD.

I am glad we have a free press and freedom of speech. But because a thing is free no Christian ought to be indiscreet. So I am sure and quite sure, every preacher and layman in the M. P. Church has plenty and all they can do to preach Jesus Christ and His righteousness and edify our own people, instead of elbowing other denominations. In God's name let the Baptists alone. You need not offer a defense where there is no attack. I am as faithful to our church as any preacher in the Con., Ego. left out, and I find no time, and have no spirit, to lambast, humdrum, cut, slash and carve other people's creeds..

The thunderbolts of denominational venom so generously contributed to our church paper, are not inspiring nor edifying. The mistakes made by weak uneducated Baptist preachers, no one is trying to force us to believe. But get in your cosy corner behind some strange animal

name, spurt and fill the air with your poisonous fumes of denominationalism and make it as uncomfortable as you can for every preacher in our church who has to associate and work beside those people, and thereby place a star of destruction in your own crown.

We are commanded to search the Scriptures, and that is more profitable than the work of creed-searchers. No controversy, so here is my name. J. D. Morris.

Fallston, N. C.

FROM PASTORS AND PEOPLE.

Shelby Ct.—Dear Bro. Cecil: I am glad to say this circuit is inviting and encouraging. Since entering this field of labor I have been encouraged. Despite the hard times, our people are coming up with salary and doing as they *promised.* So often people promise and the promise is our pay. My people here promised, and it means bread and meat both to myself and family. Caroleen pays monthly. Lincolnton does the same. Shelby is a little behind, but they are coming up now, and will make a good financial report at Conference. We reorganized at Shelby Sat. before 1st Sun. this Mo. and every official has taken hold of his work and say they are going to work together —and with Him. Congregations are increasing at every church. Our people are delighted to have Editor Slate of the *Lincoln Times,* Lincolnton, N. C., to give so much of his valuable time to our S. S. at Lincolnton. Bro. Slate recently gave our S. S. a most interesting and instructive lecture on the birth of Samson. Thanks to Ed. Slate. Lincolnton S. S. has organized a male quartet, which is attracting much attention and is a great asset to both S. S. and church. Ed. Slate, D. B. Johnson, John Elmore and Bro. Rudisell are the efficient songsters. Every church on the work has a splendid choir. We are anxious for sister H. I. Bess's daughters to return from college and teaching to our S. S. and choir at Caroleen.

Life will cause anything to move. Where congregations will join their pastor (if he is on fire for God) you will see, not only signs, but real church life. Frat.,

J. D. Morris.

Mt. Hermon Ct.—Since the weather has become more favorable congregations are increasing. Yesterday was a good day at Cedar Cliff. Good attendance at Sunday school, good congregation, who were easy to preach to because of their close attention. Four members received by certificate.——An item that I have failed to give heretofore is the gift of a very handsome individual communion service to the Bellemont church by a class of young men in that Sunday school called the "Brothers." The church was greatly pleased and gave the young men a rising vote of appreciation and thanks. All the churches on this circuit have the individual service except one.

Bellemont has other improvements in mind. A class of young ladies called the "Sisters" has a secret which I will not tell because I do not know it. C. H. Whitaker.

Mocksville Ct.—Our first quarterly conference was held at Bethel last Saturday with good attendance. The business was transacted in harmony. T. A. Williams.

Siler City.—Our pastor, Bro. Bowman, was with us last Sunday night and preached a beautiful sermon. We had a splendid congregation and the sermon was an inspiration to all. Our Sunday school is steadily increasing. The collection last Sunday was $2.64. Rev. U. S. Pickard, Seventh Day Adventist, was with us and after Sunday school made us a talk on the lesson, which we appreciated very much. Afterward the Philathea class had their business meeting and elected Mrs. J. N. Johnson Pres., Miss Sallie Smith Vice Pres., Miss Claytie Andrew Sec. and Treas. Mrs. E. D. Woody, Rep.

Union Grove, Gaston Ct.—On account of sickness in the home of our reporter, Mrs. Wright, I have been elected reporter and will try to make a report. Our S. S. was not as good today as we expected. Collection, 77 cts. We got some catechisms for the children on the 2d Sun. in Jan. and today one of the little girls recited one all the way through by heart.——Our preacher, W. H. Neese, preached a most helpful sermon last Sunday. His text was, "Speak, Lord, for thy servant heareth."

Monroe C. Wright.

Halifax Circuit.—The poundings on this circuit continue. Mrs. Whitehurst came to the parsonage last week with chickens, flour, and canned tomatoes from the members of Ringwood church. If gifts of chickens, and flour at the present prices, would not cause a preacher to love his members, he must be very hard-hearted. This church seems to have a courageous, loyal little band. The members of Lee's Chapel continue to pound on the installment plan. My wife and I spent last night with Brother J. G. Lee, and he gave us a ham and a chicken when we were ready to leave, besides paying nearly if not all of his assessment for the entire year. Say, I don't mind visiting in the least, and if any of the other members of this church want me to pay them a visit, they have only to mention it! R. A. Swaringen, Pastor.

Love's Grove, Charlotte Ct.—Our S. S. did not go into winter quarters; the winter has been rough with roads bad and mud plenty. We are looking and praying for greater things this year; looking to God for all, for we know that God is the author and finisher of all good works. Our collection for Children's Home was $1.41 last Sunday; we take collection every 2nd Sun. for the Home. Our officers are Mr. John N. Smith, Supt., Mr. J. C. Tarleton, Miss Minnie Osborn, Mrs. Silas Whitler, teachers. We want to get the older people to attend Sunday school better this year.——Our pastor, D. A. Braswell, filled his regular appointment last Sunday; he preached one of those soul-stirring sermons. We are always glad to hear Bro. Braswell preach; he hits going and coming, if you are not on the straight line, and we like for him to hit, if needed—we mean with God's word. The health of the community is very good now. We have preaching every second Sunday at 11 a. m. and fourth Sunday at 3 p. m.

Brethren, pray for us. A Member.

—Speak the truth in love.

Bethany, Randleman Ct.—Bro. Cecil was on this work Sunday and preached a good sermon and we believe many were helped and encouraged. We hope to be able to send our average attendance at Sunday school after this; we have a good school. We were glad to have Rev. Joe Allred, Bro. Paris Foust and wife of Worthville and others whose names we do not know worship with us yesterday.

Theodosia Routh.

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Hickory Grove, Siler City Ct.—The winter weather we hope is ended, and the beautiful sunshiny Sundays are with us. With the coming of Spring and favorable weather there come better opportunities for better work on the country charges as well as elsewhere. Our pastor, Bro. Bowman, was with us again the second Sunday. His sermon was simple, plain and practical. His hearers were very attentive to the word. A very good congregation, but not what it should be; some were away on account of sickness, others simply because they don't care to go to church. Those people who refuse even to hear the word preached will some day thirst in vain and wish that they could call back the many hours they spent in visiting some friend instead of going to church, but alas! it will be too late then.——Our S. S. is still improving, but consists mostly of young people. We have a few old people who are faithful to attend. We are so glad to report that one of our efficient teachers, Mr. W. H. Kimrey, has returned home from the hospital. The writer was very much impressed by the beautiful service our pastor had in teaching Mr. Kimrey's class. He asked the members to pray for him before they began the lesson, and O, what beautiful prayers were prayed in behalf of their dear teacher. We have missed him very much. He was always there and ready and willing to do his duty. We are so glad that he will soon be with us again. We feel that it would be impossible to fill his place. We are so proud of the little girls and boys that attend our Sunday school. If they will only continue to come to Sunday school they will be highly rewarded.——We are still having class meetings and in them I believe seed is sown that will tell in the future.——We are expecting a prosperous year in our church work. So we hope as the new year dawns upon us we may each find our right place and be enabled to accomplish something worth while during the year.

(Miss) Lellia Lemmons, Rep.

2-15-15.

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Anderson and Yarborough.—We have held our first quarterly meetings. The following is the report: Work done since Annual Conference—I preached 38 times on charge, 27 off charge; made 65 pastoral visits; had 65 interviews; 50 or more conversions and reclamations; 17 accessions to the church; 25 subscriptions to the *M. P. Herald;* conducted three funerals. Prayer meeting in all churches but one; well attended. Spiritual condition improving. One hundred and thirty dollars paid on salary. We will try to raise our Conference claims during March and April. The work is prospering. W. A. Lamar.

Burlington.—Last Sunday was another good day for Burlington Sunday-school and church. The S. S. was the largest of this year. Each class had a splendid attendance, especially the Baraca class, which had 77. There seems to be a growing interest in our school, and if the weather continues fair and agreeable, we hope to have a larger school in the future. The morning preaching service was well attended, there being about 150 present. Bro. Curry delivered a splendid, instructive sermon on World-wide Missions. At this service, Miss Swannie Patterson, who has been a member of our Sunday-school and a regular attendant at church for years was received by letter into the church. Her membership was with Friendship church, Mt. Hermon Ct. We are glad to have her with us, as she is one of our most substantial and faithful members.

The evening service was conducted by the Woman's Foreign Missionary Society, and was presided over by the president of the society, Mrs. O. N. McPherson. The service was very interesting and was largely attended. About 250 were present. The offering was about $12.00. Dr. Harris-Glascock, of Greensboro, made an address as part of the program, which was elaborate.

According to announcement, Dr. Lewis was with us Monday night and delivered a most splendid and helpful address on Education. Owing to rain there was not as large a congregation as was expected. Dr. Lewis is a most pleasant and interesting speaker, and those who heard the address were doubly paid for whatever sacrifice they made to attend. Burlington church was very fortunate in having one of the biggest men in the Methodist Protestant Church visit it.

The C. E. Society met at 6:30 p. m. Sunday with a usual attendance. Miss Mittie Jeffries was the leader. This meeting was the regular consecration service, and each member was asked to recite a verse of Scripture or respond in some manner when the roll was called. These consecration meetings occur once each month and are intended to be a spiritual uplift to the society.

Mid-week prayer meeting was led by the pastor last week. Attendance, about 25. Much interested was manifested.

The regular monthly business conference of the church was held last Tuesday night, with a fairly good attendance. Reports of officers were made and other business attended to.——Rev. C. H. Whitaker and daughter, Miss Alice, and Mr. Green A. Nicholson of near Bellemont were among the visitors to hear the address of Dr. Lewis.

Bro. Curry assisted in the funeral of Mrs. Petty at Bellemont last Friday. The deceased was the mother of Bro. C. W. Petty of our church at Burlington. We extend sympathy and pray God's choicest blessings upon them.

C. B. Way, Rep.

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Mt. Carmel, Granville Ct.—Bro. Bethea as is usual, preached us a good sermon last Sunday, being his regular appointment here. We expect to start our Sunday school again soon and I will be so glad to see that time come, as I do dearly love to go to Sunday school. M. B. G.

High Point.—On Sunday, Feb. 7, the pastor spoke more especially to the young people. We have been urging our young people of the Sunday school to stay for preaching, and they are doing it remarkably well. A great deal of the credit for this is due the workers in the primary department of the Sunday school. And some of it is due to the fact that we have the children from the Children's Home in our congregation. The influence of their staying for church has been helpful in getting others to stay. However, an epidemic of mumps has kept several of the children of the Home from coming for the last few Sundays. After having spoken to the young people on the above-mentioned date I asked that all present under twenty years of age come up around the altar and sing "Jesus wants me for a sunbeam." And there were 84 who came. Five small children who were present did not come, so there were 89 young people present at that preaching service who were under twenty years of age. And there were a good many others who were under twenty-five. That is something like our usual showing on a pretty Sunday, and we are working to make it better still.

Yesterday was an exceptionally good day with us; attendance at both Sunday school and church was at the high water mark. The Baracas of our Sunday school have a friendly contest on at present between the two sections of the class, and are bringing in lots of young men who do not attend Sunday school elsewhere. There were 68 present yesterday.

We also received ten members into the church yesterday morning, eight by letter and two on profession of faith. Dr. and Mrs. W. R. Goley, Miss Marcia Goley, Mr. Willard Goley, Mr. and Mrs. S. M. Hines, Miss Myrtle Hines, Mr. and Mrs. D. E. White and Miss Sarah E. Fuquay are the ones who joined the church here on yesterday. Several of our children and some few of our grown people were not able to attend church and Sunday school yesterday on account of mumps. The Supt. of our Sunday school, Mr. A. M. Idol, is at present in the hospital for treatment; also Mrs. M. P. Sechrest, Mrs. J. G. Anthony, and Miss Mary Lyndon.—We are expecting a great treat in the coming of Rev. T. H. Lewis, D. D., President of Western Maryland College, who will preach for us next Sunday at 11 a. m. In His Name, A. G. Dixon, Pas.

High Point, Feb. 15.

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Asheville.—Weather as usual, congregations about the same, preaching extraordinary. Bro. Williams did that part of it in the morning, and the preacher led the Christian Endeavor service at night, and made the C. E. talk do for a sermon. Had two to unite with the Society. Preacher had a funeral in the morning—a young man of twenty. Buried the father on Tuesday. I'm not going tell you what Bro. Williams told the folks in his sermon, for I wasn't there to hear it, and don't like to make hearsay reports, but they tell me it was a mighty impressive sermon. In the congregation in the morning was a Mr. Breck, the husband of the author of "Face to Face with Christ my Savior," "The Cross is not Greater than His Grace," and other well known hymns.

Two additions to the Sunday school membership yesterday. Started to get ready for the Easter Service. We are hoping to break the record with this service this year. This will be the first Board service to be held in the new church.

We are indebted to Bro. J. M. Blackwelder for some repairs to the church building. Windows and doors swelled and useless. He had them put in shape for service. Plenty of frsh air now.

The preacher-folks are indebted to certain of the members of the church for little kindnesses in the shape of eatables that have been brought in from time to time.

I regret to announce the bad news, I have purposely put it off until the last. I am sure you will sympathize with us in our very great disappointment. I have cried a good deal about it,—soaked at least three good sized handkerchiefs and have had to apply cold water to keep my eyes from getting red. No money was received last week for the building fund. Come on, folks. Note for $450 due the first of March, not a fourth of the amount needed in the bank. You haven't done your part yet. If you had, there wouldn't be any need of tears.

C. W. Bates, Pastor.

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Fairfield, Guilford Ct.—The Guilford circuit seems to be getting on rather slowly. Bro. Needham has been on the work about fifteen months and says he had never had anything to report till last week when Bro. Jones brought him a forty-pound shoulder of meat and some chickens and a couple other brothers had remembered him with some other things. And when he got down to the church work he simply enumerated the things that needed doing. So I suppose he said about what he had to say. Now during that time I don't think any layman has reported. Now shall we just return the compliment and say we had nothing to report? No, I am not going to say that. We all love Bro. Needham and we'll not take any exceptions to what he said. I will not go back but just report a few things we have done this year. Fairfield had the pleasure of entertaining the first quarterly conference. Also the pleasure of having our president with us and hearing him preach. Bro. Cecil is always a welcome visitor on the Guilford circuit. Bro. Cecil presided over the quarterly conference with the same precision and interest that he does over the sessions of the Annual Conference. The routine business was transacted in harmony. The incidental business brought forth considerable discussion, but I think it was settled satisfactorily to all. The quarterly conference agreed to pay the pastor's house rent, the same being apportioned according to pastor's salary. Fairfield has already come across with her part. For the first time in several years our Sabbath school has remained evergreen this winter; seventy in Sunday school last Sunday. That does pretty well for a country school in a sparsely settled community. The president asked the quarterly conference for an expression in regard to his visiting all the churches and he has asked for an expression through the *Herald* from the different fields, so I believe I will express myself now. I have come to the conclusion that any person who thinks the president of our Conference hasn't any more important duties to attend to than to travel over hills and hollows through heat and cold and rain and snow and preach to empty benches is thirty years behind and

falling back every day. Our Conference will never have the influence and prestige it should have so long as we make a little two by four circuit rider out of our president. Not but what the circuit rider is just as good as the president, but it is the lofty position he occupies. Let us elevate the man to the position, not bring the position down to the man. This method was adopted nearly a hundred years ago when our Conference was nothing but a little mission, but now it reaches from beyond the mountains to the sea shore, and we are in the same old rut. But we have always done a kind of bush-whacking business; we have gone into the woods and done the driving and the other fellow held the net and got the game.

J. M. Davis.

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Cid, Uwharrie Ct.—It is always a pleasure to receive your valuable paper as it always brings some good tidings from other churches. The weather this winter has been so bad that Bro. Trogdon has not been with us much, but I am glad to say he filled his appointment here yesterday and delivered a most excellent sermon to a large congregation of attentive hearers. He doesn't fail to warn the people about their faults. We were very glad to have Mrs. J. B. Trogdon to act as organist, as our organist was absent. Death visited our nearby community and claimed for its victim Mr. Wiley Hedrick, an aged and highly respected citizen. He was a member of Jerusalem and was laid to rest in the cemetery yesterday. Bro. Trogdon conducted the funeral. He leaves a wife, four daughters and one son to mourn his loss. He was a good worker and took much interest in the church. He will be greatly missed by all. He was 78 years old. May his dear children live so as to meet him above. We had the pleasure of having Mr. and Mrs. J. B. Trogdon in our home Sunday for a few hours. We are expecting to have some work done on our church soon.——Mr. Jasper Surratt who got his back hurt recently is improving. We are glad.——We appreciate the presence of some of sister churches who come to Cid to join us in worship and especially those that help in the choir. Come again, we need your help.——Mrs. Fannie Parish, widow of the late Frank Parrish, was buried at Pleasant Grove last Monday. I extend sympathy to the bereaved children; only two living. Mrs. N. W. L.

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Bethesda, Yadkin College Ct.—Our pastor, Bro. Powell, preached to us Sunday morning, giving us the best sermon he has for some time although it is common for him to give us a good one. He also took a collection for Children's Home which was over $3. He made a proposition to the church members for each one to give ten cts. each month this year, and 17 gave their names to the proposition. He said that if each member of Bethesda church would pay one cent a week it would amount to $75 or more each year, and surely any of us can do that. We were glad to have Bro. Archleus Hinkle of Greensboro worship with us. Bro. Hinkle is at his old home visiting his mother, brother and sisters. He said he was converted at Bethesda in 1878 when Dr. Ferree was holding a camp meeting, and there was a large crowd of boys converted at the same time and all of them were holding good. He said that was the greatest meeting he was ever in, no doubt it was, because when we first find Jesus is a precious time to us all.——We were all very glad to see old Mr. John Everhart out at church; he is getting very old, near 90, and has good health for that age.——The whooping cough is raging in this section. Bro. R. E. Leonard's have been right bad with it; it seemed to be doing them more harm than any other family. Mrs. Joseph Wagner is right sick at this time with neuralgia. Reporter.

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Notice.—Bro. C. A. Cecil, President, will preach at Moriah at 11 o'clock Sunday, Feb. 1st, and at Tabernacle at 3 p. m. on same day. T. M. Johnson, Pastor.

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Concord.—The weather being unfavorable during this Conference year has kept a goodly number of our people from attending our church services. We are glad to say that we have some faithful ones on whom we can always depend regardless of the threatening weather. Sometimes we older ones become discouraged, but when we look into the bright happy faces of so many children we leave discouragement behind and look forward to the time when they will take the lead in the church, and we are hoping that they will prove as faithful then as now, for it is the children in the church who will some day be our teachers, superintendents and officers.

Our Sunday school seems to be gradually increasing, but not as fast as we would like to see.——We have a very interesting prayer service on Wednesday nights; not many attend, but all who come take an active part. The children as well as the grown-ups.——We are very sorry to say our pastor has been detained at his home for the past two Sundays and could not be with us. We wish for him and his sick ones a speedy recovery and that he may be able to be with us next Sunday.——Rev. Mr. Alexander of Harrisburg preached us an inspiring sermon tonight. We thank him for his kindness for coming to us and filling the vacancy, and we hope he will come again.

Roxie Little.

Feb. 14, 1915.

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Graham S. S.—Our school averages over 90 per cent. of enrollment, but we are not doing what we could do. Many children do not attend anywhere; these should be looked after. We are glad to hear that little Miss Nina Holt, one of our members who has been afflicted with rheumatism, is improving. Bro. Williams reports every thing moving smoothly on his charge. J. L. Amick.

Flat Rock, Vance Ct.—Our new pastor, Rev. A. L. Hunter, was with us Jan. 17th and preached a good sermon. We all like him very much and pray that he may have a successful year in the blessed work of our Master. Immediately after the service new officers were elected for the ensuing year and the Sunday school reorganized. But owing to disagreeable weather we have not been having Sunday school regularly. However, we hope that the weather will soon permit so that the interest may increase, and we trust we will have a much larger attendance. Our Sunday school is by no means what it should be. The older people should take more interest in the work to be done.

Reporter.

Lebanon Church, Lebanon Ct.—One of our number, Mrs. Belle Cook, is now in the High Point hospital where she recently underwent an operation. Miss Lula Thacker, another one of our members that has also undergone an operation, is now at her home and continues to improve.

Miss Lena Hammer, our reporter, is in Washington, D. C., visiting her brother, Mr. Victor P. Hammer.

Since the "February frogs" have begun to sing our congregations are getting larger and our Sunday school more interesting. (It might be a good idea to pet a few of these frogs and teach them to sing all the year.)

R. C. Stubbins.

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Alleghany, Davidson Ct.—Our Supt. and a few of us went out and read our Sunday school lesson and Mr. J. G. Surratt gave us a nice talk. Our Supt. is faithful. We want all to take part, for there is something for all. Every church member ought to feel that he has a part in the work of the church. If we cannot preach like Paul or speak like angels, we can tell the love of Jesus. We can say that he died for all. Let us all do our part. I believe in the old-time religion. It was good for our fathers and it is good enough for me. Rev. J. W. Hulin preached us another good sermon yesterday, one among the best, and everybody seemed to enjoy it. Next Sunday, Mr. Odell, a Baptist, will preach for us. Come and hear him. We would love to hear from more of the Davidson Ct. reporters. I love to read the letters of the reporters.

Abigail Coggin.

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Halifax Ct.—On last Thursday the stewards, together with several other members of the church, met at Eden to discuss the finances, and lay the assessments. It was an important meeting for pastor and members. The stewards promised to notify each one on his list how much is expected of him, writing those at a distance, and the pastor promised to visit every member who lives in reach of the church and to write a pastoral letter to those living a great distance away in this and other states. I spent Friday and Saturday visiting the members of this church, and while I have not visited nearly all of them, still I have reached the conclusion that this church has the greatest opportunity to expand of any church that I have ever seen. There is no church of any denomination near it. It is located in one of the most fertile farming districts in the State. There are "hosts" of intelligent young people in the community that seem willing to work for their church. There are many people who were once members of Bradford church, but since that church has become extinct, they are not members anywhere. I found many men and women of middle age, in the best of homes, who have never been connected with any church. Oh what a work for us to do! I appeal to every member of Eden church to pray mightily that God will give us a great ingathering of souls this year. May the revival begin now rather than that we should wait until August for it! I believe that a revival of interest has already begun, for at 10:30 Sunday morning the Grove was fairly well filled with horses and buggies, and by 11, the hour for preaching, there was a splendid congregation. We had a service that seemed to be enjoyed by all. After the Sacrament had been administered and the regular offering taken, I called the attention of the audience to the fact that one of our good widow ladies, Mrs. Anna Hamill, had a sick son and that it was costing her $5 or $6 a trip to get a physician to visit him. I felt that our people would like to show this sister that we sympathized with her, and I was not mistaken, for we merely passed the collection plates and secured over $10, and the members were not expecting two collections. One of our oldest and best members said that it was the best service that was ever held at Eden church. This church must have more services from its pastor in the future, and it is well able to support a pastor with the help of one other church.

At 3 on last Sunday I preached to a small but appreciative congregation at Union church. This is one of our oldest churches, and at one time was a very strong church, but the members have moved away and helped to build other churches, and negroes live where many of these members once lived. There are only about 28 members now, and many of them do not live in the community, so you will agree with me that these people deserve great credit when I tell you that under Bro. Pritchard's active ministry, they built a new church. Their being few in numbers does not keep them from doing big things. This was demonstrated again about ten days ago when these people sent their pastor's large family a buggy load of chickens, pork, canned fruit, cake, etc. Since writing before, Mrs. Smith of Brinkleyville and Mrs. Neville of Heathsville, both of them members of Bethesda church, gave us 22 lbs. of fresh meat. One couple has already married and gave me a "fat" fee, and there is every prospect that others will follow soon, so I am greatly encouraged. I hope to have something more to say about Bethesda and Lee's Chapel in my next report, and then the next week I shall speak of Harmony and Fosburg Camp, and then will come something about Ringwood. Those who don't subscribe for the *Herald* on this circuit will miss something. If the editor continues to publish my articles, we may have to increase the size of our paper. R. A. Swaringen.

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Thomasville.—We are looking forward with great interest to next Thursday evening, Feb. 19th, when Dr. T. H. Lewis will be with us. We know that he has the reputation of being one of America's greatest preachers, and we expect to have a large congregation present to hear him.——Pres. Cecil was with us Jan. 24th and preached a most helpful sermon to a good congregation. We are always glad to have the president with us.

We were all very much pleased to learn last Sunday week that the Board of Young People's Work had selected Thomasville as the place for its first meeting. We expect to try to make this convention a great success.

Bro. Pritchard continues to preach most excellent and helpful sermons and we are very much pleased with him. The more we know of him the better we like him. Bro. Pritchard is liked very much by the town at large.

The Baraca-Philathea union meets at our church on Tuesday evening, April the sixth. Press Reporter.

S. S. ATTENDANCE LAST SUNDAY

Burlington	302
Fairfield, Guilford Ct.	70
Lebanon	110
Love's Grove	53
Graham	85
Mt. Hermon	76
Siler City	57
Greensboro	241
Union Grove, Gaston Ct.	35
Thomasville	95
Shoals	72

We have the impression that High Point's record for last Sunday was sent us, but if so, we cannot now find it. We regret to lose any, for we'd like to publish all.

Welch Memorial made this record in January: 3rd, 129; 10th, 134; 17th, 104; 24th, 102; 31st, 104.

NOVEL PLAN FOR ENDING THE WAR IN EUROPE.—The Highway Commissioners of Guilford County have been experimenting for a year or two on a road leading out from Greensboro. Every effort at improvement has only made the road worse, and it has been almost impassable much of the time, and the residents along the way have not had the best of feeling over it. But the experiment has suggested a bright idea to one of the observers, Mr. D. M. Sullivan. He says if our Highway Commissioners are sent over to Europe to work the roads there, he will guarantee that it will stop the war in six months.

—Dr. Lewis explains that the University of Maryland whose presidency he declined is to be made up of the colleges receiving aid from the State and of a medical college or two and a law school in Baltimore. There is no thought of starting any new school. The literary colleges comprised will still retain their autonomy, and he does not think their work will be interfered with by this new move of the State. If serious interference should come to the church colleges, they would have the alternative of withdrawing from the university at the price of relinquishing state aid.

—Bro. Arrington Barker is Randleman's "strong man"—chief of police.

—Several ministers are working for the books offered as a premium. The time ends with February.

—Next week we expect to announce the plan decided upon for the use of the Garrett-Grabs Fund.

—The Russian government recently awarded a contract for 15,000 railway cars to a Seattle, Wash., firm.

—Carranza has issued a decree legalizing divorce in Mexico and allowing remarriage.

—The average Japanese income is said to be $23 in gold per year; of this, one-fifth goes out in taxes.

—Under China's new educational system the government schools give a holiday on Sunday.

—Alabama becomes dry again on July 1. The vote in the House was 74 to 27 and in the Senate 26 to 9.

—Benjamin Franklin once said: "If a man empties his purse into his head, no man can take it away from him."

—Sociology can never take the place of the Gospel. Social service must ever be the expression of religion, not a substitute for religion.—Shailer Mathews, D. D.

—England has more capital invested in foreign enterprises than any other nation. At the present time she has about five billion dollars invested in Latin America alone.

—We used to be satisfied with plucking the brands from the burning; now we are learning that it is better to put out the fire.—Rev. Allyn K. Foster.

—Fifty-nine sixtieths of all the vast continent of Africa is owned by Europe. Only two hundred thousand square miles of Africa's twelve million belong to native Africans.

—As an evidence that many of the opposing soldiers in Europe have no enmity against each other, it is said that at one place, on Christmas day, the German and English soldiers played football.

—During the first three weeks of the Billy Sunday meetings in Philadelphia 42 meetings were held, 800,000 heard his message, 9,062 professed conversion and the offerings amounted to $33,003.99.

—Skipper of Tramp (having lost his bearings on a dark, stormy night, and trying to get his position on an old chart): "If that's Cardiff, Bill, we're orl right; but if it's a fly-spot, 'eaven 'elp us."—London Opinion.

—Billy Sunday: "Some would-be Christians are so stingy that they would steal flies from a blind spider. There are others so mean that they sing thru their noses to save wear and tear on their false teeth."

—The French flag floats over more than one-third of the continent of Africa, a colony twenty times as large as France itself, or nearly as large as Alaska, Mexico and the United States combined. France has already built 7,000 miles of railway.

—A young man in Argentina had a Bible. Becoming engaged to a Catholic girl, the priest forbade the marriage unless he gave up the Bible, and he threw it out with the rubbish. A woman saw it on the rubbish heap, carried it home and it resulted in the conversion of several of her family.—Western Recorder.

—A saloon-keeper said to an old friend: "Well, I see you've been up to the tabernacle and given Billy Sunday your last nickel, and now you've got to walk home." "Yes," replied the old friend, "and many a time I've given you my last nickel and couldn't walk home."

—According to the vote taken by the church any member of the Baptist church in Lower Providence township, Pa., who signs a proposed application for a license to sell liquor at the Eagleville House will, by so doing, automatically read himself out of the church.

—Biblical Recorder: "An exchange says of a certain church in its relation to its pastor, that they hired him, they tired of him, then they fired him. We may add, how much better it would have been if they had admired, attired and inspired him."

—The sight of the divine is not a reward given to the pure in heart, but it is an experience which is conditioned upon purity of heart as the sight of the world is conditioned upon good eyes. In order to know the doctrine, whether it be of God, we must live the life.—Dean Hodges.

—During 1913 the native Christians of Banza Manteke, Congo, contributed more than 3,000 francs toward the support of teachers and preachers, an increase of more than fifty per cent. over the previous year. They also paid 1,092 francs for medical work. During the year 181 people were baptized.

—Prof. W. O. Carver says: "The connection between missions and education is not artificial. It is not even incidental. The two are parts of the one whole. Education is a method—in a broad and true sense, the method—of missions, and missions is the supreme duty of the church of Christ."

—Rev. E. T. Tomlinson, in the *World's Work*, gave the following as the average salaries of ministers in the various denominations: Unitarian, $1,221; Protestant Episcopal, $994; Universalist, $987; Lutheran, $744; Presbyterian (South), $857; Methodist Episcopal, $741; Northern Baptist, $683; Methodist Episcopal, South, $681; United Brethren, $547; Disciples, $526; Southern Baptist, $334.

ON THE WAY TO THE LAND OF THE STRONG.

JULIA H. JOHNSTON.

"You must keep and obey the Angel's message
If you would ever reach the land of the strong."

It was fair and the sun was shining. A company of boys and girls were going joyously along a pleasant road. They seemed to be thinking of nothing but having a good time, but in their young hearts were earnest thoughts, too.

"What a long way there is before us," said one. "And how many things there are to do," said another. And just here the young folks were met by a very wise-looking and kindly personage, who looked at them pleasantly, and stopped to speak with them.

"I am glad to see you are setting out so happily," was the greeting, as the children paused politely. "My name is Experience. Perhaps you would like to ask me something that I would be glad to tell you. I have traveled many roads, and I may be able to give you some directions."

"Oh," cried one of the company, "can you tell us how to be strong? We have been talking about the long way we have to go, and the great things that we would like to do. Do tell us how to be strong and which way to go."

"That I will, and gladly, too," was the answer. "You must turn to the right at once, and after taking that road, you must go through the gates. It is the way to the Land of the Strong. The gate-keepers will tell you many things. They will help very much, if only you hear and do what they tell you."

The boys and girls turned to the right and went gaily on. It was very good to think of learning the road to the Land of the Strong, for every one of the company wished very much to reach it. Who wouldn't?

At the first gate the gatekeeper wore such a smiling face, and altogether had such a roly-poly, good-natured aspect that nobody was surprised to hear that his name was Mr. Cheery.

"You look so bright and happy," said Mr. Cheery, "that I know it will not be hard for you to take my advice, and keep cheerful if you would reach the Land of the Strong. Your being on this road, shows whither you are bound, and I am glad to tell you something that will not be hard to do in the beginning. But remember that you must keep cheerful when it is not so easy as now, for to be grouchy, and grumbly, and peevish, has a bad effect. It never fails. You can't be very strong in mind or body if you worry and fall into the dumps."

The keeper of the next gate seemed almost a giant, as the boys and girls looked him over, while he let them pass through. He was tall and straight, and his muscles were like whip-cord. This was Mr. Athletic, at your service. He set the young folk to standing on their tippy-toes, swinging their arms, running and jumping at a great rate, and —would you believe it?—even using brooms and shovels as such things ought to be used. "Keep exercising," counseled Mr. Athletic. "Don't be lazy. Don't be selfish either, but do some of your exercising for the benefit of others." The young folks were all in a glow, and in high good humor as they left this gate and its keeper.

By this time, you may well believe that the young travelers were hungry. At the next gate they were glad enough to see that the keeper wore a white apron and a cap, as if he were just ready to wait on them at table. And sure enough, so he was. For Mr. Good-Food had a table spread with the most wholesome fare that you can think of—not pies and cakes and candy, and such rich eatables, mind you—but the best of plain things—bread and butter and meat, vegetables, grains, fruits—yes, indeed—good things a-plenty. "Now eat enough, but don't you stuff," said this wise gatekeeper. "If you load up too heavily, you'll not reach the Land of the Strong."

After taking his advice, and his good things, too, in moderation, the boys and girls reached the next gate in an incredibly short time. And there the gate-keeper gave them all cups and sent them to drink from the most beautiful spring of cool, clear water that ever you saw. When they were refreshed, he took them up to a room over the gate to show them some pictures. "After you have seen them," he said, "you can guess my name, perhaps." And there on the canvas appeared a great strong man bearing two enormous gates which he had carried away from the city wall, for you could see the gaping, open space they were taken from.

"O what a strong man," cried the children. "How did he ever get to be so strong?"

Another picture fell on the canvas. An angel figure was speaking to a man and a woman, who listened as for their lives. The gatekeeper said: "These are to be the parents of a boy who is to be strong and brave, and deliver his people from their enemies. The angel has told them the news and now is telling how to bring up the child to be strong. I will give you the angel's message and you must keep and obey it, too, if you would ever reach the Land of the Strong."

As the children went out they received folded papers, and when on the road, they read to each other, "Drink no wine or strong drink." "Oh," cried one who had read a paper called *The Young Crusader,* "it was Mr. Temperance who kept that gate."

I can't name other gates now, but having gone through these, surely the travelers were well on their way to the Land of the Strong.—*The Young Crusader.*

SALLY DOUBLE BESIDE HERSELF.

Have you ever met Sally Double? No, she isn't a twin, although you might think so from her name; but there are two Sallys. When you meet Sally, you have a strange feeling that there is another Sally around the corner listening to the conversation; and the other Sally is always a great deal more interested in what Sally is saying to you than in what you are saying to Sally.

Sally is bright, and very entertaining. One of her mother's friends remarked the other day: "Sally Double is one of the cleverest girls I know; but what a pity it is that she knows it!" How do you suppose that Sally found out that she was clever? It was that second Sally, whom we never see, who eavesdropped on the Sally we know,

and whispered to her: "Sally, you're a wonder!"

Whenever Sally does anything, she appears to think that somebody is looking at her. She is really looking at herself. She divides herself, and puts Sally Number Two in the audience to watch Sally Number One; and sometimes you think you can hear very loud hand-clapping. That's Number Two applaunding Number One; Sally is very pleased with herself.

Sally doesn't have a very good time when she plays; she doesn't put her whole heart into the game; she keeps wondering whether she is enjoying herself or not. Some of her feelings are always busy feeling how the rest of her feelings feel; so she does not feel the pleasure other boys and girls get out of the game.

She is a pretty girl, but you do not find her as attractive as you think she ought to be. She takes a long look at herself in the glass before she leaves her room in the morning, and, although she is far away from the mirror now, she has not forgotten what she saw there. People who think about their looks always spoil them. I overheard a lady say that Sally was self-conscious. Her little brother told her that she was stuck on herself. The glue must be the "Vanity Brand," I think, and Sally is a good advertisement for its ability to stick tight, for she never becomes unstuck. She is fastened to herself all the time.

One of her small brother's friends remarked that he did not think that she had a great deal to be stuck on. And he was quite right. Nobody has a very large self who thinks about himself. You know how the Bible describes an idiot; it says, "He is beside himself." We say, "He isn't himself." Sally Double is seldom herself; she is "beside herself." It is not surprising that she does not do as well as she might; only half of her tries to do it, the other half looks on. If only all that is in Sally Number Two could be kept in Sally Number One!

How often the Bible tells us that Jesus made people "whole!" God does not want fractions, but units, whole men and women, boys and girls. And the way Jesus made people "whole" was to tell them of their Father who watches them, thinks of them, loves them. They need never look at themselves, becaus God's eyes are on them. They need never applaud themselves; God will give them all the praise they ought to have. No one needs to be beside himself, because God is always beside every one of us. —*The Outlook.*

OBITUARY.

McClure.—Mr. B. F. McClure who moved from here to Norfolk about two years ago brought the remains of his wife back here on last Tuesday morning for burial. Mrs. McClure was a member of the Methodist Protestant Church here, and was a worthy woman. She was a great sufferer. Her last illness was a lingering one, lasting from last July until she peacefully passed over the river on Feb. 7, 1915. Mrs. McClure was just 34 years and 6 months old. She leaves a husband and three children, besides two step-children, and a host of other relatives and friends who are made sad by her death.

Our people here sympathize very deeply with Bro. McClure and his family in their sore bereavement. May God bless and keep them. A. G. Dixon.

Feb. 15, 1r15.

Anthony.—Mr. and Mrs. J. G. Anthony were called upon on last Thursday morning to give up their first-born son, whom God had loaned to them for just a little while. The little body was laid to rest in the cemetery here to await the resurrection. These young parents were greatly grieved, and their many friends extend to them their deepest sympathy in their great loss. A. G. Dixon.

High Point, Feb. 15th.

A Pleasant Home-Gathering.—On last Sunday the home of Mrs. Sallie Huff was the scene of a very delightful occasion in the form of a birthday dinner given in honor of Mr. Berry Davidson, her father, who has just passed his eighty-fourth mile-post on life's highway. Mr. Davidson is perhaps the oldest citizen of Gibsonville, N. C., and he has always been a most valuable asset to his community and town. He was one of the first men to build mills in Gibsonville for the manufacture of cotton, and much of the town's present prosperity is due to him. He also built the first church in Gibsonville. There can never be any more happy and enjoyable occasion than the coming together of the members of a family on such a time as this. Then it is that they who have met forget the cares of this world and, living over in memory the days that have gone, they seem to be drawn closer in the ties of affection, and are thus made stronger to face the duties of the future. A list of those fortunate enough to be present follows: Mrs. Rev. T. J. Ogburn, Cornelius, N. C.; Mrs. J. B. Ogburn, Miss Mary Ogburn, and Master Richard Ogburn, Summerfield, N. C.; Mr. and Mrs. D. M. Davidson with their little son, Dwight, Jr., and Prof. E. L. Daughtry, Gibsonville, N. C.; Rev. W. W. Davidson, Elizabethtown, N. C.; Prof. G. C. Davidson, Fayetteville, N. C.; Mr. and Mrs. J. A. Davidson, Mr. Bryant Davidson, and Dr. H. H. Ogburn, Greensboro, N. C.

The following were invited but could not be present: Rev. T. J. Ogburn and son, Cornelius, N. C.; Miss Lois Davidson, Elon College, N. C.; Miss Mamie Newlin and Mrs. G. C. Davidson, Fayetteville, N. C.; Mr. and Mrs. T. J. Ogburn, Jr., and son, Richmond, Va.; Mr. J. B. Ogburn, Summerfield, N. C.

A Pounding.—Perhaps Bro. Peter Slewfoot will not object to our saying through the *Herald* that a number—we know not just how many—of the good people of the M. P. Church at Liberty have remembered us very kindly with a new suit of clothes, pair of shoes, gingham for dress, sugar, rice, &c. We will say that this is fully appreciated, and may the Lord bless each of the givers. We do not know the names of all who participated, and consequently give no names, lest we might seem to make a distinction. Dr. Shepherd and J. W. Curtis delivered these tokens of goodwill, but a number of others participated.

J. F. Dosier.

—Speak the truth in love.

METHODIST PROTESTANT HERALD

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCULLOCH, *Editor and Publisher.*

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

6.05 a. m.—No. 36 daily, Washington and Southwestern Limited, Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12.30 p. m.—No. 21 daily for Asheville.

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-Salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro, N. C.

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—Since January 1, 105 of Kentucky's 120 counties have been dry.

—The General Education Board reports $700,000 in gifts to negro schools.

TWO BOOKS OF ESPECIAL INTEREST TO READERS OF THE M. P. HERALD.

"The Real Billy Sunday," by "Ramshorn" Brown, Price $1.25.

"BILLY SUNDAY: The Man and His Message," by Wm. T. Ellis, LL. D., Price $1.50.

These two books about the famous "base ball" evangelist are timely in view of the stir Mr. Sunday is making in Philadelphia at this time. Will be sent postpaid for prices named.

WILLS BOOK AND STATIONERY CO., Greensboro, N. C.

President's Appointments.

Randleman Ct. .....Feb. 13, 14.
Tabernacle Ct. ..... Feb. 20, 21.
Oak Ridge Ct. ..... Feb. 27, 28.
Flat Rock Ct. .....March 2, 3.
Reidsville Ct. .....March 4, 5.
Haw River Ct. .....March 6, 7.
Brown Summit Ch., Mar. 7, at night.

Pastors will please publish my plan on their fields, and state where I will be met, or drop me a card. C. A. Cecil.

—The Kiukiang city authorities are allowing the Confucian and Buddhist temples of that city to be used for Christian Sunday-schools.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., FEBRUARY 25, 1915. NUMBER 14.

USE OF GARRETT-GRABBS FUND.

Nine persons responded to our request for suggestions as to the use of this fund. We thank them all. All the plans suggested have merit, and we feel indebted to each one for help in formulating the plan finally adopted, which differs somewhat from any of the plans suggested. Some of the plans suggested would be better under other conditions than those now prevailing. We offered a year's subscription to the Herald to the one suggesting the best plan. We have found difficulty in determining which is the best. But we have concluded that under existing conditions as we conceive them to be, the plans suggested by Miss Mary Parsons, High Point, and Rev. L. W. Gerringer, Oak Ridge, are a little more fitting, and about equally valuable. We will therefore divide the prize equally between them, and ask them without further notice to send us the names of those to whom the Herald is to be sent.

The plan decided on is as follows:

To prepare subscription sheets headed as follows:—

TO BUY A SEWING MACHINE FOR THE CHILDREN'S HOME AT HIGH POINT.

Supt. Garrett of the Children's Home has stated that a Sewing Machine is needed in the Home (that the girls may learn to sew and make clothes for themselves and others). You are asked to give 25 cents (only) to help purchase a good new Sewing Machine for the Children's Home at High Point and will receive in return the "Methodist Protestant Herald" for three months, if you are not now receiving the paper; if you are receiving it, you may have it sent for three months to some person who has never taken it.

These subscription sheets will be sent to pastors who are requested to secure the appointment by S. S. Supt. and teachers of boys and girls between the ages of 8 and 16 years of age to act as canvassers with these subscription lists. One canvasser to a church of 150 members or less; two to a church of between 150 and 250 members, and three to a church of more than 250 members.

The canvassing period will extend to May 1, 1915. The boys and girls to hand subscriptions and money to the pastor, who will forward the same to the editor of the M. P. Herald.

The Garrett-Grabbs Fund to be used as prizes as follows: The boy or girl who collects the largest amount for the purchase of the Sewing Machine will receive $1.50; the next, $1.00. The remainder of the fund will be used for the purchase of presents to be divided among the remaining canvassers in proportion to the sums raised.

The publisher of the Herald reserves to himself the privilege of paying as much as possible of the purchase price of the sewing machine in advertising, charging therefor at the usual rate.

The success of the plan will depend on the co-operation of pastors and Sunday-school workers, which we here ask. We trust that pastors will publicly speak of the effort and ask for it sympathetic attention. If all will do this, the Sewing Machine can be bought, the girls in the Home made happy and helped, and we trust the circulation of the Herald be somewhat extended—the object of Bro. Garrett and Bro. Grabbs in contributing to the fund.

This plan has the endorsement and most hearty approval of Bro. J. M. Millikan, chairmen of the Board of Trustees of the Children's Home. Bro. Garrett left the formulation of plan entirely to others and will be as much surprised as any one to see the plan that has been adopted.

—Dr. T. H. Lewis, president of Western Maryland College, spoke in Greensboro, Tabernacle, and High Point churches last Sunday, ending his tour in our Conference District. He pleads for our denominational colleges and for loyalty to them on the part of our people. We need Methodist Protestant colleges for the same reason that we need Methodist Protestant churches, and both are so important that we ought not to think of failure to build and maintain them because it costs effort and money (product of past effort). Of course we cannot have a college in every county any more than we can have a church on every hill, but we ought to aim at the number necessary to do the largest possible service. There is room for a difference of opinion as to how many colleges our church ought to try to have, but it is clear to us that existing institutions cannot do for our people in North Carolina what ought to be done, and that we ought, all of us, to be thinking of our duty and preparing to act together as soon as favorable conditions return in meeting the great need for better and more general education.

—Bro. J. Ed. Swain, of our Asheville church, went to Raleigh on Monday to attend to business.

—Cabarrus county has taken a forward step in providing moonlight schools for adult illiterates.

—Rev. Ed. Glenn, evangelist of the M. E. Church, preached a very good sermon to us of Grace church last Sunday night in the absence of the pastor.

—Last Tuesday was tree-planting day at Tabernacle. Bro. Johnson and his people were looking forward to it with great interest. A number of the old oaks on the church ground have recently been cut down, fearing that they might fall and do injury. The new trees planted were some of them to be family trees, memorials of families living in the community.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

High Point	350
(234, 284, two Sundays before.)	
Greensboro	251
Burlington	288
Denton	91
Lebanon	106
Thomasville	118

—We hope no Sunday school will fail to report its attendance because it is not as large as some others. This may be a means of securing a more regular attendance of some scholars and of causing some to bring in new scholars.

Self is the only prison that can ever bind the soul,
Love is the only angel who can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last.

—Henry Van Dyke.

CHEER UP!

"Chir-up, chir-up!" the little birds say,
"Let your hearts sing a song to-day."
The fragrant balmy breezes playing,
In the boughs so gently swaying,
Whisper, "Oh, be gay! Be light of heart.
In our joy and glee come take part!"

The silvery laugh of the gurgling brook
Resounds in steady dell and nook.
"Come let's revive the flowers and grass
To cheer the hearts of lad and lass."
Even the brooklet's ready to serve—
And says, "From duty never swerve."

And since of nature we're a part,
Let's sing to-day with all our heart.
"Chir-up, chir-up!" as the little birds say,
Then like the breezes we'll be gay—
And like the brooklet we'll serve to-day—
Then we'll be happy anyway!

Eleanor Louise Fox.

Guilford College, N. C.

MEMORY.

Back to the halls of memory,
Back to the days that were,
And view the things that once were seen,
Yet ne'er will reappear.

Old friends can meet again in dreams,
Bright faces beam with light,
And kind words cheer the lonely hearts,
When memory is bright.

Still, passing scenes of earth go on,
Which no one photographs;
But memory—immortal thought—
Records the sighs and laughs.

Victor P. Hammer.

Washington, D. C.

ANSWERS TO BRO. WHITAKER'S QUESTIONS.

On referring to the original copy of the Nominating Committee's report I find that the name of Bro. C. H. Whitaker appears and not that of Bro. C. L. Whitaker. While this paper is not marked "Passed" I am quite sure it was. The name of Bro. C. L. Whitaker appearing in the list on page 11 is simply an error on the part of the publisher.

Bro. Porter's name should not have occurred on the unstationed list. This is also an error of the publisher and will be corrected for next year.

As to the Conference Roll, it was never intended to be a roll of voting members of the Conference. It was designed by the publisher to have a convenient list of those who have become parts of our Conference, showing the consecutive order in which they became connected with the Conference and when they were ordained and became full members of the Conference. While our book of Discipline does not provide, by means of words, for probationary members of the Conference, yet usage is such that when those who are employed by the Conference with a view to their admission into full membership when the Conference is satisfied with their experience and equipment, they are really probationary members. The Conference Roll, so-called, is only a production of the publisher,—the opinion of one man,—but in the minutes of the proceedings of the Conference where the roll was called (see pages 16 and 18 for examples) the roll contained the names of those who have never been members of the Conference. This is called a roll. It was voted on and adopted by the Conference. This is my opinion only. The Conference may have an entirely different view.

I appreciate any criticism or correction and am glad to answer any question I can.

Yours for a better Journal, G. L. Curry.

PRAYER.

I see a great deal said in the Herald about prayer and the church work, which I enjoy reading very much. I want to say Amen to Sister Gulie H. Grantham's article on present day dressing, but I started to give some of my thoughts on prayer. I once heard a man say he saw a man stand in the pulpit and pray with his eyes open, looking over the congregation, and I asked him how much he prayed while looking at the man in the pulpit. I have always believed it was best to close our eyes to the objects before us, and get our minds as much off the things of the world as possible, and just approach God in that simple, child-like manner and ask him for the bread of life, the spiritual food that we so much need, and with the same faith that the childs asks its mother for bread. St. James said, Ye ask and receive not because ye ask amiss; and again he says, the effectual, fervent prayer of a righteous man availeth much. But what is effectual? Surely nothing but what is sincere, for we are told prayer is the sincere desire of the heart, unuttered or expressed.

I heard of a very pooor man that was taken sick, and his friends appointed a time to have prayer meeting for him, but when they gathered at his house the old brother that they expected to lead the meeting did not come. After a while his [illegible] came in with a basket on his arm, and said, Father could not come, but he sent his prayer in the basket. I think sometimes we can show our prayers better than we can repeat them.

Christ said, Ask what you will in my name, nothing doubting, and it shall be done. I believe that prayer is the most powerful weapon that the church has to rout the enemy and bring the blessings of God, but prayer does not consist in a form of words to be heard by men, or to entertain a congregation. It must be sincere, and unto God, and with the expectation of receiving the things we ask for and so much need. But why so much preaching and prayer with so little effected as to saving the world for Christ? May it not be that we have drifted into forms, and depending too much on our own strength. Forms are all right in their places, and we must have some forms, but there is nothing that can take the place of the Spirit and power of God. Christ said, I if I be lifted up will draw all men unto me. And there is no such thing as failure in him, it must be in us or the world would be saved. Let us all pray for power in the church, for we certainly have not as much power as we should have. With kindness and deep interest to all I submit these thoughts, hoping for a great awakening in 1915. Peter Vuncannon.

Star, N. C., Feb. 4, 1915.

WHAT MAKES SO MANY CHURCHES EXTINCT.

In the issue of Feb. 4 of our church paper we find some distinguished person writing on this subject in which he says some ugly things against the old officers of the church, but does not sign his name and I suppose that he is ashamed of such authorship: if he isn't, he ought to be. I don't know whether the scribe spoken of is lord or lady; however, it will do them no harm to take broken doses of my prescription. I have been a steward for 33 years—not from choice on my part, but because of the fact that when young men were elected they did but little good or would resign and then the poor preacher with tears in his eyes, as if he had liver complaint, rheumatism, catarrh, lagrippe, and the blues, too, would come along and say, John, if you don't fall in now and collect something for me, my dear wife and little ones must starve, and I can't stand that sort of thing; and for this and no other reason I have given those years of service without pay, and now then I want this fast young person to take hold of the throttle and try his hand for thirty-three years. In conclusion, my young friend, remember when you modern Absaloms have kicked out all the old fogies (as some call them) out of the church and do away with those old soul-stirring hymns, "Amazing Grace," and "There is a Fountain," and sing "Fire in the Mountains," "Run, Boys, Run," if you

like, but remember the sad fate of Absalom for his filial ingratitude. He died the infamous traitor of his country, and the name of Absalom will go down with those of Benedict Arnold and the like, to the disgrace of their history forever, but bring them in from the fields of sin, from the club room, the ball room, picture show; there is Delilah with flounces and bounces, she thinks only of society—the dance, the theater &c. Curls and paint and grease and chalk and rings and bracelets and ribbons and feathers and flowers and chit-chat and nonsense, are worth more to her than all the glory of heaven and the life of eternity. I do not pretend to be a prophet. But though not a prophet I see a very dark cloud on our horiz n; that dark cloud is thoughtlessness. David said, "I thought on my ways and I turned my feet unto thy testimonies." Absalom had the swell head and was slain. Beware! Beware! The Absaloms and Delilahs have their counterpart today. I imagine the devil laughs fit to kill himself or at least to split his sides when he sees them marching into the church with their horn and violin from the dance. Jno. A. Walker.

(Bro. Walker has done long and faithful service and we are not surprised at his resenting what seemed to him a reflection on those long in the harness. But as it appears to us, both writers are warning against thoughtlessness; one the thoughtlessness that neglects the young people; the other ,the thoughtlessness that fails to appreciate the old people. Both are real dangers, one strong in one locality and the other in others. These two writers have nothing to quarel about.—Ed.)

CHURCH HYMN TUNES.

There may be some who never think about the hymns they sing—and hymn-singing, if done perfunctorily, means nothing to us. In fact, it is a positive injury to us as it trains us to habits of inattention and weakness our power of concentration and sincere expression. On the other hand, a hymn sung with an attentive and sympathetic interest in its value as a part of the worship becomes at once an experience, intellectual and emotional, and therefore a positive benefit to us.

I have used the sentence, "its value as a part of the worship"; do we ever think just what is the function and value of music in worship? Briefly, I should say that its function is to stimulate and create a mood of worship. (So-called "special" music, such as organ numbers, solos and anthems will not be considered here. Our attention is directed solely to congregational singing, and the use of hymn tunes.)

If we are agreed that the function of music in worship is to create a "mood of worship" let us analyze a kind of hymn frequently sung and discover whether or not it really contributes to this end.

It is the kind of hymn chosen in order that everybody may sing and enjoy singing. Two very desirable features. The character of the words is of small moment, so long as a single catchy phrase is repeated again and again. Let this be said of hymns: No hymn which will not bear careful reading as religious poetry and the closest scrutiny as worthy literature is deserving of use in sacred worship.

In this kind of hymn, not only are the words unworthy, but the music is still more so. The melodies are unnecessarily simple. They are easily learned, to be sure, but they have no substance. Contrast a hymn of this description with a hymn such as "Come, Thou Almighty King" or "A Mighty Fortress is Our God" and you will feel which has "class" and endurance.

Another characteristic of these tunes is their excessively marked rhythm. Rhythm is a necessary element, but let it predominate and purely physical emotion is the result. It will surely contradict and destroy every spiritual impulse and feeling which may be aroused by the words. The so-called "spirit" in congregational singing obtained by the use of strongly marked rhythm is trivial, not to say flippant, and has no place in dignified Christian worship. Surely no one who appreciates true worship will mistake such "spirit" for sincere spiritual elation.

But the severest condemnation of such hymns lies in this: A hymn used by a young person when the first consciousness of a personal religious life is coming into being is forever after a part of that experience. To build therefore into the foundation of a developing Christian experience a hymn which will not endure the test of mature judgment or of refined literary taste, is simply a religious crime.

To summarize: The most important element of a hymn is the text. This should be a worthy poetical statement of a sincere religious feeling. It should be reinforced and interpreted by music which people enjoy singing, and which, because of musical worth will retain its attractiveness after innumerable repetitions have made it perfectly familiar. The problem perhaps is not the matter of agreeing as to the sort of tune to be used, but in persuading non-musical and unmusical people to use that sort.—J. L R. in The Guilfordian.

—George Washington was 183 years old last Tuesday. He died to this world at the age of a little less than 68 years.

ARE MINISTERS' SONS WORSE THAN OTHERS?

Did you ever hear it suggested that "ministers' sone and deacons' daughters" usually go to the bad,—they may turn out well, but the odds are against them?

Within the last ten years two magazines—The Nineteenth Century in England, and Munsey's in America—have let in the light on this devil's lie. Bishop Welldon Canon of Westminster Abbey, examined the parentage of every person whose name occurred in the sixty-six volumes of the Dictionary of National Biography (of Great Britain) since the Reformation. Of 2,130 men and women distinguished for marked esrvices to their nation, whose fathers were either doctors, lawyers, or ministers, 350 were the children of doctors, 510 the children of lawyers, and 1,270 the children of ministers. Bishop Welldon states: "The superiority has been one not of numbers only but of degree. From clerical homes have sprung sons more distinguished, and a larger number of more distinguished sons, than from the homes of any secular profession." Thus the ministers' children in Great Britain have outnumbered by almost fifty per cent. in notable national service the children of the two honorable professions of law and medicine combined.

For America, D. O. S. Lowell's study of the census showed that one in every 221 men of special distinction ought to be a minister's son, if these sons bore their full share But "Who's Who in America," instead of including the 51 ministers' sons thus called for, recorded 898, or nearly eighteen times as many as the normal proportion. While there was only one minister's son to 221 of male population, nearly one in 12 sons of ministers had risen to special distinction. The ministerial family stock of less than half of one per cent. of the total population gained eight per cent. of the honors.

As The Sunday School Times said some years ago, in commenting on these facts, they correct the "senseless notion that Christian training makes it harder than usual to live a decent life. People do not go to the bad because they have early been introduced to the good."—Sunday School Times.

Have you ever thought of the inequality of the burden? Your sister has gone to the field, leaving friends and the comforts of the home land. Perhaps God did not call upon you to make this particular sacrifice, but is not your responsibility toward the unsaved millions as great as hers? Ex.

—We pass not this way again.

NOTES FROM THE FIELD.

Tabernacle Ct.—I visited two of the appointments on this field on the 21st. I spent Saturday night with Bro. W. S. Job who on Sunday morning took me to Moriah where I met a good congregation. Here they have a nice new church completed and furnished on the inside beautifully; this speaks well for the membership and community and I trust they will soon realize and see the fruits of their labors. The church has only a smalll debt on it and I was told that would be paid this year. People can do in church matters about what they want to do when they unite. May there be more union of effort in the different places throughout the N. C. Conference where we need new churches. Bro. Henry Whitely met me at Moriah and conveyed me to his home where I took dinner, and soon after we drove to Tabernacle where a large congregation had gathered for the three o'clock appointment. Dr. T. H. Lewis was present and preached to the edification of all present. We were real glad to have him with us and hope he can and will visit our Conference more frequently. The work is in good condition and I hope this will be a good year. Bro. Johnson is pleased with his people and they with him. I will visit Julian church later. Claim paid.

C. A. Cecil.

President's Plan of Appointments.

Randleman Ct. .....Feb. 13, 14.
Tabernacle Ct. ..... Feb. 20, 21.
Oak Ridge Ct. ..... Feb. 27, 28.
Flat Rock Ct. .....March 2, 3.
Reidsville Ct. .....March 4, 5.
Haw River Ct. .....March 6, 7.
Brown Summit Ch., Mar. 7, at night.
Mt. Hermon Ct. .....March 11, 12.
Alamance Ct. .....March 13, 15.
Liberty and Liberty Grove Chs. Mar. 16.
Siler City Ct. .....March 17, 18.
Mt. Pleasant Ct. .....March 19.
Randolph Ct. ..... March 20, 21.
Julian Church .....March 21 at night.

Pastors will please arrange between themselves as to my getting from one field to another. C. A. Cecil.

Winston-Salem.—Rev. R. M. Andrews of Greensboro delivered an address to young people at our first Methodist Protestant Church on Sunday night, the 21st instant. He captured the audience at once by his forceful and eloquent diction and impressive truths. The address was fine and his style of delivery was exceedingly pleasing to the large audience that were so fortunate as to hear him. We wish that the address was reproduced in our M. P. Herald. We hope that Bro. Andrews will come again and often. Reporter.

Denton.—We have begun to wake up to the fact that we need to do something if we succeed in our Christian life. Today we had several old people out to our Sunday school, which we appreciated very there are still more on roll. We hope to have the best work done this year that we have done yet. We listened to a good sermon from our pastor, Rev. G. L. R., at 11 o'clock and also at night. After the eleven o'clock sermon the pastor called a meeting of the members to lay plans for a special meeting which will be announced later. We are having an interesting prayer meeting every Wednesday night. The people are attending well and we are glad to see the good work going on.

H. A. Garrett was in our town one day last week on business; we were very glad to see him and to know that everything is moving on nicely at the Children's Home.

We are sorry to report that Mrs. Geo. Keith one day last week cut her throat seriously, but is yet alive and probably with good attention she will recover. She had a stroke of paralysis about a year ago and has never gotten able to do any work since. The relatives have our sympathy.

C. T. Surratt, Rep.

Hope, Siler City Ct.—Our pastor, Bro. Bowman, last Sunday preached an excellent sermon to a large congregation. We are glad to have him back with us again. He served us so faithfully for three years, it seems lik an old member of the family come back to us.

We are pleased to see the Sunday school progressing so nicely. Baraca and Philathea classes have been organized with a good membership and deep interest in the work. We feel proud of this, for to my mind there is no better evidence of a live Sunday school, and I hope with the coming of spring the attendance and interest may increase.

We were glad to see Mrs. J. G. Hanner out at preaching again. She has been in very poor health since about the first of Oct. Hope she may soon be restored to her usual health. Success to the Herald and its readers. Kara Andrew, Rep.

Asheville.—Bro. Stubbins said in last week's Herald that he thought his folks must have heard the frogs, and that brought them out to church. The frogs haven't started to exercise their vocal chords up here in the mountains yet, so our people haven't started to come out very well yet. Attendance yesterday was rather slim although the weather was fine. Some are sick, however, and that may account for it.

The Baracas are preparing to entertain the Philathea class and their friends at a Washington Birthday Party in the Sunday school room to-night. A good time is expected. Our young folks know how to have a good time together.

I was on the point of not sending any report to the paper this week, but a check came on the noon mail today from Mrs. J. H. Dixon, of Greensboro. Mrs. Dixon pledged $5.00 to Miss Jessie Williams when she canvassed the Conference in 1910 for the Asheville church. If the rest of the folks who pledged at that time would only pay up, or even partly pay up, we would be relieved of a financial stress that is greatly handicapping the progress of the work here. There are some things we ought to do here that cannot be done until the present indebtedness is removed. If you have pledged to the work and can send all or any part of the amount, it will mean very much to us just now. Won't you do it—for Christ's sake?

C. W. Bates, Pastor.

Mt. Hermon, Mt. Hermon Ct.—Brother William G. Sharpe, one of our faithful members who is nearing his 85th birthday, is very feeble at this writing. Mt. Hermon has not a few soldiers of the cross who have reached the fourscore mark and over. "The fear of the Lord prolongeth life."

Miss Parson's recent article on class meetings brings to my memory that my grandmother was converted at one. I think it would be well for us to revive the old class meetings, for it seems that much good is derived from them. I have never had the oportunity of attending one.

Bro. Whitaker preached us an excellent sermon Sunday, and judging from the attention the audience gave, the sermon was very much enjoyed. Rev. H. M. Neese of Bellemont worshiped with us; he also made an interesting talk to the Sunday school.

Death has visited our home since my last report and removed my father. He was such a good father! We miss him so much. Hubert L. Isley, Reporter.

Union Chapel, Granville Ct.—We have been silent for quite awhile, but our S. S. work has been going on just the same. We were all very glad to see the sun shining so warm and pretty today. Sunday school has been increasing every Sunday for the last few Sundays; hope it will continue to. We are going to have Easter service the first Sun. in April. The teachers gave out some of the recitations today. Next Sunday is our preaching Sunday; hope the weather will be fine, as we haven't had a pretty preaching Sunday for quite awhile Reporter.

FIGHT WITH A JELLY FISH.

It occurred in the Pacific Ocean off the coast of California and is thus referred to in the daily press account:

G. H. Wilson lies at the Cottage Hospital in a critical condition as a result of as thrilling and unusual encounter as has ever taken place here. He had a life and death struggle with a hugh jellyfish. Four hundred feet from shore Wilson was suddenly attacked. He saw before him what he says looked like a great sheet of butter and eggs. Suddenly strips of yellow and white began to separate from the mass and extend toward him. He turned to swim out of reach when the creature threw its tentacles about him and the mad fight was on. In the struggle Wilson broke the mass into fragments, but reached the shore exhausted, and his face and shoulders stinging as though from scalds. At the hospital it was said that the patient is getting along favorably. His pain at times was so intense that morphine had to be administered. His shoulders and face resemble one mass of poison oak burns.

—An interesting story, which is vouched for as true, is told of a Scotch woman who lived on oatmeal that she might be ble to give to missions. A friend knowing of her self-denial gave her a sixpence to buy a mutton chop. The old Scotch woman said: "I have been without chops nine years. I can do without the chop." The friend sometime after, being at a dinner party where a number of wealthy people were present, told the story of the Scotch woman and the chop. Many were impressed, and one lady among them said: "I never went without a chop yet for Christ. I will give a thousand pounds for missions." Another and another spoke, until around that dinner table the old Scotch woman's sixpence worth of mutton chops given to missions grew into twelve thousand pounds to send the gospel to heathen lands.—Exchange.

—A young convert on the west coast of Africa, saved out of the most horrible savagery, came into the house of God on Christmas Day to offer a gift on the Lord's birthday—for they observe Christmas Day there, not by giving their best to each other, but by bringing their best gift and offering to Christ Whose birthday is being celebrated. At the close of the service they came in a procession to the front of the church, each offering the gifts they had brought for the Saviour. They were so very poor that most of them only had a handful of vegetables to bring, and some only a bunch of flowers to show their goodwill. If anyone could bring a coin worth a penny or two it was counted a particularly valuable gift. But here came this girl, sixteen years of age, and just saved out of paganism, and from under her old dress she drew a silver coin worth 3s. 6d., and handed this to the missionary. He was so amazed at the magnitude of it he at first refused to accept it, for he thought she must surely have got it dishonestly; but lest he might create confusion he did take it, and called her aside at the close of the service to ask her where she got such a fortune as that. She explained to him very simply that in order to give to Christ an offering that satisfied her own heart, she had gone to a neighboring planter and bound herself out to him as a slave for the rest of her life, and had brought the whole financial equivalent of her life of pledged service and laid it down in a single gift at the feet of her Lord!—London Chronicle.

THE ROCKEFELLER FOUNDATION SPENDS MILLIONS FOR MEDICAL MISSIONS.

After a careful investigation of the field by its own scientists, the Rockefeller foundation has decided to put into operation a plan for the adequate education of the Chinese nation in the western science of medicine by completely equipping and maintaining three great medical mission colleges in China, Peking in the north, Canton in the south, and probably Chengtu in the west, having already been chosen as the points at which a beginning will be made.

This news indicates that the foundation has discovered one objective for the use of the Rockefeller millions that will scarcely be resented by anybody. Only persons who have personal knowledge of the medical needs of China can apprehend how immense is this humanitarian project.

It has been common knowledge among mission leaders for years past that some such porject has been under contemplation and investigation; and that it will not end with China.

The intimation is current that a scientific survey of the habitable globe's medical needs is to be made by the foundation, in cooperation with existing missionary agencies. Undoubtedly, the greatest single work of social service possible to man would be to stamp out the preventable diseases which are at present taking terrible toll of human life, especially in lands where western civiliation has not yet become dominant.

The three centers chosen for the foundation's beginnings in China are already in successful operation as union medical colleges and hospitals. The missions of various denominations have got together in common medical enterprises. Doctors for the united work are supplied by the various boards. Thus, without denominationalism, the Rockefeller foundation can put the resources of its millions behind colleges and hospitals now established and succesful.

The one lack of medical missions today is money and men. It is easier to get men than money. Lack of adequate support has prevented the mission boards from setting forth to the overthronged profession in America the claims and possibilities of a medical career in those sections of the earth which are one huge clinic. This new access of practically unlimited resources will enable the missions to provide fullest facilities, in the way of buildings, equipment, supplies and personnel.

For a long time there was in contemplation the possibility of endowing colleges and universities in China. Now that attention has been focussed in the medical needs the aim of the foundation is to train up a geneartion or two of fully equipped Chinese physicians. Even the Rockefeller millions are inadequate to provide foreign doctors for all of China. There needs to be produced a sufficient number of thoroughly trained Chinese physicians to maintain a self-supporting and self-directing medical profession for the whole nation. That is why the interest centers upon medical colleges, rather than upon hospitals.

In return, there will inevitably be contributions to western medical science. Nowhere on earth are there such opportunities for scientific research by the physician as in China. Known and unknown diseases are there in abundance. The beginning that is to be made in Peking will have consequences at present unimagined. Incidentally it will be one more tie between America and China.

Already the American Medical Association has had its attention directed to the twentieth century task of making a survey of the world's preventible diseases, with a view to their eradication. Such a prospect fairly staggers the imagination. The funds and the organiation and the direction of this project will doubtless come from the proposed world-wide medical missions of the Rockefeller foundation.

Missions have moved since the modest days of William Carey.—Religious Rambler.

"Pa, what's a feebly?"

"There isn't any such thing, Harold."

"Yes, there is. This book says that the youth had a feebly growing down on his cheek."—Christian Register.

DIED.

Kennedy.—Bertha Attice Kennedy, the five-year-old daughter of Mr. and Mrs. Marvin Kennedy, was burned to death on Feb. 9, 1915. She lived only a few hours after being burned. Bertha was a very sweet little girl and we will not try to say how much she will be missed in that home. May God help them in this sad experience and may they now look forward to the time when they can have Bertha with them again—in that "home not made with hands." R. C. Stubbins.

Isley.—Edwin Alexander, son of Philip Spoon and Mary Sharpe Isley, was born May 4, 1853, and died January 8, 1915.

June 20, 1878, he wedded Julia Anne Clayton, of Person County. To this union were born ten children, eight of whom together with the wioow survive, two having died while young. In his young manhood he heeded the gospel call at a camp-meeting held at old Mt. Hermon church, and gave his heart to God. He connected himself with the Methodist Protestant Church at Mt. Hermon, and continued a faithful member until his death. He was regular in attendance until deprived by ill-health of what to him was a pleasure and a privilege. He was an official member in his younger days, and always contributed liberally of his means.

He was a Bible reader, not for argument and controversy, but that he might "grow thereby." His son says, "All last summer when I would pass out of the house going to Sunday school he was sitting on the porch reading the Bible."

With an amiable, friendly disposition he made and held friends. "Everybody likes him," said one a short while before he died.

His opportunities for education were very limited, yet he made such good use of what he had that one who knew him for many years said, "He is quite a remarkable man. In spite of his poor opportunities, he acquired a fund of information that is surprising, and writes a fine business hand."

His last words were, "My work on earth is done and I am ready to go. Take me, dear Lord." Then to his children, "Do the best you can. I must leave you."

Funeral services were conducted by Rev. G. W. Holmes, after which the interment was in Mt. Hermon Cemetery where the bodies of so many sainted dead wait the last trumpet.

C. H. Whitaker, Pastor.

Hornady.—Mrs. W. C. Hornady was born Oct. 29, 1844, and died Feb. 7, 1915. She joined the M. P. Church at Mt. Pleasant while a child. She moved her membership after marriage to Rock Creek and later became a charter member of Graham M. P. Church. She was married Jan. 18, 1866. She was the daughter of George Amick, being the fifth member of that family of children, of whom only one is left, Mr. W. A. Amick, of Kimeville. We have never seen a more consecrated Christian than she was, always giving good advice, especially to young people, always looking on the bright side of life. Even in her last years when she was so sorely afflicted, being deprived of her sight and hearing, she would name over so many things for which she was thankful. And while men and women were passing up and down the streets, perhaps many who were despondent over what they thought were misfortunes, she would be singing some good old hymn, getting more out of life in spite of her affliction than many of us who are so blessed. She leaves a husband and two children, Mr. A. C. Hornady and Mrs. Chas. Hardin, all of Graham, and many relatives and friends to mourn her departure. She was buried in Lynnwood Cemetery. Funeral at the home, conducted by her pastor, Rev. O. B. Williams, assisted by Rev. Geo. Curry, of Burlington. Pall bearers, her nephews, Clyde Hornady, Vistor Hornady, W. F. Amick, G. L. Amick, C. B. Amick, T. A. Amick, J. L. Amick, Percy Amick.

J. L. Amick.

—The leader of the Presbyterian churches in Spain, Senor Don Cipriano Tornos, was, as a young man, a Catholic and court preacher to Queen Isabella II. He was converted to evangelical Christianity by study of the Bible when preparing for a debate against Protestantism. For many years he has been one of the ablest leaders of the reformation in Spain. The largest Protestant church in Madrid, with a membership of over 200, occupies a building which has also been converted from Catholicism. It is a gloomy structure in a narrow street and was once the residence of a leading Inquisitor. Subterranean passages built to torture chambers. For many years the building was occupied by the depot of the Bible Society. Now it resounds with the voices of Sunday school children.—Missionary Review.

—The Chicago Blade, published by the W. D. Boyce Co., announces that the Boyce weeklies, with 6,250,000 readers, will print no more advertisements of whisky, wines, beer, or any other alcoholic beverages. The closing paragraph of its announcement says: "The publisher and employes of the Boyce Weeklies are fully convinced that the use of alcoholic beverages is injurious to everybody. We shall not, therefore, encourage any one to use them by advertising same. Heretofore the advertising of whisky has paid us an average of $50,000 a year. The last contract expired December 31, and we have refused to renew any such business."

—Here is an interesting incident of hat the Word of God will do for a man. Missionary C. T. Willingham writes from Kokura, Japan: "A few days ago we had an interesting character to speak at our services. He is a man 50 years old, who has spent 23 years in jail, having been sentenced to death for killing some one. He was converted in prison 25 years ago, having been incidentally brought in contact with a Christian who was a few minutes placed in his cell by mistake, and heard enough to secure a Testament and study further. He says he memorized the whole Testament in three years and a half. He quotes quite freely."

—A missionary, having preached in a village of North India, was accosted by a Mohammedan gentleman, who compared Christianity unfavorably with his own religion on the ground that when Mossems go to Mecca they find at least a coffin, but when they go to Jerusalem, the Christians' Mecca, they find nothing but an empty grave. "Yes," said the missionary quickly, "that is just the difference. Mohammed is dead. Mohammed is in his coffin. The founders of all these false systems of religion and philosophy are in their graves. But Jesus Christ, who is to rule over all, is not in the tomb. Death could not hold him. He is risen."—The Christian Herald.

MY WORK.

I know not where, O Lord, my work shall be,
Nor in what field to set my plow;
It is enough to know Thou leadest me;
It should not matter where nor how.

'Tis mine to do! it is not mine to plan;
Man is the channel, Thou the flowing stream.
Led by Thy love alone, immortal man
Emerges gently from the error-dream.

Man cannot know where his best work may be,
Nor in what field to set his plow;
It is enough to pray, Love, lead Thou me;
It does not matter where nor how!

—Selected.

WINTER SPRAYING OF FRUIT TREES

Late February and early March is the season for winter spraying of fruit trees, and Mr. F. Sherman, Entomologist of the State Department of Agriculture, is sending circulars on the subject to all who apply. Over 500 copies have been sent out since January 1st, indicating a creditable interest.

The winter spraying is done to control San Jose Scale or other scale-insects, to clean off rough bark, and mossy growths, to kill spores of tree diseases, and to encourage a clean healthy growth when the buds open. It should be given while the trees are yet in dormant winter condition, but it is better to make it as late in winter as convenient, just so it is surely complete before the buds open.

For this spraying use the ready-made lime-sulphur solution, one gallon mixed with 8 gallons of water—no other ingredients needed for this winter treatment. The solution can be bought from Thomson Chemical Co., Baltimore, Md., or the Grasselli Chemical Co., Birmingham, Ala., or from several other firms listed in the circular mentioned. It costs from 10 to 15 cents per gallon if bought by the barrel, up to about 60 cents per single gallon. Several hardware or wholesale drug firms in the State sell it at retail.

A few growers still prefer to make their own solution by boiling 15 lbs. lime and 15 lbs. sulphur together and then add water to make 50 gallons, but this is very troublesome and is no longer considered best.

The circular already mentioned also gives a complete schedule for spraying for the whole year, gives all needed directions for preparing mixtures, addresses of firms which manufacture spraying outfits, etc.

Mr. Sherman makes the estimate that about 250,000 fruit trees, or more, in this State, will be given this winter treatment by the middle of March. These growers are keen men, and would not go to this expense unless convinced that it pays.

—o—

—Ruth came home from her first visit to Sunday school, carrying a small sack of candy.

"Why Ruth, where did you get the candy?" asked the family who had gathered to hear her experiences.

Ruth looked up in surprise.

"I bought it with the nickel you gave me," she said; "the minister met me at the door and got me in for nothing."—Ladies' Home Journal.

—Pat and Mike, just after their arrival over here, went into a restaurant. On the table was a bowl of mustard, and Pat took a big spoonful and put it into his mouth. The tears began to roll down his cheeks.

"Pat, what are you crying for?" asked Mike.

"I just remembered," said Pat, "that exactly a year ago today my old uncle was hung in Ireland."

Mike, by this time, had a spoonful of mustard in his mouth, and tears began to roll down his cheeks, too.

"What are ye cryin' for, Mike?" asked Pat.

"Because you were not hung wid your uncle!" gasped Mike.—Ex.

—Prof. August Lange, of the University of Halle, Germany, writing to a correspondent in this country, says: "The churches are full to overflowing, as they have not been for decades. Religious sentiment, which seemed to have become lax with the masses, has taken on a new lease of life." Another correspondent writing from Germany says—"A new religious earnestness has come upon our nation. It is retracing its way to the God of its fathers and therewith to the best source of its strength. There is a stern protest against the frivolity and coarseness of the past. Our faith would never have thought such a change possible, and it is a wonderful joy for all Christian men to see such a holy awakening."

—The *Missionary Review* reports that at the opening of a Gospel hall recently in Ueno Park, Tokyo, Japan, on the grounds of the great Taisha exposition, the mayor of Tokyo, Baron Sakatani, abandoned his manuscript, to speak in warm extemporized words of the special value which he placed on this building and its work. "It seemed," he said, "insignificant in comparison with the imposing structures about it; yet, in his opinion, it was the center of the most profound reality and value of the whole exposition. It alone represented spiritual achievement; all the rest referred to material things only." Such sentiments seem not uncommon among the leaders of the present day Japan.

—o—

—The deposits in the Postal Savings Banks are increasing at the rate of nearly $3,000,000 a month.

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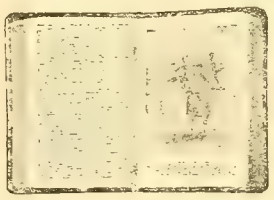

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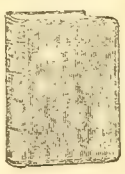

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METHODIST PROTESTANT HERALD

lished weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCULLOCH, *Editor and Publisher.*

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In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the postoffice at Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.00 a. m.—No. 30, daily, Birmingham Special Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham and to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond connecting at Danville with Norfolk train

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execpt Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No. 233 daily for Winston-Salem handles Pullman sleeping cars for Richmond and Norfolk.

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—W. G. Clark, aged 96, of West Woodward, Conn., finding that he did not enjoy retirement, has just started a new business venture.

—A New York man has bequeathed his grandson $50,000 on condition that he abstain from tobacco and all intoxicants until he is thirty.

—Great Britain and France have purchased 1,000,000 tons of Pocahontas coal, to be loaded at Norfolk and delivered in four months.

—A folding ladder for upper berths in sleeping cars is a new invention.

—In the public entertainment given by the Clio Literary Soiety of Elon College on Monday night the program contained the names of two young men formerly employed in this offie—Ira Gunn and Warren McCulloch. Mr. Gunn was one of the debaters and Warren was expected to produce something of a humorous character.

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., MARCH 25, 1915. NUMBER 18.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Lebanon, 117; Union Grove, 47; Burlington, 272; Siler City, 52; Hope, 52; Thomasville, 146; Greensboro, 263; Philadelphia, 29; Lewis Chapel, 27; High Point, 400.

Welch Memorial, 155; Liberty, 82.

—Bro. Pritchard writes from Thomasville: "We began awarding banners in our Sunday School last Sunday for the best attendance—to classes—and for best collections. Think it will help."

ASHEVILLE CHURCH BUILDING FUND.

Alma and Roy Lambeth, High Point, $1; Mrs. Charles Wells, $2.00. I'd be happy, happy, happy, if your name were only here.

—The Billy Sunday evangelistic meetings that have been running for eleven weeks in Philadelphia came to a close Sunday, the 21st. *The North American* in its report of the work of the day says it was "the biggest single day in the biggest revival the country has ever known". The evangelist addressed four audiences, totaling some 60,000 persons. The converts for this last day numbered 1,858, the largest number for any one day during the whole campaign. When Sunday left the city twelve thousand people followed him to the station to see him off. The number of converts for the eleven weeks totals 41,724. The free-will offering turned over to Sunday amounted to $51,136.85. On the last day the offering received in the plates amounted to $2,000. The givers of this money thought it was to be a parting gift to Sunday personally, but he would not take any of it, but said it should be turned over to be used for the poor of Philadelphia.

—The Russians have taken the strongly fortified city Przemysl (pronounce it, if you can). They took 120,000 Austrian soldiers [illegible] having starved them into submission. Before surrendering they destroyed their stores of ammunition. This is regarded as an important event in the war. Austria began the war and seems destined to be one of the greatest sufferers, if not the chief sufferer.

—Rev. J. A. [illegible] reports the marriage of Mr. Robt. Pender to Miss [illegible], on March 6th, and adds that Bro. [illegible] is delighted over his conversion. Bro. [illegible] others will see the error of their way and follow Peter's example soon.

—Mr. Reuben Allred [illegible] was a visitor to our city this week. He is cashier for Wallace Clothing Co.

—Mrs. "Stonewall" Jackson died this week in Charlotte, N. C.

AUXILIARY REPORT BLANKS.

The Auxiliary Reports Blanks are ready for distribution. Will the secretaries of all the auxiliaries please drop me a card with the address so I can mail them real soon?

After the April meeting please fill them out and return so that I may get them in time for my report to the branch meeting in April. Place of meeting of the Branch will be given at an early date.

Mrs. Emma B. Siler,
Cor. Sec. of N. C. Home Branch.

MONEY RECEIVED FOR SEWING MACHINE FOR CHILDREN'S HOME.

Previously acknowledged, $18.15. Rev. C. L. Whitaker, $2.50. Rev. W. M. Pike, $1.75: Rev. J. B. O'Briant, $5.00. Rev. W. F. Kennett, $1.85. Miss Edna Sharpe, $1.00. Rev. C. H. Whitaker, $1.50. Rev. R. A. Swaringen, $3.00. Rev. J. E. Pritchard, $2.10. Rev. S. W. Taylor, $8.75. Rev. G. W. Holmes, $3.25. Rev. T. F. McCulloch, $3.75. Miss Mamie Johnston, $1.00. Rev. G. L. Reynolds, $3.75. Rev. J. A. Ledbetter, $3.50. Rev. G. F. Millaway, 25c. Rev. H. E. Waldrop, $1.00. L. F. Barnard, $1.50. H. A. Garrett, $3.50. Miss Maud Jones, $2.25. Rev. N. G. Bethea, $2.25. Rev. D. A. Highfill, $3.00. Mrs. R. C. Stubbins, 50c. Rev. H. L. Powell, $3.75. Miss Ada E. Jones, $1.75. ————, Shoals, 50c.

It seems that there is going to be a surplus! Hurrah for the solicitors! Let it be understood from this on that the surplus will be used for the purchase of some needed equipment in the *Herald* office. We are hoping that there will be enough to purchase a special piece that we have long needed. We do not know yet the exact cost of the Sewing Machine. We expect to get one of the best.

Good News for the Boys and Girls.—A Greensboro man is so well pleased with the way the boys and girls have taken hold and worked that he is going to add $5.00 to the Garrett-Grabs Fund, making the First Prize $3.00, the Second Prize $2.00, and adding $2.50 to the Gift Purchase Fund.

But Note This.—Only 25 cents can be credited to one person on Herald subscription in this contest. Of course it is all right for solicitors to accept more, if offered.

—Rev. H. W. Braswell, Shelby, N. C., offers the following books for sale at the prices named, cash to accompany order: Broadus, 60c; Rallston, $1.75; Miley, Theology, 2 vols., $2.50; Logic, 50c; Psychology, 75c; Work of Preaching, 50c; Cornerstones of Faith, 50c; Hart's Rhetoric, 50c; Hopkins' Law of Love, 50c. Express charges to be paid by purchaser.

"Our crosses are hewn from different trees,
But we all must have our Calvaries;
We may climb the height from a different side,
But we each go up to be crucified;
As we scale the steep, another may share
The dreadful load that our shoulders bear,
But the costliest sorrow is all our own—
For on the summit we bleed alone."

SOME REFLECTIONS. LETTER TWO.

Brother Editor: Back in the 70's, some 45 years ago, it was my lot to be in school at East Bend, N. C., under the tutorship of a noted Baptist divine, Moses M. Baldwin, and at this school I became acquainted with and roomed with Mr. John Wesley Doub, a young man of deeply pious life and habits. Upon inquiry I found that he was a member of the Methodist Protestanth Church. I wish tosay just here to his credit, that, while being associated with him at this time and age in life, he being older by some years than I, made an indelible impression upon my mind and life that has ever remained potent to this hour. My love for him deepened as days went by and also a high respect for the M. P. Church because of the fact of his being a member. Bro. Doub still abides and I hope he may live long to bless humanity.

Bro. Editor, I write this that every boy of yours who may perchance read this may be reminded of the power of influence and also the possibility of association. O boys, young men, every one who reads this: remember that it pays to be good, to be Christ-like, and you will attract attention not only toward yourself, but toward your relatives, toward have been lost to the church, lost to God.

What a great blessing and comfort to you to have it said in after years by some "wayworn traveler" that you by your prayers and influence, or by your life, helped instamping the image of Christ upon some one who otherwise might have been lost t othe church, lost to God.

Here, I have said, was my first knowledge of the M. P. Church. Pretty soon after, or about this time there was a M. P. society or church organized at Union Hill, which is now on Bro. Austin's work. Here I learned to know and love many of the M. P. ministers. Bro. Guston Spilman organized this church and is now at Morganton. I remember one of his sermons till yet. "Start Right" was his subject. Brother, is it not lamentable how we poor mortals are besieged along life's pathway by dangers both seen and unseen, to upset us morally, mentally, and spiritually, that are liable to take us in an unguarded moment, when least expected, and drag us down to such depths as to not be conscious of our standing? God help us to be humble. God bless Bro. Spilman.

Then Dr. Hamilton, the two Brothers Hunt, and Brother Jeremiah Hunter, the father of our Bro. Aquilla. A better and more faithful man of God never lived than he. You need not wonder at Bro. Quilly being able to stay and serve a people for fourteen years without interruption. He has the material in him that doesn't turn back. Fidelity was the watchword of his father. I remember till yet a sermon I heard him preach at least 35 years ago. His text was Psa. 1: 1, 2. "Blessed is the man who walketh not in the counsel of the ungodly" &c. He said "a godly man would avoid the evil, utterly renounce the companionship of evildoers, and will not be led by them." He described the degrees of sin. The *ungodly,* the *sinner,* the *scornful.* He described at some length the progression of sin, beginning with some little thought, word or act and gradually growing into enormous proportions, &c., and in conclusion he discussed the happiness of the man who scrupulously avoided the wrong, bending all his energies toward God, delighting himself in His word and the daily meditation upon the same. Here I got some help that has ever been of unlimited good to me. I was able to see a structure which every one is building, good and bad, young and old, each one for himself. This building is called *Character,* and every act of life is a component part of it. Young man, if we will day by day be careful to build our lives with pure, noble, upright deeds, at the end will stand a temple, honored of God and man. But, as one leak unstopped will sink the greatest ship, so one mean, dishonorable, untruthful act or word will forever leave its impress upon our lives. Our minds are God's gifts to men, but our characters we make each for himself. A structure that is not builded in one day or in two, but the product of a long and constant formation. Well, may peace and rest be to the ashes of Bro. Jeremiah Hunter. And the blessings of God be upon his children who are scattered here and there and especially Brother Aquilla, who has been called of God to exemplify the life of his sainted father.

H.

System.—The Bible language is a good system of language, and even for the sake of correct language it is a great thing for us to read in the Bible every day—and all ought to be able to read regularly. We do not have enough of the Bible reading in the churches. My idea is that a S. S. Bible class should read two chapters in the Bible—this as a rule. Intelligent reading is better than casual comments.

The system of churches is one of the finest systems in the world. The system of Sunday schools has been a great system. We read of a wheel within a wheel. Perhaps the Sunday school inside of the church is the inside wheel of which we read. We read that the missionary work is the life of the church, and the mission work, though great, is no finer in some respects than the S. S. work. The S. S. work is rather the mose economical inside of the church. The S. S. should be made both a Bible service and a prayer service. When the S. S. is carried on well it makes a good system of prayer.——The church is the finest part of the nation.——The church involves sacrifice and costs much, and ought to cost a great deal. One trouble is that it does not cost some people enough.——All the benevolent orders and systems are obligated to the church of the Living God for their life and liberty and success.——Obedience in full belongs to the terms of salvation. I once heard of a man who tried to get down on one knee, and the reporter said that the man had to put both knees down before he coul obtain salvation. The case was not strange at all—and the man had to act out his convictions, and put both knees down for the same cause that required Naaman to dip in Jordan seven times in order to obtain his cleansing. All these various acts belong to the same system of grace and

salvation.——The world tries to entertain, but there is a lack about the efforts of the world. The meet interests of the church are far superior to the charms of the world.—— There is a sweetness to the music of the church that cannot be equaled by the efforts of the world. The promises of God give assurance of good during this life and also for that which is to come. The mission of the church is to show up the righteousness of God and to show the beauty of holiness. The great part of the mission of the church is to carry the gospel to the poor and to "help the needy."

The more systematic the work of the church the better. The building up throughout is so great and important that all the laborers have an essential part. W. F. Grabs.

BOOZE FIGHTING.

The following was handed us by a Philadelphia commercial traveler, Mr. Lengert, who comes this way occasionally selling printer's ink:

For the Married Man Who Cannot Get Along without Drinks, the Following is Suggested as a Means of Freedom from Bondage to the Saloon.

Start a saloon in your own house. Be the only customer (you'll have no license to pay). Go to your wife and give her two dollars to buy a gallon of whiskey, and remember there are about sixty-nine drinks in a gallon. Buy your drinks from no one but your wife, and by the time the first gallon is gone she will have about eight dollars to put into the bank and two dollars to start business again. Should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have money enough to bury you decently, educate your children, buy a house and lot, marry a decent man, and quit thinking about you entirely.

GOD'S WILL.

And here is a good place for me to explain what I understand by "God's will." To say and mean God's will when we pray is a much wider thing than the passive, submissive attitude we have come to believe necessary. If we pray "Thy will be done in earth as it is done in heaven," we mean, if we mean anything (and mostly I fear we mean nothing), that we desire for ourselves and everybody and everything to work and live under God's law, which is His will, of course. Natural law is His will just as much as moral law. "Do men gather grapes of thorns or figs of thistles?" There are the laws of God governing seed time and harvest, many of which are not yet found out and many already known of which we are either ignorant or in our stubborn blindness disregard. We have preached "Whatsoever ye ask of the Faher in my name, He will give it," and too often have forgotten "if it be thy will." It is clearly not God's will for us to plow insufficiently a poor field and sow a few seed and by praying for an abundant harvest obtain it. All such prayer is an insult to divine intelligence. If we expect His co-operation in our endeavors, we must put ourselves into harmony with His will as expressed in field and beast and growing plants. Many a time I have heard the query, why is it that so many men who are what we call ungodly prosper, and so many saintly people live in poverty? I am sure one reason is because, although neglecting the spiritual side of doing God's will, they by accurate scientific investigation and knowledge do His will in material things. They do not build ships with insufficient material and trust to God to carry them over. They do their part and do it well according to the laws of mechanics and nautical management. And while this is not enough to develop a well rounded manhood in themselves, it does put them into working order with the universe of matter. Jesus said "the children of this world are wiser in their generation than the children of light." I do not know exactly what he meant, but I am sure we have all seen it exemplified over and over again by people who have believed that because they had gotten hold of a great spiritual truth, they were therefore freed from obligation to natural law.

Here is an instance. I once heard of a minister of the Gospel who was leaving home for a preaching trip, when his wife said, "There is nothing to eat in the house." He said, "Trust the Lord," and walked out. How she managed I do not know, but I do know I never wanted to listen to that man preach any more, because it is a man's first duty to attend to the nourishment of his family. We have such instances as the above given to us over and over to illustrate something we Quakers have been taught to believe in. We have not heard the other side—how the wives and children have suffered and to what cruel tests mothers of families have been put to allow husbands and fathers to travel in the ministry. Frankly I do not believe in it. If we expect God's blessing upon our labors, we must work according to His will—that is, His outward as well as His spiritual law.—*Mrs. Mary M. Hobbs in Friends Messenger.*

BRANCH MEETING.

The ladies of Moriah Church have invited the Woman's Foreign Missionary Society, the N. C. Branch, to meet with them in April. Moriah is four miles south of Greensboro on the macadam road. They have recently built a splendid new church. This congregation are prosperous and loyal, so we may expect a cordial greeting at Moriah. Rev. T. M. Johnson is the pastor. Most of the delegates will be entertained by the Moriah congregation, the rest in Greensboro. The date of the meeting and the program will appear soon in the *Herald*... Elect your delegates and send the names when you fill out your Auxiliary report blanks. These blanks will be sent next week, but if any society should fail to receive one, drop me a card.

Harris Glascock, M. D.,
Cor. Sec. of N. C. Branch W. F. M. S.

We Need Yet $197 to pay for the Lot.—Received $4 from Brown Summit on the District Parsonage. Is it not your time now to report? Have received just $31 since Conference; at that rate will still owe one hundred dollars at next Conference. Come across with your part of this asseessment, please.

The Com.

—Remember the Sabbath day to keep it holy.

these two ministries is in reality the richer and the more effective? Yet the tired woman does not think of counting the wayside influences and services at all in her retrospect of the day's work. If she could do so it would greatly cheer her, and strengthen her for a new day's life when it begins.

"We do not realize the importance of this unconscious part of our life ministry. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression than the things themselves that we are doing at the time. After all, it is life itself, sanctified life, that is God's holiest and most effective ministry in this world—pure, sweet, patient, earnest, unselfish, loving life. It is not so much what we *do* in this world as what we *are*, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume and thus performs a holy ministry."

Personal influence is a quality that we cannot dispossess ourselves of, neither can we measure its power for hurting or helping, for good or for evil; but we have this assurance that in the world to come they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever. What an incentive this thought should be to induce us to submit to the operations of Jesus Christ our Saviour in our hearts, so that we may reflect good upon others and be instrumental in turning them into the paths of righteousness.

CHILDREN'S HOME . . . . REPORT OF SUPERINTENDENT.

Concord S. S., $3.08; Spring Valley S. S., $1.80; Liberty S. S., $4.02; Shoals S. S., $1.91; Mt. Lebanon S. S., $1.35; Burlington S. S., $4.46; Shiloh S. S., Randolph Ct., $1.60; Henderson S. S., $3.38; Henderson Baracas on pledge, $10.34; L. A. Graves, $2; J. A. Branson, 25c; Lebanon S. S., $2.77; Lebanon Baracas, $1.05; Asheville S. S., $2; Whitaker's Temple S. S., $2.50; Fair Grove S. S., Haw River Ct., $2.96; Macedonia Ch., on pledge, $3; Giles' Chapel S. S., $1; Bethesda S. S., Yadkin Col. Ct., $2.07; Loves Grove S. S., 92c; Bethesda S. S., Halifax Ct., $1.88; J. R. Radford, Ga., $3.00. Total, $57.34.

High Point, Dr. J. W. McAnnaly and others, 10 Pecan trees and J F. Willard load of stover. Mt. Hermon Ct., G. W. Garrett, 13 doz. eggs and 18 Sugar Maple shade trees and Mrs. S. M. Sharp, butter.

Boys, are you preparing to plant something that you may make some money to send in for the support of the Home? I hope you will plant some corn, peas, melons or something that you may have some money that you have made yourselves. Learn to make your own money and then use it wisely. Remember Carl Alexander made $1.60 from five cents worth of peas. I wish some of the boys who are convenient to market would buy some water melon seed and see how much he can make from five or ten cents' worth. Let the little girls have a hen and see how much they can make.

Parents, give the children encouragement and teach them the importance of looking after the small things.

H. A. Garrett.

OUR GAME OF HIDE AND SEEK.

Names hidden last week were found by Miss Bessie Nicholson, Mrs. S. M. Needham, Mrs. W. F. Kennett, Mrs. Myra Hunter Street, Richard Whitaker, Miss Ethel Blackwelder, Oscar Burgess, Mrs. Will H. Neese, Clifton Ray Reed, J. H. Snotherly, Miss Muriel Cook, Dale Montgomery, Mrs. O. F. Hauser, Miss Lessie Pugh, Miss Mamie Leonard, Master Lance Jennings, and Mr. D. A. Neese. The names were *Holmes, Dixon, Hulin, Martin, Quick*.. They were found by taking the 1st letter of 1st word, 2nd letter of 2nd word, 3rd letter of 3rd word, and so on.

Five preachers are hidden here. You will have to look twice to find them, perhaps:

1. Bill, go with Adam and Stephen.
2. And you, Sam, start instantly, run!
3. Dividends do save, I ever remember.
4. Gather a red blossom off thorn.
5. Tell Georgiana you will outsing her.

And Mr. D. A. Neese, of Henderson, wants to add to your amusement. He sends the following, saying that four preachers are in hiding in them:

1. Sacred memories and ideal lives last indeed well.
2. Life lived in faith helps gain infinite honor.
3. Never run up before heavy slashing armor.
4. None are more weary of battle.

NOTICE.

On Friday, April 2, at 9 a. m., the members of New Salem Sabbath School will meet at the New Salem church for the purpose of cleaning off the church grounds, graveyard, etc. All who are interested in the church at this place, and those who have relatives buried here, are requested to meet with us, or send contributions, which will help make some very needed improvements on the church and burying grounds. R. S. Caudle, Supt. New Salem S. S.

Watkins.—We offer a brief and well deserved tribute to the memory of our much beloved brother, Augustus Watkins, of Warren county, who died just a few days ago. He was a gentleman, a Christian of the highest type, a true Methodist Protestant, and we know of nothing wrong that he did during his long and useful life. We shall meet thee again, dear brother, in the sweet by and by. His bereaved wife is bearing with Christian fortitude the crushing sorrow. He was about 80 years of age. Sister.

Stanley Ct.—Our second quarterly conference will be held at Friendship on Saturday before the 2nd Sunday in April. W. D. Reed.

Granville Ct., Notice.—The second quarterly conference will meet at Mt. Carmel on Saturday before the second Sunday in April, the 10th, at 11 a. m. Let every official be present. N. G. Bethea.

Lee's Chapel, Halifax Ct.— Sunday school attendance for February: 30, 37, 20, 24. March 14, 28. Our attendance has been small through the winter months on account of bad weather and so much sickness. Lula Lee, Rep.

Piedmont Ct.—President's appointments: Spring Hill.

Saturday, 3rd, 11 a. m.; Canaan at night. Mt. Carmel. Saturday, 3rd, 11 a. m. Union Ridge at night.

A. D. Shelton.

Asheville.—At the last Ladies' Aid meeting the preacher agreed to build a couple of closets under the basement stairs at the church provided the ladies would pay for the materials. They did so and the preacher did so. That's the reason there was no report last week.

We have had some splendid services during the last two weeks, especially the prayer meeting of a week ago last Wednesday. It was everybody's meeting. That's the reason it was so good. Last Thurnday the Baraca and Philathea classes of our church entertained the Asheville Union. It is said to be the best meeting that the Union has held. There were 150 present, and every church in the city was represented.——The Ladies' Aid held a sale last Sat. Cleared $10. They are to hold another one a week from Saturday. The society is doing its level best to meet its obligations.——The story is told of a Scotchman who was about to be married and had such a woe-begone look on his face that his best man said to him:

"What's the matter, Jock? Hae ye lost the ring?"

"No," blurted the unfortunate Jock, "the ring's safe eno'. But, mon, I've lost my enthusiasm."

I've about lost my enthusiasm, and have been going about with a mighty long face for the last two weeks. Cause, only six dollars for the Building Fund after making an appeal through the *Herald,* and writing personal letters. I don't believe it's indifference on the part of the Conference. If the members of the church realized the strait we are in here at Asheville, I am sure they would not be so unresponsive to my appeals. When we started to build the church here we depended upon your subscription. We are still depending upon it. If you will only help us to dispose of the notes that are ovevrdue, we will take care of the rest. Friends, you who haven't pledged, won't you help a bit?

C. W. Bates.

Halifax Ct.—I had thought that I would keep quiet this week, but I can't do it. We had a splendid congregation at Harmony Church yesterday at 11 a. m. Our membership is very small there, but there are many Baptists in the community and they worship at our church regularly. I have visited some of their homes, and I find them the broadest, most liberal Baptists I have met in the South. I believe that they are really interested in the upbuilding of our church. My members and the Baptists are most hospitably "flooding" me with invitations to take dinner or spend the night with them. Indeed, this is true of the entire circuit and it has made an impression on me. Another thing that has impressed me favorably is the fact that almost every one on the circuit speaks very kindly, yes, lovingly, of the former pastors. It makes me believe that my efforts, even though they may be weak, will be appreciated.

I was rather disappointed with the size of our congregation at Fosburg Camp last night. We have had larger congregations on very unfavorable evenings. I do not know the cause for this, but there must have been some sufficient reason for keeping many from the service. Those who were present gave the very best of attention to the entire service. I like to see people make every part of the service important, thus making the offering and the singing a part of worship as well as the sermon. Mrs. Swaringen and I spent the night with Mr. and Mrs. Doxey. Mr. Doxey's father had just sent a box of fresh fish from Norfolk, and he sent so many that I couldn't eat them all in one night, so Mrs. Doxey sent a portion of them home with me for the little Swaringens. She gave us canned peaches also, and you ought to have seen those fish and peaches devoured at dinner. On my way home Bro. Willie Knight filled my buggy with corn. In spite of the bad roads, my horse has gained over 100 pounds in two months. I have tried to preach nine times a month, and I have lost no flesh, so I am going to add about two more appointments soon. My wife weighs more than she has in several years, and all of the children are "in good order". We have not even had a cold in the family this winter. How thankful people should be for good health! Something important next week.

R. A. Swaringen, Pastor.

Siler City Ct.—Pres. Cecil was with us the 17th and 18th and preached at Hickory Grove, Piny Grove, Siler City, Hope, and Zion. His visit was much appreciated and we believe resulted in good to the charge. Bro. Cecil seemed to enjoy his visit among these good people, as he was pastor here 25 years ago. To me it was, as it always is, a great pleasure to be with Bro. Cecil. His claim was easily met.——On the 3rd Sun. we were at Hope. The congregation was large, the service a good one; the S. S. was all splendid. At Siler City at night; the congregation, though right good, was somewhat below the average on account mostly of sickness in the town. The service seemed to be an interesting one. The S. S. was also good, I believe. We are sorry to note the death of Bro. Webster, the postmaster. He was a leading member of the Baptist church.

J. H. Bowman, Pas.

Little Mary, the seven-year-old daughter of Bro. and Sister L. L. Wrenn, of Siler City, was on the closing of the day of last Tuesday, March 16, called by the Savior, the lover of children, from her pleasant home, the loving embrace of her father and mother and the affections of little brother William, to a home yet more sweet and to arms more loving and affectionate. Little Mary was indeed a sweet child, loved by all who knew her. Her devotion was extraordinary. When she thought she had done wrong she would pray to be forgiven. At meal time, even if she ate alone, she would not eat till some one else or she herself had returned thanks. At her doll socials she would return thanks. While our hearts all feel sad at her departure we rejoice that she can now praise and thank the Savior more perfectly. I suppose some loving hand will write an appropriate tribute to her memory. Her pastor,

J. H. Bowman.

Blessed are they that are persecuted for righteousness' sake.—*Jesus.*

—Remember the Sabbath day to keep it holy

SHALL WE HAVE A SALOONLESS NATION?

BY ALLAN SUTHERLAND.

"I am the sworn, eternal and uncompromising enemy of the liquor traffic," declared Dr. William A. Sunday recently in Philadelphia. His call to the men of that city is the call of temperance workers everywhere to the men and women of our country: "Stand by me," he pleaded, "in my fight for your homes, your families and your decency. The saloon is doomed; the anti-saloon element already holds the balance of power in the United States. In God's good time we are going to sing 'My Country, 'Tis of Thee,' and there won't be a saloon in it. We might as well try to dam Niagara Falls with toothpicks as to try to stem the great tide of temperance reform that is sweeping our country."

The great American Anti-Saloon League Convention, which is to be held in Atlantic City, New Jersey, July 6th to 9th, is arousing much interest throughout our land. The five hundred hotels of that city are preparing for a vast army of not less than twenty-five thousand temperance enthusiasts who are expected to be present. Prof. E. O. Excell, the popular choir leader, will have charge of the music. The Hon. John G. Woolley, Hon. Malcolm R. Patterson, Major Dan Morgan Smith, Sam Small, and many other widely known men, will be among the speakers. Encouraging reports are being received almost every day of the progress of prohibition.

The Alabama Prohibition law becomes effective July 1, 1915; and on Jan. 1, 1916, Arkansas, Idaho and Iowa will have State-wide Prohibition, which will make a total of eighteen prohibition states. On March 1, Governor Hammond signed the county option bill recently passed by the Minnesota legislature. The law becomes effective immediately.

It is also cause for boundless gratitude that prominent men once committed to the liquor interests, are now seeing their duty with clearer vision and are bravely working for a saloonless nation. Major Dan Morgan Smith, of Chicago, is a notable illustration of this. Although never personally addicted to the use of strong drink, yet he was for several years the able general counsel of the Model License League. He is now a zealous advocate of temperance, and thus writes: "Arguments that once seemed so plausible have failed me; for the foundation of my faith and the corner-stone of my arguments was the failure of regulation and the success of prohibition. My faith is gone, and my corner-stone is displaced; my structure has fallen, and it remains for me to help build another, founded on a new faith, with a corner-stone as enduring as the truth, and that faith shall be called Temperance, and the corner-stone shall be annihilation. I shall never make another speech in behalf of the Model License League. I am through with the wet side. My intelligence insists upon it; my conscience demands it." Major Smith is now under contract with the National Anti-Saloon League as one of its regular national campaign speakers. He recently made a great plea for temperance before an audience of not less than seven thousand in Texas. His first address in behalf of temperance was delivered at the Ohio State Convention of the Anti-Saloon Leagoe. It will be recalled that five hundred and four thousand votes were cast last fall in Ohio for prohibition after ninety days' work. This was the largest number of prohibition votes ever cast in any one State.

Senator Albert B. Cummins, of Iowa, who is spoken of as a candidate for President on the Republican ticket, has announced his platform, in which the fourth plank is "The Saloon must go. Sobriety must be the rule of conduct for the future!" He is the first man prominently considered as a presidential possibility in a dominant party, who has declared himself for nation-wide prohibition.

With such leaders, with our hope in God, with a great nation to be saved from the curse of rum, surely we, too, should heed the command given of old to Joshua: "Have I not commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

All persons shall be recognized as delegates, who are appointed by local church, Sunday school, Gideons, young people's societies, temperance organizations, W. C. T. U., Y. W. C. A. and Y. M. C. A., or District or Annual Associations, Synod or Convention of a religious body, or by any State Board of Trustees or State Headquarters Committee or any other organiation co-operative with the State Department. Each local organization as indicated in the above is entitled to one delegate and one alternate.

If Pastors, Y. M. C. A. Secretaries and others entitled to representation, will forward at once the names and addresses of their delegates and alternates to the Anti-Saloon League of America, Westerville, Ohio, literature and other information will be mailed to them immediately.

PERSONAL RESPONSIBILITY.

In conversation recently with a brother minister he made the statement that we as ministers are not enough in earnest, surrounded as we are by those who are unsaved, and that we have the privilege of influencing to a better life. I fully agree with what he said and will say further that we as blood-bought sons and daughters of God, whether ministers or lay members, shoult realize what it means to be saved to serve, not that we can do anything to merit salvation, but should show by our lives after our sins have been forgiven that we feel some degree of responsibility.

The age-long question, "Am I my brother's keeper?" cannot be ignored but demands an answer, whether we wish it or not. And while men are saying they are not responsible for their neighbors the conviction is forced upon us that we do not stand alone, but that we are a help or a hindrance to the one we have the opportunity of reaching and helping in what may prove to be the critical hour in his life.

Personal responsibility then we cannot shirk but must realize that there is a work for each of us.

Bishop Berry, of Philadelphia, says, "Every normal minister of Jesus Christ is an evangelist," that is, he will lead sinners to the Saviour of the world. Further, he says, "It is also true that every real Christian in the ranks of the laity is an evangelist." What a high and holy calling to lead men to the foot of the cross! How we should prayerfully and earnestly look to our own condition that we be in

line with God's will for us as His representatives here on earth! How our hearts should yearn for that one that is unsaved and our daily prayer be, "Lord, what wilt Thou have me to do?" And as one writer says, "Pray as though it all depended on God, and then go to work as if it all depended on us."

Our work should be with the Judgment Day in view, not that we should feel gloomy by any means; in fact, quite the contrary, knowing that we will reap the benefits of our labors and the reward is sure; but we should be sure we have left nothing undone, either by way of help to some one, or by way of preparation for ourselves.

I firmly believe we little realize how the lack of preparation cripples us when we are not aware of it.

The question for me to answer now is, If at the judgment bar I meet one of my friends whom day after day I had the chance to lead to Christ and failed to do so and see that one turned off on the left hand into outer darkness, could I then truly say that I am free from the blood of that one.

It seems to me that while we hear so much about the responsibility of the church, and it is right that we should, that we bring the question home to ourselves as individuals.

Am I supporting my church in every way by attending not only her Sabbath morning and evening services but prayer meeting and monthly meeting as well? When it is stormy do I make an extra effort if need be to attend and in fact be loyal in every way, being sure of this one thing that in being loyal to my church I am being loyal to my own best interests? We should not be satisfied with attending the church services, but be ready when opportunity is given to testify or pray, not necessarily a long prayer, or give testimony, but with a heart warmed by the love of God, conscious beyond a doubt of our acceptance with Him, and with a desire akin to Paul's, that others that are groping their way in darkness might be brought to a saving knowledge of Jesus Christ. The effort, feeble though it may be, will not go unrewarded, but the one who thus responds to the promptings of the Holy Spirit will be the stronger as a result of their obedience and the spirit of the meeting will be just that much better and the faithful ones who bear the burden of the meeting will be strengthened and encouraged. On the contrary, if the one on whom the impression is made refuses to obey, to a certain extent deadness settles down over the service as well as upon the individual. The opportunity has been lost and the enemy of our souls has gained a decided victory. The next time the impression will not be so strong, the ability to respond has grown weaker, however much that one may desire to be faithful to the Lord.

Again quoting from Bishop Berry, "We need to be brought under conviction, aroused from our lethargy, renewed by the Holy Spirit and endued with power for personal service. The passion of the Christian propaganda is not upon us." We are in the habit of saying "they" when it should be *I* or *me*.

D. L. Moody realized his personal responsibility and the world knows the result.

Joshua of old realized the same when he said, "Let others do as they will, as for me and my house, we will serve the Lord." Even unsaved people often admire the courage and determination of the one who steps out boldly on the Lord's side.

May we as members, not just of our own church, but most of all as members of the body of Christ, make the most of our opportunities to reach the unsaved and to build up believers, and live so near the Lord that we will prize highly the privilege; and our meetings will take on new life and added interest. Thus we will be able to reach the ones that need the help of the church and whom the church needs as well and they will be brought to the Savior through he faithfulness of the ones who have caught a vision of service and are willing to assume the responsibility.

FRANK BARRETT.

Goldsboro, N. C.

OUR UNCONSCIOUS INFLUENCE.

In an article on the unconscious influence which we exert over each other, F. N. Zabrieskie mentions the case of a woman who had occasion to stop for a moment in the street to speak to a mechanic, and then walked on; the interview quickly passing from her mind. O year after he came and told her that he had not touched a drop of liquor since that day. She wondered why he should have told her of it, until informed that on the occasion, she had stepped a little aside while talking with him, because, as he supposed, his breath was offensive to her from the fumes of liquor. He had instantly said to himself, with a sudden consciousness of degradation: "Have I reached the point where this lady shrinks from me as from one unclean? It is time for me to stop short!" She surprised him by saying that her movement had no such motive. But the effect had been the same, and her unconscious influence through the Witness for Truth in his heart had done more to make him a sober man than many temperance lectures would probably have done.

It is a serious thought, that all of us are daily exerting an influence upon other persons which we may be wholly or in great part uncons cious of. Whether this influence is for good or evil, depends upon the kind of moral amosphere we carry about with us. If this is impure it will injure others; if it is contaminated with harshness, anger, impatience or evil speaking, it will either repel or else it will beget its like in others. On the other hand if it be filled with love, gentleness, goodness, self-restraint and other fruits of the Divine Spirit, it is these that will go out to cheer and to bless. As the light of a lamp or the fragrance of a flower, a part of ourselves reaches outside of, and beyond ourselves.

On this subject, Rev. J. R. Miller says: "Every good man is constantly scattering these unconscious, unpurposed influences. A mother works hard all day in her home, keeping her house in order, preparing comforts for her family, watching over her children. She can tell in the evening just how many garments she has mended, how many rooms she has swept, and the entire day's history; but all day long she was patient, gentle, kind. At every turn she had a bright smile for her children; she had cheering words and fond attention for her husband; she had a pleasant welcome for the friends who called; in all these things she was unconsciously scattering seeds that will spring up in sweet flowers in other hearts and lives. Who doubts which of

FROM PASTORS AND PEOPLE.

NOTES FROM THE FIELD.

Liberty Church.—I preached on Tuesday night to a small congregation—small on account of rain and sickness. The pastor was present; he was rather on the sick list though he made several pastoral visits during his stay in Liberty. The work so far as I could see on the St. Paul charge is doing very well. Bro. Millaway is acceptable both as a pastor and a preacher and appreciated by his people. Claim paid.

Siler City Ct.—I spent two days on this field preaching at each appointment except one, with a fair attendance for week-day appointments. The pastor and people are working together, and they are expecting to do a good year's work and raise all of the collections. They have an enterprise under consideration which, if consummated (and I have no doubt it will be) will mean much as to the future of the circuit. Bro. Bowman is a good worker and he causes things to come to pass. He is popular. Claim paid.

Mt. Pleasant Ct.—Bro. Troxler came to Bro. J. H. Bowman's where I spent the night for me and we drove to Mt. Pleasant, and had a fair attendance at 11 o'clock. Dinner at the parsonage. Preached at Pleasant Union at 3 p. m. to a very attentive congregation. This is a splendid charge, good churches, both almost new. Mt. Pleasant people are considering building S. S. rooms. They paid all assessments in full last year and are starting with plans which if carried out will do the same this year. Bro. T. took me to Julian. Claim paid.

Randolph Ct.—Bro. Pike, the pastor, met me at Julian and we spent the night with Bro. C. H. Hardin. We met all the appointments on this field but Level Cross: snow and rain hindered us from going to this one. Attendance at Gray's Chapel not large, good attendance at Bethel and Shiloh. This charge has not a good financial plan and fails to pay the pastor's salary and general interests. This can be corrected by good planning by the quarterly conference. The peeople are well pleased with their pastor, and they should see to it that he receives his salary and also help him raise the different collections. This field i s amply able to pay the pastor $600 and their present general interests assessment. My claim paid at three of the churches.

I preached at Julian on Sunday night to a good congregation. Spent the night with Bro. Thos. Coble.

March 22, '15. C. A. Cecil.

Shiloh, Randolph Ct.—Our pastor, Rev. W. M. Pike, filled his appointment the 2nd Sun. at 11 a. m. with an excellent sermon. A very large congregation was present and all enjoyed the sermon. Last Sunday, our president, Bro. Cecil, preached at this church at 3 p. m. He gave us a most interesting and helpful sermon. Preparations are being made to hold an Easter service on Easter Sunday. Our Supt., Mr. M. Brown, is confined to his room with la grippe. We hope he will soo nbe able to be out again.

Reporter.

Julian, N. C., March 22, 19155.

Mt. Pleasant, Mt. Pleasant Ct.—Pres. Cecil visited this church March 19 and preached a helpful sermon. Reorganized S. S. 3rd Sun. in Mar. J. E. Stafford was re-elected Supt., S. A. Alexander Asst. Supt., Minnie Suits Sec. and Treas., Sallie Amick Asst. Sec., Eula Swing organist. Bro. Troxler preached a good sermon yesterday. We are preparing to hold Easter service first Sunday in April. Walter G. Causey, Rep.

Siler City.—On last Wed. night Pres. Cecil preached for us, and it was indeed a good sermon. We had a good congregation out to hear him, and I think it was thoroughly enjoyed. We had a very good Sunday school last Sun. Bro. Bowman was with us Sunday night, and as usual had a good sermon prepared for us. He took for his subject Patience, and he made it so plain that I think all present can readily see where we need to have more patience. I think that his sermon should help to all present.

Mrs. Edgar Woody.

Mt. Hermon Church.—Pres. Cecil preached to us on the 12th at 11 a. m. to an appreciative audience, though not so large. His sermon was plain, practical, and helpful. Bro. Cecil said, in speaking of the improvement of our church building, "I have learned that Mount Hermon Church generally does things when she gets ready and not before, so I shall not say much about the material improvement." I trust the members will co-operate with the trustees in finishing the addition to our church.

Bro. Whitaker preached to a large congregation yesterday from the words, "The people had a mind to work."

We are planning to have a Easter service. A committee has been appointed to arrange the program.

Hubert L. Isley, Reporter.

Giles Chapel—[illegible] very good sermon yesterday follow[illegible]. The people in general I think [illegible] very well and I hope when the [illegible] will have a larger number out to [illegible] day to see so many taking [illegible] for the Children's Ho[illegible] is running on nicely, though [illegible] some have to stay with the sick [illegible] attend. We that do attend are doing [illegible] Yet if all would come and take [illegible] eager and more like working. Our [illegible] has begun on third Sun. in Sept. for [illegible] changed to the 3rd Sun. in Aug. this [illegible] farmers think this will be a more [illegible] all you they won't get so many [illegible] to eat, for they will all spoil while [illegible] if we cook any.

The 2d quarterly conference will be held on Sat. before the third Sun. in April at Brown's Chapel. Pres. Cecil will preach at 11 a. m., business in the afternoon. Also our president will preach at our church on next third Sun. at 11 a. m. All come and hear a good sermon.

I am sorry to not that Mr. W. C. York does not regain his health. We miss him at the church. Mr. W. A. Wil-

liams is also on the sick list. Mr. Wm. Burns who was partially paralyzed about three years ago is slowly growing worse. Mr. Ernest Williams of Danville, Va., is visiting his parents, Mr. and Mrs. W. A. Williams. Mr. Chas. A. Hamlin came down on the Sun. evening train for a little visit to home folks, returning this morning to his business in High Point. Mrs. W. R. Hamlin, Rep.

Hope, Siler City Ct.—Pres. Cecil made his annual visit March 18, and preached a good sermon, and we regret very much that there was not a larger audience. Last Sun. was Bro. Bowman's appointment here, and although the day was a little unfavorable and the roads muddy, a good attendance was out. Bro. B. preached a good sermon on Sin —something all have to be constantly fighting. He urged the young people especially to guard against it. The S. S. is holding up splendidly, especially the Baraca and Philathea classes, and we hope the interest may continue to grow. We are glad our people are considering purchasing a parsonage and hope they may wisely consider the proposition.——There is sickness in our community, but I hope the sick may soon be restored.

(Miss) Kara Andrew, Reporter.

Rose Hill, Pageland Ct.—We had a good day yesterday; we had a good S. S. with much interest. Bro. Quick then preached us a good sermon, enjoyed by all; at the close a good number stood for prayer. Two joined the church. I would like to see reports from the other churches on Pageland Ct. Brethren, report to the paper and let us know what you are doing. A Worker.

Matthew's Chapel, Greensville Ct.—We have not organized our S. S. yet, but hope to organipe soon and that we may have a good school. We want all to come and take part in the good work. Rev. D. T. Surratt filled his appointment with a good sermon and had a large congregation. We like our pastor and wish him success in his new field. We wish he could be with us more, for I think it would help our S. S., for we have a very small S. S. now and a few have to carry it on. I hope after the spring opens up that more will come. Mrs. W. W. Clary is now improving; hope she will be well soon. Carrie Lynch, Rep.

Burlington.—We had a very good S. S. last Sun., although the attendance was not as large as we would like to have. The church services were as well attended as usual, and Bro. Curry gave us two good sermons.

The C. E. S. met about 7 p. m., and Miss Hettie Durham was the leader. The attendance was good; and a splendid service.——Prof. H. C. Stout conducted the midweek prayer service last week. The Life of Moses was the subject of the meeting. Prof. Stout is an excellent teacher and his talk on the subject was highly enjoyed and greatly appreciated by those present, because his interpretations and explanations were so clearly and vividly given.

Our pastor has proposed to the class leaders of our church that they have cottage prayer meetings each week in the future for the benefit of those who are not able and those who do not attend the regular prayer meeting at the church. The plan seems to be a good one, and provides that the meetings be held one each week in different sections of the town. This plan, if worked, will furnish something for the class leader to do.

The Executive Committee of the church held a meeting Monday afternoon in the office of Bro. R. F. Williams. Some matters of importance pertaining to the financial interests of the church were considered, among which was the inauguration of a movement to pay off a large portion of the church and parsonage debts. This committee is holding frequent meetings and is hard at work on the problems that are confronting and will confront our church this year.——Rev. and Mrs. Curry went to High Point Monday morning to visit Bro. Curry's brother, Mr. Wrenn Curry, who is sick. They returned on the evening train.

Bro. Curry conducted the funeral of Mrs. Lucinda Clapp at Graham last Sat. Mrs. C. was a member of the Baptist church and was buried at Mt. Zion Bap. cemetery.

We failed to mention last week the return of Miss Margie Loy, one of our best and most faithful young ladies, who spent two months with her uncle at Jacksonville, N. C.

Mrs. Charlotte Crutchfield, who has been sick for an indefinite period, is recovering slowly, and we trust she will soon be completely recovered. C. B. Way.

Mt. Zion.—Perhaps your readers think that we have gone into winter quarters, but we have not. Tho' our S. S. has been small for some time, we hope that now, since Spring time is here again, our classes will soon be large.

The S. S. collection for the Children's Home Sun. was $1.76. Our pastor, Rev. Edw. Suits, preached a very strong, uplifting and able sermon Sunday, also Sunday night. His sermons make us feel our duty and draw us nearer, too. This community was saddened last Tuesday morning when we heard that during Mon. night the death angel had visited the home of Mr. Wm. N. Brown and had taken his wife, Mrs. Mary Jane Brown, home, to her home beyond the skies, of blissful rest and love. Aunt Mary, as she was lovingly known and called far and near, was surely loved by all who knew her, for, as many have said, to know her was to love her. In early life she professed faith in Christ and lived a devoted Christian life. Her church, to which she had been a member for many years, has lost one of the greatest workers and prayers. She has warned and led numbers and numbers to the altar and prayed with them until they found peace, then she would rejoice with them. I could write on and on of the Christian traits of this deceased one, and then not say enough, for those who knew her in life will say: Too much could not be said. A goodly woman has left us to receive her reward. We extend our heartfelt sympathy to the bereaved and lonely husband.——Our S. S. Supt., Mr. K. D. Brown, will be our delegate at the Young People's Convention at Thomasville.

Union Grove.—We have a good report today; attendance, 47; col. for Children's Home, $1.90. Then our pastor, Rev. W. H. Neese, came to us with a most helpful sermon, also Sun. night with another. We are all glad for preaching day to come and to have Bro. Neese and wife in our homes. She was able to be in S. S. again today.

Monroe C. Wright, Rep.

FUNERAL DISCOURSE BY REV. S. W. TAYLOR.

Mrs. Jacob Tise.—This is an unusual occasion. We are often called to mourn the loss of friends and loved ones, but it is seldom that they are taken by pairs. Today we are here to pay our parting respects to two noble women—a mother and a daughter, a grandmother and a great-great-grand mother. In the lifetime of the oldest persons such occasions are rarely witnessed and our hearts are deeply moved by the very strangeness of it. And yet we cannot suppress the feeling that there is in it the providence of a beneficent Father. It is but fitting, it seems to us, that these two—this mother and daughter—who had gone so far in life together and had each grown faint in the journey, should pass out together and begin life with each other in the spirit land. The occasion, therefore, is one of mingled joy and sorrow. We mourn because we have to give up those we love; we rejoice in the grace of God, through Jesus Christ, that sustained them through all the varied experiences of the long lives and brought them down to their graves in triumph and hath given to them together an inheritance that is incorruptible, undefiled, and that fadeth not away.

The older of these two deceased persons, and the mother of the other one, Mrs. Margaret Pauline Tise, familiarly known as "Aunt Peggy," was in her ninetieth year; her 89th birthday was the 19th of last Nov. She was born 1825,

In her early girlhood, Mrs. Tise and her sister Lucinda, came to Salem to live. It was here that she became acquainted with Mr. Jacob Tise. This acquaintance ripened into love and on the 5th of Sep., 1844, they were united in marriage and lived together in an unbroken devotion for 59 years, when death claimed her husband.

To this union were born four children, two sons and two daughters. They are: Mrs. S. A. Ogburn, Mrs. Ann Masten, Mr. J. Cicero Tise, and Mr. Charlie Tise. Our hearts go out in sympathy to the two surviving children, Mrs. Ogburn and Mr. Cicero Tise. Mr. Charlie Tise preceded his mother in death several years and her other daughter, Mrs. Masten, will be laid to rest with her today.

The father and mother of Grandma Tise have long since departed this life and all of her brothers and sisters have preceded her to the spirit world. Her death, therefore, takes from earth the last surviving member of the family of Henry and Bettie Kiser. Grandma Tise was a plain, unassuming woman. Her early days were lived at a time when school opportunities were few and she did not, therefore, have the advantages of a school education. But she was endowed with a rich store of practical sense and to this was added the blessing of a strong body. With these endowments she brought to her home much of the energy, industry and economy that enabled them to get on in the world. Her religious life dates back to her early years. With her husband she joined this church as a charter member more than sixty years ago. Only recently she told her pastor that the workmen boarded at her house while they were building the little frame church that was first erected on this spot. In all these years she has remained faithful to the church. When she was able she was a regular attendant at the services, and since she has been enfeebled from age and physical ailments, she has occasionally come over in her invalid's chair and always seemed glad to be here. During her recent illness and only a short time before her death she told her pastor that she felt she would go to Heaven when the end came here. That faith, we trust, has already become a reality and that there it may be given to her the perfection of all virtues imperfect here and the fulness of all joy incomplete here.

Since the death of her husband eleven years ago, Mrs. Tise has made her home with her daughter, Mrs. Ann Masten. Much of this time she has been shut in because of bodily affliction. During these years she was tenderly nursed and cared for. But a void had come into her life; her companion no more appeared when she looked for him; old age with its imposing weight had settled upon her; the daughter that had been by her side so steadily, and that she had learned to depend upon implicitly, could no longer minister to her, who doubts that she did not want to go and in her going God was answering the cry of her heart for companionship with those whom death had taken from her. We mourn but not without hope; we shall miss her, but our spirits shall not rebel. Rather we shall cheer our hearts with the prospect of meeting her in God's summer land.

Mrs. Martha Masten.—We turn now to speak of the deceased daughter. Martha Ann Masten was born in this place March 5, 1849, and was the child of Mr. and Mrs. Jacob Tise. Her life from her childhood was spent in the city where she was born, and she was living when death came, and had lived there for many years, within a stone's throw of the place of birth. It was here she played when a child. It was here that she attended school and church, and in her young life it was here that she found her social enjoyments.

In 1872 she was married to Mr. John Henry Masten, with whom she lived happily fourteen short years, when death invaded her home and claimed her husband. To this union were born six children, two of whom survive and mourn today the loss of this mother. They are Mathias and Pearl Masten. She is also survived by one sister, Mrs. S. A. Ogburn, and one brother, Mr. J. Cicero Tise, and seven grandchildren. Left a widow in middle life, the responsibilities of her home and the management of her business affairs devolved upon her. Only those who have been thus left can fully appreciate what it means. She never shrank from her task. In this as in all other obligations that devolved upon her throughout her life she tried to do her duty.

As a wife and mother she was devoted and true. No sacrifice was too great for her to make for her home and her loved ones. While her mother was living with her, Mrs. Masten gave to her in the most beautiful devotion her time and the strength of her own frail body. There was nothing she was not ready to do night or day for the gladness and comfort of those she loved. We take her out today cold in death and in bodily form she will never be seen again in her home that she blessed for so many years, but there will ever remain there in increasing sweetness the aroma of her beautiful life.

As a neighbor she was thoughtful and accommodating. Her unselfishness, so beautifully exemplified in her home life, extended likewise to her neighbors. She was always

ready to help when help was needed. When her neighbors and her friends wept, she wept with them; when they rejoiced, in prosperity she showed her joy. The entire community will feel and does feel her loss. In her Christian character Mrs. Masten was strong and beautiful. She became a Christian i nearly womanhood and united with Centenary church, where she remained a member for some time. She later placeed her membership in this church with her father and mother and here it has been for nearly a quarter of a century. Faithfulness, consistency, loyalty and humility characterized her religious life. When she was strong and more active she came regularly to the Sunday school and assisted in the work by teaching a class. Her place at the preaching service was never vacant unless she had some good reason for being absent. Like the Psalmist, she was glad when there was an opportunity to go to the house of the Lord. She was an attentive and helpful listener, and her pastor was always helped by her presence in the congregation. Indeed, she was the pastor's friend. In all of his efforts to promote the church and the Kingdom of Christ he had her sympathy and prayers. Her attitude toward the church is fittingly expressed by these beautiful words of Timothy Dwight:

"I love thy Kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved
With His own precious blood.

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

When the Ladies' Aid Society of the church was organized 28 years ago, Mrs. Masten became a charter member, and during all the years that have intervened, has been a faithful and efficient worker in this strong and helpful organization of the church, as was also her mother, Mrs. Tise. In recent months she has not been able to attend the meetings regularly, owing to her enfeebled condition, but her interest in the society has been unabated. Her presence at the last meeting, held at the house of Mrs. O. W. Hanner in February, gave great gladness to all the members. We knew then that she was feeble but we little thought that she was meeting for the last time with this organization to which she had meant so much. She will be missed by the entire church. Her old associates in the church who have worshiped here so long with her and enjoyed so much her Christian friendship will miss her. Her pastor will miss her. Her presence in the congregation and the eagerness with which she always listened was such an inspiration to him. We shall all miss her but none will feel her loss more keenly than those women of God with whom she has labored for so many years.

It is delightful to contemplate the life of one possessing so many virtues, beautiful and attractive. Those who knew her best and were closest to her heart were most impressed with the beauty and strength of her character. She was a retiring woman and never paraded her virtues, but she had them. Buried deep in her heart, they gave to her life a charm and a beauty that makes us loth to hide even her mute form from our sight. A man of wide and close observation remarked last Sunday as he watched her battling against death, "She is one of the best women I ever knew." She was not perfect, and if her mute lips could speak today, she would disclaim any such attainments. But one can't suppress the feeling and the impulse to say that if every life were like hers, earth would be more like God's paradise.

Our hearts go out in deep feeling for the family and relatives and we shed with them the sympathetic tear. There is for our comfort the blessed assurance of the glorious Gospel of our Lord and Savior, Jesus Christ.

May those who are sorely bereaved feel its healing balm in this hour of their distress and resolve that by the grace of God there shall be some day a glad reunion.

Ray.—Green C. Ray was born Jan. 15, 1829; joined the Methodist Protestant Church at Concord in his youth and died Feb. 27, 1915. He married Hannah Newlin who died the 1st day of June, 1903. To this union were born six children, three of whom died while young and three are still living to mourn their loss. Uncle Green, as he was commonly called, made no display of his religion, but was firm and did not meddle with the matters of other people. He had no great ambition that would lead him into the strife of others, but moved on in simple life, doing his part as God had given him to see it. His disposition was cheerful and full of genial warmth, but he knew and appreciated the value of a man.

Now that he has gone from among us, there is a painful lack not only in his home, but among all those upon whom he smiled while he lived and moved among men. May grace be multiplied to those who feel his loss most keenly and may they, as he, look on the sunny side of life and be a blessing to the church and to humanity.

A. N. Roberson.
J. C. Guthrie,
W. M. Lewis,

Little Mary Wrenn Dead.—On last Tuesday afternoon at the hour of four, the death angel visited the home of Mr. and Mrs. L. L. Wrenn and bore away their beautiful little girl, Mary Emily. She had been sick with pneumonia only four days, when our Heavenly Father saw fit to claim her as His own. She was just past seven years. She was such a sweet child, and it seems awfully hard to give her up, but sometime we will understand. The funeral services were conducted Thursday morning by the pastor, which were indeed very impressive. The little body was laid to rest in the Oakland cemetery at this place.

"Asleep in Jesus, blessed sleep
From which none ever wakes to weep:
A calm and undisturbed repose
Unbroken by the last of foes."

Mrs. Edgar Woody.

—A grandson of Rev. C. F. Harris recently took a carload of fruit from Tacoma, Washington, to New York for a fruit-growers association of which he is secretary.

Yadkin College Ct.—We expect to have Bro. H. A. Garrett and the children from the Home with us at Bethesda on 2nd Sun. in April and have an all-day service. We are looking forward to this day with delight and pleasure. We are anxious to meet our children and hear them sing and speak, also to have Bro. Garrett to address us, telling us about the Home, the children, and how they are cared for. Let everybody come and bring a nice offering, making Bro. Garrett and the children glad they came. The children will be met at Lexington and conveyed out and lodged in the Bethesda community on Saturday eve. Children, we want to give you a good time and of course we are expecting you to give us a good time on Sunday. Yours for the Master, H. L. Powell, Pastor.

Gaston Ct.—The official members will please take notice that the second quarterly conference will convene on Sat. before the 2d Sun. in April in Fairfield church, at 3 p. m. A full representation is desired.

Union Grove: This church is located on the north side of the railroad in the west end of town. Not many years ago this was a country church. The town has grown and enlarged her borders until now Union Grove is a church in town. As a town church it is badly located. The. So. Ry. cuts off from the south and the immediate neighborhood on the north is not yet built up and is not likely to be soon. Out in the country people will travel miles and miles every Sunday, through mud, storm and sun, to get to church. People in town think the distance of half a mile too far for them to walk to church, especially when mud and inclement weather are to be faced. The only hope for our church here, as I see it, is to remove the barriers. The only way to do that is to take the church to the people. This can be done without infringing on the rights of any other church. Our members here are faithful and "hard to beat." But the location, that's what I am talking about: it doesn't draw. I hope this matter will be considered promptly and faithfully.

Mr. I. F. Newton of our church here and Mrs. Emma Webster of Bessemer City were married Mar. 19, at 8:30 p. m. The writer, assisted by the bride's pastor, Rev. Mr. Helms, of Charlotte, performed the ceremony. A large number of people were present to witness the happy event. The contracting parties have our best wishes for long and useful lives. Will H. Neese.

Gastonia, Mar. 22.

Zoar, Mecklenburg Ct.—Our pastor, Bro. H. E. Waldrop, filled his regular appointment at Zoar last Sun. The congregation was not as large as it would have been if the weather had been beautiful. Bro. Waldrop's subject was "The Companionship of Jesus." The sermon was a very impressive one, one to which the congregation listened attentivvely. Bro. Waldrop is a young minister, having preached only two years. He has been with us fifteen months, having served on this work last year. The people are pleased with him. We are sure the Conference could not have sent us a better man. He is young and full of energy and business ability, just the man to bring Zoar and Mecklenburg circuit to the front.

Our Sunday school is getting on its feet again. It is a pity so many Sunday schools in the country churches have to go into winter quarters. We very often think it is the members' fault. Officers and teachers have been elected and we hope to have one of the most successful Sunday schools we have ever had and one of the most prosperous years in church work. Let us put forth a few special efforts. It was decided to hold prayer-meeting once every week in some one of the members' homes. We hope this will continue and that each and every one will take an active part.

Wilson-Boswell.—At the home of the bride in Graham on Thursdey evening, Mar. 12, Miss Cara Boswell became the bride of Mr. Robert F. Wilson, of Mebane. Miss Boswell is the daughter of Mr. and Mrs. F. M. Boswell, of Graham. Mr. Wilson is a son of H. B. Wilson, of Mebane. The ceremony was performed by the writer in the presence of a few friends of the contracting parties. We wish them a long and happy union. Glad to have them worship with us on last Sunday morning. We are also very glad to learn that they will reside in Graham.

O. B. Williams.

Death of an Infant.—Little Edna May, the infant daughter of Mr. and Mrs. W. A. Knight, died at their home in Rocky Mount last Friday, Mar. 12th. She was four months and twelve days old and their only child. From their home much of its brightness and joy has gone. God takes for Himself His little sunbeams to light up His Kingdom above; dark sorrow is left behind. She was the pride of their home. Knowing the sadness which death leaves when it comes we offer the bereaved ones our warmest sympathy and earnest prayer that in this great sorrow may God who can heal the broken-hearted be sufficient for them. Weep not, fond parents, God knoweth best. If He early plucked His lily it was to save it some rough blast. The remains were brought to Enfield Saturday morning and tenderly laid to rest in the family burying ground about six miles west of Enfield. 'Tis sad to part from our loved ones but by and by we will meet where partings are no more. Lucy Moore.

—Bro. C. B. Way, our thorough-going Burlington correspondent, has accepted a position with the *Dispatch* of his town. The paper is felicitating itself on the acquisition, and hoping that the acquisition will be permanent.

—Rev. D. A. Highfill is with his mother today. She is celebrating her 84th birthday, or rather her children are celebrating it.

—Rev. T. F. McCulloch returns this week to his work at Pleasant Hill, N. C.

—Chestnut Ridge has started a contest which we appreciate very much: it has offered a premium to the one securing the largest amount in subscriptions to the *Herald* in the present month. The following have entered the contest Misses Estelle Jones, Bertie Crutchfield, and Bessie Holmes. Our sympathies are with all of them, and we shall await with some eagerness the report of the outcome of the race.

THE TWINS' APRIL-FOOL.

WHEN strangers saw Wesley and Lesley they said, "Why, I cannot tell them apart! They look exactly alike!" but people who knew them well always seemed surprised.

"April-fool, Mother!" shouted Leslie, as his mother endeavored to draw out her chair at breakfast on the first day of April. The chair was tied fast to the table legs.

Mother stooped to untie the cord, and Father looked displeased as he helped her.

As Mother lifted the cover to the sugar bowl, she found a parcel tied to it. Very patiently she untied the many wrappings, and in the very center was a package of choice sweet pea seeds—Mother's favorite flower.

AUNT MILLY'S EYES BLAZED WHEN SHE SAW HIM.

"April-fool, Mother!" cried Wesley, his eyes dancing, "for of course you did not expect to find anything nice in an April-fool package."

Everyone laughed, and Mother looked very happy.

"There," thought Lesley, angrily, scowling over his oatmeal bowl, "that is the way it is—everything that Wesley does is all right!"

"I wonder," thought Father, as he chanced to glance at his sons' faces, "how people can think our boys look alike!"

Old Aunt Milly, the colored nurse, lived at the end of the lane. As she was working happily in her little kitchen, she heard a great noise among her chickens.

"It's dem old hawks!" she cried, seizing a broom and hobbling out as fast as she could.

Behind the fence Lesley was holding his sides with laughter over the sight of four fine young pullets rushing wildly about the yard, tied together with a long cord.

Aunt Milly's eyes blazed when she saw him.

"You go 'long home, Mastah Lesley," she cried angrily, "or I'll tell your Pa on you!" And she rescued her frightened pets, who were still cackling wildly.

But scarcely had she taken up her work again when there came a sharp rap at her front door. Muttering impatiently, about "that bothering little Lesley," she opened the door. From the knob dangled a package.

"I's jest some nonsense," declared the old woman, "an' I've half a mind not to open it!"

But her curiosity was too great, and she tore off the paper. Inside was one of the gay handkerchiefs Aunt Milly loved to wear about her shoulders.

"April-fool, Aunt Milly," cried Wesley from behind the big rose bush.

"Well, I never was so fooled!" cried the old nurse, delightedly. "You jes' wait, Mistah Wesley!"

When she came out with a bag of her delicious cookies, Lesley appeared sulkily from behind the fence.

"I don't need to worry 'bout him: Wesley will give him half the cookies," she said, watching them scamper down the lane. "But nobody ain't going to make me believe them two children look alike!"

"Who will go up to the front chamber and bring me the big package up there?" asked Mother, when the boys came home to supper.

"Lesley and I, of course," answered Wesley cheerfully.

"You're always speaking for some one else," grumbled Lesley, as they went into the dim chamber. "I can't see a package here. Why couldn't Father come for it?"

"How do you do, little Glad Boy and little Mad Boy," said a voice from the dusky corner.

"Grandma!" shouted both boys in delight. And they hurried her eagerly down stairs, while Mother said smiling:

"April-fool, sons!"

Lesley looked at Grandma's smiling face and kind eyes.

"I am just as happy as I can be," he said, leaning against her knee, "because Mother April-fooled us in such a dandy way. I guess it does pay to play *nice* April-fool jokes!"

"I can see, now," said Grandma, looking fondly at the two bright, smiling faces, "why people think our boys look alike!" ALICE M. ASHTON.

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Now, Dorothy, said the teacher to a small pupil, can you tell me what a panther is?

Yeth, ma'am, lisped Dorothy. A panther ith a man that makths panths.

What's that piece of cord tied around your finger for?

My wife put it there to remind me to post a letter.

And did you post it?

No; she forgot to give it to me.—*Cincinnati Enquirer.*

THE POSTAL CARD - - - - *W. F. Kennett, Editor.*

On Wednenday morning, March 17, at 5 o'clock, Mrs. J. H. Clark died at her home on North Cherry St., Winston, N. C. Thursday a. m., her body, accompanied by her husband and a number of Winston friends, was brought to Stokesdale where funeral services were held in the M. E. Church, South, conducted by the pastor of Flat Rock Ct. Sister Clark had been a member of Flat Rock churrh for more than 45 years. She was a good woman, a kind and loving mother and grandmother. Her husband and one daughter, Mrs. H. G. Moore, and seven grandchildren survive her. That she had many friends was evidenced by the large congregation at her funeral and by the beautiful floral offering. Her body was laid to rest in the Stokesdale Cemetery.

Mrs. W. N. Brown.—When we read a few days ago that Mrs. W. N. Brown had entered the Father's House of Many Mansions we thought at once of the Shunammite woman who caused a room to be built for the "man of God." The home of Wm. N. Brown was ever the preacher's home and Sister Brown never tired of providing for and entertaining the "man of God." Her name was Mary; once we told her she was Mary and Martha combined, for like Martha she was very industrious, and like Mary she loved to sit at the feet of Jesus. I have an idea that first and last more than one hundred different preachers have been entertained in that pleasant home on the banks of Grassy Creek almost under the shadow of the Pilot Mountain. All former pastors and all preachers who have spent any time in the Mount Zion community will miss Sister Brown should they go again. She and Bro. Brown had no children and he will be very lonely without her. May the "God of all comfort" sustain him until he shall join her on the other shore.

Riley.—Mrs. Mary Riley was called to her eternal home in early morning on the 19th of March, 1915. She was 83 years old, and for 60 years had been a faithful member of the Methodist Protestant Church at Chestnut Ridge. She was a great sufferer during her last days but she bore it with patience. The best that can be said of her is that God spared her through a long period of time and that by far the greater part of it was spent in His service. Having finished her work she came to her grave in a full age like as a shock of corn cometh in his season. She enjoyed the esteem of all her neighbors. She leaves behind one son and one daughter who have also given their lives to the service of the Master. The funeral services were conducted by the writer in Chestnut Ridge Church on the 20th of March at noon and her body laid to rest in Chestnut Ridge cemetery. J. A. Burgess.

Fairview and Gibsonville.—We are glad to see the weather opening up fine, and very glad to see our Sunday schools growing. On last Sunday we had a very large attendance at service, which was very much enjoyed by all present. Fairview church is doing a good work and their Sunday school is growing and the young people are working. We are getting up the program for the Easter service. Mrs. Sallie Huff has charge of the children at Gibsonville and Bro. Farlow at Fairview. We are looking forward to good services at both churches. Our special meeting will begin at Gibsonville on Monday night after the second Sunday in April. Bro. Millaway will be our helper. Bro. Bethea will be with us at Fairview on Tuesday night after the first Sunday in May. We are praying for a good meeting.——In my last writing I made a mistake in regard to suit of clothes, reading as if Bro. Owen was the giver; he presented the clothes as a gift by the members of the Gibsonville Church. J. W. Self.

Roanoke Ct.—We had a good day yesterday (Sunday) at Whitaker's Chapel. We had a fine congregation, a good service and received nine new members into ahe church by certificate. The Sunday school is preparing to have Easter service to be given Easter at 3:30 p. m.——At Roseneath we had a house full of people, a good service, and reorganized S. S. and elected officers for S. S. Spent Sunday night at Mrs. Ivey's, and this morning (Monday) she loaded us up with about four dollars' worth of fresh meat to bring home. T. E. Davis.

P. S.—Sunday school at Roseneath will have Easter service also. T. E. D.

Enfield, N. C., March 15, 1915.

PANAMA-PACIFIC EXPOSITIONS—SAN FRANCISCO AND SAN DIEGO, CALIFORNIA.

Southern Railway, Premier Carrier of the South, Very Low Round Trip Fares.

Dates of Sale March 1st to November 30th, 1915. Final return limit three months from date of sale, except that those tickets will not be good to return later than December 31st, 1915.

Low Round Trip fares from principal points as follows:

Charlotte, Salisbury, High Point, Greensboro, Gastonia, Statesville, Winston-Salem, $84.15. Mount Airy, $86.25. North Wilkesboro, $87.65. Hickory, $83.25. Morganton, $82.20. Shelby, $82.60.

Fares from other points on same basis. Fares to Seattle or via Portland and Seattle at higher rate. These tickets will permit of diverse routing and will allow stop-overs on both going and return trip within limit of ticket.

Southern Railway offers choice of several routes of historic interest from which to select; going one way and returning another. Through connection and good service via Memphis, St. Louis, Chicago or New Orleans. Through cars daily via New Orleans and Sunset Route. Special car parties now being arranged, affording opportunity to make trip without change and with select company on outgoing trip; returning at leisure via any route you may choose, stopping off at your own pleasure, thereby avoiding all the discomforts of going and returning with large tour parties, being compelled to follow the crowd. In going individually or with special Pullman car parties you spend your own money, stop where you please and go and come to suit your own convenience and save money paid tourist agents for escorting you around.

For further information apply to Southern Railway Agents, or R. H. DeBUTTS,
Division Passenger Agent, Charlotte, N. C.

"OLD-FASHIONED METHOD."

Some excellent addresses made by Vice-President Marshall and other eminent people have appeared in the press referring to the present-day need of giving children home training in religion.

In this connection will you let me urge the claims of an "old-fashioned method of providing this training. I allude to the custom—once widenpread, now almost obsolete—of having "family prayers," worship of God morning and night in the home. This practice furnished also the "foundation" on which to build the edifice of "church going." Why has this custom fallen into disuse? Why not restore this strong influence for good in the home, this connection between home and church?

Never in their history have our churches done more for the people than they are doing now. If religious training of children is not what it should be, and if church attendance is not increasing it is because we home people are requiring of ministers, Sunday school teachers, and other church workers to do our work as well as their own—a well-nigh impossible task. Their vast work is being marvelously well done. We are requiring of them, in addition to this, to make good the foundation for interest in the church and attendance there—this "foundation work" being our work. and being in great measure neglected by us as long as we neglect worship of God in our homes, Bible reading, and prayer at the family altar, night and morning.—Washington, D. C., Times.

THE STONE THAT REBOUNDED.

"O boys, boys, don't throw stones at that poor bird," said an old, gray-headed man; "I am afraid the stone will rebound, and hurt you as long as you live!

"Flfty years ago I was a boy like you. I used to throw stones, and, as I had no other boy very near me to play with, I threw them till I became very accurate in my aim. One day I went to work for an aged couple of the name of Hamilton. They seemed very old people then. They were very kind to everybody and everything. Few had so many swallows making their nests under the roofs of their barns; few had so many pets that seemed to love them as they. For seven years a bird had come, after the long winter was over, and built her nest in the same place, and there reared her young ones. She had just returned on the day that I went there to work, and they welcomed her back. She hopped about, as if glad to get back. In the course of the day I thought I would try my skill upon her. She sat upon a post near a spot where she was to build her nest, and looked at me with all confidence, as much as to say, 'You won't hurt me?' I found a nice stone, and, poising my arm, I threw it with my utmost skill. It struck the bird on the head, and she dropped dead! I was sorry the moment I saw her fall; but the deed was done. All day long her mate flew about, and chirped in tones so sad that it made my heart ache. Why had I taken a life so innocent, and made the poor mate grieve so? I said nothing to the old people about it, but through a grandchild they found it out; and, though they never mentioned it to me, I knew that they mourned for the bird, and were deeply grieved at my cruelty. I could never look them in the face afterwards as I had done before. They have been dead many, many years, and so has the poor bird; but don't you see how that stone *rebounded* and hit me? How deep a wound it made upon my memory! How deep upon my conscience! Why, my dear boys, I would make great sacrifices to-day if I could undo that one deed. For fifty years I have carried it in my memory, and if what I have now said shall prevent you from throwing a stone at a poor bird, that may rebound and deeply wound your conscience, I shall rejoice."

The boys thanked the aged man, dropping their stones, and the bird had no more trouble from them.—Published by the Tract Association of Friends.

DROWNING THE SQUIRREL.

When I was a boy six years old, one morning, going to school, a ground squirrel ran into his hole in the ground before me; as they like to dig holes in some open place, where they can put out their heads to see if any danger is near. I thought now I will have fine fun. As there was a stream of water just at hand, I determined to pour water in the hole till it would be full, and force the little animal up, so that I might kill it. I got a trough beside a sugar-maple, used for catching sap, and was soon pouring the water in on the squirrel. I could hear it struggle to get up, and said, "Ah, my fellow, I will soon have you out."

Just then I heard a voice behind me: "Well, my boy, what have you got there?"

I turned and saw one of my neighbors, a good old man, with long white locks, that had seen sixty winters.

"Why," said I, "I have a ground squirrel in here, and am going to drown him out."

Said he: "Jonathan, when I was a little boy, more than fifty years ago, I was engaged one day just as you are, drowning a ground squirrel, and an old man came along and said to me, 'You are a little boy; now if you were down in a narrow hole like that, and I should come and pour water down upon you, would you not think I was cruel? God made the little squirrel, and life is as sweet to it as you; and why will you torture to death a little innocent creature that God has made."

Said he: "I never have forgotten that, and never shall. I never have killed any harmless creature for fun, since. Now, my dear boy, I want you to remember this while you live, and, when tempted to kill any poor little innocent animal or bird, think of this, and mind, God doesn't allow us to kill his creatures for fun."

More than forty years have since passed, and I have never forgotten what the good man said, nor have killed the least animal for fun since that advice was given, and it has not lost its influence yet. How many little creatures it has saved from being tortured to death I cannot tell, but I have no doubt a great number, and I believe my whole life has been influenced by it.

The minister may be so occupied by many thoughts and interests that the care of the little flock committed to him by Christ takes a very secondary place.—*British Weekly.*

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Mt. Pleasant Ct. .....March 19.
Randolph Ct. ..... March 20, 21.
Julian Church .....March 21 at night.
Denton, at night, ...March 24.
Davidson Ct. ..... March 25, 26.
Uwharrie Ct. ..... March 27-29.
Piedmont Ct. ..... April 2, 3.
Winston Station, ... April 4.
Maple Springs, 3 p. m., ...April 4.
Mocksville, ... April 6-8.
West Forsythe, ... April 9-11.
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N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

[illegible] Birmingham special Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for

4.55 p. m.—No. 131 daily for Mt. Airy.

Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches. Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

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VOLUME XXI. GREENSBORO, N. C., APRIL 8, 1915. NUMBER 20.

RUSSELL'S "STUDIES IN THE SCRIPTURES."

In the imprint of his books, Charles Tate Russell appears as the "International Bible Students' Association," and again as the "Watchtower Bible and Tract Society"; but it is the same Charles Tate Russell all the way through. He or they or it has long had before the public a series of books called "Studies in the Scriptures", each volume represented to be a "helping hand for Bible students." A brother in Wilmington, N. C., recently sent us two volumes, "Series I., The Divine Plan of the Ages," and "Series II., The Time is at Hand." We have been somewhat familiar with Russell's teachings for more than twenty years. These books were written about twenty-six six years ago. Since that time Mr. Russell—"Pastor Russell," he calls himself—has gathered to himself a great following in many lands. He has done this, first, by the character of his teachings, and, secondly, by his business management. He is a man of great business capacity, a man of parts in several ways, and would have been a man of influence in any sphere of life. His wife convinced the courts that they should grant her a divorce from him, with alimony, but human courts are sometimes unjust in their decisions, and we must not lay too much stress on this fact. Again, Mr. Russell has been charged with moving from state to state and with putting his property into the hands of corporations to cheat his former wife out of the allowance made by the court, but a man's motives are hidden, and his critics may be mistaken here. In his writings, Mr. Russell refers to the original Greek in a way to create the impression that he is a thorough Greek scholar, but he had to admit in a Brooklyn court that he could not read Greek. These facts perhaps somewhat prejudice one against Mr. Russell as a religious teacher, but his teachings should be judged apart from his character as a man, and so we propose to judge them.

We have not time for a detailed study and criticism of his voluminous writings. The gist of his teaching may be stated in a few leading doctrines. He deals with great questions, as the titles of his books indicate. From the Bible he works out the exact date of the second coming of Christ, the beginning of the Millennium, the restoration of the Jews to commanding temporal power, and—most important of all—he indicates precisely the ultimate fate of the impenitent and persistently wicked.

In our measurement of Mr. Russell, there is one thing that we have been unable to make out: that is, whether he himself believes what he writes. Some think that he had a concealed purpose to enrich himself at the expense of his dupes, who, thinking that the end of the age was just at hand, would freely turn over to Mr. Russell their property to be used in the propagation of his teachings. But we need not question the sincerity of Mr. Russell. The question is. Does he teach the truth, or does he wrest the Scriptures in an effort to make them support his theories? Our answer to this is: most decidedly the latter. He takes highly figurative and poetical language as literal. He lays great stress upon the mysterious numbers mentioned in the Book of Daniel. Sir Isaac Newton spent much time in studying the prophecies of Daniel and Revelation and finally came to the conclusion that they could not be understood until after they had been fulfilled. But where the great Newton was unable to proceed, Mr. Russell has gone on easily, figuring out the exact date of the world's greatest future events. For instance, he predicted in his book that the Gentile power would be overthrown in 1914 and the Jews be restored to favor as the ruling temporal power. This prediction he based on Daniel's prophecy.

Note how differently Jesus treated this same question (Acts 1:6, 7). His disciples asked him after his resurrection and before his ascension whether he would at that time restore the kingdom (temporal power) to Israel. His answer was, "It is not for you to know times or seasons which the Father hath set within his own authority." Why did he not refer them to the book of Daniel, and tell them that the time is plainly indicated there?

Didn't Jesus understand the Book of Daniel as well as Mr. Russell does?

The year 1914 has now passed and the temporal power was not restored to the Jews.

Mr. Russell states that Christ's second coming took place in 1874, but where is the evidence? What great change in the course of the world's history took place in that year?

But the one thing that makes Russell's teachings so popular with men of a certain class and by far his most dangerous and deadly doctrine is that concerning the fate of the wicked. He teaches that death is annihilation, that when men die, that is the end of all consciousness to them. Yet he teaches that those who were once annihilated will be recreated (just how new creatures could be identical with those formerly utterly destroyed he does not stop to explain) and given a second probation under better conditions (under the rule of Christ instead of under the rule and temptation of the Devil), that this probation will last at least a hundred years, and that those who fail to become perfect in this probation will be utterly destroyed again, this time forever. How absurd this is, and yet this is the teaching that is catching men, destroying for them the significance of the present life, and causing them to postpone serious reflection to that second and easier state of probation.

As an illustration of his perversion of Scripture, Mr. Russell makes Paul's statement that the last enemy that shall be destroyed is death mean the annihilation of the wicked! As if the destruction of life were the same thing as the destruction of death!

Mr. Russell is a plausible writer to the hasty and unwary reader. He has an air of great wisdom about him, and refers almost contemptuously to the interpretations of the great men of unquestioned honesty and goodness and learning who have studied and commented upon the Bible in the past.

They that are deceived and led away by such a man are to be pitied, not only in view of the end to which Russell's teachings will lead them, but in view of the lack of good judgment which makes them the easy victims of such deceivers.

Russellism is a huge system of monstrous Bible misinterpretation and perversion.

THE BIGGEST THING THAT HAS HAPPENED FOR OUR YOUNG PEOPLE.

The biggest thing that has happened for our young people will be the Convention of Young People of the M. P. Church which is to be held in Thomasville April 23rd, 24th, 25th. Now I really believe this. And if the Convention is not a BIG thing it will be somebody's fault. Whose will it be? It will be, first, the fault of the pastors, perhaps, who fail to encourage their young people to attend the convention: or, second, it will perhaps be the fault of the older people of the church who fail to encourage the young people and send them to the convention; or, in the third place, it may be the fault of the young people themselves, who fail to take advantage of this splendid opportunity to attend the convention. I appeal to these three classes in behalf of the convention.

Brother pastors, you know, without my telling you, that the M. P. Church in North Carolina is doing very little for her young people. You also know that it is important that we look after our young people and save them to the Kingdom and to our church. Then, if you do recognize these two things, won't you see to it that the young people from your field of labor come to Thomasville; and not only see that they come but you come with them. Your presence will add materiall, to the success of the convention. And I doubt that you could spend your time and what little money it takes to come in a better way.

A word to the older people. We younger people do not want to take your places in the church until after you can no longer hold these places. We do, however, want to be ready to fill the vacancy made by your departure. Some of these days you old soldiers who have borne the hardest of the battle will have to lay down the armor and pass on to your reward. Then some of the younger people will have to step into your place or it will be left vacant. Now the thing I hope you will do is to encourage the young people and help them to get ready to pick up your armor when you lay it down. We hear our people lamenting the fact that the "old-fashioned class meeting" has declined. I, like some of you, have been wondering why this is true. Have you ever thought that perhaps it is due to the fact that the older people have died and a younger generation, who know not how to do these things, has come into the church? In other words, we have failed to train our young people. The convention will be depending upon you to see that your young people come to Thomasville. Will you send them?

In what way can the young people be responsible for the convention's failure? All the young people will have to do to make it a failure is just simply to stay away from it. This convention is to be a convention of young people especially. And if you fail to come the convention will fail that much. If you stay away the convention cannot help you to the extent that it will help you if you attend. This is a great opportunity for the young people.

What are some of the things that will be worth while? First, you will have the opportunity of meeting and getting acquainted with some of our brightest and best young people. That in itself will be worth your time. I believe we become better and wiser as we enlarge our circle of good and wise friends. It seems to me that any young man or woman would be glad of the opportunity of knowing these young women and young men who are interested in the same church. A second thing worth while will be the opportunity you will have of meeting with and hearing some of our ablest M. P. men. Professor Feeman of the Westminster Theological Seminary is to be with us during the entire convention. Here is an opportunity you must not miss. You must know and hear Dr. Feeman. He is intensely interested in young people and in young people's problems. He loves young people, and he is such a lovable man that you will always be glad you have seen and heard him. Dr. Lewis, President of Western Maryland College, will be at the convention on Sunday. I need not tell you what you will miss if you fail to hear him preach the convention sermon. The BIGGEST preacher in the Methodist Protestant Church? Yes, I think so. And what is more, I have never heard a bigger one in any other church. And then our own North Carolina men will be worth listening to. Already I have heard people say, as they referred to the program, "I wish I could hear him," and, "I know that will be good", etc.

A third thing worth while will be that intangible, indescribable something called enthusiasm. As you mingle with the delegates, as you listen to the addresses, as you hear the questions relating to our church work discussed your heart and soul will be kindled with a desire to go back to your home church and do something for the Master. You will be fired with a zeal to go back there and wake up some slumbering Sunday school, or to arouse some dead C. E. Society, or some midweek service. This is the thing after all that will count. All the other things are only means to this end. The convention is not simply for the pleasure of the delegates who attend. It is for all our people. It is for the good of our church work throughout the North Carolina district. And the delegates will be expected to return to their home church with such renewed zeal and enthusiasm that others will catch the spirit of the convention so that the work of the Kingdom will be quickened and greatly hastened. If something like this is the result of the convention, then will the promoters (The Board of Young People's Work) of this undertaking not have planned and worked in vain.

Yours for making the convention the BIGGEST thing for our young people, and for making it all redound to the glory of our Master,

Linley W. Gerringer,
Sec. Board Young People's Work.

WORDS FROM BRO. RAPER.

Dear Bro. McCulloch: We enjoy our paper and are glad to see the good reports etc. I am improving as fast as could be expected, considering. I preached in the First Baptist Church a few Sunday nights ago to a packed house, and there were nine preachers there. I have preached three times for Rev. W. E. Abernethy in the First M. E. Church. He was away one Sunday. I addressed a union S. S. last Sunday at 3 p. m. I addressed the M. P. S. S. today, Easter service, as Bro. Morris is at Caroleen in a special meeting. I have responded to every call except one. I was asked to conduct two prayer meetings the same night; of course I could conduct only one. I am rather short of breath yet, but I am gaining. If I were not away over here to one side I would suggest that I might help some of the brethren in special meetings, but it would cost so much to go and come. The people here speak kindly and are very friendly, and use me at every service I attend. My custom and wish has always been to go when I could. I preached before my doctor wanted me to—he was there. Times are hard and close which embarrasses a man with no income. As you know everything is high and rent to pay besides. The way looks gloomy indeed at times. Our expense has been quite a good deal. I have done one day's work in six months—that was last Saturday. I was offered a position in a grocery store permanently, but have reasons for not accepting. I would have to sell cigarettes, cococola and other soft drinks, besides I could hardly get into the house Saturday night.

I have preached 24 years in the regular itinerant work, and the doctors say my affliction was no imprudence of mine whatever. "It was stricture of the stomach and appendicitis." Those who know me best know we have lived close all along and are now. Will you offer a fervent prayer to Almighty God to open up some way. Our oldest daughter, Hattie, has had a very serious operation since I was operated on. She is now improving right fast. With best wishes I am fraternally,

C. E. M. Raper.

P. S.—Bro. Morris has been in to see me a number of times and has been of great encouragement to us.

Shelby, N. C.

CATHOLICS AND PUBLIC OFFICE.

The anti-Catholic agitation is not on the ground of Catholicism as a distinct religious system. In this country where everyone is permitted to worship God according to the dictates of his conscience, no man is to be persecuted on account of his religious beliefs. On the other hand, no citizen should seek office because he is Catholic or Protestant or Baptist. We should deprecate Baptists seeking office on the ground that they are Baptists. There is undeniable evidence that, in some sections, Catholics as Catholics, rather than as citizens, seek to dominate government, whether city, State or national. On this point the Watchman-Examiner wisely says:

"We do not know how far-reaching and influential this so-called anti-Catholic campaign was, and in all sincerity we greatly deprecate the movement. It is a pity that sectarianism should become an issue in any election, or that the denominational affiliations of any man should be used for or against him when he is a candidate for public office. But having said this much, we desire to say one or two things more which we shall illustrate by a little story. It is declared on good authority that once upon a time a father turned his six-year-old son across his knee and proceeded to give him a good spanking. As the spanking proceeded the lad buried his sharp, white teeth in the calf of his father's leg. With great indignation the father cried: 'What do you mean by biting me, you young rascal?' The boy looked up saucily and said: 'Well, who beginned this war?' This is the question that we would propound to the secular papers and to our Roman Catholic friends.

"No anti-Catholic movement would ever have been thought of, either in New York or Ohio, had it not been manifest that for years Roman Catholics have been gradually corraling municipal, State and national offices. The Roman Catholics have carried this matter of office-seeking so far that all the political parties have been chained to the wheels of their triumphal chariot. In the city of Boston, at the election just before the recent election, all the nominees of all the political parties were Roman Catholics with a single exception, and that exception was Mr. George W. Coleman, whose nomination and election were a personal tribute to him as a social worker. It is not an uncommon thing for Roman Catholics to hold 75 per cent. of the offices of a city, when the Roman Catholic population is only 25 per cent. of the total population. It is not disputed that Roman Catholics are more easily mobilized and controlled by their religious and political leaders than any other class among us. It may be said that it is perfectly natural that Roman Catholics should cling together and help elect one another to office, and we might as well recognize the fact that always and everywhere it is their purpose to do this very thing. No Protestant can be innocently indifferent to this state of affairs. This is not a Roman Catholic country, and we may well shudder at the thought of it ever becoming such a country, for wherever Roman Catholics have undisputed sway civilization has gone from bad to worse. Of this Spain and Mexico are good illustrations. That Roman Catholics should attempt to rule a country that it not a Roman Catholic country is audacious to the last degree."—Baptist World.

DR. CARROLL'S CHURCH STATISTICS

Dr. H. K. Carroll has published his "Bulletin of Church Statistics" for 1914 under the auspices of the "Federal Council of the Churches of Christ in America". We may assume that they are approximately correct, though Baptist statisticians have found a good deal of fault with his handling of Baptist figures in the past. He gives the grand total of church members in the United States to be 38,708,149 for 1914 as against 37,945,071 for 1913, a gain of 763,078, an increase of two per cent. Some of these figures are estimates and the Roman Catholic figures mean population less fifteen per cent., and so are not parallel with the rest. The Roman Catholic population is 13,794,637, an estimated gain of 136,850. The actual membership of Protestant denominations represent few more adherents than the fifteen per cent. discount allowed for the Roman Catholics. In round numbers there are fewer than forty million church members out of a total population of a hundred million people. If we allow thirty million for the children not counted and not yet decided, we have still thirty million adults out of the churches, about as many as the adults in them, for many children are members. There is plenty of room for work and reflection in this situation.

The Roman Catholics have not increased as rapidly during 1914 as for some years, perhaps because of the effect of the war on immigration. They have gained a million and a quarter since 1910 and five and a half million since 1900. Boston reports nine hundred thousand Catholics and is no longer a Protestant city.

The figures given for the Northern Methodists are 3,603,265 and for Southern Methodists 2,005,707. Southern Baptists number 2,592,217, Northern Baptists 1,238,323, the Negro Baptists 2,018,868. The the Southern Presoyterians 319,602. The Disciples report 1,363,163 and the Episcopalians 1,015,238. The Lutherans (all kinds) number 2,444,970.

These figures are impressive on the whole. During 1913 the gain was 1,420,604 as against 763,078 for 1914. The Methodists gained 231,460, the Roman Catholics 136,850, the Baptists 122,125, the Lutherans 56,248, the Presbyterians 56,019, the Episcopalians 28,641, the Disciples only 452. No gain at all is reported for Christian Scientists, 85,096 being given (the figures for 1907).

The total number of Baptists in the United States is given as 6,179,622 and of Methodists 7,328,829. There are 42,710 Baptist churches reported with 57,537 ministers. There are 41,925 Methodist churches with 62,416 ministers. The total number of churches of all denominations is given as 178,290, with 225,613 ministers. There was an increase in 1914 of 1,441 churches (very small) and 3,212 ministers (very large).

Figures may lie, but they are interesting, and we give our readers these statistics for 1914 for their meditation and reflection.—Baptist World.

The influence of Christian men and women is being felt in many commercial centers in China to-day. In one of the busiest streets of Peking this sign is hung out every Sunday: "To-day is worship day." This is striking to the Chinese, who for forty centuries have worked without ceasing, bartering and selling every day in the year. The President of the Government Normal School in Peking is an officer in one of the Methodist churches, and a prominent member of the Board of Communications is Superintendent of the Sunday school. Similar leaders for the next generation are being trained in mission schools to-day.—Exchange.

BETTER THINGS.

Considering the scope, flexibility, and indefiniteness of this subject, a treatment of it might be in such a general way as to cover all improvements in general, but vitally touch nothing. The writer to the Hebrews uses the phrase to compare the Old and New Dispensations in what they have to offer their followers; and what this world has to offer in comparison with heaven. In the 6th chapter the writer states the fundamental doctrines of the Christian religion, viz., repentance from dead works, faith in God, baptism, laying on of hands, resurrection and eternal judgment. These are all important and necessary, and must not be neglected, but the writer in Hebrews exhorts to leave them for awhile to study the better things that God has prepared for those who love him. Just as the carpenter proceeds to erect the house upon the foundation already laid, so the writer in Hebrews proceeds to picture to us, setting upon these six pillars, namely, repentance, faith, etc., the better things God has reserved in heaven for the faithful. A glance at the pillars shows that all must precede the believer's entrance upon his heavenly inheritance. The building or structure must do credit to the foundation, and seeing the wonderful foundation Christ has laid, we are not surprised to learn that it is beyond man's powers to fully comprehend the structure, i. e., the better things.

The New Dispensation offers a better ministry, better promises and a better Covenant. The ministry of the Old Dispensation was un-satisfying and the heart continually craved a more complete and less disappointed ministry. In the Old Testament times, the people couldn't sing with any degree of assurance, "Earth hath no sorrow that heaven cannot heal." Now the physical as well as the spiritual man is ministered to, with the promises ringing in our ears, "Say to the righteous, it shall be well," "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and "There remains therefore now a rest for the people of God." The old covenant was testified to and sealed with the best this world had to give, but the new Covenant is testified to and sealed with the most precious gift that heaven could furnish. The old fades in the presence of the new as doth the moon and stars in the presense of the brightness of the sun. The prophecies awaited the coming of the Messiah to be filled with meaning. How barren and comfortless would be the promises foretold by the prophets, if it were not for the Christ.

We now have a better tabernacle, better sacrifices and better possessions. The best this world can build can only be temporal, fading and perishable; change and decay around us; marbles crumbling to dust, stone walls rotting down, our best friends growing old, with "antique" and "obsolete" becoming fads with the worldly, but the Christian rises above the perishable and with confidence exclaims, "We know that if this earthly tabernacle were dissolved, we have a building, not made with hands, eternal in the heavens. The most perfect animals this world could afford were offered for sacrifice under the Old Covenant, but now we have offered once for all the best Heaven had; the Lamb of God who beareth away the sins of the world; not into the wilderness to return or soon to be followed by another, but removed as far as the East is from the West, and that once for all times. Peter tells us of an inheritance, in corruptible, undefiled and that fadeth not away and we are exhorted not to cast away our confidence, which hath great recompense of reward; knowing that we have in Heaven a better and an enduring substance.

The new age ushered in by Christ provides a better death, resurrection and a better hope. Death is now represented as a gentle sleep to the righteous, the gate to larger things and in fact to the real life itself; instead of the old world view of extinction and sinking into everlasting oblivion. The dust returns to the dust and the spirit to God who gave it. When Elisha or any of the prophets raised one from the dead, he was only raised to enter the frail life, surrounded with all the sorrow, troubles, afflictions that formerly existed around him; knowing that soon he must die again and enter the same state as before. Since Jesus announced that "I am the resurrection and the life", and has taken His place at the right hand of the Majesty on high, and there intercedes for us; has told us that He has gone to prepare a place for us and will come after us some day, we are assured of a better resurrection than the old world knew. Soon the scales will fall from our eyes, the shackles drop form our feet, the darkness be scattered and the soul will take its flight to a congenial clime. Then and not till then will the hungerings and aspirations of the soul be satisfied. "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Heb. 6: 19.

Here we have the soul represented as a ship, the world as the sea, and that bliss beyond this world, the distant shore to which the ship is bound. If we undertake to build our hopes on other foundations than Jesus Christ laid and follow any other guidance than the Holy Spirit's leadings, we will make shipwreck of faith and meet with a spiritual calamity greater and more disastrous than was the physical Titanic catastrophe in mid-ocean. In this same figure, the anchor makes its way through whatever intervenes and buries itself firmly below the bottom of the water in the mud securely; even so our hope in Christ penetrates all haziness, scepticism, doubts, all forms of unbelief; surmounting all obstacles, wading through all afflictions until it fastens itself sure and steadfast to that within the veil. As God knows no defeat, and is righteous to give all that He has promised, we have confidence that the object of our hope in Him shall be obtained. We as servants of Christ, do only our bounden duty and what we leave undone is so much greater than what we get done, that we are thrown back on the righteousness and faithfulness of God to carry out His promises for the realization of these better things and not through any merit of our own. It would be unrighteous in God not to do what He promised, which is impossible to imagine.

Christ justified the mystery accompanying the better things by saying that pearls were not cast before swine, nor would He reveal himself to the world. There is no waste nor useless things done in the divine economy of things. Pearls would be understood and appreciated as well by swine as Revelations by sinful and unregenerate men. Only those who have experienced the new birth can appreciate the message in Revelation, "To him that overcometh will I give to eat of the hidden manna, and I will give to him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Many good things and people are unappreciated, because their worth and standing are unknown.

Little did Potiphar think that he had one of the greatest men of all ages for a slave and doubtless Jehtro never dreamed during Moses' long sojourn with him that he was entertaining the greatest law-giver of all ages. A lady once criticising one of Turner's sunset paintings remarked to him, "I can't see all that in a sunset," Mr. Turner replied, "Don't you wish you could?" If we cannot understand, comprehend or even endorse all that the other man or denomination sees or feels or vice versa, let us not be disturbed over that, trusting that after while we will be able to understand and appreciate one another better. We know that no man in this world has a complete revelation of God's plans and the things God has reserved for us, so we content ourselves, knowing that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." By faith we are persuaded:

"When all created streams are dried,
Thy fulness is the same:
May I with this be satisfied
And glory in thy name!"

W. A. Ledford.

South Amboy, N. J.

A FEW MORE BROKEN REMARKS.

(Sunday morning). "Where is that auto going?"

"To a junk pile."

"Ah, I mean the people in it. Where are they going—to Old Nick?"

"No, he is in the car with them, as there might be an accident and he would be needed."

"Needed! What for?"

"To escort those who change worlds to their future home."

"Does he go with all the Sunday morning auto pleasure riders?"

"Yes, and with the all-day Sunday visitors. He plans the trips."

"Why does he go to that much trouble?"

"To keep that family and the family they visit from going to church."

"Does he succeed all the time?"

"No. If the family they visit love the Lord better than they love the Devil the visitors go with them to the sanctuary, go back home or stay there until the family returns.'

"To leave them would be an insult."

"Perhaps so, but to fail to attend divine service would insult the Lord."

"Tight place."

"Only a choice between the Lord and Satan."

"There! Who is that?"

"A doctor going to see a patient."

"Is the Old Boy in there with him?"

"No, he is not."

"Why?"

"He has had no invitation. That doctor will be in the church by eleven o'clock if possible."

"Where is that car full of people going?

"To Sunday school and preaching."

"I have heard you say that the Devil is a more regular attendant at church than some members, so I guess he has a seat in that car."

"No, the Lord and the Devil never ride together to divine worship."

"When are Satan's busiest seasons?"

"On Sunday morning he is very busy, as he has to visit every sinner and weak-kneed church member within easy reach of every church, to keep them from going or sending their children to Sunday school. He then rushes off to the church, especially in cities and towns, to hustle the Sunday school children off home before preaching as he considers it quite dangerous for them to hear the Gospel plainly an dearnestly proclaimed. Children have a better understanding than we give them credit for. When he gets those jobs off his hands he is partially at leisure except to arouse an ass or two and lead them out during service and see that the wealthy do not give any more than the poor when the hat comes round. Special meetings are right troublesome. He has to furnish his tattlers with material and start them to lying several months prior to the special meeting season so as to have feelings hurt to be healed by peace-makers during the special effort for the salvation of the lost. I suspect that many of this feelings-hurt gang are out and out servants of the Devil or they would not wait until the battle was on to have their wounds healed. Possibly half the others have not sense enough to be lost after all, but it takes valuable time. He also has to get up frolics (called socials) during a revival to draw the young people's minds away from serious things."

"I do not believe he could be that mean."

"He managed to get up about three last summer that I know of."

"Where did he hold them?"

"In church members' homes."

"I never heard of the like before."

"Neither have I. He has so much individual work to do, but if he can get some preacher to say from the pulpit that his church is right and all others are wrong, he can then sit down and rest."

Still in Ambush.

MARRIED.

At their lovely country home six miles east of Greensboro, on Wednesday evening, Mr. and Mrs. B. C. Troxler gave in marriage their daughter, Blanche, to W. T. Bowman, of Liberty. The home was prettily decorated for the event, the color scheme carried out being green and white. The parlor, where the marriage vows were spoken before an improvised altar of ferns, ivy and potted plants, was made more beautiful by the soft light of dozens of white candles. The candlesticks in which these candles burned were heirlooms, having been used at the wedding ceremonies of the mother and grandmother of the bride.

While the guests were assembling, Mrs. Leslie Troxler, at the piano, rendered a very charming program of music. Just before the entrance of the bridal party, Miss Lola Long and R. N. Barbee, of Greensboro, sang "Look Down, Dear Eyes." Promptly at 7:30 o'clock, to the strains of Mendelssohn's wedding march, Rev. E. C. Murray, pastor of the bride's church, entered and took his place at the altar. Next came Miss Flossie Andrews and R. G. Troxler. The bride, entering from the gift room attended by the maid of honor, Miss Mayo Troxler, was met at the altar by the groom with his best man, T. Kemp Causey. The bride was radiant in a gown of white crepe de chine and carried a lovely shower bouquet of carnations and sweet peas.

After the ceremony, a delightful reception was tendered the guests. Receiving at the front door were Mrs. E. L. Wagoner and W. R. Troxler. Miss Eunice Long and Miss Carolina Holt kept the bride's book. In the dining room, a tempting salad course, followed by hot chocolate and cake, was served.

The array of beautiful presents attested the popularity of the young couple. The bride is well known here, having visited in the city often. The groom is a son of Rev. Mr. and Mrs. J. H. Bowman and is a prosperous young farmer.—Greensboro Daily News.

At the home of Rev. O. B. Williams in Graham on Easter Sunray morning at nine thirty o'clock Miss Gertrude Holt became the wife of Mr. Silas N. Myers of Burlington, N. C. The wedding party arrived at the parsonage at 9:15 which was 15 minutes later than the time appointed, but the delay was caused by the heavy snow fall on Saturday; the big "Hudson" car which the party came in made a slow schedule. The bride and groom were accompanied by a sister of the groom, Miss Myrtle Myers, of Burlington, and a cousin of the bride, Mrs. Nellie Bullard, of Haw River. The wedding was in the east room of the parsonage, and the sun was shining very brightly in through the window, and seemed to make a bright path just in front of the happy couple. May their life always be as bright to them, as the rays of the sun on that beautiful Easter morning: as the earth was covered with snow, may their lives be covered with blessings from above. Mrs. Myers is a daughter of S. D. Holt and is a member of the M. P. Church at Haw River. Mr. Myers is a son of the late Alfred Myers of Alamance county. The happy couple left on the east-bound train for Raleigh and points east. They will reside in Burlington after their "honeymoon." They have the best wishes of their many friends.

A Friend.

When those who love us fade from sight,
And we no more with them can be,
The thought that cheers our lonely night
Is this: Dear Lord, they are with Thee.

Laura A. Whitmore.

WHY SHOULD YOU GO TO CHURCH?

Because the Church is the mightiest agency on earth for the realization of human progress.

It is the efficient advocate and ally of every great reform of our day.

It stands for the highest thinking and the most sacrificial doing.

It presents the noblest ideals of life and points the way to their realization.

It furnishes the motive and the incentive for the expression of sympathy and compassion.

It is the supreme character-making institution in the world. It is the only organization under the sun doing business for God exclusively.

It is the divinely appointed and accredited agency for the realization of the kingdom of God on earth.

It is the avenue through which men and women walk up the heights to God.

It relates mankind to God savingly and satisfyingly and to one another in joyful fellowship.

In its advocacy of civic and social righteousness it does more than all other organizations or institutions combined to make crime difficult and virtue easy.—Christian Evangelist.

ARE THE BRAHMANS ALSO AWAKENING?

The Brahmans of India seem to have had an awakening from the sleep of centuries. A convention of Brahman priests has been held at Amritsar, the second largest city of the Punjab, attended by a thousand delegates. This convention adopted a remarkable set of resolutions, "some of which laid violent hands upon venerable Brahman customs and superstitions accepted by some 217,000 human beings." One of these resolutions expresses the opinion that the Brahmans ought to work for a living and not subsist upon charity. Another enjoined upon all Brahmans as their first duty to get an education. A third advocated that Brahmans should disregard the present-day sub-castes among themselves and intermarry among themselves with due regard for consanguinity. A fourth urged all Brahmans to put an end to unnecessary and wasteful marriage and funeral ceremonies. Perhaps the most radical resolution was the injunction upon all Brahmans to support Brahman widows and for the care for the orphan and poor Brahman children. The president of the convention is reported as urging upon all that they maintain a high moral character and purity of mind, and be truthful and honest in all their dealings. This convention and its conclusions may well be regarded as one of the by-products of Christianity in India.—Missionary Review.

HOPEFUL INDICATIONS IN CHINA.

Old China is passing through a transition stage which is all the more interesting because of the uncertainty as to the ultimate political form that will be assumed. The common people, however, are unchanged and little moved by the kaleidoscopic maneuvers of the forces playing in the political world about them. The ordinary peasant cares little who governs the country as long as his life and property are rendered secure. One traveling about constantly among them, as we do, gets to understand their attitude toward governmental matters.

One night in a country inn, sitting around a fire in a circle of peasants, I was asked whether the Republic of China was really established on secure foundations or not. To my response that they ought to know better than a foreigner about their own country's affairs, they said, emphatically:

"This 'people's country' (republic) is altogether foreign. It started with the postloffice; then came the telegraph; then the railway. We then threw overboard the Confucian schools and adopted foreign learning; then we went in for provincial assemblies and a parliament; and finally came the revolution and the setting up of this new republic. The next thing we know, we will have gone all the way over to the foreigner and become foreign altogether. They tell us we must adopt the foreign calendar, too."

I did not ask them if they liked the change. Their conservatism was too apparent. They only wanted to be let alone. The only thing they voiced an objection to in the new order was the change in the calendar. This was a vital matter to them. A lunar calendar provides the only schedule and program for their lives, and their very existence is so entwined about it that they are unwilling to give it up. Their religious system is wrapped about the lunar calendar. The new moon and the full moon, the first and the fifteenth of the month, are the times for worship in the temples. They asked me if I preferred the foreign calendar to the Chinese calendar, and when I said that, "being a foreigner," I "preferred the foreign calendar," they at once replied that, "being Chinese," they "preferred the Chinese calendar."

This incident and many similar ones give us an insight into what the common people are thinking. The whole course of affairs has been changed for China by the coming of the foreigner. The only feature of Chinese life that resists that change is the feature that involves the religious life. This is the last stronghold, and it is being gradually undermined by the quiet, persistent work of the increasing agencies engaged in the great missionary enterprise. It is the stronghold of darkness into which the light is penetrating. "Tiny points of light" Dr. Martin calls the Christian tracts which are scattered so profusely over China. Surely the pages of the printed word itself are tiny lamps guiding the feet of China's millions into the true path of life. It is with satisfaction, therefore, that we think of the over two million and a quarter volumes of Scripture that have been circulated this year through the agency of the American Bible Society in China. Almost all of these books were printed in the "Kuanhua" or language of the common people, easily understood by the most simple-hearted peasant.

One day I was telling the story of Jesus to a little company of young farmers, and when I got to the crucifixion, one of the young men interrupted me with the enthusiastic statement that he had read that same story to his old grandfather as they sat by the light of the taper with the Gospel of Mark the evening previous in their home. That young man and some of the others were applying for church membership not long after this. It is thus that the life-giving Word is bringing sons to the kindom.

I was asked many times by interested friends, when we were at home in America, about the methods employed in scattering the Scriptures in China, and it may be of interest to you to know something of the tools we use. The methods have necessarily changed as conditions changed, and various methods are employed to suit the situations in different parts of the country; but on the whole there have been three stages in the development of the work of Bible distribution in China.

The first stage was a short one. The object being to get the Scriptures read by the Chinese who were reluctant to come to the foreigner for instruction in religious matters, the Bible Societies furnished quantities of Scripture portions to the missionaries and paid them the money necessary to engage boats to carry themselves and the books from place to place. The books were to be distributed free. This was away back in the early 70's. I once heard an old missionary tell of his experiences on one of these early Gospel distributing expeditions. He started into the interior with a boatload of books, which he proposed to distribute in all the big cities up river. He reached only two of the cities because all his stock of books

had been appropriated by the clamoring rabble, mostly the illiterate riffraff and children, who were ready to accept anything distributed free. The Chinese, as most other people also, value a thing for which money has been paid and undervalue a thing upon which no value has been placed by the person issuing it. The society soon changed the method and the second stage was entered. A small price, less than the cost of the materials used, was placed upon the books, in order to overcome the difficulty. Native Christian men were employed to become colporteurs, under the superintendence of missionaries, or of the society's sub-agents in various parts of China. This method is still followed and while there are many splendid native workers developed by the system and while their work has been fruitful in the opening up of vast regions to the missionaries who followed their plowing and sowing, it is now becoming apparent that conditions are ripe for a third stage, which is a home missionary stage.

There are many hndreds, perhaps thousands of Chinese Christians now who are coming to feel a sense of responsibility for the evangelization of their fellow countrymen, and the "Bu dao hui," or Home Missionary Society, is spreading among the churches. Volunteer bands go out through the country villages preaching the Word, and come back to report their experiences. To carry the printed Word in their hands is to arm them with the great weapon for their warfare; and as there are always incidental expenses for food and drink on their expeditions, the money received in payment for the books is given to them by the Bible Society, which provides the Scriptures for their use. Of course, this third stage applies more particlarly in the regions of China where the Christian Church has been longest established, and where the Christians are consequently more perfectly instructed in the doctrine. It is a method which requires close and sympathetic supervision and, to be most effective, a thorough organization. A good trained native Christian worker of the evangelist class is employed as a native superintendent of distribution in a given territory. He supplies the books, keeping a careful record of each volunteer worker's sales, and, in consultation with the foreign missionary in charge, oversees the work of the district. The thorough organization of the Methodist work lends itself to this method of work, and the greatly increased sales which this year's report will show may largely be attributed to this fact. The general plan of missionary work in China follows the circuit idea—many outstations clustered around one central station. This is true of all missions.

God is lavish of life. When the word was likened to seed, how suggestive! The millions of seed for the reproduction of every species of animate creation are seen on every hand. Some, yea, the greater quantity of all the seed, falls amid environment unsuited to the fulfillment of its purpose. Some, however, falls on good ground. God is pleased to have us scatter His Word widely and generously, in order that the receptive hearts and willing ears may appropriate it and all men everywhere may have the opportunity to accept the mmessage. It is distressing, therefore, when the books are not forthcoming at times when we want them for scattering. (They are always sold, not given, except in isolated instances where an interest has been awakened and it seems wise to present.) It is only a matter of arithmetic, however, that limits our supply. The more books we sell, the more money we need to conduct the work, because the books are sold at a loss. We felt it very keenly when our successful house-to-house canvass of this city was stopped by a book famine. In this city, which kept its "iron doors" closed to the foreign missionaries till after the Boxer uprising, our little band of Bible sellers was selling 1,800 volumes a day in a systematic visitation of all the houses. We never witnessed such eagerness to accept the Word (the books sold were all small portions, such as the four Gospels and Acts, Genesis, Exodus, Psalms, etc., each book bound separately and counting one volume) in any other city in China as was manifested here. Of course, we realize that the printing of the books must stop when the funds are inadequate.

I wish I might rehearse all the stories of changed lives, of men converted from idolatry, of priests of Buddha becoming obedient to the faith through the reading of the printed word—stories which are told me by the missionaries in different parts of the field who see the results of this wide seed-sowing. Wherever a really successful work of grace is found and men and women are being gathered into the church, one is almost sure to find that the impetus was given by some man into whose heart the Word came like a fire, making his testimony ring with conviction. I was at such a place last week, where a year ago no sign of interest in the Gospel could be observed. A Buddhist priest bought a Gospel from a colporteur and, being a seeker after truth, he readily recognized in the Gospel of Christ that for which he sought. He is going about now himself bearing the seed bag over the countryside, and thirty men and women are being baptized at this Christmastide at the village where he resides. He has gone out without taking a cent of money, only a bag of Scriptures, to preach the Word in regions beyond. The proportion of such results which reaches our eyes and ears must necessarily be small. Perhaps in the majority of cases the seed is slowly germinating among such a conservative people as the Chinese. Custom has a mighty grip on their lives, and they will continue in their old idolatrous customs long after they are intellectually convinced of the superior value of the Christian religion through the reading of the printed page that is being lavished on them. In rare instances, it would seem, the Spirit of God is causing the first fruits of the great harvest to appear, that we may be enheartened to continue stedfast on the field until the great day when "we shall reap, if we faint not."—Rev. W. S. Elliott in Zion's Herald.

THE YOUNG PEOPLE'S CONVENTION

The Thomasville Convention, which is to be held April 23-25, is the only convention of the kind which our Church has held in this state in all its history. About twenty years ago we did have a Christian Endeavor "rally", in connection with our Annual Conference. Since then a new generation has arisen. This is the first opportunity our young people have had to meet and get acquainted, and consider the ways by which they can render better service to the Church and the Kingdom.

The live pastor will be there if he can find it possible to do so, and he will certainly encourage his young people to go.

J. Norman Wills.

CHURCH EXTENSION.

March is the month during which the collection for Church Extension is supposed to have been taken. It was so ordered by the Annual Conference years ago, and so far as I know the action has not been rescinded.

The object in taking the collection in March is obvious. Quite a number of pastors must depend upon the Board of Church Extension for at least a part of their living. For them to wait until Conference for the appropriation means inconvenience and embarrassment.

I wish to urge that all pastors who possibly can do so will send me the amount of the Church Extension assessment that I may be able to make the hearts of our missionaries glad. J. Norman Wills,

Treas. Board Church Extension.

NOTES FROM THE FIELD.

Piedmont Ct.—I was on this field two days and only preached one time on account of rain and snow. I preached at Spring Hill on Friday at 11 o'clock to a small but an attentive congregation. The pastor and I took dinner with Bro. Joseph Payne. Soon after dinner we started for the parsonage and just after 3 o'clock we arrived, and I spent the balance of my time for this field there. I regretted to miss my appointments at Canaan, Mt. Carmel, and Union Ridge; but the weather was such the pastor thought it useless to try to meet the appointments and so did I. Bro. Shelton seems to be getting along with his work very well and when the roads get better he expects to visit his members, and I am sure this will be appreciated and will do good.

Spring Hill paid my claim and I am sure the balance of the churches would have done the same could I have met the appointments. Bro. Shelton took me to the station so I could meet my next appointment.

Winston Station.—I spent Saturday night with Bro. Taylor and preached at 11 o'clock in his church. This being Easter the attendance was not so large as it would have been; for so many who usually attend had gone to their old home in the country. However, we had a very good attendance and I trust a helpful service.

The Sunday school was interesting, not quite as full attendance as usual for the reason stated above. Bro. Taylor is enthusiastic and succeeding with his work; he is soon to begin a series of meetings which we all hope will be productive of much good to our church and the community. Pleased to see Bros. Norman and Ellis and their wives with them at church.

Claim paid.

I preached at Maple Springs on Sunday night; a good attendance. C. A. Cecil.

April 5, 1915.

WOMEN WORKING FOR MISSIONS.

I desire to say that I endorse our women's boards in the N. C. Conference, and advise all our pastors to co-operate with them in their work, and also to attend their meetings when they can conveniently do so, and help them out on their committee work.

I believe it would be well to organize more Home Mission Societies and Mission Bands in our local churches and get more of our people engaged and interested in the work. C. A. Cecil.

Bethel, Alamance Ct.—Rev. J. A. Ledbetter filled his regular appointment the 3rd Sun. in Mar. and preached an excellent sermon taken from the S. S. lesson of that day. Pre. Cecil and Rev. C. H. Whitaker visited our church since our last report. We were pleased to have them with us. Bro. Cecil preached a good sermon, which was very much enjoyed by all present.

Mr. Joseph Woody is very sick now. He and his family have our sympathy and prayers. Mr. and Mrs. J. D. Foust have both been sick, also Mrs. A. L. Foust. They are all better now, we are glad to say. We hear that Aunt Sallie Foust is right sick at the home of her daughter, Mrs. O. N. Hornaday. Hope she will soon recover.

Prof. D. K. Iseley and Miss Addie Belle Lewis closed a very successful school at Betheel Thursday. They are excellent teachers and we will never forget their earnest efforts in behalf of our children and as a result the rapid progress of the children. The children showed their appreciation and esteem for them by presenting them both with a nice present. The teachers gave them a nice treat, which of course was much enjoyed by the children. They left many friends at Bethel who will always be pleased to have them visit Bethel.

The W. F. M. Society met at thhe home of Mrs. M. C. Thompson the 4th Sun. in Mar. We had a good meeting, though somewhat sad, as it was our farewell meeting to Mrs. Thompson, who is going to move near Greensboro. We are very sorry to lose her from our society, as she is one of our most earnest workers. We hope our loss will be a gain to the society with which she unites.

Our S. S. is progressing nicely.

Mrs. J. M. Foust, Reporter.

Grace Church, Greensboro.—We observed Easter by using the service prepared by our Board of Home Missions. Our offering was fifty odd dollars. The children did their parts quite well.

Our Christian Endeavor Society has just closed a contest for new members by which there were added seventy new names to the roll. This makes the present enrollment the largest it has ever been in this society.

Our morning congregations, especially, have been quite good excepting last Sunday, and there are signs of improvement in the Sunday night congregations.

We are planning to hold an anniversary service the 9th of May. At this time we expect to have former pastors Johnson and Williams to preach for us and to follow the Sunday service with three services during the week.

Several of our members continue to remember us in many substantial ways. The most substantial of these recent tokens came from Mrs. W. C. Bain in the shape of fresh pork, spareribs, sausage, and a fine ham. Thus Sister Bain enabled us to know how such preachers as Swaringen on country charges feel as they go home loaded down with the substantial evidences of their parishioners' esteem, and love.

Some of our members are yet on the sick list, but we are hoping that now that Spring seems to have really come, the remains of La Grippe, which have kept several of our people indoors since mid-winter will depart and trouble us no more forever. R. M. Andrews.

Lineberry, Davidson Ct.—We are glad to get our church paper every week to hear the blessed reports from the field which we could not get otherwise. Our church we think is in good shape. The young people's prayer meeting is kept up regularly. We think our pastor, Bro. Hulin, is getting along with the work of the circuit very well. Brethren, pray for us.

N. F. Morgan, Reporter.

(This report was delayed through an oversight for which we ask Bro. Morgan's pardon.)

Reidsville.—We are alive and progressing slowly but surely. We have bought 50 new Hymnals for our church. Our Easter exercise was not s o well attended as we had expected, owing to the bad weather. The children did well, owing to the untiring energy of Mrs. Lowdermilk, Mrs. Carroll and others. The pastor made a good short address. We had 52 present for S. S. Collection for Home Missions, $4.50. The Sunday school had an egg hunt on Easter Monday. Bro. Lowdermilk told the children that if they would do as good work finding new S. S. scholars as they did eggs, we would soon have a large Sunday school. Reporter.

Burlington.—Our Sunday-school experienced a considerable decrease in attendance last Sunday. The small attendance was due to the unfavorable condition of the weather and to the fact that a good number of our people spent Easte rout of town. We hope to regain our loss next Sunday.

The church seervice Sunday morning was not so largely attended but was a good service. The pastor spoke on "The Power of the Risen Christ." The Lord's Supper was observed and a large number of the congregation participated. At the

conclusion of the Lord's Supper the doors of the church were opened, as is usually done each communion service day, and Lenoir Jones, son of Bro. J. C. Jones, wes received into full membership on profession of faith. Lenoir is one of our Junior Baraca boys, and we are glad to see him taking this noble step, which may well be emulated by his boy friends.

The Easter service occurred at the evening hour, beginning at eight o'clock. When the hour arrived the church was almost filled to overflowing. The program was rendered in a most splendid and satisfactory manner. The music was good and the recitations by the children and young boy and girls were fine. The entire program as provided for in the Easter Service sent out by the Home Missionary Board was used, and the service lasted over an hour. The offering was taken for the Board of Home Missions which was oveer $9.00.

We were mistaken last week in stating that the April meeting of the church conference would meet on Tuesday night, April 6th. We should have said Tuesday night, April 13th, which is next Tuesday night. We trust that there will be a good attendance of officers and members at this meeting.

Our entire church and Sunday-school will feel very keenly the loss of one of our most faithful and substantial members when Dr. W. A. Hornaday removes from our midst to the city of Greensboro, which he will do very shortly. During his sojourn with us Dr. Hornaday has been a great help in the management of the finances of the church. He has also been a most valuable member of the teaching force of our school, besides proving himself an excellent leader in the young people's organization, the C. E. Society. We regret exceedingly to lose Dr. Hornaday from our church, but on the other hand we congratulate our M. P.'s at Greensboro upon the coming of Dr. Hornaday in their midst.

The Executive Committee of our church met Tuesday night of this week for the consideration of important matters pertaining to the general welfare of the church.

We are glad to report that most of our people who have been sick are well again and meeting with us at the various services of the church. Chas. B. Way.

Graham S. S.—Our average attendance for quarter, 79. $7.75 sent to Children's Home. Our school had Easter exercises Sundy night. Children did well, showing that Mrs. Williams, Misses Ray and Lynes had trained them well. We can always depend on the children doing their part. Collections amounted to $13.67. Baracas elected Percy Amick as delegate to Raleigh convention. Bro. Williams gave us a good Easter sermon Sunday morning.

J. L. Amick.

Why Not Ct.—President's appointments are as follows:

Flag Springs, April 19, 11 a. m.
New Hope, same day, 3 p. m.
New Zion, same day, 7:30 p. m.
Pleasant Hill, April 20, 10 a. m.
Fairgrove, same day, 2 p. m.
Star (in M. E. Church, S.) same day, 7:30
Love Joy, April 21, 11 a. m.
Macedonia, same day, 3 p. m.

J. H. Stowe.

Mt. Lebanon, Randleman Ct.—Pastor O'Briant preached us an inspiring sermon Sunday on the Resurrection. His sermon and the cheering Easter songs sung by the choir helped us to remember and to feel thankful for a risen Savior.

We were glad to have Rev. J. F. Dosier and wife worship with us. We expect them often as they have moved to Randleman.

Sometimes some of us get so bad we try to think we could get along without the preacher, but deep down in our heart the more preachers around, the safer we feel.

We were very glad to have Bro. C. J. Parsons back in S. S. after his absence for awhile. The Baraca class elected him their teacher.

Bro. J. R. Lamb was elected teacher of the Old Folks' class. Our school has organized a Home Dept. with Mrs. Maud Snider as Supt.

We miss Bro. R. W. Lineberry from service. Hope he will soon be well enough to attend. Bro. Lineberry, Bro. and Sister Kennett and Grannie Parsons all live on the same street and are all unable to attend church regularly, but we believe their prayers help the church. And the remembrance of their faithful attendance in the past should inspire those of us who can to be faithful. L. R. Hughes.

Mt. Pleasant, Piedmont Ct.—Our second quarterly conference will be held at Spring Hill church Saturday before 4th Sunday; preaching at 11 a. m. and the business of the quarterly conference will be held in the afternoon. We hear that finances are very much behind which should not be when we realize that the year is moving rapidly along, and now we are to nominate our delegates to the next Annual Conference. We organized S. S. at Mt. Pleasant last Sunday by electing J. R. Stone Supt. and Hermon Murphy secretary. We hope to have a good Sunday school this summer. Sickness and death is abroad in the land. Last Tuesday Bro. Mock Fonto was laid to rest at Mt. Pleasant and yesterday evening at 6 o'clock his mother died of pneumonia. Funeral tomorrow at eleven o'clock. Pray for us that we may grow in grace and in knowledge this year. J. R. Stone.

St. Paul.—There is a singing school going on at our church which has already helped lots. It will last a week or two longer any way. Our attendance at S. S. has been better the past year than it had been in a good many years. Owing to the snow we had on last Saturday we had only 73 present and $5 collection, which goes to the Children's Home. The officers and teachers are as follows: Mr. G. H. May, Supt.; C. E. Wilson, Asst.; Herbert Wade, Sec. and Treas.; teachers, Mr. W. M. Taylor, John Dean, Mrs. Millaway, Mr. Brewer, E. M. Routh, and Mr. John Steward. Lula May, Reporter.

THE POSTAL CARD

W. F. KENNETT, EDITOR

Bethel.—Notwithstanding the amount of snow on the ground last Sunday morning we went to Bethel and fonud the Sunday school at work when we got there. Bro. R. W. Jones is the efficient superintendent. The school has adopted as a slogan "The largest and best ever." We were pleased to receive into the church three new members; these are Mr. and Mrs. A. A. Jones and Mrs. Ben Apple. Bro. Jones comes to us from the Christian Church at Stokesdale and Sister Jones from Bethany M. P. Church, Sister Apple from Midway. Mrs. A. A. Jones was chosen as teacher for the class of small children and we believe she will prove to be a very successful teasher. Nell Jones is canvasser for the Herald at Bethel and had secured five subscriptions up to last Sunday.

Our special meeting for Bethel is to be the 1st Sunday in August and Rev. E. G. Lowdermilk of Reidsville is to assist. We expect Bethel to make the best record this year that she has ever made. To this end let us work and pray.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

—o—

Burlington 127
Welch Memorial 92
(March 28, 121.)
St. Paul 73
Thomasville 91
(March 28, 107.)
Greensboro 245

ELIZABETH GRANT'S CALL.

Elizabeth Grant tripped lightly down the oaken stairway, singing softly to herself:

"Jesus, I my cross have taken;
All to leave and follow thee."

As she paused a moment in the spacious hallway, drawing on her long gloves preparatory to leaving the house, a charming picture was reflected in a long pier glass. From the little hat of violet and gray tulle that rested so becomingly on her beautiful brown hair to her gray suede shoes, her costume was one of perfect harmony and completeness. There was an air of hesitancy in her manner as she smoothed the folds of her dress and adjusted her light wrap. She started toward the sitting room, but changing her mind called out gayly, "Good-by, mother!" and rang the bell for the carriage.

The surprise pictured on Mrs. Grant's face as she caught sight of her daughter was not greater than that betrayed in her voice as she exclaimed: "Why, Elizabeth, are you going to wear your new crepe to the missionary meeting?"

"No, mother; I am not going to that tiresome old meeting to-day. Janet Carter has a rich guest from Boston, and all the society people in town are invited to meet her this afternoon. The De Laneys, the Harrisons, the Whitworths, and, in fact, everybody who is anything will be there. I am the only girl in our set who goes to the missionary meetings, and I have been going ever since I was a baby. I am tired to death of the heathen, and I wish I could forget all about them!"

The expression of surprise on the mother's face had changed to one of grief ere Elizabeth had finished her impetuous speech. After a moment's hesitation Mrs. Grant asked: "But, Elizabeth, what about the song you promised to sing? And you know how interested Evelyn Strong was when you told her of your society; did you not promise to call by for her this afternoon?"

"O, nobody will miss the song, and I know that Evelyn has forgotten all about this being the day of the meeting. Why, mother, Evelyn will be at the reception, of course; and I shall tease her about the way she keeps her engagements; so good-by, mother dear!"

A hasty kiss, and Mrs. Grant was left alone. With a sigh she returned to the sitting room and closed the door. Down on her knees by the davenport she sank, and with her face buried in the pillows she cried: "O God, thou knowest that above all things else I would have my child a true worker for thee! Help her in this hour of great temptation. May she find no happiness in the 'things of this world;' smite her conscience that she may see the error of her way and make her to know that she can have true joy and peace only in serving thee!"

In the meantime the carriage rolled rapidly along the boulevard. As the sound of church bells filled the air, Elizabeth realized that they were nearing the church where the meeting was to be held, and hastily pulling down the shade she sank farther back in the seat, lest the President or one of the girls should see her. She assured herself that she was doing exactly right, but nevertheless she was conscious that somehow she was not very eager to see any of those faithful girls just now, or to have them see her.

In front of the Carter homestead all was hurry and bustle. Motor cars, horses, and carriages seemed mixed in inextricable confusion. Unfortunately just as Elizabeth was stepping from the carriage the horses shied at an approaching auto, and, missing the curb, she splashed down into the soft mud.

In the dressing rooms crowds of women jostled each other in their efforts to secure the attention of the maids, and Elizabeth's patience had been severely tested ere her shoes were cleaned and she was ready to go into the drawing-rooms. Here the crowd was still greater, and she was quickly borne past the hostess and "rich girl from Boston," past a long line of "receiving" women until she found herself at the entrance to the dining room.

As this room also was full, Elizabeth felt glad to pause for a moment in the shadow of some branching palms where she might recover her usual spirits, for in spite of the merry throng she felt strangely alone and disappointed. Somehow, her thoughts just would go back to the missionary meeting. She wondered who were there and what they were doing—was she being missed, and what would they think if they knew; but did not God know? After all, what did all this amount to? Hoping to divert her thoughts, she looked around her at the beautifully appointed home, but strangely enough everything in the house seemed to remind her of the heathen. The rugs on the floor and draperies on the wall seemed to tell that they were imported from Persia and were made by a heathen people. Teak wood tables, beautiful screens and ornaments from Japan made silent appeals for this heathen nation. The drawn linen table-cloth and centerpieces she recognized as having been made in papal Mexico. The dainty cups bore the stamp of a heathen country, and the fragrant tea seemed to whisper: "I was gathered by a heathen people in China." Even the steam from the coffee urn seemed to form itself into the words: "Heathen Arabia." Every article in the dainty menu had a story to tell of a heathen people until Elizabeth could bear it no longer. Bidding her hostess good-by, she hurried on her wraps and was soon on her way home. The song she was to have sung,

Take my life, and let it be
Consecrated, Lord, to thee,

came rushing to her mind as she again passed the church. "Yes, Lord; take my life, and let it be evermore consecrated to thee," again and again burst from her lips.

Rushing into the sitting room, she buried her face on her mother's shoulder and cried: "Mother, I didn't have a good time one bit; I just couldn't forget the heathen. The very air seemed full of voices calling to me, 'Come over and help us;' and, mother, if God can use my life, I want to give it to Him right now."

In the quiet hour of communion which followed, God spoke, and Elizabeth Grant heard, and when a few months later an appeal was made for volunteers to go into the mission field, Elizabeth knew that it was her life that was wanted, and freely offered herself.—Lottie S. Butler in Woman's Missionary Advocate.

HOW THE CALL CAME: A TRUE STORY.

(By a Missionary.)

"Well, Gussie, what shall it be, shall we go this evening or have a cozy evening at home with our studies?"

"I do not know," said Gussie. "Inclination says 'Stay at home.' The examinations will soon be on and I need every minute. Still it seems a shame not to go. I don't expect the church will be packed for a missionary meeting. 'China' is an interesting subject. Perhaps we had better go. What do you say?"

"I do not know," said Lois. "I am game if you are. The roads will be dark and muddy and it will mean getting up very early in the morning to be ready for our classes."

"Never mind," said Gussie. "We will go. You know the singing is poor and we were especially asked to be there to help with the singing."

These two friends were junior teachers in a well-known school in the south of England, and were both working and preparing for an examination which would enable them to procure promotion in their profession. Three miles out in the country stood a little church where the two girls often went to help in the Sunday school or on special occasions with the music. On this particular night a request had come that they would be present at a missionary meeting and help with the

singing. After their decision they very soon donned their outdoor garments and were trudging along the muddy road.

The church was a small square building, lighted with oil lamps. A deacon was on the lookout for them and expressed his pleasure that they were there. "You must come up to the front," said he, "one of you may have to play the harmonium if the organist does not turn up, and anyway you will better help the singing there." "I am glad I am not a musician," said Lois. "That piece of work will be yours, my dear," she said, giving her friend a nudge. But the organist arrived and so did the speaker. The people too turned out fairly well, and though perhaps it was not an intellectual or a fashionable audience it was an interested one.

The speaker told a wonderful story of China and its needs, and it seemed to the two girls as if his eyes were fixed on them. They listened, fascinated with the story of that great land and her needs, of the "open doors," of the harvest waiting for the laborers, and when at the close of his address he made an appeal for young lives to dedicate themselves and go as laborers to this far-away field his eyes appeared to be looking into their hearts.

"Gussie," whispered Lois, "I feel I must say I will go. What do you say, will you go?"

Something felt very full and bursting inside of Gussie at that moment, but she answered, "I cannot, oh, I cannot. I could not leave my home, my father, my sisters. No, I will not go."

The meeting closed, the two girls were hurrying away when a hand was laid on Gussie's arm. She turned around to see the speaker of the evening. "I would like to shake hands," said he. Gussie shook hands and introduced her friend. "And now," said he, again addressing Gussie, "what about your life for China?"

"Oh please do not ask me," she said. "I could not leave my home and country. No, indeed I could not." A few more words and then he said, "I want you to promise one thing. Will you pray for China?" "Yes, I will do that," she said.

"Well, good-by, the Lord bless you, I know you will be in China some day."

A few months passed, the examinations were over, and the girls parted. Lois went as an assistant teacher in a school in the north of England, and Gussie to become principal of a school within walking distance of her home. Lois developed a bad throat and all thoughts of the foreign field had to be abandoned.

Two or three busy, seemingly happy years passed away for Gussie. She entered heartily into the activities of the church,—Sunday school, choir, Christian Endeavor, district visiting. What more could she do? But was she quite happy? Ever and anon the voice would come, "You will be in China some day." Then those prayers for China. How they worried her!

Often when praying for Sunday school scholars a voice seemed to be whispering, "You know what you ought to do. You have heard the call."

The climax came one Sunday evening. Gussie was in her accustomed place in the choir. The minister gave out the text "I was not disobedient unto the heavenly vision." Gussie's heart gave a big jump. She could not say that. She well knew she had been disobedient. She well knew that she had not been willing to answer the call, that she had tried to drown it in the work at home. Yes, that was the bare truth—disobedient to her Master—the Master she professed to follow.

After the service she hurried to the manse and sought the minister in his study. "Oh, Mr. Smith," she said. "I have been disobedient to the heavenly calling." The minister looked puzzled. This was one of his most promising helpers. "Is that so?" he said. "Would you like to tell me about it?" And so Gussie told him how she had been holding back, not willing to pay the price.

After hearing he sighed and said, "I am glad for you, but I cannot help thinking of your father." Yes, and Gussie thought of that much loved father, to whom she had been such a companion, and of her sisters also. But she dare not be disobedient any longer, and so she sought her father and, trembling, told him of her struggle and of her desire. The father's lips quivered, "My child, do not ask it of me. I am not ready to say yes. You are working for Christ at home. Will not that suffice?" A little more talk and Gussie promised her father she would not go without his consent. Her father's life had always been her inspiration, and Gussie made up her mind that she would not worry or talk to him about it, knowing that God in his time would have his way with him. She had responded to the call, and the waiting time did not matter.

Another year of really happy and fruitful work passed away. Gussie could pray now, without the burden she carried before, and she had the joy of seeing some of her Sunday school scholars come forward and declare themselves on the Lord's side.

Her father said nothing more, but Gussie felt sure he was not happy. This fact was specially evident on missionary Sundays when as superintendent of the Sunday school he seemed embarrassed and ill at ease. But God's time came. Evangelistic services were being held in the town and Gussie and her father were both helping.

The closing night arrived, and the evangelist spoke from "The Alabaster Box."

Was there anybody in the audience who had an alabaster box and who was not willing to break it, to give it to the Master?

A pause, and Gussie who was on the platform acting as pianist saw a stir in the audience and—yes, it was her father on his feet. "I wish," he said, with tears in his eyes and voice, "to tell you that for more than a year I have had an alabaster box and have refused to break it, refused to give it to my Master. To-night I lay it at His feet to use as he will." All eyes were turned on him. What could he mean? He was one of the best men in the town. The silence was tense as he sat down. The evangelist did not speak but stood waiting. The minister tried and broke down. Several were moved to tears. Gussie felt for the moment she wanted to run down, hug her father and say, "No, no, I will stay with you. I will never go away."

But the silence had to be broken, and a new power came to Gussie, and she rose and said:—

"I'll go if you want me to go, Lord,
Over mountain, or plain or sea,
I'll stay if you want me to stay, Lord,
Just wherever you want me to be."

The audience seemed to understand and heads were bowed. The evangelist pronounced the benediction.

Gussie offered for the mission field and was accepted and sent to China. Never will she forget the last wave of her father's hat at Southampton, never forget his "God bless you, my daughter," neither will she forget his letters so full of quiet joy that she was doing the "Master's Work" in that far off land.

The much loved father has heard the Master's "Well done," has entered the Glory Land. Gussie is still working in China and ever thanks God for the memory of a father who knew both how to "sacrifice" and to "serve."

This little story is very sacred to the one who wrote it. It is sent out with the hope and prayer that it may help some one who perhaps has also been "disobedient to the heavenly vision." Perhaps it may also help some father or some mother to give their "alabaster box."—Life and Light.

—Mrs. Dr. Lem Johnson is in St. Leo Hospital for treatment.

OUR GAME OF HIDE AND SEEK.

The preachers in hiding last week were found by taking alternate letters beginning with the first. They were J. S. Williams, J. D. Williams, T. A. Williams, D. R. Williams, O. B. Williams. Those finding them completely were Mrs. W. F. Kennett, D. A. Neese, and Mrs. Floyd Culler. Those finding them partially (all but the initials of given names) were Miss Bessie Nicholson, Miss Martha V. Hauser, O. F. Hauser.

The following preachers are so securely hidden that you may have to look a good while to find them:

1. Be careful, falls so often fully unfit ntelligent zebras.

2. "Playing chess," said John Brown, "overburdened us."

3. Quickly seizing jugs, Uncle Daniel Iseley broke seventy eleven.

4. Many blue noses blew softly.

5. Xerxes bent mighty energies shooting poor quail.

MOTHER SILVER'S SPECTACLES.

When Mrs. Silver stopped one day to think about herself, she found that she was past the age at which most people begin to wear glasses. Her husband had put them on long before. It was a wonder she had not realized sooner how much she needed them. A few evenings later she beamed upon her family at dinner time through a brand-new pair of spectacles. "Now this is like living!" she exclaimed. "To think that there's a beautiful pattern in the parlor wall paper, and I never knew it till to-day! Do you hear, father? That paper's been on the wall three years, and I thought 'twas a plain, tan color. And what's this? A new tablecloth?"

Everybody was looking at her as she sat down. Margaret protested. "You know when I got this tablecloth and all about it."

"I never saw that rosebud design till this minute," Mrs. Silver declared. "It's lovely, too. Why, I feel as if I had a lot of splendid new things."

Just then something called her from the table, and while she was gone, her husband said musingly: "Your mother is just the opposite from my Aunt Cornelia when she first put on glasses. Uncle Robin brought 'em home from town one day—he thought maybe she was beginning to need them—and the first thing she did after she got 'em was to take one of the children by the shoulders and say: 'Mercy, I didn't know you had freckles.'"

"But that's just like mother, not the opposite," small Tom demurred.

"No; the difference is that my Aunt Cornelia discovered freckles and dust in corners and grease spots and everything bad until life wasn't worth living to the rest of the family."

"I never thought of that," said the grownup daughter. "Mother must be discovering unpleasant things, too. She has not spoken of one; but if her eyesight has been affected ever since we put that paper on the parlor, just think—"

"Just think!" Her father took up the words playfully. "Think of the lines and changes in my face alone that she hasn't known were there! But you won't catch her speaking of them. That isn't your mother's way."

"Let's make her tell if father's face does look any different to her," some one proposed, just as Mrs. Silver, quite unconscious that she was the subject of discussion, came back to the table.

Everybody was looking at her as she sat down and met her husband's eyes. Suddenly she leaned a little forward and studied his face intently with an expression that was tender, loving, sorry all in one.

"Caught!" said one of the boys under his breath. "What have you just found out about father's face, momsie? Tell us."

"H'm! What's that?" Mrs. Silver temporized, looking actually guilty.

"Go ahead and tell 'em, mother," Mr. Silver coaxed. "I shan't mind."

"Mind!" There was a volume in the one word as she spoke it. Then she took off the wonderful glasses and wiped a little de wfrom them before she answered, glancing round the circle. "You don't know, children, what it means to me to see your father's smile again across the table as plain as ever. I was thinking when I looked at him how many of 'em I'd missed."—Youth's Companion.

—o—

STINGY JIM.

Jimmy was the stingiest boy you ever knew. He couldn't bear to give away a penny, nor a bite of an apple, nor a crumb of candy. He couldn't bear to lend his sled, or his hoop, or his skates. All his friends were sorry he was so stingy, and talked to him about it; but he couldn't see any reason why he should give away what he wanted himself.

"If I didn't want it," he said, "p'r'aps I would give it away; but why should I give it away when I want it myself?"

"Because it is nice to be generous," said his mother, "and think about the happiness of other people. It makes you feel happier and better yourself. If you give your hoop to little ragged Johnny, who never had one in his life, you will feel a thousand times better watching his enjoyment of it than if you had kept it yourself."

"Well," said Jimmy, "I'll try it."

The hoop was sent off. "How soon shall I feel better?" he asked by and by. "I don't feel as I did when I had the hoop. Are you sure I shall feel better?"

"Certainly," answered his mother, "but if you should keep on giving something away, you would feel better all the sooner."

Then he gave away his kite, and thought he did not feel quite so well as before. He gave away his sixpence that he meant to spend fo rtaffy. Then he said:

"I don't like this giving away things, it doesn't agree with me. I don't feel better. I like being stingy better."

Just then ragged Johnny ran up the street bowling the hoop, looking proud as a prince, and asking all the boys to take a turn. Jimmy began to smile as he watched him, and said:

"You might give Johnny my old overcoat; he's littler than I am, and he doesn't seem to have one. I think—I guess—I know I'm beginning to feel so much better. I'm glad I gave Johnny my hoop. I'll give away something else." And Jimmy has been feeling better ever since. —Selected.

TRYING FOR A SCHOLARSHIP.

"Good morning, Fred. How are you making it go?"

"Not so bad, Tom."

"About ready for exams, I suppose?"

"Oh, I don't know. Guess so."

"The papers are going to be pretty stiff this year, I hear."

"That so?"

"Yes. The headmaster has an idea that the Latin paper will make us hustle."

"Well, I don't care as long as I make a pass."

"Make a pass! Why, man, I'm going to try for a scholarship, and you can beat me if you dig in."

"What line are you taking?"

"Mathematics, of course, and I think I'll win out, too."

"Well, go ahead, Tom. I wish you luck, but a pass will do me all right; I'm not going to kill myself if I know it."

"You're bluffing, Fred. Why not pitch in and get to thetop?"

"No, I'm not bluffing, Tom. Honest. What's the use of a scholarship, anyway? Just a lot of work for nothing. If I pull through on a pass, it's enough for me."

In due time the examinations for Junior matriculation came off, and, sure enough, Tom took first place in mathematics and secured the scholarship he had worked so hard to attain, while Fred, equally clever, but indolent, obtained marks enough for a pass

This incident occurred thirty years ago.

After a brilliant course at college, Tom entered mercantile life, and is now at the head of one of the largest manufacturing concerns in Canada, giving employment to hundreds of men. Fred has tried at least half a dozen different things, but has not made a great success of any one of them. He has been satisfied with a 'pass' in everything he has touched, and has never got anything better.—H. Harper, in Pleasant Hours.

IMPORTANT NOTICE.

Every one wishing entertainment at the Young People's Convention will please send me his or her name at once. We want to provide for all who wish to come but of course cannot provide for you unless we know you are coming. Please attend to this at once.

J. E. Pritchard,
Chairman Entertainment Com.
Thomasville, N. C., Mar. 29.

BRANCH MEETING.

The 15th Annual Meeting of the N. C. Branch of the Woman's Foreign Missionary Society will be held at Moriah Church (four miles south of Greensboro) April 29th and 30th.

Elect delegates at your April meeting and send them to this meeting. Watch for the program and other information concerning the meeting. Make your plans to attend, and let's have a full attendance.

Harris Glascock, M. D.,
Corresponding Secretary.

MEETING N. C. BRANCH W. H. M. S
Notice All M. P. Women.

The North Carolina Branch, Woman's Home Missions, will meet in Siler City Tuesday, April 27th, at ten o'clock a .m. We are most anxious for the best meeting in the history of our work. Let all auxiliaries elect two delegates; Young People's Societies and Mission Bands, one each. It is also hoped that every congregation in the Conference will send one representative. There has never been a time when there was more need for systematic Home Mission work. Let all cooperate. The ministers are especially invited to attend the meetings.

Sincerely, Mrs. Wm. C. Hammer.

ROSENEATH, HALIFAX CT.

Our Easter service has been postponed till next Sunday, April 11th at 3 p. m. Everybody is invited . H. C. N.

MORIAH, TABERNACLE CT.

As last Sunday was thought by some to be a disagreeable day our Easter exercise was postponed till Sunday afternoon, April 11th, beginning at 3 o'clock.

Reporter.

FROM PASTORS AND PEOPLE.

Pinnacle.—Our pastor, Rev. Edward Suits, filled his appointment the 4th Sun at 11 a. m. with an excellent sermon, also Sun. night. We are glad Bro. Suits came and we hope when the weather gets better to have a larger number out to hear him.

We had a very good Easter entertainment last Sunday evening at 7:30 p. m. A large congregation was present We hope to see more of the older ones coming out to help us in our S. S.

One of the teachers, Mr. T. C. Jones, was surprised very much Sunday morning as his scholars presented a large number of eggs to him for Easter. Our S. S. gave an egg-hiding Monday evening for the children. All seemed to enjoy it very much. (Mrs.) Nealie Spainhouer.

Piney Grove, Siler City Ct.—President Cecil gave us another one of his good sermons. We met the 3rd Sun. and organized S. S. The officers are: Mr. J. R. Siler, Supt.; Mr. A. D. McMaster, Asst.: Miss Nora Nelson Sec.; Miss Sallie Fox, Asst.; Mrs. C. M. Brower, Mrs. A. D. McMaster Miss Lovie Fox, and myself teachers. We ask the prayers of all the Christian people for our success. Let's try to make this year the best of all years. We can, if we will try. Dear people, come to Sunday school and let's have a good one. Parents, come and bring your children.

There is a good deal of sickness in the community,—Grippe and Pneumonia. Several deaths near by. Miss Lucy Fox has been sick for a few days. We all hope for her recovery soon. Mr. J. L. McPherson has been housed in for some time with mumps; several cases in the community. We all celebrated on the first day of April J. R. Siler's 71st birthday. There were thirty present.

Our pastor failed to get around Sunday; it was so bad for him. He hardly ever fails, but who would start that far such a day? It looks like we are going to have winter all the year.

There will be Sunday school at ten o'clock every Sunday, preaching at eleven on the first Sundays. Come, everybody.

(Miss) Nettie McPherson.

Pine Grove, Oak Ridge Ct.—We are getting along well, but there is still room for improvement. They had a very good Easter exercise. There was a large congregation out. The offering was $2.63.

We like Bro. Gerringer better and better all the time. I think he is the very man for us, for he has always got a good message for us. I noticed he had sent a notice to the Herald about the second quarterly conference, so don't guess it will be wrong if I mention it again. The second quarterly conference will be held at Ai next Sat., April 10, at 1:30 p. m. Now I trust that the official members will not disappoint our pastor by staying away. Now when Sat. comes, just drop your work and do a little errand for God. He will help you along with your work

Mary Jane Cooke.

A PRINCE ALBERT SUIT FOR SALE.

I am not in the clothing business, but just now I have at my disposal a fine Prince Albert two-piece suit. A business man of High Point had it made for a wedding occasion, and has worn it only one time. It cost $50 and he says he will sell it to some minister for $25.00. A man who is about 5ft. 8 or 10 in. tall and weighs 165 lbs. can wear it. If you are interested, write A. G. Dixon.

High Point, N. C.

Miss Mary Jones was born April 4, 1856, and departed this life March 25, 1915. She was converted when she was 17 years of age and united with Flat Rock Methodist Protestant Church where she remained an honored and worthy member till the Master called her home to rest from her labors and suffering. Miss Mary was loved and respected by all who knew her because of her beautiful Christian character. She was a great sufferer for about eight months, but she bore it all with Christian fortitude.

She leaves to mourn their loss four sisters and four brothers and a host of friends. The funeral was preached in Flat Rock Church by the writer after which her body was laid to rest in the cemetery near the church.

May the Lord bless the brothers and sisters of the departed sister and may the memory of her life be an inspiration to them. J. D. Williams.

—Mr. Chas. C. Cook, 150 Nassau St., New York, is sending out for 50 cents each copies of Croscup's Historical Chart of the European Natons, their Origin and Poltical Development. This gives European history almost at a glance. I know of nothing else that so quickly gives one a conception of the changes that have taken place in the map of Europe in the last thousand years and shows the present peoples and their relation to each other.

—Bro. S. V. Pickens and wife have returned from Florida to their home in Hendersonville, N. C.

—Bro. Pritchard and our Thomasville people are in the midst of revival services. We hope success will crown their efforts.

Asheville.—Yesterday was a lovely day, except for a slight sharpness in the atmosphere, telling us that Winter was still quarreling with Spring. We had a good day. Four new members in Sunday school. A splendid attendance at the morning service. At night the Sunday school gave its Easter entertainment. The program went off splendidly. The attendance was the best at any service since we have been in the church. The offering, though, was a disappointment. About $10.00.

The Ladies' Aid held a sale up-town on Saturday and cleared $16.00. The Society is certainly well named.

We are hoping this week to get at putting the church lot in grass. The men folks are to do the work. We haven't got the money to have it done by outsiders.

Got a dollar last week for the church that cheered my soul. From a "well wisher." That man's a friend of mine. But I imagine there are just 22,000 well wishers in this Conference. Have only heard so far from about 200 of them. Bro. L. W. Causey sent $5.00, and a letter that made me feel good, too. Said when he was here at Conference that he gave all he thought he could spare, but knowing the great work that the church is doing, he felt that he just must help some more.

My brother, the Lord is looking to you who have not yet come to his help here to do your part. When are you going to do it? I heard Charles M. Alexander, the great gospel singer, last Wednesday night, and one of the songs he sang, and afterward made the congregation sing, was, "Can the Lord Depend on You?" Can He depend on you? Here's your chance to show it.

The mail has just come and in it a check for $10.00 from "A Friend," at High Point. This is not the same friend whose gift of $20.00 was recorded a while back. We have lots of friends at High Point. God bless them, and the church of which they are members! Two hundred and twenty-three churches in the North Carolina Conference, though. About 23 have helped. Oh, where are the two hundred! I'm still smiling and waiting for you. Come on! C. W. Bates, Pas.

Oak Ridge Church.—Last night we had an Easter entertainment given by our S. S. children. They did well and could have done better if the weather had been good so they could all have had more time to practice. After the children finished their part Prof. T. E. Whitaker of this place made a splendid talk. His subject was Easter. We all enjoyed it, especially the children, as he explained many things about Easter that they had never heard before. Then our pastor, Rev. L. W. Gerringer, made a nice talk. He announced that the two churches, the M. E. and M. P., would have an Egg Hunt to-day on our grounds.

Our Sunday school is improving every Sunday since we have completed our church. This community has been saddened by much sickness and many deaths recently. Ogolee Benbow, Reporter.

April 5, 1915.

"SOME REFLECTIONS. LETTER 2."

In the Herald of Mar. 25, appears an article with the above heading, signed "H." By some means I missed H.'s first letter, and hence am lost as to who is the author of Letters 2 and 3. But I wish to say to Bro. H. that I have read the letters 2 and 3 with much interest, referring as he does to persons and things very dear to me; carrying my mind back to the days when conversion and joining the church meant more than the ordinary hand-shaking; and when I was young and strong physically, at least, and felt that every member of the Annual Conference were my friends. What happy days these were! But my object in writing at this time is to call the attention of my good Bro. H. that letter of Mar 25. is quite misleading in that you say "Bro. Guston Spilman organized this church", meaning Union Hill, "which is now on Bro. Austin's work." This, my brother, is a great mistake on your part, as Bro. Spilman, at Tabernacle camp meeting, came to Bro. T. H. Pegram and myself and begged us both to come to Union Hill and hold a special meeting, saying, "If you will both come and do so, I believe you can organize an M. P. church there." We both agreed to go, but Bro. Pegram failed to go, but I went and preached for four days and nights, and the last night I organized an M. P. church at Union Hill of 18 members. These are the facts, and I know what I say to be true. Bro. Spilman was present. Write again, Bro. I love to read your letters.

Geo. E. Hunt.

LOOK OUT!

Mr. Saul of Tarsus is on the war path with his humdrum, lambastic, anti-cyclonic zeal and enthusiasm, with assumed letters of authority to lay hold upon, bind, imprison and put to death all who do not quadrate with his whims and notions.

Look out! He is a young man of great zeal and determination, and is especially opposed to any one who would defend our doctrines, but takes a very decided stand with those who are doing all they can against us.

He has already loosed his arrow at one of our best, most experienced and most successful men, and still he rages and foams; and there seems to be no scarcity of his quivers.

He is young in the work, yet he is very bold, and determined because he knows he's right. He's traveling at a desperate rate. Look out, brethren, he'll get you unless he is struck blind on the way.

Afraid

"OUR GOD IS MARCHING ON."

The people of our nation scarcely realize the vast strides which the temperance cause has been making in recent years under the able leadership of the Anti-Saloon League of America. So successful has this leadership been, that national constitutional prohibition by 1920 is now almost a certainty. To this end many prayers are being offered and many forces of righteousness are being directed.

Prior to September 1st, 1914, the prohibition states were Maine, Kansas, Georgia, Mississippi, North Carolina, Oklahoma, Tennessee, North Dakota and West Virginia; and since that time prohibition sentiment has been rapidly developed and widely promulgated, as the following interesting facts will show: Between September 1st 1914, and January 1st, 1915, five states adopted state-wide constitutional prohibition, to become effective as follows: Arizona, January 1st, 1915; Virginia, November 1st, 1916; and Colorado, Oregon and Washington, January first, 1916. The prohibition states have more than doubled in six months. Since January 1st, 1915, Alabama, Arkansas, Iowa and Idaho, have passed prohibition laws. Montana and South Carolina have voted through their legislature to submit to the people the question of prohibition; Utah will vote on constitutional prohibition, and South Dakota is also to vote on the same question. The New Jersey senate voted to give municipalites the right to vote on the liquor question, but the bill was lost in the house. An anti-saloon measure is being vigorously pressed in Pennsylvania, and should this fight, which is being so ably led by the chief executive of the state, Governor Brumbaugh, be successful, it will be a crowning triumph for the splendid forces that are struggling so heroically for righteousness and clean living.

It is confidently expected that the great Anti-Saloon League Convention to be held in Atlantic City, New Jersey, July 6th-9th, will give a mighty impulse to the advancement of nation-wide prohibition. The most cheering reports are being received from prominent leaders, speakers,

and others who are interested, which indicate that this Convention will exercise a powerful influence in moulding popular opinion and in creating a far-reaching sentiment against the saloon.

Far and wide people are being roused to the fact that the local option question embraces a great fundamental and highly valued privilege—the right of local self-government, under which those living in a political unit may determine such problems for themselves. The battle now being so vigorously fought is to defend human rights against vested whiskey interests and entrenched wrong; to emancipate our land from the curse of strong drink; and to overthrow men in power who would sell themselves, their party and their dearest interests, to the liquor cause. The campaign is rapidly developing into an aggressive one; it is no longer satisfied to be eternally on the defensive. More and more men are aligning themselves on one side or the other—for or against the rum traffic. It is dawning upon our people as never before, that intemperance is responsible for not less than 50 per cent. of our insane, 60 per cent. of our paupers, the annual drink bill of the United States would build six Panama canals, which cost $375,000,000, and construct fifteen battleships with what remained. More than 95 per cent. more accidents occur to workingmen who indulge in drink than to those who to not; and yet our government legalizes saloons to tempt men from sobriety, and from paths of physical and spiritual safety, ultimately to fill untimely and dishonored graves.

A significant fact is that the Temperance Society of the Methodist Episcopal Church recently addressed inquiries to the 2,160 daily newspapers of the United States, concerning their attitude on liquor advertising. Replies were received from 679, and from them it was learned that of this number 520, over three-quarters, refuse liquor advertisements of all kinds. These papers make powerful allies against the saloon interests, and this report is a fine showing in favor of the temperance cause. It is another heartening indication of the ultimate overthrow of the saloon.

Men are at last learning that it is criminally foolish to license a traffic that breeds idiots, paupers, and criminals to be supported by industrious people; a traffic which greatly increases taxes by creating the necessity for jails, almshouses, reformatories, orphanages and po[illegible]d criminal courts. and whic[illegible] everywhere know[illegible] everything sacred to God and man. It scarcely seems possible that our country should debar criminal classes from landing on our shores as being "undesirable citizens," and yet license 25,100 saloonkeepers to manufacture similar products out of the very flower of our young manhood and womanhood.

We rejoice in the hope and belief that such a condition cannot much longer exist among an enligtened people. "God's in his heaven: all's well with the world!" "He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him! be jubilant, my feet!
Our God is marching on!"

CHILDREN'S HOME.

Report of Superintendent.

Union Grove, Orange Ct.	$2.25
Bellemont Sunday School	6.40
Bethel S. S., Alamance Ct.	1.25
Union Chapel, Granville Ct.	5.12
Union Chapel Egg Club	f.15
[illegible] Sunday School	
Moriah S. S., Cleveland Ct.	.75
Miss Velna McCulloch, Greensboro	5.00
Midway S. S., Haw River Ct.	3.04
Spring Church S. S., Spring Church Ct.	.85
Brown Summit S. S.,	1.10
Mitchell's Grove S. S.	.90
Mrs. Pattie Parks, Sunday Eggs	1.78
Mrs. H. C. Neal, Sunday Eggs	1.78
Mrs. Enoch Simmons, Sunday Eggs	1.00
Total	$41.62

As Easter Sunday was a day that your school didn't have a full attendance, take a collection the first Sunday that you have a good attendance. That is the way those schools do that are the most interested. Some of our schools have a standard and the collections must measure up to it.

We have just received the Sewing Machine (Singer), and all the girls are so well pleased that the want to make them a new dress apiece. The Home feels very grateful to the Editor of the Herald and every one who contributed to make it possible to have this machine. It is our purpose to teach the girls to do all their sewing. This will mean much to them when they leave here.

Sunday, the 11th, 12 of the children will render a program in Bethesda church, on Yadkin College Ct. We are anticipating a delightful time. These people have always been interested in the Home. They were among the first to take [illegible] young girls, Walcott, New York, have our thanks for a beautiful comfortable.

The children are delighted over the arrival of a fine Holstein calf for Easter. Nearly all the little ones want to help care for it.

Easter has been enjoyed at the Home if it did snow. Plenty eggs and snow cream.

H. A. Garrett.

IMPORTANT NOTICE.

Every one wishing entertainment at the Young People's Convention will please send me his or her name at once. We want to provide for all who wish to come but of course cannot provide for you unless we know you are coming. Please attend to this at once.

J. E. Pritchard,
Chairman Entertainment Com.
Thomasville, N. C., Mar. 29.

BRANCH MEETING.

The 15th Annual Meeting of the N. C. Branch of the Woman's Foreign Missionary Society will be held [illegible]

Elect delegates at your April meeting and send them to this meeting. Watch for the program and other information concerning the meeting. Make your plans to attend, and let's have a full attendance.

Harris Glascock, M. D.,
Corresponding Secretary.

ROSENEATH, HALIFAX CT.

Our Easter service has been postponed till next Sunday, April 11th at 3 p. m. Everybody is invited. H. C. N.

MORIAH, TABERNACLE CT.

As last Sunday was thought by some to be a disagreeable day our Easter exercise was postponed till Sunday afternoon, April 11th, beginning at 3 o'clock.

Reporter.

MEETING N. C. BRANCH W. H. M. S

Notice All M. P. Women.

The North Carolina Branch, Woman's Home Missions, will meet in Siler City Tuesday, April 27th, at ten o'clock a .m. We are most anxious for the best meeting in the history of our work. Let all auxiliaries elect two delegates; Young People's Societies and Mission Bands, one each. It is also hoped that every congregation in the Conference will send one representative. There has never been a time when there was more need for systematic Home Mission work. Let us co-operate especially in[illegible] The ministers are[illegible]

Mrs. W. C. Hammer.

METHODIST PROTESTANT HERALD.

Published weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCULLOCH, *Editor and Publisher.*

PRICE.—One dollar a year, payable in advance.

RULE IN DEALING WITH SUBSCRIBERS.—Papers are discontinued on expiration of the term of subscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

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President's Plan of Appointments.

Siler City Ct. .....March 17, 18.
Mt. Pleasant Ct. .....March 19.
Randolph Ct. ..... March 20, 21.
Julian Church .....March 21 at night.
Denton, at night, ...March 24.
Davidson Ct. ..... March 25, 26.
Uwharrie Ct. .....March 27-29.
Maple Springs, ... April 2, 3.
Mocksville, ... April 6-8.
West Forsythe, ... April 9-11.
Forsyth Ct. .....April 12-13.
Richland Ct. .....April 17-18.
Asheboro Sta., at night .... April 18.
Why Not Ct., ... April 19-21.

Pastors will please arrange between themselves as to my getting from one

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WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. Dining car service.

12.48 A. M.—No. 32 daily, Southern Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.

12.55

Goldsboro. m.—No. 112 daily for Raleigh and Salem to Pullman sleeping car from Winston-

a. m.

Pullman sleepi open at 9.15 p. m.

Birmingham and Birmingham special.

Birmingham to Richmond.

2.25 a. m.—No. 31, the Southern Limited Pullman sleeping cars from

York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12 30 p. m.—No. 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No 230 daily except Sunday for Amsecur.

2.30 p. m.—No 132 daily for Sanford.

No. 42 daily for Raleigh and Goldsboro.

Goldsboro.

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6.35 p. m.—No. 235 daily for Winston-salem

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car

cap coat and mittens, little daughter, attend strictly to your own business and you will be as safe as are the doves. I count myself fortunate this busy day to have so capable a little helper. Here is the span. You will have a string of news to tell us at dinner. Good-by and good luck."

The five miles from the farm to the railway station did not seem long, for hers was only one of many wagons, some coming from distant farms, for the grain train having been delayed, every one was needing a supply.

It was first come first served, and Madie was obliged to await her turn. But the morning was fine, every one pleasant, and she also enjoyed watching the white doves that were indeed everywhere, and listening to scraps of conversation about farm matters that she knew would interest her father. She was quiet and silent, and only bowed politely to the salutations of the drivers of the different wagons whom she knew, many of whom she saw at church and Sunday school every week.

Presently Mr. Burnett saw her, and coming up, said: "I am sorry you are caught in the line, and you would better step right out upon the platform here and go to the office where my daughter Elizabeth is at work at the desk. James will look out for your load and will let you know when it is ready." So Madie, who was fond of Miss Elizabeth and always liked going in the busy office, soon found herself sitting in a broad window seat at her friend's elbow.

"We are all pressed into service today," said the tall, pleasing young woman. "Even the boys are keeping account of the sales, so many have rushed in all at the same time." Just then some one came, saying the strings for tying the bags were running short, and Madie cried: "Oh, let me cut. I love to be busy, and I know how."

"You do indeed," said Eliazbeth. "You helped us one day when you came with your father, I remember. Here is the ball of string and here are scissors—thank you. It is like a fairy story—the little caller sitting in the sunshine watching the doves, turning to a friend in need. You may run with these, if you will, across there where brother Tommy is busy; I must not leave the desk."

Flying down the long storeroom, she found herself in a bevy of poultry men all talking of sprouting oats for laying hens.

"How are your White Leghorns, Miss Madie?" some one asked. "Not giving you very many eggs? You must try this new experiment of sprouting oats for them. You would better invest today. These are extra fine oats for the purpose."

"I have a good mind to," she said to James, whom she knew very well. "I buy all my own grain and keep my own accounts—father says it teaches me business methods. How much are they a bag? I think I will take a bag if you think they would go on the wagon."

One of the Burnett boys said he would look after it, and the little girl went back to cutting strings. Miss Elizabeth was just making out the bill for her father and Madie gave her the money she had brought and carefully placed the receipted bill in the pocketbook, as she had been told to do, and from her own little purse she paid for her own purchase.

While Miss Elizabeth was saying what a very businesslike little person she was, James came, saying in a distressed voice: "What ever shall I do, Elizabeth? Mr. Grey gave me a five-dollar bill to pay for his purchase and—

"Yes," said Madie, "I saw him. It was as he was telling me about how to sprout the oats for my biddies."

"Yes," said James, "and I ran back to tell brother Tommy to put up your oats and send them over to your load, and when I stopped, on my way back here with the money, at the big wall slate to note down the purchase, I had neither money nor pencil in my hand."

"It was a long yellow pencil," said Madie, "and you took the bill and wrapped it around the pencil, so."

"Did I? I do not remember; but that is a trick of mine. What ever shall I do? Mr. Grey is standing there waiting for his change and receipt."

"How much will the change be? One dollar? Here, take it," said Madie, and while Elizabeth was saying, "It will complicate the accounts and father is so particular! Oh, Madie, it is not businesslike and I should not allow you."

"It is my very own, Miss Elizabeth, and here are four dollars more in my purse, and I will loan it to you and you can pay me when you find the mislaid money. I am sure you will. It is a pity to annoy your father today in the midst of all this bustle. My father always says, 'Avoid complications.' Should it be known the money was missing, much more would be lost in loss of time in seeking for it, and too, some one would suggest something wrong and there would be all sorts of tales flying about the countryside before night. Let us wait and see. I should be allowed to do what I can, for if I had not made my purchase this would not have happened. It came about because I interfered."

"Good-by, you certainly have a clear head," said Elizabeth, kissing her gently as she tied on her cap. "Run now—your team is waiting."

Mr. Burnett himself lifted her to a place on the load and gave her the reins, saying: "So you have invested in a bag of oats on your own account? That is fine. I believe in teaching girls as well as boys how to handle money. Sorry you had to wait so long."

"I have enjoyed it, Mr. Burnett. I love the office and I learned about the sprouted oats. Thank you for all your kindness, and good-by."

The two steady horses, glad to be out of the line with the long, clear white road before them, made such good time that they were home almost as soon as they were expected. As Madie gave her report of the trip her father was amused at her investment, and promised that if she succeeded in making green food in midwinter he would experiment also when the next grain train came in.

At the dinner table she said: "I had such a nice time, only for this," and she told the tale of the lost money.

"It was not good business," said her father, thoughtfully, "but it was kind, and I have found that the first thought in obedience to the kindly impulse is generally apt to come out all right. It certainly avoided complications for this morning. You did right to tell your mother and me about it."

"Of course I should tell you," said Madie, earnestly. "I knew you would not scold me. I have confidence that the young Burnetts do not have. Mr. Burnett is kind and I like him very much, but James went so white and you could see that Elizabeth even was frightened beyond words at the idea of telling him that the five dollars was mislaid—and to tell before all those who were there made it harder."

"It is by severity that parents lose the confidence of their children," said Mrs. Hoppen. "Let us hope some good may come of this curious episode."

All the afternoon the little girl was busy making preparations for her sprouting experiment, and when she had a box arranged and went for the oats her mother heard her shout, and as she started to go to her met her running.

"Oh, mother, they were in my bag. Just think, in the first dipper of oats I took out was the long yellow pencil and the five-dollar bill. Oh, I must telephone Elizabeth that it is all right and there will be no complications."

"We will all three drive down," said her father. "I think I should like to tell the tale to Neighbor Burnett myself."

That gentleman met them as they drove up and said, jovially: "Great youngsters these of ours! What did he say, Miss Madie, at your investing in oats on your own account? Did he scold?"

"Scold? My papa scold? If he had disapproved, he wouldn't have scolded—he would have talked it over."

"It is this way," said Mr. Hoppen, and

in his kind, even voice he told the way in which his daughter had avoided complications during the rush hours of the morning.

"Of course, we all knew it was not good business," said Elizabeth, with tears in her eyes, while her brothers stood by with colorless faces.

"No, it was not good business, but it was great diplomacy," said Mr. Burnett, "for if I had been told at the time I should totally have lost my head, and every one would have suffered. Come in and see my wife. I have a fancy that she knew something of the misadventure."

Mrs. Burnett was an invalid, made so, it had been hinted, by her husband's hasty temper, and by having always to stand between him and the children.

"Of course I knew—I always know," said the gentle lady, "but my husband with all his beautiful and lovely qualities, on account of his hasty temper and hasty judgment, does not live half his life, for always somebody is striving to avoid complications."

"And not only in the family but in the business and social life of the community," said Mr. Hoppen, "there is always a tacit understanding that certain things are not to be told Burnett."

"I have learned my lesson," said the man, "and although it has been humiliating, I promise to profit by it." And he did.

A short time later a crate of white doves with silver leg bands marked "Madie" was received at the Hoppen farm, with a little note from Mrs. Burnett, saying: "Although I have refused to part with my pretty birds to any one, at any price, I take pleasure in sharing with my little friend who has taught us a way to avoid complications."—Mrs. Annie A. Preston, in Zion's Herald.

—She looked at him doubtfully after the proposal. "The man I marry," she said, "must be both brave and brainy."

"Well," he declared, "I think I can lay just claim to being both."

"I admit you are brave," she responded, "for you saved my life when our boat upset the other day; but that wasn't brainy, was it?"

"It certainly was," he retorted. "I upset that boat on purpose."

That was enough.—Exchange.

—It will be to your advantage to send your name to the Wills Book and Stationery Co. They are reliable. See their adv.

—Mrs. Kate H. Kime has exchanged Florida for North Carolina, having returned to her home in Burlington.

FROM PASTORS AND PEOPLE.

Bro. Bethea sends the following:—Mr. Tom Harris, son of E. C. Harris, of Rehoboth, is in Battle Creek, Mich., for treatment. He has been in poor health for some time. His sister, Miss Hattie, accompanied him. Help us pray for his recovery. They went last Friday, arrived there Sunday A. M.

CARD OF THANKS

We wish to thank our many friends for their visits and expressions of sympathy and acts of kindness and helpfulness extended to Mrs. Whitehead during her stay at St. Leo's Hospital.

J. W. and Julia Whitehead.

A NOTE OF THANKS.

To the People of Cleveland Ct.:

The pastor and his family have been kindly and substantially remembered during the year. A number of useful things have been given to us; namely, fresh meats, including sausage, butter, canned cherries, fruits, green and dried, molasses, potatoes, and goods for a dress. Any articles which at present may be overlooked were nevertheless useful and appreciated. Many thanks to one and all for their kindness. The Pastor and Wife.

Flat Rock Items.—Mrs. Ray who has been on the decline for a year still is kept from church by illness. Mrs. R. S. Ogburn who has been so ill that one of her daughters has stayed by her bedside for weeks is now able to take exercise indoors. A few months ago Mrs. Clarke, seemingly so hale and strong, was with us. But now she has passed beyond mortal ken. Her checkered career ended. How precious the hope—God has wiped all tears from her eyes!

Our pastor preached recently from last chapter of Revelation and on thinking over this chapter these thoughts arise: "To give every man according as his work shall be." Read the references on this, friends. O may we think of this day by day, and each day add to this store of rewards. Abiding in the Vine we shall bear much fruit. Then reading Rev., 1st chapter and eighth and eighteenth verses inclusive, see who backs this promise. The Spirit revealing Him. There is so much to be done. So sorely his children are tried, our eyes are holden. Blessed Trinity, help us!

That Young People's Convention marks a need in our church language is inadequate to describe. May it fill it. And our very, very best are to be there. That Asheville church cuts into our very heart, but that avails not with an empty purse. May it touch our men of means and mites. God bless and help Bro. Raper, for these times are stringent. Reporter.

Stony Knoll, West Forsyth Ct.—We were glad to have Pres. Cecil preach for us April 10th. He preached an excellent sermon. We have organized S. S. with 64 on roll. J. D. Patterson is Supt., Jno. Poindexter assistant, Miss Lucy Speas r-ganist, Miss Anna Speas Sec. and Treas. We have four teachers: W. T. Henning, J. O. Patterson, John Poindexter, and Ila Hening. Reporter.

Hickory Grove, Siler City Ct.—We are moving on slowly but surely. Yesterday, preaching day, we had a large crowd out for S. S., the most we have had for some time. Our classes were crowded with little folks. All take a great interest in the Sunday school, more than some of the older ones, I am sorry to say. I think our Supt. should feel encouraged to see so many of the little children and some of the older ones taking such an interest in the S. S. work. We have a faithful few who are willing and ready to do all they can, but we need more older people who are willing to work and help bear the burden. Parents, won't you come with your children to Sunday school?

Our faithful pastor, Rev. J. H. Bowman, was with us again yesterday. His sermon was real good and was appreciated by the attentive audience. Our pastor seemed very much encouraged about our Sunday school. I am sure the S. S. appreciated the kind remarks and encouragement he gave us.

We are trying to make our S. S. the best and a success. Success means work. But our classes are not afraid of work! "The best that lies within us" alone can accomplish distinctive results in our S. S. work. Miss Lellia Lemmons, Rep.

Chapel Hill, Davidson Ct.—Bro. Hulin preached a splendid sermon the 3rd in March on Service. May we all heed what he said. There is something for us all to do. Bro. Cecil preached for us the 26th of March; he preached a good sermon. Glad to have him in our homes. Come again. Mr. Spencer preached a good sermon for us the 4th Sunday; congregation small. We have mumps in the community; that may be the cause or excuse. We have our Sunday school organized pretty well, but so few come out; but I think we will have more soon. Mr. Numa Lanier is Supt., also Sec. and teacher; Miss Hazel Loftin, teacher. Miss Mattie Nance is canvasser for the Herald at the Chapel; had 5 subscriptions the last I heard and more promised. Lizzie Cranford.

have here church members that had rather visit and allow their children to play ball or chase cats etc. than to go to Sunday school. Then, too, we are near a Baptist church most of whose members try to argue that their church is right and all others wrong. But I am glad they have a pastor now that preaches the gospel. The writer was present one Sunday. This pastor had preached only two or three times, and one of those good brothers arose and said: "Bro. B., Bro. R. always preached us a Missionary Baptist sermon." On the next appointment Bro. B. said: "Bro. H., I came here to preach the Gospel, not to preach like Bro. R. or to suit Bro. H. If this church reads the Bible and has religion enough, they won't need any special Missionary Baptist sermon." I felt like saying, Amen!

I wish to tell this kind brother that I expect to use "A Few More Broken Remarks" as a dialogue at our Children's Day service; we usually have a large congregation then—including quite a number of Sunday visitors, also these Baptist brethren. Yours with thanks,

Dora Pair.

Brink, Va., April 13, 1915.

IN MEMORIAM.

In Loving Remembrance of Mr. and Mrs. Robert H. Harper, Who Passed from Labor to Reward, She on Nov. 9, 1914, He on Jan. 8, 1915.

After a Long and Happy Life of Usefulness, Labor, Trials, Trouble and Joy.

Mrs. Harper, a daughter of Joseph W. Harris, was born April 29, 1838. Mr. Harper was born April 2, 1842. They were reared in the same neighborhood and knew each other from childhood.

They were married on the 13th day of January, 1869. They were blessed with four children, three sons and one daughter, all of whom survive them. Also 20 grandchildren and two great-grandchildren. Only one of their offspring died during their life, the infant daughter of their daughter.

Their home was a Christian home, where a warm welcome greeted visitors in all stations of life. Many foot-peddlers and wayfaring people have found shelter and food and a place to rest beneath their roof.

Their home was the preacher's home, and their pastors soon learned they were always welcome there, and to love them. They were both members of the Methodist Protestant Church at Corinth on Littleton Circuit, and were faithful in their attendance at its services till age and disease prevented. Mr. Harper was a charter member, and the last one of the trustees to whom the land was deeded for Corinth Church. He filled many important positions in his church, representing his circuit several times in the Annual Conference. He was ever faithful in the discharge of his duties of every kind. He was a true and trusted soldier in the Confederate army, where he served to the satisfaction of his superior officers till he lost his left arm at the battle of Snickers Gap in July, 1864. I have lived with and known these good people for twenty-five years, and during all this time I have not seen or heard a word or act that any one need be ashamed of. It may be truthfully said of them they did what they could for the relief of suffering humanity. They will be greatly missed in the home, the church and the community where they lived. May God bless and guide all their children and help them to be as faithful and true as they were. Then when the storms of life are o'er, we'll meet again to part no more, a reunited band. Father and Mother Harper were peacefully laid to rest side by side in the family cemetery of their daughter, Mrs. Victoria Fletcher. The funeral was preached by their pastor, Rev. Chas. J. Edwards, assisted by Rev. Francis Joyner, rector of St. Albans Episcopal Church, of Littleton, N. C. This brief sketch of their beautiful and useful life I conclude with the words of the poet:

Servants of God, well done!
Thy glorious warfare's past.
The battle's fought, the victory won,
And thou art crowned at last.

Robert Fletcher.

Henderson, N. C., Mar. 4, 1915.

—Grace Church lost another member by death last Saturday night,—Mrs. Effie Coltrane Smith. She was married only last October, and leaves a grief-stricken young husband as well as father, mother, brothers and sister. The funeral was conducted in the church on Monday p. m. by Rev. R. M. Andrews. He spoke of her dying grace and the ecstatic joy that filled her soul in prospect of Heaven. The beautiful floral offerings and the large number of friends that attended the funeral indicated the regard felt for the deceased and those bereft by her death.

—Deacons should be assistant pastors, without pay, at least in this world. The spiritual qualifications of a deacon are specific and exacting. Often the visit from a deacon will count for more than a visit from the pastor. The pastor's visit is counted more a matter of course. —Western Recorder.

—Presbyterians have 239 churches and missions among the foreign speaking people in this country. There are sixty-eight Bohemian and other Slavic churches, ninety Italian, thirty-three Magyar, ten Japanese, fifty-four Spanish, 138 Germans, with other churches for the French, Welsh, Syrians, Armenians, Chinese, Koreans, Persians, and Scandinavians.

—John Wanamaker declares that among the ethical results of the "Billy" Sunday campaign is a stream of checks coming into the department stores of Philadelphia, for the payment of debts that had been considered lost. We cherish the hope that at least 2,000 of our subscribers may come under the influence of the incomparable evangelist.—Watchman-Examiner.

—A daily newspaper in Philadelphia reports that since the Sunday tabernacle meetings began it has sold an average of 500 Bibles daily. Members of all churches are joining in personal work, and many churches are being revived. One downtown organization that was almost ready to disband received 150 converts' cards by the middle of the campaign.

—When a Christian Science journal spoke of the "collapse of Presbyterianism," the Herald and Presbyter made the rejoinder that the Presbyterian church receives more members every year than the Christian Scientists claimed when they ceased reporting their membership, and in four years has made a net increase greater than all Mrs. Eddy's organizations have made in forty years.—Pacific Baptist.

—Good, absent-minded old Doctor Wilder was greatly dependent upon his practical wife. One morning Mrs. Wilder sent up an announcement after he had entered the pulpit with a footnote intended to be private. "The Women's Missionary Society," he read aloud, "will meet Wednesday afternoon at 3 o'clock sharp. Your necktie is crooked, please straighten toward right."—Ex.

—Young James was obviously disturbed by the almost incessant yells which his baby brother had been indulging in for the past few minutes. "What is the baby crying for?" asked a kind-faced motherly woman, bending over the carriage. "Oh, I dun'no'; he's always cryin'. I never came acrawst any one wat looks upon the dark side of things as he does," rejoined James with a frown.—Harper's Monthly.

SOME RARE BARGAINS IN SECOND-HAND BOOKS.

Scientific Side Lights—Cost, $5.00. Price, $2.50.

Word Studies in New Testament, 4 Vols., cloth—Cost, $8. Price, $5. Good as new.

Werner Edition Britannira Encyclopedia, 31 Vols., cloth—Cost, $56. Price, $31.

Carriage paid by purchaser. Send orders to the Herald.

AN URGENT NEED.

The Edinburg Conference of 1910 marks an important epoch in the history of Missions. At that Conference a Continuation Committee was appointed to continue the great work of investigation in the various mission fields of the world, hoping thereby to develop a practical science of missionary activity.

As the result of investigations made by the Japan Conference of the Continuation Committee held under the leadership of Dr. Mott, in Tokio, 1912, the missionaries of this land no longer consider the evangelization of Japan in visionary terms. The hope of its accomplishment has become the dynamic agency in the lives of men and women endowed by nature to be used of God in the practical solution of missionary problems. God, having given our leaders a broader understanding of what the Christianization of Japan actually involves and having intensified their earnestness to accomplish that end, the methods of missionary activity are being so radically improved that, when various matters pertaining to the great plan are met and solved, and necessary means are provided, under the leadership of Jesus Christ the establishment of his Kingdom will be the victory.

There is no social class in Japan which has not felt the purifying touch of Christianity. The Gospel is being preached alike to the nobility of the realm and to the beggars on the street; to simple-hearted country folk and the educated men and women of the great cities and to the law-abiding citizen and the outcast. But at the present time, owing to special investigation, there is a very strong and growing sentiment in favor of more aggressive work in behalf of the agricultural and industrial classes, for it is the farmer and day laborer who make up the rank and file of Japan's population.

Therefore, it has become the consensus of opinion that the rural districts demand immediate attention. Most rural districts are not being evangelized, nor are they being even partially evangelized, in any true sense of the word. They are being neglected for lack of men. The latest statistics show there is only one evangelistic missionary at work among every 1,260,000 Japanese. In the light of these figures it is not strange the Commission reports Japan inadequately supplied with missionaries. "But in particular there is need of a comparatively large number of well picked missionaries, adapted to the conditions of the rural districts, to establish themselves in the smaller cities and towns or in country fields, and devote themselves to evangelizing the agricultural classes." It is scarcely possible that the need for evangelistic workers will be met by less than double the present evangelistic force.

In so far as conditions in Japan are concerned this dearth of country evangelists is an unnecessary state of affairs. The time has come for progressive country evangelization. Unlike the days of fifty years ago the rural districts are now accessible to the missionaries. Modern modes of travel make it possible to proclaim the "Glad Tidings" in the most secluded mountain hamlets and the farthest seaside villages. Moreover, there are indications that the country people are hungering for the stronger meat of our Gospel. The old religions, their superstitions fears and strange beliefs are losing hold upon the young men and women of new Japan, and they are groping in the darkness of doubt for something more definite upon which to pin their faith and hope.

While they are still searching it is our great opportunity to point them to the "Glorious Light of Jesus Christ"—an opportunity which if neglected may lose us the final victory. For unless the country districts are evangelized soon the obstacles will undoubtedly increase through the spread of materialism. The fear of this evil should be an incentive to urge us on with renewed vigor to overcome the power of darkness through the teaching of Jesus Christ.

One of the great problems of missions in Japan is that of redistribution of forces. Naturally some parts of the country having first become accessible to foreigners are now comparatively well supplied with missionaries while other districts have been more or less neglected. In order to wisely redistribute the missionary force over unoccupied ground a committee of Survey and Occupation was appointed by the Conference of Federated Missions. This committee, in order to further its investigations appointed district meetings made up of missionaries within the various districts, to consider such subjects as the overlapping of work, and the redistribution of forces. Last November the missionaries of the Shidzuoka Ken district met to discuss these important matters. After a careful survey of the whole field it was found to be inadequately occupied; but rather than invite other missions or denominations to enter the district it was resolved to request the denominations already fairly distributed over the field to enlarge and strengthen their forces.

There are nine Protestant denominations working in the district of which our Methodist Protestant Mission is one. An increase of at least five new missionary families and fifty Japanese workers was requested of these nine missions if even in a limited way the whole territory is to be evangelized in this generation. Of this number our Methodist Protestant Church is asked to supply one missionary family and five or more Japanese workers. There should also be one resident lady evangelist to work among women and children.

The territory allotted to us and for which we thereby become responsible, is approximately 500 square miles in area and has a population of over 300,000. At present we have ten evangelists working in this district—one evangelist for every 30,000 souls. At this rate, if God were indifferent enough to grant us an indefinite period of time, how many generations do you suppose it would require for us to evangelize our portion of the Shidzuoka district?

Does a figure 1 and a zero quantity express the limit of interest our church takes in the salvation of 300,000 souls? The absurdity and the seriousness of the situation will appeal to every church member when pointed out in figures so startling as these.

The request made for one missionary family and a lady evangelist to work in the Shidzuoka district is a most reasonable one. If we fail to supply a need so urgent and a need so reasonable we must bear the embarrassment of not meeting our obligation before other Missions, and the humiliation of realizing that our field is not progressing because of our neglect.

In the business world it is the spirit of competition that puts energy and resourcefulness into business. No business concern ever had keener competition than our church has to combat against in this particular field. Buddhism has three hundred years start of us. Shintoism and Confucianism each number their adherents by the thousand. The priest of these various religions are by no neans willing that we claim even one of their followers as a convert to Christianity. When our church members are filled with a holy zeal to build up the Church of Jesus Christ and to win each one of the 300,000 souls, then funds will be at hand and obstacles which now seem so impassable will be met and solved.

The larger towns of the Shidzuoka district being fairly manned, it is suggested that the new missionary family make its home at Ejiri. This is a delightful little town built along the sandy shores of the old Pacific. All about are hillsides covered with orange trees and tea plantations, while in the distance are the silent blue mountains. Above all, silently looking down upon the 300,000 and the ten

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., APRIL 22, 1915. NUMBER 22.

PROGRAM FOR THE FIFTEENTH ANNUAL MEETING OF THE N. C. BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. P. CHURCH, AT MORIAH, APRIL 29th and 30th, 1915.

"Other sheep have I which are not of this fold; them also must I bring, and there shall be one Shepherd and one fold."

Thursday, 10 A. M.
Invocation, Rev. T. M. Johnson.
Consecration Service, Mrs. J. F. McCulloch.
Roll Call.
Address of Welcome, Mrs. W. Henry Sharpe.
Response, Mrs. A. B. Kimball.
Appointment of Committees.

Thursday, 2 P. M.
Praise Service, Mrs. Arthur Hughes.
Roll Call. Minutes.
Report of Record Agent.
Report of Treasurer.
Report of Corresponding Secretary
Miscellaneous Business.
Adjournment.

Thursday, 8 P. M.
Praise Service.
Music.
"The Call to the Far East." Sutton Philathea Class, of Grace Church.
Address, Miss Wetsung Vung, Greensboro College for Women.
Music.
Benediction.

Friday, 10 A. M.
Praise Service, Mrs. Emma Siler.
Roll Call. Minutes.
Reports from Auxiliaries.
Round Table, Mrs. W. C. Hammer.
Question Box, Mrs. Will Hanner.
Business.
Adjournment.

Friday, 2 P. M.
Prayer and Praise Service, Miss Daisy Richardson.
Roll Call. Minutes.
Election of Officers.
Election of Delegates to Board Meeting.
Reports of Committees.
Unfinished Business.
Adjournment.

PROGRAM OF NORTH CAROLINA BRANCH, WOMAN'S HOME MISSIONS.

Tuesday Morning 10 O'clock, April 27th.
Praise Service, Mrs. Fannie E. Page, Asheboro.
Roll Call of Officers, North Carolina Branch.
Roll Call of Auxiliaries.
Greeting, Mrs. Emma B. Siler, Siler City.
Response, Miss Pearl McCulloch, Greensboro.
Reports of Standing Committees.
Minutes of Last Branch Meeting
Report of Treasurer.
Report of Corresponding Secretary.
Appointment of Committees.

Tuesday, 2 P. M.
Devotional, Miss Mary Young, Henderson.
Reading of Minutes.
The Children's Home and Its Needs, Mrs. H. A. Garrett, Children's Home, High Point.
Home Mission Work of the M. E. Church, Mrs. T. H. Sutton.
Home Mission Work of the Baptist Church, Mrs. W. A. Headman.
Home Mission Work of the M. P. Church.

Tuesday Evening, 8 O'clock.
Praise Service, Mrs. J. W. Austin.
Music.
Anniversary Sermon, Rev. C. H. Whitaker, Asheboro.
Work of the Men's Board Home Missions, Rev. J. H. Bowman, Pastor of the Siler City M. P. Church.
Social.

Wednesday, 10 A. M.
Devotional, Miss Pearl McCulloch, Greensboro.
Reading Minutes.
Reports of Auxiliaries.
Round Table, Miss Esther Ross, Asheboro.
Ways and Means of Raising Money, Mrs. George B. Harris, Henderson.
Systematic Giving.

Wednesday, 2 P. M.
Praise Service, Mrs. A. G. Dixon, High Point.
Minutes.
The N. C. Branch W. H. M. S. has a part in Maintaining the Children's Home, J. M. Millikan, Greensboro, Chairman Board Trustees Children's Home.
Reports Committees.
Election of Officers.
Election of Delegates to Board Meeting.
Unfinished Business.
Adjournment.

ANGELS IN CHARGE.

I am no mystic and I cannot see
Angelic guardians hovering o'er my way.
I do not claim these visions may not be:
Nor doubt the words which they to others say.

But for *this* vision I, to-day, give thanks,
That I can see God's angels everywhere.
They fill the world in helpful, healing ranks,
And in their hands, the tempted ones they bear.

They weep with those who weep, and gently bring
Sweet consolation in their every deed.
Availing prayer is theirs for suffering.
They press the heart of God to human need.

Their hands are quick to do His holy will,
Their willing feet, for love, unfaltering run.
In every walk of life I see them fill
The requisition of the Sinless One.

Dear earthly friends—the angels of God's light
Clothed in the flesh, made holy by his love,
You need no seraph's wings, no robes of white
To prove your great commission from above.

MARY M. HOBBS.

INDUSTRY AND THRIFT.

MARY M. HOBBS.

Now about thrift. Industry and thrift, though closely connected, are not synonymous. We all know people who are industrious but are not thrifty, who seem to toil to no purpose; and I have known one or two who were apparently thrifty, who could arrange to get all the work necessary out of their boys and girls while they themselves *managed* and had corn to sell and money to lend. Boys and girls do not reverence such fathers when they are greyheaded and themselves have grown to man's and woman's estate, and they do not deserve reverence. As a usual thing industry and thrift are united. By industrious effort exerted in accordance with natural law as discovered by experience or by experiment in investigation, (here all our Agricultural Colleges and Government experiment stations come to our help if we are open to conviction and instruction) in such a land as ours, a man ought to have a surplus after providing for the needs of his family. Whether he actually does or not will depend upon the thrift with which the household is managed. This is dependent upon several things which I will touch upon by and by. Just now we will take it for granted that such a surplus is in hand. Perhaps it is not large, not enough to buy more land or horses. It should be saved and added to until the object one has in view can be obtained. There are many ways of investing a small surplus upon a farm which will yield a tenfold income—cattle, hogs, better machinery, etc. I do not feel wise in these matters, but I do know that thrift requires you to have a surplus, invest it wisely and keep track of your investment so that when you wish to claim it, it will have doubled or trebled or multiplied by ten; and not do as the fellow in the German tale our father used to read to us who found a lump of gold as large as his head and soon met a man with a horse who naturally was willing to sell the horse for the gold. Hans thought how much better it would be to ride than to walk, carrying that lump, so he traded. Then he met a man with a cow—well, the cow would give milk, so he traded. And so it went on until he had come to be the possessor of a whetstone, and being thirsty, he stooped at a brook to drink and the whetstone slipped out of his pocket, and he felt relieved of all his burdens.

Goldsmith tells of the man who bought a gross of green spectacles. I suppose there will always be such people; but I can sincerely hope they will not be Quakers.

One way in which we fail in thrift is in not having things right in the first place, by thinking that very poor and insufficient things "will do." They certainly "do" us:—old rickety fences and the cows in the corn, gardens eaten up by fourfooted creatures, orchards destroyed by San Jose scale when a little spraying would save the whole, wood left in the woods until the roads are hub deep in mud. Forehandedness is a virtue. Jesus taught the necessity of sitting down and counting the cost and preparing for the expedition whatever it was, and it is as necessary in cattle raising as it is in leading an army. It almost makes one sick to think of the unrequited toil bestowed upon objects which never come to fruition because of neglect to prepare the way. If we know that things ought to be, we should see that they are done and not content ourselves with the knowledge: that does no good unless it is acted upon.

If we are to so use our Lord's investment that he may have his interest at his coming (And he is coming every day as he showed us when he said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me) we must be industrious and to our industry add thrift, so that we may have a surplus for investment, or as the business man said, "Money to make money."

Another enemy to thrift is the propensity to go into debt both personally and as surety. There are doubtless times when it is sound business to borrow money, but not "beyond one's ability to pay;" and interest rapidly devours principal. The habit of borrowing money and mortgaging possessions is one easily formed, but pernicious. I have known households which were wisely managed in the interior almost wrecked by the obligations assumed by the head of the family to accommodate some business friend. In these days there are bonded companies who make it their business to "go security" and persons wishing such endorsement can get it without involving their friends. Some of our most prosperous business men have been wrecked and their possessions swallowed up by just this ignis fatuus. This is a loss not only to themselves, but to the denomination and to the various philanthropies to which they contribute. The Bible says, "A good name is rather to be chosen than great riches." But it is pitiful when a man's "good name" to a paper wipes out his riches.

What about the comfort for the family of which the scholar spoke? It is important and necessary, but where is the limit? We are all like Carlyle's infinite shoe black—give us the thing we want and we will at once want something else, and so on until we will demand nothing less than the whole universe. Here is the place for the exercise and control of the spiritual man to step in and regulate the expenditures. There is no tyranny more exacting than that

of possessions,—adding field to field, pulling down the barns to build greater, grasping at wealth and power as personal property. Emerson wisely said, "Things are in the saddle and ride mankind," and unless the industrious, thrifty man has his wits about him and is determined to ride and not be ridden, they mount and he is literally *driven*.

Comfort for the family may mean such an endless array of superfluous things that we need to sit down and count the cost, to investigate what are comforts and essentials and what will prove encumbrances. The family which could wisely adjust these things would be a most useful lesson; for it is exceedingly difficult. Some things are plain, however, if a man takes upon himself the responsibility of rearing a family—food and shelter, warmth and cleanliness must be provided. The manner in which these things are furnished will depend upon the estimate in which the care and nurture of a family is held, the value put upon the proper training of children and the value set upon one's position and influence in his community. All these demand good homes, attractive surroundings, an abundance of pure water and palatable, nourishing food. Order in the home and on the premises is of endless value in the education of children. Things scattered here and there, tools everywhere but where they belong, lead to waste of days and years of time in finding and bringing them when they are needed. There is a money value in having things tidy and ship-shape in the house and at the barn and tool shelter; and to teach children to care for the grass and trees about their home is investing in a force which will change the face of our country life and make the wilderness like Eden and the desert like the garden of Jehovah.

Thrift demands improvement and we honor both our family and our community and our God when we try to make our places beautiful and attractive. This can be done without any exhausting outlay of money. "Comfort" demands good tools and machines for the man who furnishes the living: it also demands more consideration than is usually accorded to the woman in the home who changes this raw material into human lives with the prospect and potentiality of citizenship. This woman, although she must work, should never be a drudge. She is the mother and for her comfort and assistance in her important service much thought and care should be expended, and before there is any surplus set aside the arrangements of the home should be such that she may do what she has to do with as much ease as can be devised. If the home is to be what it should be, she needs, imperatively needs, the time to enjoy as well as "tend" her baby. If she must "tote" water from a spring, or even draw it from a well; if wood is not provided at her hand for cooking; if her utensils are old and out of date; if her stove smokes and will not bake, if she must have biscuits three times a day,—these will all take their toll out of her vigor and out of her ability to be a real mother. So I would put these things in as real necessities for the thrifty man as comforts for his family. Furnishings, carriages, etc., must depend upon the income and must be governed by the estimate the family puts upon essentials. Simplicity is best from every standpoint in furnishing houses. Money is not locked up in household goods which do not yield the value in comfort—the danger of wear and tear is reduced to a minimum, the annoyance of dust and disease diminished and the whole burden of housekeeping largely relieved. Vehicles cause us no end of worry and rivalry and expense. We should try to procure what we need and not what our neighbors have, and to let our means and a due consideration of other matters decide how we shall ride; and see to it that while we ride we are not ridden.

Above and beyond all other of "his goods" entrusted to his servants are the children who are born into the home. These are to be nourished and protected from evil, to be built up into strong, healthy bodies. They are not machines to be used for labor and regarded as chattels until they "are free" at twenty-one; but as the most precious investment to be given every opportunity for mental and spiritual development.

It is criminal in this day for parents to neglect the education of their boys and girls; to keep them at work far beyond what is required for their own sustenance, and out of their toil to add to their own accumulations. In the minds and souls of the children God's greatest harvest fields lie dormant, and to fail to perceive this and to allow them to grow up without opportunity is a blunder which they can never outgrow and never forgive.

Another point I must touch upon. Shall we abstain from contributing to the church and needy causes until we have provided the necessary comforts and are laying up a surplus? If we do, we will never get to the place where our interest in money or in mind will appear sufficient for us to render unto God the things that are his. We must begin to give as a part of our necessary outlay, and the fact that we do this and intend to do it will make us more careful in other expenditures and will at the same time increase our industry and add to our thrift.

We have had for years now exhortations upon "giving" and all sorts of schemes advanced for securing contributions. I wish we might have a corresponding campaign upon *getting* in order to give, and not so much of what appears to me a contrary teaching as though money-making is a thing tabooed and business men are in class necessary but worldly, while the ideal is unworldly.

We have persons coming among us all the time inviting our young people to become missionaries and ministers: many of them do become teachers and Y. M. C. A. workers, and it is doubtless well for the world that they do: but we need some wise business men to teach our youth how to go into productive business, how to invest their savings (there are so many wild-cat schemes to entrap the ignorant and unwary) where are good openings, that for my part I should hail such teaching as an evangel if conducted by men wise as serpents and harmless as doves.

THE GREATEST FOE.

Lloyd George, Chancellor of the English Exchequer, said: "We are fighting Germany, Austria, and *Drink*, and so far as I can see the greatest of these three deadly foes is drink." Will England destroy its worst foe? That can be done without the loss of a single life.

The State Championship in Basket-Ball in Indiana was won by the high school team of Thorntown at the State tryout. This is said to be the only team that would not use tobacco in any form. Mary C. Woody.

NOTICE, MISSIONARY WOMEN—SCHEDULE TO SILER CITY.

Very few delegates have sent names to Mrs. E. B. Siler. We are most anxious to have a good meeting of the North Carolina Home Branch. Program appears in this week's *Herald.* Let all of the churches send in names of delegates at once to Mrs. E. B. Siler, Siler City, in order that she may arrange entertainment. Delegates from a distance who expect to attend both missionary meetings can arrive at Siler City Monday at 2:17 P. M. and leave Thursday at 6:45 A. M. and go to Moriah Church where Foreign Society meets Thursday, 10 A. M. Both of these meetings will be interesting. Trains leave Greensboro for Siler City at 12:55 P. M. and 7:15 P. M.

All ministers especially invited to attend.

Mrs. W. C. Hammer, Pres. N. C. Branch
Woman's Home Missionary Society.

DON'T FORGET.

Branch Meeting April 29 and 30 at Moriah Church. All delegates arriving on Wed., 28th, who have not been assigned homes will please come to my home when you arrive in Greensboro. All women of our church who are interested in Missions are especially invited to attend this meeting. We also cordially invite all our pastors who are in reach of us to attend. Keep the program in this issue of the Herald and save expense of having programs printed. We want a large attendance.

Harris Glascock, M. D., Cor. Sec.
634 Asheboro St., Greensboro.

A Good Woman Gone.—Just as the sun had closed its last rays over the eastern horizon, Mar. 29, God called from this life to Heaven Mrs. Francis Henderson Webster, aged 74 years, 5 months, 24 days. She was a member of Brown's Chapel M. E. Church, having joined that church when a young woman. And amid the many trials and temptations of life she lived a true consistent Christian life till she was promoted to the church triumphant. Hers was a beautiful faith, the kind that made the community better by her having lived in it, and her bright cheerful face will long be remembered by her many friends. While she lived a life of affliction for several years and was helpless for three years, yet she bore it with the greatest of patience, never complaining, but bore it as one whose faith in God could triumph over all pain. For the last year she lived with her daughter, Mrs. O. H. Johnson, where she received the tenderest of care and all that medical skill and loving hands could do was done. Her children and grandchildren never tired doing the many deeds for her comfort and attending her as though she were a babe. And no one can ever know how sad it was to them to give up mother and grandmother. An dyet they sorrow not as those who have no hope, for they have a hope and consolation that can't be destroyed, and, dear children and grandchildren, she is not dead but gone on to wait for you to come. She was a good wife, mother, and grandmother, and will be sadly missed in her home and neighborhood and church. While for several years she could not attend church because of affliction, she often expressed a desire to go. She had no fear of death, but expressed her willingness to go and when they laid her down for the last time she said she would never get up again. Her last words were, "Mary, I am coming." That was one of her sisters who had gone on before. She leaves two brothers, two sons, and two daughters, and twelve grandchildren. Rev. W. F. Craven of the M. E. Church, assisted by Rev. W. H. H. Lawhorn, Baptist, very impressively conducted the funeral service at Sapling Ridge M. P. Church Mar, 30, at 3 o'clock, where her friends laid her to rest beside her husband who preceded her about two years. There was a large congregation to pay the last tribute of respect and look for the last time on the face of the one they loved, and beneath a flower-covered mound lies the body of one whose Christian influence will live in her church and community. Amanda Woody.

Mrs. Naomi Jeffries fell asleep April 8, being 87 years, 8 months and 16 days old. Sister Jeffries spent the last forty years with her daughter, Mrs. Isaac Newton. She was totally blind during the eight years preceding her death. The deceased was a member of Union Grove church. The plain, simple and pure life that she lived has suggested much favorable comment by those who knew her best. The testimony given by her son-in-law, Bro. Isaac Newton, with whom she had spent two score years of her days, is strong in its praise of the character of her exceptional life.

At King's Mountain, on April 9, in the presence of sorrowing friends and relatives, the deceased was quietly laid to rest. While loved ones are mourning their loss, they mourn with hope. Funeral services were conducted by the writer.

Edna McConnell.—Little Edna, daughter of Mr. and Mrs. June McConnell, of Fairfield, church, happily left her earthly home on March 12 and sped away to the home above. Edna was a bright little girl only eight years old. At the climactic point in her affliction which was of a few days' duration, she called her loved ones to her bedside and bade them, one by one, good by. Little Edna's voice is no longer heard; her smiles are no longer seen, but tender memories of her will ever live i nthe hearts of those to whom she was most dear. We cannot understand now why Edna was taken away. Her departure causes our hearts to ache, but her simple childlike faith and trust, should inspire i neach of us the courage to say: The Lord gave, and the Lord taketh away: blessed be the name of the Lord.

Will H. Neese.

Gaston Ct.—On the night of April 12, Supt. H. A. Garrett met the Union Grove membership and spoke in the interest of the Children's Home. Since Bro. Garrett's visit, the ladies here have organized a Sunday Egg Club, consisting of eleven members. Mrs. J. I. Spencer is president, and Mrs. C. E. Wright secretary and treasurer.

As a member of the M. P. Herald family I make a motion that one page of the Herald be dedicated to the interests of the Children's Home.

The nominess for delegate to annual conference are Bro. J. F. Spencer from Union Grove and Bro. H. O. Proctor of Fairfield. Will H. Neese.

—Our Young People's Convention meets in Thomasville to-morrow.

Greensville Ct.—Saturday afternoon, May 1, the second quarterly meeting will be held at Philadelphia. It is mandatory that the official members attend this conference and trustees should come prepared to give good reports.

D. T. Surratt, Pastor.

Giles Chapel.—Yesterday was a fine day with us at our church and also in the community. First, we had a good little Sunday school, then our president, Rev. C. A. Cecil, gave us a very helpful sermon and of course our pastor was present. After the services were over a part of the congregation drove to the home of Mr. and Mrs. C. M. Ferree and there we found about 150 people assembled for the purpose of celebrating Mr. Ferree's 61st birthday. It was surely a surprise to him, for when he got in sight of home he said to the preachers, "Well, what does all this mean?" Seeing so many buggies and autos he could not think what was going on at his house. After everybody had arrived our pastor was called on to make a short talk and he answered the call in a few appropriate words for the occasion. Also Mr. Ferree and Rev. G. A. Laughlin made short talks which we enjoyed. Then we gathered around one of the most beautiful and heavily laden tables that I have ever seen, and after Pres. Cecil asked the blessing we spoiled the looks of the nice things that we had to eat and I suppose every one did his or her part in it, and when all were done eating there was enough left to satisfy many more hungry [illegible] and yet we cry hard times. Among those who came from a distance were Mr. Linlay Ferree and family and Mr. Edgar Ferree of Greensboro, Mr. and Mrs. Paris Trogdon and Mrs. George Julian and other members of her family of Millboro. We all went away feeling very happy for having met once more old friends and relatives and hoping Mr. Ferree will live to see many more nice birthdays. Mrs. W. R. Hamlin.

FEELINGS HURT.

"So many of my members have been at outs with one another," said a pastor. "They have had their feelings hurt."

"Wouldn't it be fortunate," remarked I, "if they could be treated as are those who have appendicitis, and cut off their sore feelings?"

"Indeed it would," assented he. "And I'd be willing to pay the cost of operating on some of my members."

"He hurt my feelings." Tut! The idea of a full-grown man saying such a thing. It's like a child. And he ought to be treated like a child, a naughty boy, spanked and put to bed supperless. What's the sense of one's carrying his feelings around with him, when they are so easily hurt? Better leave them at home. A child with a sore toe has sense enough to keep out of the way.

Church members getting their feelings hurt! Ridiculous! A maiden losing her temper because the wind flips a rose petal in her face! Think of it, a professed follower of the meek Jesus getting angry with a fellow-disciple! And usually over a trifle.

Pray what does Christianity mean if not a little forbearance? Nine times in ten the offender meant no offense at all. You fancied ill when none was intended. You are just supersensitive. You have lots more feelings than religion.

Even if offense is intended, you ought to have enough of the Christ spirit to take no notice of it. Now, don't get your feelings hurt any more. Be ashamed of yourselves and make yourselves behave.—Cumberland Presbyterian.

—Is there any cure for troubled hearts? "Earth has no sorrow that heaven cannot heal." Is that the best answer that we can give? Are there heart troubles which only heaven can cure? Jacob thought so. When all his sons and his daughters rose up to comfort him, he refused to be comforted; "for he said, I will go down into the grave unto my son mourning." For such a troubled heart as his, he believed there was no solace this side of the grave. But Jacob did not know, and he did not keep his word. He reached the end of his trouble long before he reached the grave.

Earth has no sorrow that Jesus cannot cure. Is there any disciple of His who dares to dispute this? The utmost our unbelief can dare is to say with the leper: "If thou wilt, thou canst." His resources of comfort are not limited to heaven. If He can wipe away all tears from their eyes up there, He can wipe away all tears from eyes down here. He does not have to wait on change of place and state.—Sel

—Our denunciation of Russellism has brought us a letter from an esteemed brother of Brown Summit. He says we have not shown that Russell misquotes the Bible. We did not say that he misquotes, but that he misinterprets. We gave one example of gross misinterpretation and could give others. We hope this brother will live to see the error of Russell's way. He is the only intelligent man that we have ever met that was carried away with Russell's imposing but delusive teachings.

—Rowland Hill: "Suppose you were intending to hear a will read from which you expected a handsome legacy, would your attention be given to the manner in which the lawyer read the instrument? No! You would give all ear to hear if anything was left to you, and how much it was. That is the way I would advise you to hear the gospel."

—A woman in Lebanon, Ky., heard Moody preach, and resolved to do something. She gave a tract to a young man. He gave himself to God. He was Dr. Lorimer, the noted Baptist minister. He led to Christ Russell Conwell, now pastor of a large church in Philadelphia.

—A commercial traveler went into a store and asked a young man named Sayford if he wanted to put his name on a prayer list. To please the traveler he assented and forgot it. Soon after he was converted and became an evangelist to young men in colleges of America. Obert gave himself to Christ through hearing him, became an evangelist and went to Cornell University. John R. Mott heard him and was saved, becoming a well-known evangelist in colleges, as well as in other world-wide work.

Bro. Gerringer is here on his way to the Young People's Convention.

CHILDREN'S HOME . . . . REPORT OF SUPERINTENDENT.

Union Grove, Gaston Ct., $2; Mt. Pleasant S. S., Mt. Pleasant Ct., $1.25; Friendship S. S., Mt. Hermon Ct., $1.60 Concord S. S., $2.70; Baracas, Grace Ch., Greensboro, $9; Shiloh S. S., Randolph Ct., $1.56; Liberty S. S., $3.75; Mrs. Rebecca Anderson, Buncombe, $2; Lawndale Church, $7.50; Friendship S. S., Fallston Ct., 55c; Fair Grove S. S., Haw River Ct., $2; Henderson S. S., $5.66; High Point S. S., $12.50; Shoals S. S., $1.74; Harris Chapel S. S., $1; Grace S. S., Greensboro, $3.75; Mt. Lebanon S. S., $2.25; Lebanon S. S., Lebanon Ct., $3.11; Spring Hill S. S., Piedmont Ct., $2.16; M. P. S. S., Parkersburg, W. Va., $7.75; Treas. N. C. Branch W. H. M. S., Ladies' Aid, Julian, $10; total, $83.83.

In kind: Burlington, J. C. Foster, blackberry plants; Greensboro, Pomona Mills, 39 yds. sheeting; Mrs. A. B. Kimball's class, Grace Church, hat, dresses etc for little Emma Upton.

The Methodist Protestant of Baltimore last week contained a very interesting item to friends of the Children's Home. It was in the report of the Maryland Conference and read: "A resolution was adopted cordially endorsing the orphanage at High Point, N. C., and authorized collections for that work."

The 13th and 14th it was my pleasure to attend the Tri-State Conference for orphanage workers, held in the Church Home Orphanage, Yorkville, S. C. Virginia, the Carolinas, Ga., Ala. and Texas were represented. It is impossible to attend one of these meetings without being greatly benefited, and especially one young in the work. I have a greater vision of orphanage work, and when I look into your face and ask you to help in such a great cause I do it with a deeper conviction than ever before.

I had the pleasure of spending Monday night with Bro. Will H. Neese and talking to some of his loyal members at Union Grove. Mrs. Neese is standing right by him in his work. We will hear from Union Grove later.

Contributions may not be as large as some of the friends think we should have, and they are not, but the future is brighter today for the Home than at any time in the past.

Boys, how about that corn or pea crop? Are you getting ready? Girls, we have 13 girls in the Home. I wonder what you are doing to help in this work. If you remember, last year in my report, one little girl sent in $4.50 which she made by selling eggs and raising chickens from her little bantam.

If we would enjoy life, let us help others to enjoy it.

H. A. Garrett.

—Rev W. H. Neese was called home this week by the illness of his father and mother. He expects to return to his charge for a special meeting beginning next Sunday.

—Our Young People's Convention meets in Thomasville to-morrow.

—It is only by labor that thought can be made healthy; and only by thought that labor can be made happy, and the two cannot be separated with impunity.—John Ruskin.

FROM PASTORS AND PEOPLE.

Halifax Circuit.—Sunday was a good day for us. The weather was pleasant, and a splendid congregation attended Harmony services. These good people seem to be hungering for the Gospel, for nearly all of the congregation give the very best of attention. Surely this church will not die soon if the members and friends continue to manifest interest as they have done so far this year. May this entire year be one great revival. It was February before we could get the appointments for the circuit arranged so that we could worship in this church, and we have had only three appointments, and yet nearly 40 per cent. of all claims have been paid. Brethren and sisters, if you are praying like you are paying, and I believe you are, God will give us a glorious revival of religion.

On Sunday night the moon was giving some light, and the weather was rather pleasant, and the largest congregation of the year for that place met us at Fosburgh Camp. We noticed some town people present for the first time, and many country people were present. The writer thought that his sermon, or talk, was much below the standard, and yet I do not remember ever to have had closer attention to the discourse. We have a few men there that are kind, lovable characters who do not profess to be Christians. I know that they love me by the many kindnesses that they show me. They are among my most intelligent and attentive listeners, and how I wish that I could show them how God loves them, for then I believe that they would give Him their allegiance. It would be more than worth the whole year's labor to be instrumental in God's hand in saving one such person. Christian people, do you realize the power of prayer? Let us get in earnest, if we are not.

R. A. Swaringen, Pastor.

Clark's Chapel, Buncombe Ct.—The attendance at Sunday school for the last few Sundays has been very good on an average. Although there were a few names taken off of the roll the first of this quarter, the enrollment is no smaller, for there were some new names to be added. Mr. Leonard Mackey, who has been in the army for some time, is at home again with his parents.

Bro. Martin filled his regular appointment last Sunday night and preached an excellent sermon. He preaches also next Sunday at 11 A. M. The Ladies' Aid Society was requested to meet Wednesday afternoon at three o'clock, as that is their regular day of meeting. The Aid, although small, is doing a good work for the church and we wish them success in everything they undertake. Reporter.

Weaverville, April 20.

Reidsville.—The second quarterly conference of this charge met at Sandy Cross Monday, April 19th. Reidsville and Sandy Cross were both represented. Bros. D. L. Carroll of Reidsville and J. D. Baynes of Bethany were nominated as candidates for delegate. Finances are very much behind on this charge. Something ought to be done soon to put things in a better shape along this line. The next quarterly conference goes to Bethany.

E. G. Lowdermilk, Pastor.

Shelby Ct.—Closed our special meeting at Caroleen; 55 conversions and reclamations. Four joined, others will soon. Bro. Moton's sermons were acceptable to both saint and sinner. The congregation is asking for his help in our fall meeting. Bro. Moton is loyal to the Bible and calls sin by its full name.

Held our second quarterly conference at Lincolnton. Business transacted in good spirit. Bros. D. B. Johnson and T. S. McFarland nominees for delegate to Conf.

Fraternally, J. D. Morris.

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Yadkin College Ct.—Now the beautiful spring has come, we find we are not dead but putting up into new life. We are meeting good congregations. The Sunday school work is more encouraging than I have seen it since I have been on this charge. The Yadkin College S. S. did not go into winter quarters; is still doing its usual good work. The S. S. at Friendship has opened up bright and encouraging with the beautiful spring weather, and we are expecting good things to be done by that faithful little band. Shiloh S. S. that went dead last fall has revived with the most glorious prospect I have ever seen there. We reached 108 in the classes today. The greatest interest manifested on the part of both teachers and scholars. Our new organist, Mrs. Baxter Leonard, is awakening new interest in music. They decided today to order fifty new song books for Sunday school and church. I am expecting to hear of a much larger enrollment.

Mrs. Nannie Lee Leonard, a faithful and highly esteemed member of the First Reformed Church of Lexington, was received by certificate into Shiloh Methodist Protestant Church last Sunday. The pastor and the entire membership are most happy to receive Sister Leonard to our communion and fellowship. Mrs. Leonard is a good woman and a worker. She has been living in Shiloh community for several years and has been known and loved by us all these years. She has been very faithful to our church even before she became a member.

Mt. Carmel is now beginning the most promising S. S. work for years. I think we will have nearer the co-operation of the community than we have had for a long time, if ever. West Lexington has run with an increased interest all winter. On Easter Sunday night we had a most beautiful program rendered by the children and young people. Would have done credit to any of your city churches. Bethesda is not behind. As always, she is going forward. On last Sunday we had the pleasure of having Supt. Garrett, Miss Alspaugh and eleven children from our Children's Home there. They delighted a large congregation with two well rendered programs, consisting of songs and recitations. We love them more because we know them better and I am sure this church will do more for them because they love them more. Bro. Garrett seems to be perfectly happy in his work. A good man whom God has called to this good work. I once heard a large awkward fellow read a composition, when I was in school, on George Washington. He said, "George Washington was left childless that he might be called the *daddy* of his country." Surely God has, fortunately, set apart Bro. and Sister Garrett to assume the responsibility of father and mother of these dear unfortunate ones. May God bless them in their noble work.

Our second quarterly conference will convene at Bethesda on Saturday before the second Sunday in May. Preaching at 11 o'clock, dinner, business of quarterly conference. May we see every official member of each church present. H. L. Powell.

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Mt. Carmel, Granville Ct.—Began Sunday school 2nd Sunday of this month. Last Sunday was the second Sun. of Sunday school with 55 present. Really, I believe there was more interest shown there than has been seen in the S. S. here in some time. There were more married people present it seems than have been in some time unless it was preaching day. Quite an interest has been expressed in the lesson. An extra collection was taken to purchase Teachers' Journals for those that wished them in the class. At this time it looks as if we may have a better S. S. than in years. Pray for us. W. Polk Garrett.

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Married.—On Tuesday, April 6, at 4:30 P. M., Miss Lucy E. Gales was married to Mr. Francis A. Slate. The ceremony was performed by the writer in the M. P. church in Lincolnton, N. C. Miss Lucy is very accomplished and one of our best S. S. workers. She is a loyal M. P. and so harmonizes her talents that her presence and vigilance mean much for our church. Mr. Slate is the efficient editor of the *Lincoln Times*. His affable spirit and efficiency beget for him many friends and place him second to none in county journalism. Mrs. A. Hoke, the efficient organist of Lincolnton church, played the bridal chorus, Lohengrin. The altar was quaintly decorated with ferns and beautiful flowers. The wedding supper was served in Miss Lucy's home to which quite a number of friends and relatives were invited. Immediately after supper Mr. and Mrs. Slate boarded an east-bound Seaboard train for Wilmington and other points. They will reside in Lincolnton. We wish for them a long, prosperous, profitable and happy life. J. D. Morris.

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Roanoke Ct.—Owing to stormy weather Easter Sunday, Whitaker's Chapel and Roseneath S. S. deferred Easter exercises till last second Sunday, at which time the churches were beautifully decorated. The exercises were well given before large congregations. The offering for Home Missions at the Chapel was $12. I did not learn of the amount at Roseneath. Fraternally. T. E. Davis.

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Hebron, Mebane Ct.—Our pastor, Dr. Swain, filled his regular appointment yesterday and gave us a good sermon, as he always does. The weather was ideal and a large congregation was out to hear him. I am sure if we would put into practice what he tells us we would be greatly benefited.

We organized S. S. the second Sunday in April and elected the following officers: Mr. L. H. McAdams, Supt.; Mr. J. B. F. Jobe, assistant; Mr. Euell Boone, Sec.; A. K. McAdams, assistant. Teachers as follows: Mr. J. B. F. Jobe, Mrs. F. W. Nelson, Mrs. J. G. Jobe, and Miss Eula McAdams. We hope to have a better S. S. than ever be-

fore. Pray for us that we may. We hope to have Children's Day this year, am sure we can if we try.

The sick people of our community are improving, we are glad to report. Kennett McAdams, Reporter.

Shiloh, Yadkin College Ct.—The fact that nothing has appeared in the Herald from this place before for this year must not be taken to indicate that we have been asleep or even sluggish about our Master's business. We have been so busy doing things since Conference we have not taken time to write or even talk much about them.

We were very glad to welcome our pastor, Rev. H. L. Powell, back to this church to begin his sixth year's service as pastor. His usefulness and popularity increase with his years of service. He begins this year with as much energy and enthusiasm as if it were his first year. His sermons have been of a high order, plain, practical and pointed and seem to get better as the year progresses. His text Sunday was Matt. 11:30, "For my yoke is easy and my burden is light." He told us that Christ's yoke, unlike the yoke used o nthe neck of an ox, is an easy yoke, and that it is made lighter and still more easy by obedience and love. He said the reason the yoke is so hard for some persons to bear is that they do not love and obey the Master as they should. He spoke touchingly of the service of love rendered by mothers to their children. He told us when we loved Christ and the church as we should, we would consider our service a privilege and not a burden. The sermon was attentively and we trust prayerfully listened to by a very large congregation and we hope that much good may be accomplished by it.

Sunday was a glad day for the officers, teachers, scholars and friends of the Sunday school. We partially organized Sunday school the third Sunday in March, or one month ago, by electing Harper A. Leonard Supt., W. J. Berrier Asst., and J. L. Evans Sec. and Treas. The next Sunday the school elected teachers and ordered literature.

The following teachers were elected: A. H. Evans, Carl Berrier, Mrs. Jesse Hill, Mrs. Floyd Berrier. Mrs. Baxter Leonard was elected organist. Attendance, 40, with our heads and hearts set on trying to have 50 the next Sunday, which we did. Our next mile post was fixed at 75 and we had 79; then we set our goal at 100 for last Sunday and we had 108. The Advanced Quarterly Class was so large that it was thought best to divide it and the young men and the young ladies were separated, the young ladies retaining their teacher, Mr. Carl Berrier, and the young men elected Mr. Harvey L. Evans to teach them.——One interesting department of our school is the Adult Bible Class which numbered 24 last Sunday, all being heads of families. Will not every one who reads this breathe an earnest prayer that we may be able to interest and hold these 24 heads of families and that they may be the means of getting hold of others. Bro. Leonard, our Supt., is an earnest, conscientious Christian and is making an admirable superintendent. We hope by God's help to be able to report even better things in the future.——In order to encourage congregational singing our church will order 50 copies of Hymnal. By request of the members the pastor announced that the incidental collection. Sunday, would be devoted to that specific purpose. It amounted to about $7.50 or $8. ——Bro. J. L. Waitman, who has been confined to his room and to his bed most of the time since last Thanksgiving, was able, together with his wife, to attend church Sunday; also Bro. H. J. Leonard, one of our oldest and most faithful members, was able to be out. Both are always an inspiration. Mrs. Levi Evans, another one of our faithful and esteemed members, who has been very sick with pneumonia, is able to be up and do a little work about the home, but is hardly strong enough to take much exercise, and it was not thought prudent for her to venture out to church Sunday. We sincerely hope she may be able to attend next third Sunday. Reporter.

Buncombe Ct.—We had a fine day Sunday. I baptized two candidates Sunday morning at Mt. Zion. The baptism took place at the Palmer Ford Mill. After the services at the water we returned to the church where we found a good crowd. We had preaching, followed by communion. God is blessing the work up here now; the people seem to be taking on new life. Our 2d quarterly conference will convene at Pleasant Gap church on Saturday before the first Sunday in May, when I hope to see all of the official members present and lots of others. Come on and let us have a good time on the mountain together. We were glad to have Rev. Mr. Casto with us this week and we were glad to have him in our home. May God bless all of the readers of the Herald and I hope this will be the best year of our life. Yours in the fight for the lost. T. E. Martin, P.

Richland Ct.—The second quarterly conference convened at Brower's Chapel April 17, with a small representation from most of the churches; one not represented. Our President, Rev. C. A. Cecil, was present and presided. The business wa s transacted in order. All missed a treat who were not there. I think that the members of the conference are too careless about the church business and think more of things of the word, or at least they do not come.

Our president preached at Giles Chapel on Sunday at eleven and gave us a good sermon. Only a small number were out to hear him. Our Sunday school is progressing nicely, but is not what it ought to be. But we are expecting better attendance now. R. L. Allred.

Hope, Siler City Ct.—Bro. Bowman preached an interesting sermon last Sunday. It was a continuation of the subject of sin from which he preached a month ago.

The congregation was the best we have had in quite a while. Miss Wicker of Elon College gave a recital at the Bonlee Hi ghSchool Auditorium Saturday night. She very consented to recite for us at the beginning of the service Sunday morning. It was worth rearing and we appreciate it. We were also favored with a solo by Miss De Ette Tally which was very impressive. The Sunday school is doing nicely now and we hope it may continue to grow.

Success to the Herald and its readers. Kara Andrew.

Pageland Ct.—We had a good day at Rose Hill last Sunday; good congregation, good attention. After preaching service we opened the door of the church and five boys and two girls joined and were received in. May God bless

the boys and girls; they are the hope of our church in the future. Pray for us that we may do greater work. Our appointment for next Sunday will be at Bethesda and Bea Creek. J. W. Quick, Pastor.

Oak Ridge Circuit.—The second quarterly conference was held at the Ai church April 10th. All of the churches were represented but the representation was very small. Out of an official list of thirty-three there were only nine present. What is the matter with those whom the churches have elected to look after the work of the church and of the Kingdom? I do not know. I announced the quarterly meeting from all five pulpits, and then sent postal cards to those that I could not see within a few days of the meeting, but they did not attend. The responsibility is with them. If they think they are doing their duty I have nothing more to say. Bros. W. S. Linville and Robert Dwiggins were selected as nominees for delegate to the next Annual Conference. The following figures will give you some idea of the finances of the circuit. Paid on pastor's salary for the five months since Conference, $126; on General Interests, $50.01. It seems to me that we are behind. What do you stewards think about it?

Our schedule for special meetings is as follows: Sandy Ridge, second week in July; Pine Grove, third week in July, with Bro. D. A. Braswell assisting at both places; Ai, fourth week in July, no help secured yet; Kernersville, 3rd week of September, Bro. Bethea assisting; Oak Ridge, the time not set yet. I want to ask all who are interested to begin now to remember these meetings in your prayers. Our circuit most certainly needs a general revival, and I pray that God may send it this year.

I want to use this means of thanking my friends for their sympathy and help when I lost my horse. A horse is not so much to the man who has several, but where he has only one it is quite a loss. And while I asked my friends not to do all that they had it in their hearts to do, still I appreciate all that they had in their hearts to do, and am sure it was all prompted by a good motive. This of course is only understood by those to whom I wish to express my appreciation. Through the kindness of Bro. D. L. Donnell I have a horse to drive until I can make some arrangements for traveling.

Bro. W. R. Lowdermilk filled my appointment for me at Sandy Ridge last Sunday while I was looking after my horse. I have not heard from Sandy Ridge since Sunday, but am sure the people were glad to have Bro. Lowdermilk preach to them. He is loved by all the Oak Ridge people, but especially, I think, by the Sandy Ridge people. Bro. Lowdermilk has my thanks for this service.

The cry is, "Hard times! Hard times!" The idea of people with three meals a day, and good clothes, and friends, and peace throughout our land crying "Hard times"! We don't deserve what we have. God has been good to us, and like Jeshurun we have waxed fat and kicked; we have grown thick. . . And there is danger of our forgetting God who made us and lightly esteeming the Rock of our salvation. Let us lift our eyes occasionally to the hills whence cometh our help. Linley W. Gerringer.

Oak Ridge, N. C.

Reidsville.—Protracted services will begin at the M. P. Church in Reidsville, Sunday, April 25th. Rev. J. D. Williams of Henderson will be the pulpit help. Prof. T. O. Pender of Mebane, evangelistic singer, will conduct the music. E. G. Lowdermilk, Pastor.

Bethel, Flat Rock Ct.—We organized Sunday school on April 4. Not as many out as we want to see. We want all to come out and take a part in the good work. Rev. W. F. Kennett filled his appointment with a good sermon, as usual. Three new members were received into the church by certificate. Mrs. A. A. Jones, Reporter

Beulah, Mecklenburg Ct.—Since spring opened our S. S. has taken on new life. All seems prosperous under the kind care of our Supt., Mr. T. B. Moore. But we have a great work to do. There are many in our vicinity that do not go to Sunday school and we want to get them on our roll. Lillie Phifer.

Winston.—Rev. T. M. Johnson is assisting our pastor in a series of meetings for nearly two weeks. His sermons are deeply spiritual and soul-winning. Yesterday (Sunday) his sermon on "religion in the home" was one of the most forceful and impressive sermons we ever heard. A number of persons expressed this same opinion. We regret that we have been too unwell to attend all the services. We feel that it was a benediction when we were able to be present. We do not know the number of converts, but we hope that the meeting will be of great and lasting good to our city. We are glad that Dr. Johnson was with us. He has won many warm friends among our people and others. Rep.

Bethany, Reidsville Charge.—Yesterday we had a very good service. Bro. Lowdermilk preached from the text, "I am the bread of life," after which he administered the communion.——Our faithful Supt. and a few others have kept the Sunday school alive under very unfavorable circumstances during the winter, as so many have been sick in the community and the weather too bad for others to be out often. We are hoping for and expecting a good attendance from now on.——Most of the sick ones are out again. Mrs. Jno. T. McCollum returned from the hospital last Thursday; she underwent a serious operation and is making a satisfactory recovery.——Bro. W. P. Alley was out at church yesterday though still very weak and not fully recovered from his recent severe illness.——On March 28, 1915, the spirit of Elizabeth Susan Alley slipped away from earth, leaving a devoted husband, one son, one daughter, and five grandchildren, who have our sincere sympathy in their sorrow. This is especially sad for the husband who is left alone, both children being married. May God comfort and richly abide with him in his declining years. Sister Alley was a charter member of Bethany church and was loyal to her church and pastors, always attending services when well enough. She had been almost an invalid for years. How sweet the thought that in the heavenly home there is no more sickness or pain but joy and peace forevermore. Reporter.

A TRIP TO PATERSON TO HEAR "BILLY" SUNDAY

Saturday morning, April 17th, Rev. H. C. White, pastor of the Presbyterian Church of South Amboy, and I made the trip by trolly to Paterson, N. J., to hear the world famous and to say the least, marvelous "Billy" Sunday, who is engaged in a special seven weeks' evangelistic campaign in that city. We arrived in time to see the man and hear part of the afternoon service, which was prepared mainly for school children. Our hearts throbbed as we listened to and beheld the master of assemblies, gifted orator, realistic preacher, the man of the higher classes, yet knows the needs, language and the people of the street, shop and slum as no other man of today and has been termed "The Prophet of the Marketplace."

Immediately after the afternoon service, I met Rev. S. F. Sliker, who is pastor of the Madison Park M. P. Church in Paterson, and who is also an old school friend of mine. After just enough persuading to convince me that Bro. Sliker was in earnest, Bro. White and I went home with him. On our arrival at the beautiful parsonage, we found Mrs. Sliker, a pretty woman, lovely companion and a devoted helper, with Steven, Jr., one of the prettiest and most interesting babies I have ever seen. Bro. Sliker married a woman with previous parsonage experiences, being a minister's daughter, and she has a brother, who is now a sophomore in Western Md. College preparing for the ministry. Bro. Sliker's heart is in his work, is deservingly popular and is not only making good in Paterson, but leaves his marks of success on all his fields.

Seven o'clock found us again in the monstrous Sunday Tabernacle, with a seating capacity of about 12,000 people. Through the courtesy of Bro. Sliker, we were seated on the preacher's platform, near the speaker; to our left and immediately behind the speaker were seated a choir of one thousand trained voices. The famous choir leader, Rodeheaver, led a song service for nearly half an hour, which must have made the devils tremble and the angels rejoice. Soon the tabernacle was filled and many thousands were trying to lisen on the outside. Mr. Sunday arrived, accompanied by an ex-pugilist and two detectives for a body guard. Just before the close of the song service, he made his announcements, took the offering without comment, then after another song, he announced his text, "The preaching of the cross is to them that perish foolishness, but to us, who believe, it is the power of God unto salvation." For nearly an hour he delivered a forceful, pointed, personally directed, old fashioned gospel sermon. We forgot all about his rudeness and slang and seemingly vulgar expressions and were absorbed in the message from God through His servant. He gave the invitation for all who would accept Jesus Christ as their personal Savior to come forward expressing it in just about that many words, but in the opportune time. Immediately men and women, girls and boys, rushed forward from all parts of the Tabernacle to "Billy" and to an onlooker, it looked more like bees making for the hive and a large swarm at that. It is nothing strange for him to have five hundred to a thousand come forward and accept Christ at one service.

Some are praising Mr. Sunday very lavishly, others are kicking him worse than if he were a sheep-killing dog; yet, many more are really in earnest endeavor to discover the secret of his success and power. Many say that it lies in his organization and the backing given him. His organization is almost perfect and is a marvel within itself, no one can deny; yet, "Billy" is the main show, the chief topic of conversation, on the streets, in the shops, factories, on the cars and in the newspapers nearly all over the State of New Jersey and largely in the neighboring states. Newspapers print extras just to get his latest sermons and utterances. He preaches the old-fashioned Gospel with unmistakable earnestness, clearness; taking the word of God as he finds it, delivers it in the language of the street with no uncertain notes or passages. Like Geo. Whitfield, he makes use of all his dramatic powers in delivering his message and his wit and humor is as natural as wit and humor ever was with Mark Twain. The sacrificial death of Christ together with the surrendered life of man is the only hope of salvation, according to Mr. Sunday. He knows of two places, heaven and hell; two classes of people, Christians and sinners. He is unflinching, unsparing and uncompromising in his presentation of the truth in its denunciation of sin in all its forms. He makes no effort to shield some sins and sinners, lest he might insult old brother Seven-up or old sister Asa Spades; but hits sin on the right and left regardless of whom he hits; revealing sin as it is, its fiendish hellishness and treacherous designs. Sins are sins with him and sinners sinners, whether violating one or ten commandments; robbery is robbery, stealing stealing, a fool is a fool and a lie is a lie. Many of the modern evils which are modernized, societyzed and dressed up, endeavoring to present a respectable appearance, when they are hellish in their nature and design and damnable and destructive in their scope and grasp, are flayed and shown up in their true light with all their destructive, treacherous and deceptive methods. You may read this brief description of the great evangelist, read the newspaper reports of his work, and even volumes of his sermons, as I have done, and you will never know, understand and appreciate him properly till you hear him yourself.

Just a few words about Paterson and the adjacent country will enable the readers better to grasp the situation and understand more fully the extent of the work Mr. Sunday is doing. Paterson is called the Silk City of America and has a population of 130,000 and is about 30 miles from South Amboy and about 15 miles from New York City. In going from here to Paterson the first city to pass through is Perth Amboy with a population of about 35,000; next is Elizabeth with over 73,000; next Newark, with 350,000; and next Passaic, with 55,000; leaving Jersey City just a few miles to the right with a population of 268,000; and New York with her six million. I know that figures are dry and never impress us as they should, but when we consider that if it were possible to combine Greensboro, High Point, Charlotte, Asheville, Raleigh, Wilmington, and Winston in one city, it would lack about two hundred thousand having as many people as Newark and if you could get the people of the state in one city you would have a city one third the size of New York. What do all these figures have to do with "Billy" Sunday? He is preaching in the center of these cities, setting men to think religiously and is shaking them to their foundation morally. A religious awaking seems to be near.

W. A. Ledford

MINE EXPERIENCE.

The pointed remarks in the *Herald* a few weeks ago made by Bro. Gerringer and others called to my mind some of my experiences during my short itinerant life; and I relate here a few of them hoping that it may in some way help somebody.

The first experience that impresses me much was on the first work I traveled. I will not tell how much salary I got, it might reflect on my preaching ability. But at one of my churches there was a balance due on the organ. A good(?) brother asked me if I could not advance the money and save the organ to the church, pledging himself that I should have my money back in a very short time. I happened to have the amount ($8.00), and cheerfully met the claim. It has been several long years and still, I suppose, the good(?) brother is leading the choir, and his heart is rejoicing at the sound of the melody of the organ that represents fraud and —, but I have never got my money back.

And then came the balance on claims not paid at Conference. Well, said the steward, we want you to have a good report at Conference. So you just report everything in full and I'll see that you get your money when you come back. I came back, but the brother never mentioned the balance. ——— we will say, that ought to have taught you a lesson. Yes, but I am ——— next Conference another brother came to me, and I felt sure he was honest, for he was the choir leader and Supt. of Sunday school; and he made the same request, and I did what he said, but if I ever got my money back, I never found it out.

Another brother, anxious to have his church make a clear record, phoned to me: "Report us out. You shall have every cent when you get back." When I came back he said Bro. A. was responsible.

But I want to tell you that I have had happy experiences by the way. I have served charges where some good brother would vouch for the balance due and when I came home from Conference the money came. And then I have served charges that paid up every cent of every claim, and I went to Conference as happy as happy could be.

But what I want to know is, will those brethren still owe these amounts when they get to Heaven? or do you think they will be excused on the ground that they don't know that it takes money to make reports at Conference?

And still I press on. Afraid.

OUT OF TURKEY.

When I recall the events of the six months immediately preceding the departure of the Friends' missionaries from Ram Allah, Palestine, they seem more like fiction than real facts. The restriction forbidding the sending of letters in English was changed in a few weeks, and it became allowable to send letters in English, but not to England nor to any of her colonies. Near the beginning of the censorship some offending letters of an English missionary were read. Their writer was at once thrust into prison in Jerusalem where he will probably stay until hostilities cease. There is even a possibility that he may be shot before escaping the power of the "unspeakable Turk."

Time and again thousands of Turkish troops camped upon our boys' playground; also many cannon and artillery wagons, not to speak of the hundreds of camels bearing the tents and "hard-tack."

The shops of the people were looted in some localities, their wheat supply was depleted, and sometimes the soldiers unceremoniously took up quarters in churches and in private homes.

No less than 125 unoffending priests, under the escort of a Turkish official were given lodging over night in our boys' school building. They were prisoners of war on their way to Damascus; and their only offense was that they were Russians or French. It was not unusual for poor Jews to be suddenly sent north from Jerusalem through the rain, in order to work on a military railway.

The English missionaries were allowed to choose their own manner of leaving, or route, excepting two hotel men who were sent to Damascus. Moreover, in two instances native Christian workers of the English Church Missionary Society were sent to Damascus and held there as prisoners —because they were helpers of English Christian missionaries.

After Turkey's declaration of war nearly all the mission buildings of the English, French and Russians were appropriated for military usage; this with the previous withdrawtian missions in Palestine.

In January the decree became known that the Turkish language must be taught in all the schools within the limits of the Ottoman Empire, and as much time devoted to Turkish as to Arabic or English, etc. This for us and for most of the schools was difficult to obey; and, besides, Syrians greatly dislike the Turkish language. In addition, the authorities required that "henceforth no person of a different religion shall be required to pursue any Bible study or attend any religious gathering of any kind."

Thus it became evident that the real object of such regulations was to destroy the influence of Christian missions. Therefore it seemed best to leave Palestine until there is a betterment of the political situation there.

Another reason for leaving was the danger which was apprehended from the Turkish army which went to the Suez Canal. It was thought that the army, if defeated, might pass back through Palestine carrying ruin in its wake; and that the people of Ram Allah might be safer without the presence of the foreign missionaries—even tho' Americans.

The regret of leaving was partially mitigated by the fact that seven Syrians accompanied our party of seven Americans; and others would gladly have come, had it been practicable.

We took passage from Joppa on the battleship Tennessee, on the 29th of January. Fellow refugees with us were 1200 Jews from different localities. Arriving the next afternoon at Alexandria none were allowed to leave the customs until all had been unceremoniously vaccinated. Before leaving Alexandria a few days later, we had to have our pictures taken and put upon our passports—all this extra "red

tape" because of the war. Our ship from Alexandria stopped at Piraeus, near Athens, and here we had an eight days' wait. In connection with sight-seeing there, our party, on Sabbath morning, gathered in a simple meeting for worship under the shadow of Mars Hill.

Our ship, the Carpathia of Titanic fame, finally started for New York. It stopped at many ports because of freight, which increased the tediousness of our voyage.

When not far from Messina a wireless message came that two German submarines were somewhere in our vicinity! So no lights were allowed on the decks that night and the portholes were shut and closely curtained. At Gibraltar four English *Destroyers* were seen to follow each other in quick succession. One night in mid-ocean the captain remained "on the bridge" all night.

And so when the voyage ended on the 9th of March it was with gratitude to our Heavenly Father that we stepped upon our native shores. Eunice Darden Meader.

OUR STATE INSTITUTION FOR THE DEAF.

Julia McBane is a young girl from Spring who has been for a few years a student at the Institution for the Deaf at Morganton. Five years ago the visitor saw this tiny girl in a long line of little girls marching to recitation rooms. Julia's attention being called by a signal from a teacher, she stepped aside to see the strange and [illegible] Now after the lapse of five years the writer is both pleased and surprised to see in *The Deaf Carolinian,* that excellent paper published at the Institution for the Deaf, an article from the pen of Julia McBane. It is a story revealing what she saw in a moving picture. All the characters are presented in a realistic manner and the whole is a dramatic article of a column and a half showing an originality of thought and perception rare in a girl who has not had the faculty of hearing. It is doubtful if the readers of the *Messenger* appreciate the great work of this institution for the unfortunate deaf. No missionary in the foreign field is doing greater work than Dr. Goodwin and his efficient faculty in reaching the imprisoned minds of the hundreds of deaf children in North Carolina and leading the pupils in preparation for a life of usefulness—well educated and prepared to take their places as citizens. Miss Olivia Blount Grimes as editor of *The Deaf Carolinian* is skillful in bringing out the native ability of the pupils in the periodical printed by the students who are learning the printer's art.

Mary C. Woody.

THE GREAT ALTERNATIVE!

"Follow Me."—Matthew viii, 22.

That is a startling observation of John Morley in his "Voltaire," when, in describing the great Frenchman's visit to England, he speaks of the impression which was made upon him by the Quakers. While touched only in a general way by English Protestantism, says Morley, one sect "made a sort of mark on his mind"—the one namely "which conceived the idea that Christianity has after all something to do with the type and example of Christ!"

That there is justification for this caustic comment of the great English author upon the Christianity of the Western world needs no demonstration to-day, when this world is being deluged with the blood of combatants, each one of whom invokes the aid of Christ against the other. The steadfast Quakers have ever said, and, to their eternal honor, stil lsay in this fearful hour, that they do not believe in war and will not go to war, not because they are afraid of death, but because they are not wolves, nor tigers nor dogs, but Christians—those who try as best they can to follow the example and obey the precepts of the "Prince of Peace." But not so with the overwhelming majority of men in Europe to-day, who find it entirely consistent with their Christianity to slaughter their brethren who chance to speak anothe language and salute a different flag.

Nor is war the only violation of the religion of the Nazarene. What can be said, for example, on behalf of the acceptance by a Christian civilization of the traditional business principle of ruthless competition? How can the pursuit of wealth be justified by one who takes the name of Him "who had nowhere to lay his head"? What of a warring nation which worships Him who called all men His brethren? How can race prejudice, class hatred, religious intolerance find refuge in the heart which seeks to know the Master's spirit of universal love? Look at the things we do, the emotions we feel, the ideals we cherish, the institutions we support—and wherein can any of them be made consistent with the life and [illegible] Jesus? It is as though it were about time for the so-called Christian world to face in sober earnest the great alternative—either to follow Jesus as a true leader of men or else frankly to repudiate Him as a dreamer and fanatic! If we really believe in our heart of hearts that Christianity is utterly impracticable, then let us say so and openly take Mammon and not God as our Father. But if we believe that "the type and example of Christ" involve the only true and, in the last analysis, the only really workable way of living, then let us, with such mistakes as are inevitable but with such sincere endeavor as is not impossible, strive to conform our civilization to this "type" and pattern our individual lives after this "example." No sin did Jesus hate more perfectly or smite more terribly than the sin of hypocrisy. And this is the very sin of which we are most fully culpable today. Jesus said to His disciples, without qualification, "Follow me!" If we desire to be regarded to "follow" let us not pretend to be His disciples. Let us confess our repudiation and defend it as best we can!—John Haynes Holmes.

WHEN DESTRUCTION IS ALMOST COMPLETE THEY WILL TALK PEACE.

When the nations of Europe have worn themselves out; when their soldiers have devastated lands that only a short time ago were blessed with prosperity and abundance; when thousands, perhaps millions, of lives have been snuffed out in the quarrel between kings for preservation of royal baubles; when the wails of countless widows and fatherless children shall be heard around the world, and when the trade, commerce and industries of half the earth shall have been paralyzed—then will a board of arbitration composed of some neutral governments, if there should be any left, sit down to determine what could have been settled without the loss of a single life.—Ex.

THE WONDERFUL WORLD.

Great, wide, beautiful, wonderful World,
With the wonderful water round you curled,
And the wonderful grass upon your breast,—
World, you are beautifully drest.

The wonderful air is over me,
And the wonderful wind is shaking the tree:
It walks on the water, and whirls the mills,
And talks to itself on the top of the hills.
You, friendly Earth! how far do you go
With the wheat fields that nod and the rivers that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great, and I am so small,
A whisper within me seemed to say—
"You are more than the Earth, though you are such a dot;
You can love and think, and the Earth can not!"

William Brighty Rands.

ONE MOTHER.

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by,
Hundreds of birds in the sunny weather.
Hundreds of dewdrops to greet the dawn;
Hundreds of bees in the purple clover;
Hundreds of butter-flies on the lawn;
But only one mother.

FOREIGN MISSIONS.

LETTER FROM CUBA.

We praise God for the light that is breaking over the hills and the valleys of the district of Santa Cruz del Norte. A great storm of wind and pouring rain has just passed this A. M., too, and the sunlight is now flooding the hills and dales with welcome light. So our hearts are made glad today because of God's love light in the new-born souls and for the light of His sun after the wind and dark rain, with all the doors and windows closed, without a single glass window to let in the rays of light. How we appreciate our blessings after being deprived of them, if only for a few hours! The revival continues in the hearts of the Christians and many are under conviction who have not yet yielded to God.

The first new soul, the birth of our eight-year-old, was the beginning of the revival; next a dear young girl out across the hills who had not yet attended the daily meetings in session. Now, her whole heart and life goes out in prayer and pleading for the unsaved. How her face beams with the life and light of Christ within! Then another young woman; then a mother with a large family, neighbor of the first girl mentioned; then a man, head of a family; then another neighbor of his, and so on, one by one, and God grant it may continue! Only two weeks of daily meetings were held as other appointments must be attended to. Martha Woody's services were most helpful during these meetings and a number of souls yielded to God through her earnest pleadings. Before her return to Madruga she received notice of the death of a young girl who for a long time had been trying to deceive her in make-believe or pretended conversion in order to avoid further persuasion on the part of the Christians. When taken suddenly very ill her friends asked her if they should send for the missionary and the Christians of the mission in that town. She replied, "No, I want nothing of Jesus." Then she added, do not have any of them come, I am not going to die, I cannot, I will not die." A little later she called out, "Please do not leave me alone, do not go out of the room or the devil will carry me away. He is taking me, he will carry me off." And thus she died, without hope. In utter despair she went out of this life into the darkness and horrors of hell. "God's Spirit will not always strive with man." The sin against the Holy Spirit is the unpardonable sin. To sin against the still small voice speaking within, to disobey this tender voice,—this is the Holy Spirit, to disobey this voice and continue to disobey means that there will come a last time when this Holy Spirit within will cease to strive again. Then He will take His flight and the soul will be left in utter despair. Readers, take this warning. It may not be the unconverted always who commit this sin, but God's chosen ones too, God's messengers, are in danger of committing this sin if they fail to obey the Holy Spirit's teaching. A woman in this town turned her face and her influence against the gospel and all the Christians, doing all in her power to pull down those established in the faith. Then her husband, an honored and beloved sergeant, was called to another town. [illegible] tors were called [illegible] young life and health and beauty, perfectly sound body, and could do nothing for her. devoted husband on leaving the house for his business called a friend and sent her to his house to be company for his wife. When the friend reached the home the wife had already taken her life by poison. On the bed beside her lay this note: "Lay not this deed to any other than myself. Life is so sad I cannot bear it longer."

God help us all to be faithful, obedient, courageous, and true,—filled with love divine! Please pray much for these convicted ones that they may yield to God. Gratefully and faithfully yours,

A Ellen Woody Pain.

Santa Cruz del Norte, 4-3-1915.

Married.—On Sunday, April 4, at the home of Mr. Bennett Davis, Miss Nannie Davis became the bride of Mr. R. R. Gray. Quite a number of invited guests were present. After the ceremony a bountiful wedding dinner was served. We wish for them a long and useful life in the service of the Master.

D. R. Williams.

—Married at the home of the edito rof the Herald last Saturday night at 8 o'clock, Mr. Alfred H. Ryan and Miss Janie B. Heath. Mr. Ryan is a young printer in the employ of Jos. J. Stone and Co. Miss Heath is a relative of the late Rev. John W. Heath, being the great-granddaughter of his brother, Irwin Heath.

—Our Young People's Convention meets in Thomasville to-morrow.

METHODIST PROTESTANT HERALD

olished weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCULLOCH, *Editor and Publisher.*

PRICE.—One dollar a year, payable in advance.

RULE IN DEALING WITH SUBSCRIBERS.—Papers re discontinued on expiration of the term of abscription. Subscribers who request it will be marked on our books as "regular," their papers not to be discontinued, and payment to be made as near the beginning of the year as convenient.

Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

President's Plan of Appointments.

Forsyth Ct. .....April 12-13.
Richland Ct. .....April 17-18.
Asheboro Sta., at night .... April 18.
Why Not Ct., ... April 19-21.
Concord .....May 2.
Gaston Circuit .....May 4 to 5.
Shelby Circuit .....May 6 to 7.
Fallston Circuit .....May 8.
Lincoln Ct. .....May 9 to 10.
Cleveland Circuit .....May 11 to 12.
Charlotte Circuit .....May 11 to 14.
Stanley Circuit .....May 15 to 16.
Graham and Haw River ..May 20 to 21.
Mebane Circuit .....May 22.

P. Herald and where I will be met and oblige C. A. Cecil.

Bright and Clean Floors

It is so easy and so inexpensive to keep any kind of finished floor surface as bright and clean as new if you occasionally rub it over with

Brightener

The only preparation that will successfully clean and polish a waxed floor without removing the wax or a varnished floor without injuring the varnish.

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WE HAVE RECENTLY DOUBLED OUR

advertising space in the Herald, believing it is a good medium through which to reach prospective customers we can reach in no other way. We want to find out who and how many readers of the Herald read our advertisements. Send us your name and address, and we will include it in a mailing list we are making up, and from time to time will send you information of special offers we are making to our customers.

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Greensboro, N. C.

SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern Limited, Pullman sleeping cars from Jacksonville, Augusta and Aikin to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham special, Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited, Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to ... Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12.30 p. m.—No. 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points south.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily except Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

2.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair car Washington to Greenville, S. C. Day coaches Dining car service.

6.35 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.13 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

4.55 p. m.—No. 131 daily for Mt. Airy.

Chas. W. Moseley, M.D

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Western world needs no demonstration to-day, when this

OBITUARY.

LINNIE COLTRANE SMITH, the second daughter of Mr and Mrs. J. W. Coltrane, was born Oct. 8th, 1891. She professed faith in Christ and joined Grace Methodist Protestant Church, Greensboro, January 13, 1901.

She was quiet in manner, of a modest, retiring disposition, so that although she grew in grace during the years of her Christian life, she was never demonstrative in her devotions. She was of that type of character that is always loved and esteemed most by those who know it best, and had reached a maturity of Christian growth in her young womanhood that was very beautiful and rare.

Last October, the 20th, the writer united her in marriage to William Oscar Smith. Their attachment had been mutual from the very first, their dispositions were so much alike that discord could hardly have found a place in their domestic life had they lived long upon the earth.

Linnie was stricken with that dread destroyer that takes off so many of our youth. Taking a severe cold on her bridal tour to northern cities, her powers of resistance were weakened and she never quite regained her strength. On April 10, that which was immortal of her left its frail tenement for the mansions in our Father's House.

She was ready; talked of her departure as though she were preparing to make a visit to some place on the earth. She committed her loved ones to the God who had saved her soul, gave directions as to her funeral, selecting the songs, thanked her pastor for his visits to her, and after sleeping soundly for some time awakened only to pass out of life without a struggle in the early hours of the night.

These verses were found upon her bed where they had been kept and read during her last days:

I thought upon the happy dead,
So calm, so sweet, so still,
And wished that I might be as they,
Beyond the reach of ill.

I thought upon the happy dead,
Serene and holy, blest,
And wished that I might be as they:
Forever so, at rest.

I thought upon the happy dead,
'Mongst whom I longed to be,
And wondered, could I hear them speak,
If they would say to me:

"Think not upon the happy dead,
For they are not so blest,
Unless on earth they did a thing
To earn eternal rest."

Funeral services were held by her pastor in her church and her body was borne to Green Hill Cemetery to rest till the resurrection of the just shall bring forth the living and the dead into their habitations eternal and in the heavens.

R. M. Andrews.

—Our Young People's Convention meets in Thomasville to-morrow.

STATE CHRISTIAN ENDEAVOR CONVENTION

The annual convention of the State Christian Endeavor Union will be held this year, June 4th-6th, in the First Presbyterian Church of Wilmington. Renowned for its old-time Southern hospitality, and situate, as it is, in one of the most historic sections of the State, only a few miles from the popular resorts of Wrightsville Beach and Carolina Beach (the former being reached by trolley and the latter by means of the S. S. "Wilmington," which plies between Wilmington and Southport), Wilmington offers attractions, especially in summer, which should be well-nigh irresistible to those in search of a pleasurable outing.

And this is doubly true of the Christian Endeavor workers of our State, for here are to be found the largest and most enthusiastic band of Endeavorers in North Carolina. For years it has been the banner city, in this respect, the Societies of St. Andrews Presbyterian and of the First Presbyterian church having taken turns in carrying off the State Banner, until it has been found necessary to provide a secondary banner for the other societies to compete for, since they stood no chance at all in a contest with Wilmington.

The presence of the Wilmington delegation has ever been an inspiration at our State Christian Endeavor Conventions, and it will be evident that this effect will be greatly enhanced by meeting with them and seeing them at work on their own ground. Those who attended the 1912 Convention will not forget the uplift and enthusiasm they experienced, the delightful fellowship and the royal good time they enjoyed as the guests of the St. Andrews C. E. Society.

The host Society is already drawing up plans for the entertainment of the coming Convention, and a tentative program is being compiled. No pains will be spared to make it the best convention in the history of Christian Endeavor in this State, and one which no one with the interest of the cause at heart can afford to miss.

ALL THINGS BEAUTIFUL.

C. F. ALEXANDER.

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river, running by,
The morning, and the sunset
That lighteth up the sky;

The tall trees in the greenwood,
The pleasant summer sun,
The ripe fruits in the garden,—
He made them, every one.

MONEY RECEIVED FOR SEWING MACHINE FOR CHILDREN'S HOME.

We we will make further report of this when the contest is ended, May 1. Collectors will please report promptly to pastors at that time that they may send in the lists and that we may see who are the winners. Bro. Garrett was in today and left a check for his part of the Garrett-Grabs fund. He informs us that the Singer Sewing Machine sent is satisfactory and that it is accepted. The Home girls are now happy, and it remains to be seen what we can do to make the boys and girls who did the soliciting happy.

NOTICE.

The twenty-second annual meeting of the Woman's Board of Home Missions will be held in the Methodist Protestant Church on Mt. Royal Ave., North Baltimore, Md., May 25 to 28. A cordial welcome will be given all delegates and visitors. Let all branches be represented by at least two delegates. Please see that all reports and money are sent to the proper officers after the April meeting. Miss Alice Conway, Cor. Sec.

—The Maryland Conference meets in April. It met this year in Washington, D. C., and seems to have had an unusually interesting session. It enjoyed addresses from President Wilson, Secretary of State Bryan, and Secretary of the Navy Daniels. For several years it has had on hand a needless controversy as it seems to us over the quadrennial Conference may limit it to one year. Bro. Bowers was elected for the fourth year of continuous service.

—Rally Day at High Point last Sunday brought about 500 into the church service.

—Our thanks to Bro. E. O. Pritchett of Westminster Theological Seminary for an invitation to commencement, May 2-4. Bro. Pritchett's name appears among the graduates, the subject of his thesis being Church Polity.

—The death (last Saturday night) of Col. A. B. Andrews, of Raleigh, removes one of the leading railroad men of the country. He had long been First Vice President of the Southern Railway Co.

—Bro. G. W. Hunt, of Pinnacle, was among the worshipers in Grace Church last Sunday. He was in Greensboro visiting a son in the employ of the N. C. Public Service Co. He himself is a son of the Rev. Isaac Hunt, now deceased.

—Bro. J. H. Spencer, of Seagrove, was in our city on Tuesday.

—Mrs. Fred Neer, of Mechanicsburg, O., Treasurer of the W. B. of Home Missions, is in Grant Hospital, Columbus, O. Very little hope is entertained of her recovery.

—Bro. Gerringer is unfortunate in the loss of a horse which cost him $290. It was a fine buggy horse. Death came as the result of overeating and under-exercise, he says.

CALIFORNIA EXPOSITIONS—SAN FRANCISCO AND SAN DIEGO, CALIFORNIA.

Southern Railway, Premier Carrier of the South, Very Low Round Trip Fares.

Dates of Sale March 1st to November 30th, 1915. Final return limit three months from date of sale, except that those tickets will not be good to return later than December 31st, 1915.

Low Round Trip fares from principal points as follows:

Charlotte, Salisbury, High Point, Greensboro, Gastonia, Statesville, Winston-Salem, $84.15. Mount Airy, $86.25. North Wilkesboro, $87.65. Hickory, $83.25. Morganton, $82.20. Shelby, $82.60.

Fares from other points on same basis. Fares to Seattle or via Portland and Seattle at higher rate. These tickets will permit of diverse routing and will allow stop-overs on both going and return trip within limit of ticket.

Southern Railway offers choice of several routes of historic interest from which to select; going one way and returning another. Through connection and good service via Memphis, St. Louis, Chicago or New Orleans. Through cars daily via New Orleans and Sunset Route. Special car parties now being arranged, affording opportunity to make trip without change and with select company on outgoing trip; returning at leisure via any route you may choose, stopping off at your own pleasure, thereby avoiding all the discomforts of going and returning with large tour parties, being compelled to follow the crowd. In going individually [illegible] your own money; stop where you please and go and come to suit your own convenience and save money paid tourist agents for escorting you around.

For further information apply to Southern Railway Agents, or

R. H. DeBUTTS,
Division Passenger Agent, Charlotte, N. C.

OUR GAME OF HIDE AND SEEK.

Those five preachers must have crawled into a hole and pulled the hole in after them. Nobody seems able to find them. We will give you this clue: only the initial letters are significant and every one of them is significant. Now!

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Greensboro, 235; Clark's Chapel, 46; Shiloh, Yadkin College Ct., 108; Mt. Carmel, Granville, 55; Welch Memorial, 151, (April 11, 160); Beulah, Mecklenburg Ct., 50; Lebanon, 122, (same number April 11); High Point, 461

TYPE WRITER FOR SALE.

We have for sale a second-hand No. 7 Remington type-writer, in very good condition, which we will sell for FIFTEEN DOLLARS. This is what is known as the "blind" model, but for one who has only a moderate amount of typewriting to do, it will serve the purpose in an excellent manner.

WILLS BOOK AND STATIONERY CO.,
Greensboro, N. C.

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., APRIL 29, 1915. NUMBER 29.

—Bro. A. O. Lindley has a school closing May 13-16. President Harper, of Elon College, is to preach the annual sermon on Sunday, May 16th.

—AlexanderDowie had followers that are now ashamed of having been his followers. Russell now has followers that we predict will be ashamed that they have ever followed him.

—A report came to our office this week that one of our churches has been injured by Russellism. What a shame that a community intelligent enough to establish a Methodist Protestant church should be duped by such an impostor as Russell!

—And the Baltimore *Sun* has fallen under the influence of Russell's gold and publishes his "sermons" at so much a line. The readers ought to raise such a storm of protest that the *Sun* would see that it does not pay to hire out its columns to any one who has Error for sale.

—Bro. Millaway concluded a two-weeks' meeting at Gibsonvile, Bro. Self's charge, last Saturday night. There were 29 professions, most of them in the second week. Bro. Millaway has come to believe that one week is not long enough for a successful meeting in many communities.

—The Summer Conference has made good for two summers. It can do better still this summer by more going and by putting more time and thought into the preparation. If everybody knew that everybody else was going, wouldn't there be more to inspire in the preparation? Why not all determine to go and say so now?

—Dr. Harris Glascock gave a reception in her home last night for the members of the Branch Meeting of the W. F. M. S. It was a pleasant occasion, making the members better acquainted with each other, and putting them in better preparedness for the work of their meeting at Moriah to-day and to-morrow.

Henderson, Burlington, Greensboro, High Point, Asheboro, and Moriah churches were represented at the reception to the Woman's Foreign Missionary Society last night.

—Oral report from the Siler City City meeting of ladies held in the interest of Home Missions says the meeting was a splendid one—one of the best yet held. We presume a written report will come in.

—We would call attention to a selected article on the Power of Prayer printed on fourth page. The praying people are the prevailing people. Our church is going to be strong and influential in proportion as it is a praying church. We pray our way into harmony with God so that He can use us most mightily. Let us be a praying people.

—The contest among solicitors in the Sewing Machine-Herald Contest ends this week. Please let us have all reports as soon as possible.

—Bro. Dixon for the Board of Young People's Work urges upon attention the idea of local rallies. Whatever may be thought of going long distances to conventions, there can be no question that occasional local conventions with a good purpose and intelligently conducted are worth more than they cost. The same problems that are studied in the larger conventions may be studied in the local conventions and with peculiar reference to local conditions. Some of our pastors, we feel sure, do not make enough of the convention method of work. Let it be used whenever it can with profit to the work of the church.

THE SUMMER CONFERENCE.

According to the action of the Conference last summer, we meet one week earlier this year than last. The opening date is June 21, 8 P. M. Closing, Thursday. We have not made definite arrangements as to the program, but will get to work on it possibly next week.

This reminder is to both pastors and people. We would like for many more charges to pay the expense of their pastors to Conference than last year. The Conference will certainly be worth both the time and expense of any pastor, and as the charge or the people receive the benefits which the pastors receive of this character, it does appear that every live charge will be glad to give the pastor the trip at least, this year.

Secondly, we want to have a full attendance of our pastors, and hope that all will be governed by the date of the Conference in making out the plan of their revival meetings. Every preacher taking the Conference Course will find that this Summer Conference is for him as well as for the others. The Chairman has been surprised at the few of our licensed preachers who have attended the two former conferences. It was in the mind of the formers of this Conference that it should be of very great service to the young men who are yet taking the course of study, and will be glad to arrange the program this year with this in view.

We shall be glad also to receive at once any topic any one can furnish us that appeals to him as being appropriate and possible for this Conference. R. M. Andrews, Pres.

ASHEVILLE CHURCH BUILDING FUND.

Dr. W. L. Dunn, $35; Miss Daisy Cox, Rural Hall, $5; Mrs. C. A. Cecil, High Point, $5; Mr. J. A. Cheshire, Mocksville, $2; Mrs. Margaret Ledbetter, Julian, $1.

"Looks good to me." It would look good to you if your name were here, too. Every little bit taken from what we owe makes just a little bit less.

—Speak the truth in love.

THE DEVELOPMENT OF THE YOUNG CHRISTIAN.

BY MISS HATTIE HARRIS AT THE YOUNG PEOPLE'S CONVENTION.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

The history of Solomon, who is the supposed author of these words, is a valuable comment on the vanity of all human grandeur. Having resorted to wealth and power, learning and public achievements, wine and pleasure, feasting and mirth, in pursuit of happiness, he pronounced them all to be "vanity and vexation of spirit." After this, he shows the whole duty and true felicity of man; the sum of which is, to fear God and keep his commandments, which he sets forth in these words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thought, whether it be good, or whether it be evil." As the best means of shunning that vanity and obtaining this felicity, he recommends early piety, saying, "Remember now thy Creator in the days of thy youth." Believing, as we do, that it is still the best safe-guard to the morals, reputation, manners, present and future prospects of the youth of our country, we are not ashamed to imitate, in our feeble way, the example of the wise man: and therefore we want to talk about this text with reference to their spiritual good. We remember our Creator in the sense of our text only when we love Him with the whole heart and dedicate unto Him our time, our talent, our all. The time for this dedication is in our youthful days. When a child is old enough to know sin, he is at the right age to give himself unto the Lord. We are commanded to remember our Creator while the evil days delay their coming, and we shall have Him for our "strong hold" when affliction and troubles come. Doubtless Solomon realized what a youthful mind and body meant as compared with old age. God wants our best. We do not like to limit his mercies and say that he won't save the old man who is hardened in sin, but it is dishonoring Him when we bring Him our worn-out selves. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to evil." We want our lives saved as well as bringing ourselves into the kingdom. Some of us who were reared in pious homes do not remember when we became Christians. There was no great change wrought in us. Have we developed within these few years? Are we stronger in the faith than when we first believed? Have we exercised our faith by our works? If not, we are spiritually dead, for "faith without works is dead." There is no time to lose in our Master's work. To make a fully developed Christian the boy or girl has to begin with the "little deeds of kindness and words of love." "I often ask to get light at evening time, O Lord. I should like to have a smile for the weary, though my own soul be sad. Men ask for a rainbow in the cloud; but I would ask more from Thee. I would be, in my cloud, myself a rainbow—a minister to others' joy."

"The faith of the head
Is the faith that is dead;
The faith of the heart
Is better, in part;
But the faith of the hand
Is the faith that will stand;
For the faith that will do
Must include the first two."

We know that development in the material world must be brought about by work; even so with the spiritual. There is always a place for the Christian to find work to do, even though he is young. Certainly he can't grow without exercising his faith; but he will go back to the world just as a piece of machinery will rust if not used. It is not enough to attend church and Sunday school; yea, and even to hold a prominent place in this work—it is the every day life that counts. Some one has likened church and Sunday-school attendance unto the leaves of a tree, while every day living up to the ten commandments and the great Sermon on the Mount may be called the real fruit. These truths are not only applicable to the older people, but just as truly do they apply to the young Christian. We cannot get full development unless we are enthusiastic and anxious for the best in God's Kingdom. Some of us have already found that the way is strait and narrow and it takes daily striving after the right to keep anywhere in sight of the promised land. Can we be satisfied with merely being saved? Don't we know that there are degrees of happiness in Heaven? Do you want a shining crown, or are you content to be saved as by fire?

"They hope to wear a starry crown, in yonder realm of day
Who shrink from every cross their Lord would here upon them lay;
They would wear the victor's palms, 'mid that triumphant throng,
Who never made one struggle here for the conquest of right or wrong."

What kind of development is yours? O for a greater zeal in the Master's work! The indifference among the young people in our churches is appalling. Why is this? "Good times" choke out the love for Christian development. Would that these good time seekers could be impressed with the fact that they are building for eternity! What kind of material are they sending up? Would you grow in grace?

Look all around you, find some one in need,
Help somebody to-day!
Tho' it be little—a neighborly deed—
Help somebody to-day!

Many have burdens too heavy to bear,
Help somebody to-day!
Grief is the portion of some everywhere,
Help somebody to-day!

Some are discouraged and weary in heart:
Help somebody to-day!
Some one the journey to Heaven should start;
Help somebody to-day!
Help somebody to-day,

Somebody along life's way;
Let sorrow be ended,
The friendless befriended,
Oh, help somebody to-day!

A story is told of a man wearily struggling along with a heavy suit case. He sees an old woman with a bundle and as he lifts her burden his own is balanced. Do you see that even little things count?

Let me live in my house by the side of the road,
Where the throngs of men go by.
They are weak, they are strong,
They are good, they are bad,
Wise, foolish—so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man!

Jesus Christ gave us a true example of this. He was a friend to man and is now our best example. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here is how we can grow—by doing the things which St. James says are the real things which count for Christianity. "Ye are my witnesses," saith the Lord; then go out and live so people will know it. Less of self and more of Thee—that's Christianity. Mr. Sunday says, "You'll have power when there is nothing questionable in your life." Let this be the motto of every young Christian, "To so live that Christians who meet me may become better Christians." Let's give this serious thought. One trouble with our young people is thoughtlessness. It is said of Othello that "His ruin was wrought for want of thought." Don't let's be thoughtless as to things spiritual. The young Christian who is striving for development is gaining a victorious life.

Speak, history, who are life's victors?
Unroll thy long annals and say:
Are they those whom the world calls victors,
Who won success in a day?
The martyrs of Nero, the Spartans who fell
At Thermopylae's pass,
Or the Persians and Xerxes, the judges or Socrates,
Pilate or Christ?

SHOULD A TEACHER OF THE SUNDAY-SCHOOL BE REQUIRED TO STAND AN EXAMINATION ON THE DOCTRINES OF THE BIBLE?

If we answer this question by saying No, we at once admit that we do not require as much preparation by our teachers in the Sunday school as by our teachers in the day schools, or else we assume that the Sunday school teachers will of their own accord make this preparation. The day school no longer assumes that its teachers know the subjects to be taught, but requires proof of it by examinations held either by school boards of by college professors. Does the State value the teaching of a child more than the church does?

If God's Word is to be a "light unto the child's feet and a lamp unto his path" as he goes through the world, how can we afford to put so much stress upon our day-school teaching and be so careless about our Sunday school teaching? Sometimes we think, "Well, I know I am not what I ought to be as a Sunday school teacher, but I just do the best I can." If that be you, teacher, you are to be commended and you will be rewarded. But I wonder how many teachers there are over this land who are really doing the best they can. When the Sunday school hour is over, are we conscious of an honest effort put forth to help those in our class understand God's word better, and love more the right ways of living and doing, and do we feel that we have helped them to get some light for their path the next week? If not, haven't we failed, and where does the fault lie?

If we answer this question, Should a Sunday school teacher be required to stand an examination on the doctrines of the Bible? by saying Yes, at once various questions arise, such as, Where would we ever get enough teachers? Who would hold these examinations? What would you do when you find a really good person with the teacher's instinct and yet that person could not pass the examination? Would you let a person with a questionable character teach because he or she understands the doctrines of the Bible?

All this makes the situation very complex just now. We can't reach the top of a mountain at one step, but by getting the direction, then beginning where we are and going steadily step by step in that direction, in due season we shall reach the top. Now if we can get a vision of what we want our Sunday school to be, and then find out the way to get that and are fortunate enough to possess the perseverance and patience required, we shall in due time have that Sunday school.

In nearly every Sunday school convention and conference, an important part of the program is given to the discussion of "How to get efficient teachers." This shows us that the Sunday school world realizes that one great need in the Sunday school to-day is better teachers; and thinking people are trying to get the vision of how this may be accomplished. The International Interdenominational Association has in a way solved the problem by having the Teacher Training Course. Let the superintendent, pastor or Sunday school council select from among the young people those who would be teachers and organize them into a Training Class under the direction of some one selected as teacher. A man in each state is at the head of the department. He has sub-officers in each county. When the class is organized books can be gotten from him, and a regular systematic course covering the entire Bible be studied with examinations at regular intervals prepared by this department, and subject to its approval or disapproval.

When Christian young people with the teacher's instinct have spent two years or more in this training class, and have passed the required examinations, they will have stood examinations on the doctrines of the Bible. Now let these people have the means to secure the proper literature and equipments, and then see if ten years from to-day will not bring us nearer our ideal Sunday school. A man who had moved away went back to his home town in the eastern part of the state, and found a new church with different Sunday school rooms, modern equipments, and a large, live flourishing school. When he asked how it all came about, he was told that ten years before a teacher training class had been organized, and that this class had brought about these changes. If the plan worked so well there, why will it not work as well elsewhere?—Paper read by Miss Maud Seeley, Easley, S. C.

THE TWO GREAT WARS.

BY J. CAMPBELL WHITE.

The European War.—1. Twenty million soldiers in physical peril. 2. One million men killed in first six months. 3. Cost to kill a man, about $3,500. 4. Cost of European war over $40,000,000 daily. 5. Fighting strength of armies, over 20 million. 6. Develops hatred. 7. Is destructive. 8. Settles nothing finally.

The World War.—Fifty times twenty millions of people in spiritual bondage and death. 2. Two million people people die every month in heathen lands. 3. Cost to give the Gospel to the world, about $2 per person. 4. Expended in World-War about $35,000,000 annually. 5. Total missionary force, 12,000 men and 12,000 women. 6. Promotes friendliness. 7. Is constructive. 8. Establishes Christ's enduring Kingdom and ultimately eliminates all war. Isa. 2: 2-4.

Will the Church make a serious effort to put its world-war on something approaching an adequate basis?

CASUAL NOTES.

A preacher had occasion to tell his congregation that the people are not well enough acquainted. He was right. However, those who lead are responsible first for this, but every one has a share of this serious responsibility. When but a boy I was surprised to hear that there were families in the cities living in the same big houses who knew nothing about each other, and cared nothing about each other. The idea of the preacher was that some people belonging to the same church and worshiping in the same congregation were hardly acquainted. The people do not use enough means for the needed acquaintance. Those who are interested in the singing get better acquainted by the singing, but many efforts for more united singing have been crippled by negligence. Such negligence may be noticed at most of church gatherings. Why learn to sing and then refuse to help sing? A young man, who could sing well, conceived the idea of being a preacher, but that was not his calling, but he could sing well; but he usually fails to help sing when he is so very much needed. If he would do his best singing, and not be negligent in other humble duties, he would go on in life successfully. He may not be needed much on any of the popular occasions, but at the humble quiet prayer service he is needed, and his best friends would be so very glad to have him there. It may be a means of grace even for him to help on popular occasions, but the means for him is to be humble enough to be at the quiet occasions to lead the singing. W. F. G.

ARE WE PRAYING?

Are we as Christians praying that God will call stronger men and stronger women into our church? Are we praying for all our ministers? Are we praying that God will impress and empower them each to develop and divinely cultivate each his territory?

Are we praying for those down and out whom God has forgiven, that they may be restored? Are we praying daily, "Thy Kingdom come! Thy will be done!" Are we praying for and receiving the Holy Spirit? The Master said God would give Him to those that ask Him. Are we finding out God? Are we trying, studying, testing that Being and probing into that exhaustless source of all good? Is Christ daily becoming more and more to us? Is he answering each day little prayers that cause life's friction to grow less? The breaking stubborn wills, and silently subduing the incorrigible. And are we ever careful to thank him for each? If He holds not our hands here, who will walk with us across the valley and up the steeps? A lady of wealth seemingly so happy stated in prayer meeting: "I have had as direct answer to prayer as to ask a servant for a glass of water and receive it at her hands." Beloved, is this our experience? If He answers in the infinitesimals, why not in the aggregate and major matters? If we are not praying thus it is possible to us. And if the thousands of readers of the *Herald* would do this, all the needs of our church would be met. And we would need no outside Billy Sundays to direct, but would have many of our own.

Are we studying the Master's words, "If ye abide in me and my words abide in you ye may ask what ye will and it shall be done unto you." Every letter in each word should be outlined with tiny electric bulbs, each bulb a diamond, that we, dazed by its splendor, and overwhelmed by its exhaustlessness, should find with enlarged vision anew the Christ and every word of the promise true. Have we studied it from every view-point? Is there anything the Omnipotent Father will not do for the twenty thousand M. P.'s thus united and incased in prayer? And, lastly, are we praying for the unconverted? Flat Rock Reporter.

PREACHERS SHOULD VISIT SCHOOLS.

Go to the school a little before the hour for their daily worship. The hearts of the teachers will be stirred when they hear you praying for them and their great work. Boys and girls will be impressed for good as they hear you praying for them and their parents. Parents will be made glad when they learn you are so much interested in their children. Brother preacher, here is a great field for you.

Greensboro, N. C. A. D. Betts.

THE POWER OF PRAYER.

"Prayer is the most potential thing in the world. It is not that prayer is anything, but rather that God is everything. For prayer lays hold on God, or, more accurately, permits God to lay hold on man, so that it brings God into human affairs as the Infinite One. And when the Almighty is in the midst of things he proves himself to be the invincible, all-conquering God.

"So then the man who prays is the most potential man in the world. It is not that man is anything, but rather that God is everything. For the man who prays puts himself in his true place as a suppliant, and God in his true place as the Benignant and Beneficent One. And when God's grace is thus set free it flows earthward in floods of blessing so that the desert places of life are made to rejoice and blossom as the rose.

"What we need then in this world is prayer. And what is necessary to obtain prayer is to secure men who will pray—not men who will think about prayer, or will talk about prayer, or will purpose some time or other to take time for prayer, but who will now and continually pray. Theorizing and good intentions do not move the arm that moves the world. What does this is nothing else or less than sec-

rificial prayer. 'This kind goeth not out save by prayer and fasting.' "

This thought is forcefully illustrated in *Men Who Prayed,* by Henry W. Frost. This book is a series of meditations of the lives of those who knew prayer as a reality and whose experiences are recorded in the Old Testament. Such a contemplation of the lives of praying men will prove a helpful incentive to our own practice of prayer.

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IMPRESSIONS OF THE YOUNG PEOPLE'S CONVENTION.

A great gathering! There was hardly a dull moment the entire three days of the Convention. The attendance was an inspiration within itself, aside from the splendid program that characterized each session. The inspiration and information of the convention will no doubt add much to the life and efficiency of many of our churches throughout the N. C. District. Our Board of Young People's Work is to be greatly congratulated upon this convention, as is the church for its hearty and encouraging response. And now for another and bigger one next year! S. W. Taylor.

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PRESENT AT THE THOMASVILLE CONVENTION.

The attendance was large enough to be gratifying, still it was felt that something was wanting because of the absence of representatives from a number of fields. The following list was taken from the loose-leaf register, though Bro. Pritchard thought that one leaf had disappeared before it came into my hands:

Burlington—Rev. G. L. Carey, Chas. B. Way.

Gibsonville—Rev. J. W. Self, Miss Elizabeth Brown.

Welch Memorial—Rev. D. R. Williams, T. A. Sechrest, F. W. Easter, Miss Mildred Williams.

Mocksville—Rev. T. A. Williams, J. A. Cheshire, Miss Clara Shutt.

Orange—Rev. J. A. Burgess, Miss Wellons Stroud, Miss Roberta Pratt, R. C. Sharpe, J. F. Minnis.

Greensboro—Rev. R. M. Andrews, Miss Maye Bain, J. R. Holt.

High Point—Rev. A. G. Dixon, Mrs. Dixon, Thos. S. Folwell, Catherine L. Folwell, Lizzie Welch, Gertrude Hughes.

Tabernacle—Rev. T. M. Johnson, I. L. Trogdon, P. Neece, Miss Annie Jobe, Miss Lillie Sharpe, Miss Lelia Trogdon.

Granville—Rev. N. G. Bethea, Miss Hattie Harris, S. Clifton Floyd, W. R. Kittrell, Miss Maggie Finch, Miss Lora Edwards, Miss Crystal Bobbitt.

Flat Rock—Rev. W. F. Kennett, Miss Lucy Angel, Travis Sharen, Chas. W. Dwiggins, N. W. Gordon, Mrs. N. W. Gordon, W. N. Gordon, F. M. Pegram, N. T. Pegram, Mrs. N. T. Pegram, E. O. Pegram, Mrs. E. O. Pegram, Ernest Pegram, Erving Pegram.

Henderson—Rev. J. D. Williams, Mrs. Geo. B. Harris, Miss Mary Young.

Yadkin College—Miss Nora Wagner, Miss Sadie Wagner, Miss Alta Leonard, D. S. Leonard, Miss Bessie Jane Wagner.

Winston—Rev. S. W. Taylor, Miss Eleanor L. Orrell, R. N. Hauser.

Lebanon—Rev. R. C. Stubbins, Mrs. Stubbins, Miss Mae Vestal, Miss Nora Hilton, Walter Burton, Eliza Burton, J. R. Meredith, G. L. Hilton, Mrs. G. L. Hilton, W. S. Cecil.

Halifax—Rev. R. A. Swaringen, Miss Lula Lee, J. H. Harrison, Jr., L. A. Williams.

Asheboro—Esther Ross, Lula Pritchard.

Gastonia—Mrs. A. L. Falls, Miss Ethel Spencer.

Asheville—Rev. C. W. Bates, Fred P. Edwards.

Mebane—Rev. W. E. Swain, D. M. Qualls, Miss Pattie Jobe.

Oak Ridge—Rew. L. W. Gerringer, J. H. Gordon, S. G. Wood, Gaynelle Hepler, Miss Minnie Hastings, Miss Blanche Mooney, Miss Ogalee Benbow.

Pinnacle—Rev. Edward Suits, S. G. Jones, King D. Brown.

Denton—Miss Flossie Wall, J. M. Morgan.

Uwharrie—Miss Luna Briles.

Stanley—Miss Lillie Russell, Miss Carrie Thompson.

Siler City—Rev. J. H. Bowman, Denny Fox, Miss Jewel Siler.

Visitors—Rev. G. E. Hunt, Prof. T. C. Amick, Prof. Pender (who led in song), Pres. Cecil, Joseph D. and Ferree Ross, and others.

The oldest delegate (Bro. J. A. Cheshire) is 78 years old, but still young in his sympathies.

The Thomasville pastor and delegates are to be added to the foregoing. The church was well filled we understand at every session after possibly the first afternoon. Bro. Pritchard thought it remarkable that every speaker came up with the part assigned him. The quality of the speeches was good. The only unfavorable criticism we heard was that some were extended through too much time.

—At the conclusion of Dr. Lewis's sermon on Sunday morning a baby that had been perfectly quiet all through suddenly broke out into vehement crying, suggesting the thought that it was Snookums crying for him to go on. But the doctor said, "I'm very much obliged to that baby."

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BIBLES WANTED AT THE STATE SANATORIUM.

Nearly all the patients read quite a bit, for as the rest cure requires that they spend a great portion of their time in bed and sitting around, a great many improve their time by reading. Already friends of the Institution have contributed various books to the extent of about three hundred. The patients read these at the rate of fifty or more a week. Bibles, New Testaments, books, magazines, magazine subscriptions, song books and a subscription for seventy-five to one hundred Sunday-school lesson leaflets or quarterlies would be of much value to the patients who are there waging the battle of life and death with the Grim White Plague. Such books or literature, if sent by parcel post to the State Sanatorium, at Sanatorium, N. C., will receive a hearty welcome by the patients.—State Board of Health.

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—There are no flies in British West Indies.

—Rev. W. H. Neese writes that his father is better, but his mother is not improved.

CAUSE AND CURE FOR HARD TIMES.

Please read Haggai, first chapter 6th verse. This verse introduces a very peculiar condition of the Jews. They had been in bondage in Babylon. Being liberated by Cyrus, he consented to their return to Jerusalem in order to build their city and restore their temple. Enemies of the Jews, however, sought the king in order to bias his mind against this procedure. They succeeded in their scheme, and an edict issued from Cyrus brought the work of rebuilding and restoring Jerusalem to a standstill. This silence was continued under Cambyses who succeeded Cyrus. For fourteen years not a hammer was heard nor the sound of the busy artisan. Darius, however, coming to the throne, changed silence into action, and lassitude into busy toil. The work, under this new decree, was hindered and hung heavily on the hand of Judaism, insomuch that Darius sent the Prophet Haggai to speak and cheer the people to the work. Upon his arrival he is confronted with the cry of "hard times." Therefore, they argued, it is not the time to build God's house. He speaks a rejoinder in the words of the verse cited above and analyzes their condition, deducing a cause therefore.

We notice, first the argument of the people. We have sown much and gathered little. Had their fields been barren? No! Had their wages been small? No! Why then the cry of hard times? They had been in contact with the luxurious life of Babylon. They had been servants in homes of different grades of life during the period of servitude. They had witnessed the wantonness of Babylonian life. They had learned to admire it. At first they spurned it. By daily contact they soon learned to endure it. Finally they embraced it, longing for it. The idolatry prevailing in Babylon had turned the hearts of Israel away from God and His service. They discovered that while God condemned a life of licentiousness and pride and luxurious extravagance, idolatry fosters and encourages all these and more. The people had from all these environments learned to become self-seeking. To disregard all else but personal aggrandizement and individual happiness. This led to financial distress from the fact that expenditures far exceeded receipts. Shylocks laid their hands upon these conditions, soon gaining control of the finances of the nation and, by seeking only their own enlargement, produced stringency throughout the entire borders of Israel. These Shylocks lived in costly ceiled houses while the masses lived in helplessness bordering on to want. They had forgotten God, utterly abandoning themselves to secure the much longed for freedom and luxury of Babylonian life. Listen if you please to the words of Haggai: "Is it time for you to live in your ceiled houses and God's house be waste? Was it honest, was it just, for these Shylocks to enrich themselves out of the earnings of the people, and turn the money thus secured to their own personal happiness and enlargement, when God had demands upon them? Also disregard His demands upon the common people? Again he turns his thoughts and words of censure to the common multitude and says: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is no warmth. He that earneth wages earneth them to gratify his own lust." God was entirely ignored. Self-seeking, licentiousness, and intemperance everywhere among them. Now let us turn our attention to the warring nations and to our own nation. We are living under the cry of hard times; and to be sure few of those living have ever seen more stringent times. Can we not from Israel's condition and history discover a cause? Have we not lost sight of God's demands? Have we not been fashioning our lives and customs according to the habits and customs of those who disregard the commandments of God? Largely reject His church and Gospel? Disregard His Sabbath? Is it not an alarming fact that the masses turn the Sabbath into a day of pleasure rather than worship and meditation? Have we not fallen into the hands of the money power of this land—gold bugs? Do they not hold sway in this our struggling country? Do they not live in ceiled houses while the masses groan under the loads upon them? Are not the masses responsible for this? First, because they have sought luxury, ease and worldly pleasure?

Greatness, not goodness, has been and is still the watchword of the world at large, not excluding our own nation.

And, secondly, is it not a fact, an almost universal habit of intemperance—in its broadest sense, and extravagance—prevails among all classes of society? The church as well being in many instances so allied that the robes of so-called charity are thrown over the carcass of these awful habits until a system of dissipation prevails. Can we not see from these facts and others lying along the pathway the real cause of our hard times? Our civilization, so elevated in many ways, has lost sight of the fact, that any civilization losing sight of man's development in his twofold nature, is void of the highest and best results.

Judaism cultivated alone the spiritual, and failed. Greece sought mental culture, and failed. The two must join in one. Mind and soul must be ministered unto in order to gain favor of God. Without that any nation or individual fails in her mission and her bags will prove but full of holes, and want and weakness will meet them on every hand.

C. E. M. Raper.

LEADERS OF THE ANTI-SALOON LEAGUE.

BY ALLAN SUTHERLAND.

As we contemplate, with gratitude to God, the marvelous progress which the temperance cause has made during comparatively recent years, we should not be unmindful of those whose rare courage, prophetic vision and heroic devotion have made this progress possible; and, with Longfellow, we feel we should give

"Honor to those whose words or deeds
Thus help us in our daily needs."

When it was determined, in 1887, by the Ohio Temperance Alliance to initiate a movement throughout the state in the interest of a uniform township local-option law, the Rev. Howard H. Russell was appointed to be the leader. With characteristic enthusiasm and devotion, he entered upon the task, giving his entire time to securing petitions from all parts of the state. He also gave much attention to personal work among the members of the legislature in Columbus. In 1888, he was instrumental in securing the passage of the "Beatty Law," which provided for local option by townships.

From this and other successes, it was evident that a per-

manent state organization should be effected; and in 1893 the Ohio Anti-Saloon League was organized. By reason of his peculiar fitness for the position, Dr. Russell was invited to be the Superintendent. At the end of his first year's service three hundred local organizations were in existence in the state. The sentiment against intemperance increased, and in 1895, the American Anti-Saloon League was formed, with Dr. Russell as its Superintendent. He at once entered upon the task of organizing branch Leagues throughout the Union; and when he resigned in 1903, the Anti-Saloon League had secured a foot-hold in forty states and territories, due largely to his splendid zeal and activity. He will ever be gratefully remembered for his devotion to a great cause.

The Rev. Dr. P. A. Baker, the present National Superintendent, succeeded Dr. Russell, and was admirably qualified for the duties of his new position. Under his able leadership, the League has become an ever-increasing power in the advancement of civic righteousness and human betterment. He has been the League's chief executive since 1903, and under him the work has taken no backward steps. He is a man of marked firmness of will, and is a fine example of the reliant, self-educated man. Instinctively, he condemns the liquor traffic, and does all in his power for its ultimate overthrow. He has a righteous hatred of organized wrong, mixed with a keen sense of justice. His executive ability is of a rare order, and to him is due the credit of perfecting the work so well begun by Dr. Russell. Through the splendid results which have followed his efforts, temperance workers everywhere have reason "to thank God and take courage."

Another devoted worker who has given heroic service in the temperance fight is Mr. Ernest H. Cherrington, who holds a conspicuous place in the annals of temperance reform. He is a bold, trenchant writer, and the most gratifying results have followed his efforts with his pen. To him temperance workers are indebted for the informing "Anti-Saloon Year Book;" and through his editorial writings in several papers, and his able management of other periodicals, thousands of readers are being awakened to a consciousness of the evils of strong drink and the blessings of sobriety. As Editor-in-chief of "The American Issue," his influence for good is nation wide. His carefully prepared history of the temperance movement is proving most helpful. He is aggressive, enthusiastic and masterful. He was the originator of the National Council of One Hundred, which is broadly representative in its membership; and is the Chairman of the active committee of the Scientific Temperance Federation of Boston.

The Rev. Edwin C. Dinwiddie is another leader of prominence. He was one of the helpers of Dr. Russell in the earlier days of the temperance movement as an organized force, and is now the National Legislative Superintendent, in which position it is his duty to look after the League's interest at the national Capitol.

Bishop Luther B. Wilson, of the Methodist Episcopal Church, has been, from the beginning, one of the foremost leaders and wise counselors of the temperance work, and has, in a very large degree, contributed to the success of the movement. Almost from its beginning, he has been the President of the American Anti-Saloon League, over which body he will preside at the great Atlantic City Convention in July.

Among other well-known and sympathetic leaders are the Hon. S. E. Nicholson, Editor of The American Friend, Richmond, Indiana, and National Secretary of the League; Wayne B. Wheeler, Esq., National Attorney, and Superintendent of the temperance work in Ohio; and W. H. Anderson, Esq., National Legislative Superintendent of the Methodist Episcopal Church and State Superintendent of New York.

With men like these on the program, and many others quite as able and widely known, there is little doubt that the Anti-Saloon League Convention to be held in Atlantic City, New Jersey, July 6th to 9th, will be the most remarkable and enthusiastic outpouring of temperance workers this continent has ever witnessed.

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CIRCUIT AND COMMUNITY RALLIES.

The convention of young people which met in the Methodist Protestant Church at Thomasville has come and gone. And it was a splendid convention from beginning to end. One of the questions with the Board of Young People's Work was, "How shall we follow up this convention and keep its influence working?" Of course all the delegates were urged to go back to their home churches and keep the good work going, and we believe they are going to do that.

Another suggestion the Board wishes to make is this: and this article is written for the purpose of making the suggestion. We wish to ask our pastors and people to hold circuit and community rallies. Get some good speakers and hold these rallies throughout the entire Conference.

Yadkin College Ct. has its rally every Summer. We commend that and suggest that they continue the good work. Henderson, and Vance, and Granville used to hold such rallies; we hope they will plan for at least one such rally this summer. High Point, Lebanon, Welch Memorial, Guilford, Piedmont, and Thomasville are so situated that they can hold a rally in a central point and representatives from all the churches on these six charges can easily get to the meeting. Such a meeting is being planned for to be held at Pleasant Grove church. Let pastors and people take due notice and be ready to respond when the time is announced. The plan of the rallies is to hold all-day meetings with dinner on the grounds. Circuits and stations that are so situated that two or three or more charges can get together in these rallies can have splendid meetings. Let pastors confer, plan their meetings, give their people a social and spiritual good time, and thus do something that will prove a great uplift to the Methodist Protestant Church we love so much. This is written for and by request of the Board of Young People's Work. A. G. Dixon.

April 27, 1915.

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—The editor had the pleasure of a visit from Dr. Feeman after the close of the Young People's Convention. He was an associate in teaching in Adrian College ten years ago, and he could answer many questions that arose concerning persons formerly known there.

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The Southern is offering a very low-rate excursion to Washington, May 13th. See adv. in another column.

FROM PASTORS AND PEOPLE.

NOTES FROM THE FIELD.

Richland Circuit.—I visited four churches on this charge and held the second quarterly conference. The attendance was not large either at the conference or local churches. I hope the attendance will improve since spring has come. The pastor is visiting the membership and this will have a good effect, I trust. The people are pleased with Bro. Highfill as a preacher and pastor and if the membership will co-operate with him good will be accomplished. Claim paid.

Asheboro Station.—I preached Sunday night to a very good congregation of young people. The attendance is not as large at the night appointment as at 11 o'clock, so said the pastor. This ought to be one of our strong fields, being surrounded as it is with Methodist Protestants on all sides. Those who are members I suppose are doing what they can, or the most of them; but from some cause our church here as well as at other places has not grown and developed as rapidly as it seemed it would at one time.

Bro. Whitaker is popular as a preacher and I trust he may have a good revival in his church this year and this will cause any church to grow; and, too, we need a revival in all our local churches, but we have allowed so many other things to get into our churches we are not surprised if we do not succeed in having a revival and say many times when the special effort is past. We had as good a meeting as I expected. Brethren, let us expect more. Claim to be paid soon.

Why Not Ct.—Rev. J. H. Stowe, pastor. I spent three days on this field and preached eight times. Congregations not large, as the appointments were in the week, but the attention to the word was good. At Star we have no church house but steps are being taken by the membership at this time to secure a lot. They have in cash and subscription something over $600. We need a church at this point badly and if we hope to succeed we must have it. Bro. Stowe's field is too large for any pastor to develop, but it is not large enough financially to support two men. No pastor is more popular with his people that I know than the Why Not pastor. May this be a good year for all. Claim paid.

C. A. Cecil.

Anderson Ct., S. C.—Rally day was observed at Fairview church, Saturday, April 17th. The services began at 10:30 A. M. A most interesting program was carried out. First, an address from Rev. Mr. Bailey, of Liberty, S. C., on Effective and Ineffective Life's Work. Rev. Mr. Waller, of Easley, S. C., spoke on Study of our Sunday school Lesson,—a very helpful talk. Rev. D. I. Spearman, of Mt. Airy church, made a short but earnest talk on The Influence of Old People in the Sunday-school, after which an intermission was given for dinner in which the ladies of the church did their part in serving a bountiful and well prepared dinner.

Miss Maud Cely read a paper which certainly did justice to Miss Cely: Should our Sunday school Teachers stand examinations? After this the meeting was for twenty minutes in open discussion. Rev. Sam. Danner, of Anderson, S. C., came last, on Qualifications of the S. S. Supt., which was thoroughly enjoyed by all present. Miss Sentel of Greenville rendered special music during the day. Rev. Mr. Lamar made a special effort to make a success of the day, which we appreciate.

Reporter.

Hebron, Lincoln Ct.—We have a good S. S., but as there are churches all around, we don't have as large a school as some others. All seem to take a good interest in the work; we have about 40 on roll. W. F. Boyles is Supt., W. A. Boyles Assistant, L. E. Boyles Sec., Bro. Carpenter first teacher, F. A. Boyles second teacher. We think we will have more soon. Some have been staying away on account of measles in the community. I think this is over with.

We received Children's Day Program last week and we are going to hold Children's Day some time as soon as convenient.——Bro. Loy was quite sick last Sunday; could hardly preach at one of his appointments. We heard he was better yesterday, glad to say, for we like our preacher very much. We think he is a man called of God and is trying to do His work. Pray for us that we may have a prosperous year in the work.——Sister Vashti Saine has been very sick at the hospital, but she is coming home today.

Mrs. Lee Boyles, Reporter.

Lincoln Circuit.—President's appointments: Bess's Chapel, May 9, 11 A. M. Laurel Hill, 3 P. M. Macedonia, 7:30 P. M. Hebron, May 10, 11 A. M. Knob Creek, 3 P. M.

If not providentially hindered, I will meet the president at Fallston on the 8th of May at 3 P. M.

Yours very truly, D. M. Loy.

Bellemont, Mt. Hermon Ct.—Our S. S. is still doing nicely. Our attendance last Sun. was 139; collection, $5.02, which goes to our Children's Home. Our attendance for April was not as good as we would like to have had. We hope next month will be better.——Rev. C. H. Whitaker filled his regular appointments for us Sun. at 11 A. M. and 7:30 P. M. Good congregations were out Sun. night was the beginning of a series of meetings at our church. I want to ask all who are interested to pray for us that we may have a great revival, and many souls may be saved.

Reporter.

Piney Grove, Uwharrie Ct.—I am sorry to say that we are not moving on a s we might, if all would take hold and help to bear the burden. All are aware when there is a heavy load, it takes some to pull and others to push. But we truly hope that every thing will clear away and all will move off nicely. Am sorry to note the sickness in Brother Frogdon's family; they have had three cases of pneumonia this winter; glad they are improving, and wish for them all speedy recovery. They need our prayers and our sympathy; also need us to lend them a helping hand. Now let's none hold back, but all do our part and it will be highly appreciated. I am confident.——Since I last wrote, President Cecil preached at our place. But owing to sickness the writer did not get out to hear him; was real sorry I could not be present. It was reported by those present that he preached an excellent sermon. We had made preparation to hold communion service at our church the last

third Sabbath, but owing to serious sickness in Bro. Trogdon's family he could not leave home at that time.——We were delighted to have our son Ray, also Mr. and Mrs. L. L. Moore and son, of Guilford College, to make us a visit on the eleventh.——We wish the kind editor and the *Herald's* many readers a long and happy life and still broader field. Mrs. C. H. Hill.

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Burlington.—After a silence of two weeks your Burlington correspondent wishes to be heard again through the columns of the *Herald*.. It was not because we had nothing to report that Burlington was not represented in the last two issues, but because we simply neglected to write, or, to be more specific, we did not find sufficient time to do so.

Our work has been moving along in an ideal manner since the last report was made. We have had the usual attendance at Sunday school and the preaching services. Our mid-week prayer meetings have continued with the usual interest and attendance. However, the attendance upon these services has never been as good as it should have been. The new method of conducting the services has, in a measure, brought about an improvement in the attendance as well as the interest. This method to which we refer is that of the laity having charge of the meetings.——Many things have occurred in our church and Sunday school during the past three weeks, of which we will mention only a few. On Tuesday night, April 6th, the regular monthly meeting of the church conference was held. The attendance was as usual, and many things of importance pertaining to our church work were transacted. The Ladies' Aid Society held a cake sale on Friday and Saturday, April 16 and 17, for the purpose of raising funds to purchase more carpet for the church, as we understand. Our church can certainly boast of this organization as a real auxiliary and one that is truly an aid to the church; one of which we are proud and regard as a most valuable asset to our church organization.——It was the pleasure and good fortune of the writer to attend three sessions of the Young People's Convention at Thomasville on Saturday and Sunday. It is our regret that we did not attend the whole of the convention, but the splendid addresses to which we listened and the inspiration gathered from them doubly repaid us for the sacrifice made in attending the convention. The addresses of Drs. Feeman and Lewis were profoundly impressive and helpful, as was also the one by Rev. Mr. Bethea. We believe that all who attended the convention are convinced that the convention was a success and deserves to be perpetuated. Bro. Curry went on Friday morning and remained throughout the entire convention.

Rev. B. M. Williams, a ministerial student at Elon College, preached for us Sunday morning and night in the absence of Bro. Curry. The congregations were fairly good and Mr. Williams delivered two very interesting and helpful sermons.——Next Sunday will be "Philathea Day" in our Sunday-school. The two Philathea classes will combine and have charge of the Sunday school, and will render a special program. We are expecting a large attendance and great day.——Next Sunday being the first Sunday in the month, the regular communion service will be observed.

We are glad to report that Mrs. Geo. W. Coble, who has been sick for a few weeks, is improving slowly.——Those of our young people who attended the Baraca-Philathea convention in Raleigh were Mr. and Mrs. C. K. Stafford, Miss Elsie Moser, Messrs. J. B. Turner, M. O. Barton, Will Coble and Lonnie Braxton. Chas. B. Way.

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Asheville.—Wasn't it fine, that convention? My! you folks who stayed home missed it by a mile or more! I was mightily obliged to the Philathea class for sending me, but I didn't then know it would be so good. I'm a thousand times thankful now. I look upon it as one of the mountain top experiences of my Christian life—a great inspiration for larger things for the Master.——And I'm happy. I never was happier. Not even the day I got married. This morning Bro. Barrett came to me with his already broad face made considerably broader by an expansive smile. He had good news to tell me. He had just had a talk with one of the doctors living near the church and invited him out to the services. The simple invitation resulted in a check for $35 for the church. I cordially invite the entire city of Asheville, and the State of North Carolina, to visit our church.——And then I'm happy at the result of my visit to Thomasville. I didn't go there with any expectation of getting any help for our church here, but I had a chance—or took it—of presenting the situation, and while my appeal did not meet with a great response financially, it was successful and will be more so. I was greatly touched with the expressions of interest in my letter, and in the sympathy of the delegates toward the church here. "Bear ye one another's burdens," certainly isn't a forgotten injunction with our young people.——And I'm happy at the way our meeting is starting out. The attendance was not large last night, but the interest was good. Our folks have already fallen in love with Bro. Bethea. We are going to have a great time. Pray for the meeting.——Our pulpit was well taken care of Sunday, and I am told the services were well attended and inspiring. Dr. Morris, of the Presbyterian church, preached in the morning, and Bro. J. B. Thrall, of the Congregational church, at night.

I have set me a big task, and I want you to help me. I must raise $600 within the next three months. I am depending on you to help me raise it. I want an offering from every church in the conference that has not yet taken one. Some of you pastors promised to take one, you know, and most of you haven't done so. And from every individual member of the Conference who hasn't yet contributed. Come along with that pledge. Wake up, and help us. Three notes for $600 already two months overdue. Say, what's the matter with you? Come on! C. W. Bates.

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—Vance County is going after typhoid fever. Their new health officer, Dr. Absher, is starting anti-typhoid vaccination dispensaries over the county. At Kittrell nearly one person out of four is already availing himself of the free treatment.—State Board of Health.

—Pres. Cecil and Rev. A. G. Dixon were in Greensboro on church business, Tuesday.

—If you must send us postage stamps (and a few are utilizable), send us one-cent, or two-cent stamps. We have little use for those of larger denominations.

THE POSTAL CARD - - - - *W. F. Kennett, Editor.*

The second quarterly conference for Flat Rock circuit will meet in Bethel church on next Saturday, May 1st, at 11 A. M. This notice is rather late but we expect to have a good attendance anyway. On next Sunday we are to have two services at Bethel. At 11 A. M. we will have preaching. The afternoon service will be in the interest of the Sunday school. Bros. John M. Stone, W. W. Hunter, and W. S. Jones, of Greensboro, will be with us. Bro. Stone will lead in the service. We expect to hear from Bros. Hunter and Jones also. These are all former Flat Rock circuit men and Bros. Stone and Jones are Bethelites. The 3rd Sunday in this month Bethel had an enrollment of 75 scholars and had 75 present. Three, however, were visitors. Last Sunday the enrollment reached 81. We hope to reach 100 next Sunday. "The largest and best ever" is the slogan of the Bethel school and the goal has already been reached. He have now fixed the time and secured help for three of our special meetings as follows: Palestine, 3rd Sunday in July, Rev. Geo. L. Curry to assist; Flat Rock, the 4th Sunday in July, Rev. A. G. Dixon to assist; Bethel, 1st Sunday in August, Rev. E. G. Lowdermilk to assist. Flat Rock Ct. had fifteen representatives at the Young People's Convention at Thomasville on last Saturday.

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Graham and Haw River.—We will hold our second quarterly conference in Graham church Sat. P. M. at 3 o'clock before the first Sun. in May. A full attendance is desired. We will nominate delegates to Annual Conference at this session. Come! be on time, we will need you.

O. B. Williams.

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Siler City.—We had the largest Sunday school last Sunday that we have ever had, there being 63 present; collection, $2.35. We were delighted to have Bro. O. A. Hanner with us again, as he has been kept away for some time on account of his health and the extremely bad weather; but we hope that he may be with us each Sunday. After Sunday school Bro. Bowman preached for us a splendid sermon. There was a large congregation and all seemed to enjoy it thoroughly. The N. C. Branch of the Woman's Home Missionary Society meets with us this week, and I hope that it will be the best meeting ever held yet, and that much good will be accomplished. Mrs. Edgar Woody.

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Mt. Pleasant, Piedmont Ct.—Our second quarterly conference was held at Spring Hill last Saturday, the 24th, with a good attendance, all churches represented but one. Union Ridge has never been represented since the formation of the circuit, I am sorry to say. Bros. W. D. Payne and J. F. Evans were nominated for delegate to the Annual Conference. Finances are behind, considering the time of year. Bro. Shelton preached to us yesterday to a large congregation, using the Ten Commandments for his subject. We believe this was the best sermon we have heard him preach, while all his sermons are good. He seems to be growing in favor with the people the longer he is with us. Our S. S. started up the first Sunday in April with about 30, but has steadily grown and on last Sunday we numbered 74; and yet there are others that should come. Bro. Geo. R. Pitts, of Canaan, has been real sick with pneumonia for two weeks; is now better. Bro. Pitts is one of our official members and a good man and we hope he will soon be well. Miss Girtha Stone, daughter of J. R. Stone, was taken to the hospital at High Point two weeks ago for an operation; returned home Saturday. The operation was successful and she was getting on all right. We were glad to have Bro. J. F. Evans and wife with us last Sunday. They are from Union Grove. Success to the *Herald* and the cause it represents. J. R. Stone.

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Zoar, Mecklenburg Ct.—Our pastor gave us a good sermon the third Sunday. The attendance was not as large as was expected, though the weather was fine. Bro. Waldrop will not be able to be here the third Sunday in May but will get some one to fill his appointment. He is going to assist in a meeting in Gastonia. Our S. S. is moving on nicely. The attendance last Sunday was large and the collection the greatest ever. Some of our people have been sick with the grip and have not been able to attend church regularly. We are glad that they are improved and able to attend again. The prayer meeting is at three o'clock on Sunday afternoon instead of Wednesday night. The time was changed because it suited the people better. This is a country church and all of its members are farmers. Every one is tired after a day's hard work, and they say they do not feel like going at night on this account. It was therefore thought best to change the time. Some of the young people are becoming interested and I am sure it is doing good. Bob Osborn, one of our young men, has appendicitis, and Mr. Sam Boyd is in a critical condition, having a leak of the heart. Reporter.

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West Forsyth.—We filled our appointment at Harmony Grove yesterday. After preaching to a very attentive congregation, the good people of Harmony Grove loaded my buggy with flour (three sacks), sugar, coffee, fruit (dried and canned), soda, baking powder, syrup, eggs, and apron for the madam. After reaching home I found the following names: David and Mrs. Todd, Mrs. E. V. Luper, W. A. Riding, J. J. Kenney, Esq., Mrs. Kenney, Mrs. J. E. Harper, Ellen Shuts, Miss Naomi Griffith, Miss Stella Brown. There were several packages without names. Sister Luper is the guilty leader of this pounding party. May God bless every one who so kindly remembered their pastor at this time, and help him to pay them in faithful service.

G. H. Austin.

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Davidson Ct.—We held our second quarterly meeting the 10th of April. The business was transacted in the usual way. All churches represented but Mt. Ebal. The finances were about like common. We had a good congregation Sunday. I think now that the weather has got better the church work will move off better.——Death came into Bro. Croley Harris's home and claimed their only child, a little girl of 18 months. The writer preached its funeral in the presence of a large congregation, Sunday evening. We extend our sympathy to the bereaved. J. W. Hulin.

April 16, 1915.

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—Thanks to those two reporters, one from Cid, the other from Flat Rock. I do not know them but wish to assure

them their well wishes are appreciated, and may blessing be returned to them. "A word spoken in due season, how good it is!" Fraternally, C. E. M. Raper.

Shelby, N. C.

—The pastor of the First Baptist Church of Shelby has invited Rev. C. E. M. Raper to preach morning and evening the first Sunday in May. This is one of the most beautiful churches in all this section and has a membership of about 550. The building is almost new and cost upwards of $40,000. The pastor, Rev. L. W. Swope, is a big-hearted Christian gentleman. He will be away the first Sunday in a special meeting.

Married on the 17th of April, 1915, Mr. Russell G. Laughridge and Miss Mary Lou Johnson at the home of Rev. C. E. M. Raper on the corner of S. Washington and E. Warren street, Shelby, N. C. Mr. Laughridge is a talented young mail clerk in the post office and is highly esteemed by his host of friends. His wife is one of Shelby's accomplished young ladies. Both are held in high esteem by the town and the best wishes of their many friends follow them. They left immediately for Gaffney, S. C. The ceremony was performed by Rev. C. E. M. Raper. May their life be all that is possible for them to get out of life here. A Friend.

CHILDREN'S HOME.

REPORT OF SUPERINTENDENT.

From Friendship S. S., Haw River Ct., $1.46; Mt. Zion S. S., $1.30; Julian S. S., $2.80; Hickory Grove S. S., Siler City Ct., $1.00; Elbaville S. S., Mocksville Ct., $1.50; Moriah S. S., Tabernacle Ct., 85c; State Treas. N. C. Branch W. H. M. S., (High Point Dues), $9.40; the young people, Union Hill School, High Point, $4.00; Union Grove, Orange Ct., $2.30; Thomasville Baracas, 65c; Spring Hill S. S., Piedmont Ct., $1.56; A friend, Henderson, $5.00. Total, $31.82.

From a friend at Brown Summit, two cases of tomatoes.

Rev. H. L. Feeman, D. D., of the faculty of our seminary at Westminster, Md., visited the Home Sunday. He was so well pleased with the work that the Methodist Protestant Church is doing for homeless children that we will hear from him later. It was a pleasure to have some prominent members of West Forsyth Ct., Gaston Ct., Winston Station, Tabernacle Ct., Halifax Ct., Henderson Church and Granville Ct. visit us within the last few days. All said that they would be interested now more than ever before. You who have not seen the children and the work that is being done by them, come, and you like all the others who have visited us will express yourselves as being surprised. This is what we usually hear: "I have been reading about the Home and have seen pictures of it, but it is far beyond my expectations." Then the next expression is: "I am going to do more for this work." Come and be convinced. You are always welcome. H. A. Garrett.

—We gladly welcome Dr. Hornady of Burlington to Greensboro. He is a veterinarian and moves to Greensboro to practice. He is also a good church worker and Grace church hopes to profit by his coming.

"FINANCIAL FINDINGS" FOUND AND NOT FOUND.

This report says that Halifax Circuit has promised $800.00 Pastor's salary, but at the close of the first quarter had paid nothing to pastor's salary or general interests. A great mistake or error! I am not sure as to the amount that this circuit had paid at that time, but we were behind more than we are now. At this time, with a little more than one third of the Conference year gone, we have paid over 34 per cent. of all claims. I don't know whose fault it is that a part of my report was omitted, but I will find out and attend to him at the Thomasville Convention.

There are 64 stations and circuits in the N. C. Conference of the M. P. Church, but it seems that only 37 sent a report to the Chairman of the Finance Committee. Brethren, our only desire is to help you build up a financial system that we will be proud of, but we can not accomplish this unless you co-operate with us. Were the 27 pastors ashamed to send their poor reports? Brother Pastor, if your people are to blame, I would have sent the report hoping that some might be benefited by seeing it in the *Herald*. But if you are to blame for the poor report, you ought to have sent it anyway with an apology to your appointment and a promise to do better. Or was your report so good that you do not feel that your appointment can be benefited in any way financially, and that your report would only have made the rest of us feel bad? If it was good, I believe that it would have encouraged us. Send the report next time, if Bro. Curry sends return postage.

The 37 charges reporting promise $21,531 salary, or an average of $581. At the time the reports were made, $5,382.75 should have been paid, but I find that only $2,747 had been received, which is an average of $74. It cost that much or more for some of the ministers to move. I notice that one brother had received $7, another $17, and another $20. Brethren, are you still alive? High Point is the only charge that had paid one fourth of pastor's salary, though St. Paul and Pinnacle and Mt. Zion are not much behind, while Burlington and Flat Rock have paid a little more than one fifth. The weather was so unfavorable and the roads so nearly impassable that is was a difficult time, especially for the circuits. We can and will do better this quarter. R. A. Swaringen, Mem. Finance Com.

Grace Church, Greensboro.—May the 9th and week following we will celebrate the 24th anniversary of Grace Church. The following program will be carried out:

Sunday morning, sermon by Rev. T. M. Johnson, former pastor.

Sunday afternoon, an exercise by the Sunshine Band.

Sunday evening, sermon by Rev. J. S. Williams, former pastor.

Monday evening, Young People's Rally and an address by Rev. R. C. Stubbins.

Wednesday evening, Get-together Church Social.

Friday evening, Sunday school addressed by Rev. S. W. Taylor.

Supt. T. A. Hunter launched a contest for new scholars in the Sunday school last Sunday which we believe will add many new members during the next few weeks.

R. M. Andrews.

CHURCH DEDICATION.

Sunday was a good day for the dedication of the Methodist Protestant church at Pensacola. Rev. J. S. Williams of Asheville preached the dedication sermon. His text was, Upon this rock I will build my church and the gates of hell shall not prevail against it. The sermon was enjoyed by all present. Rev. Homer Casto preached an able sermon Sunday night to a large congregation. This was a fine day for the people of Pensacola station. Miss Mattie Gardner was organist for the day. We were glad to have her with us. The choir sang some beautiful songs.

Success to the *Herald*. W. B. Surratt, Pastor.

ANOTHER REPORT.

Sunday, April 25, was a glad day for the kind people of Pensacola, Yancy Co. Bro. Surratt, the pastor, and Bro. Homer Casto, the ex-pastor, dedicated their new church. It is a beautiful building. The architecture is faultless. The building is near Cane River. A tributary of the river passes right near the church. The valley surrounding the church might well be called the Valley of Peace as well as the Valley of Blessing. The service was well attended.

Bro. Casto presided over the meeting. Bro. Surratt aided in the music. They had a large choir of voices. Some of the voices showed professional training. The church was filled with attentive worshipers. There are two lumber camps in the vicinity. The train was sent to the camp farthest away an hour ahead of schedule time so as to bring the settlers to the service. The little church has the cordial sympathy and cooperation of the new settlers as well as the old. The officers in the companies, the railway officials and employees, the operatives of the companies, vie with each other in lending a hand to the work and in their praise of Bro. Casto for his blameless life among them, his devotion to Christ and his influence in the community as a religious leader.

The opportunity of this church is boundless. To be present in the church and a guest in the happy and beautiful homes of the village, one is reminded of the Ralph Conner stories as they depict the gracious influences of religion on the lumber camps of the great Northwest. The people of this community deserve the very best possible in spiritual and educational leadership. Our denomination now has a church building that will be attractive 40 years hence.

To show how much Bro. Casto, the ex-pastor, is beloved by the community, he lives in a snug cottage, just at the rear of the church, built by the lumber companies themselves. The cottage is arranged on the most modern plan, having a sleeping porch of perfect comfort.

The other churches of the community closed their doors for this dedicatory service. Their ministers and members were present and took active part in the service. It was indeed a great privilege to spend a happy Sabbath day with them. J. S. Williams.

Fairmount, Richland Ct.—We had a fine day Sunday; the weather was pleasant and our S. S. was larger. There were 55 present. Our pastor, Rev. D. A. Highfill, filled his regular appointment at 11 and at night. He preached two splendid sermons. Rev. J. F. Allred, pastor of the Rockingham work, who has been at home for some time on account of sickness, we are glad to state has got able to go back to his work. Let's everybody do all we can to make this a year well spent. Mrs. Josie Allred, Rep.

Richland Circuit.—The second quarterly conference was held at Brower's Chapel, April 17th, and was presided over by Rev. C. A. Cecil, president of the N. C. Conference, in his usual interesting way. One church was not represented, the other four had a small attendance of official members. Bros. J. M. Trogdon and J. C. Allred were named as candidates for delegate to the next Annual Conference. Bro. Cecil preached excellent sermons on the work, visiting all the churches except Fairmount and receiving his claim at each church. Sunday schools are running at the different churches with a fairly good attendance. Congregations not so large as they might be or ought to be. Now that winter is gone and the roads are getting better we see signs of improvement in different respects. D. A. Highfill, Pastor.

Gaston Ct.—President's appointments: Bessemer City, May 3, 7:30 P. M. Union Grove, May 4, 7:30 P. M. Fairfield, May 4, 11 A. M., *provided* my plan of getting the president to that point is accepted by the membership. It is thirty miles from Gastonia to Fairfield through the country; we cannot get there by rail and return the same day for preaching at Union Grove at night.

I am 140 miles from my work. I find it a very difficult task to lay plans and try to carry them into execution by correspondence. I am with my father and mother, who are sick, but am planning to be on my work by the first Sunday in May. Will H. Neese.

Charlotte Ct.—Dear Bro. Cecil: We are moving along slowly with our work. We could do worse and we could do much better. The wet cold weather has been against us, and the panic is against us. The warm spring weather has come and that will remove the wet cold weather troubles. And I trust our services will be so warm that they will remove the panic troubles, and then we will run along and not drag along. ——I have received a little over eighty dollars on my salary this year. We have not collected anything on general interests. It is not because I have not tried, for I have talked it in the pulpit and in the homes. I trust our folks will wake up before Conference.——We have received some tokens of appreciation since my last report. I visited Bro. Charley Garmon some time back and next morning when I was ready to go home he and his good wife gave us over five dollars' worth of goods. We thank Bro. Charley and his wife for their most helpful gifts. On April 21st Bros. Floyd Furr and Lee Perry came to the parsonage and brought the following articles: Sister Lillie Furr, fruit, butter, soda, and cash, $1.20; Bro. C. V. Kiser, meat, $1.69; Bro. Lee Perry, corn, $1; F. C. Furr, corn, $1; March 16, Bro. M. C. Garmon gave us a nice side of meat and some corn and Bro. Jeff Gray gave us two and a half bushels of corn. There may be some I have overlooked, but the Lord knows them all, and we heartily thank all that have helped us in any way. ——Our folks at Charlotte and

Pine Bluff are still alive and I will write up our work at these places soon. On April 12 I left home for Denton. I reached there the 13th. I preached there five nights and Sunday 11 A. M. We had splendid congregations and the people gave the word good attention. I am sure good was accomplished. The school seems to be doing finely. I went to Pleasant Grove and preached Sunday evening to a large, attentive congregation and the Lord was with us. I spent Sunday night with Bro. W. A. Loflin. Monday, I drove to Rev. Joel Trogdon and spent the night with him and his good family. It was a helpful treat to go back to Denton and spend a few days with those kind people, and then be permitted to go to that noted old church, Pleasant Grove, where so many of our brethren who are gone used to preach and mingle with those dear people for a short while. Tuesday I drove to Seagrove where I am to help Bro. J. H. Stowe in a meeting for a few days. I was glad to meet Bro. Cecil here at Bro. Russell Williams', and I am always glad to be with Bro. Stowe, and I am also glad to be with any of our brethren. Brethren, pray for me. God bless you all.

D. A. Braswell.

STATEMENT AND APPEAL FROM REV. W. P. MARTIN.

Lenoir, N. C., April 17, 1915.

Dear Brethren and Friends:

For the year 1914 I served Lenoir and received as salary only about $35. I had saved up for old age over $300 every dollar of which I had to use. I expected the Church Extension Board would pay something as this was the poorest field in the Conference; this they claimed they could not do. This year I was left without work. I have a farm but being away from it six years it was all out of order. I have worked very hard to get it in condition to make something and think I could make a living if I had any money. To add to my trouble my good horse worth $200 was kicked and ruined. Those who know say she cannot live. I want to ask my brethren and friends who are able to help me what they feel willing to do; in this trying condition a little help will mean much. I have the assurance that some brethren and friends will help me. I need it now and it must come from some source. Very truly, W. P. Martin.

[President Cecil has read the foregoing statement and appeal and declares that Bro. Martin is a worthy man, and that his circumstances are very untoward. He is an aged minister who has preached for a number of years in the employ of our Conference. We have heard his preaching well spoken of. We take it that there are among our readers quite a number who will sympathize with Bro. Martin in his extremity enough to be willing to help him. Some may be deterred from giving by the thought that others who are nearer will meet the needs of the case. But Bro. Martin lives where there are very few of our people. We would suggest with a view to really relieving Bro. Martin's situation that those who sympathize with him and can help him make an offering to the Superannuate Fund Society right away, sending the money to Bro. J. Norman Wills, Greensboro, with the instruction to use as much of it as may be necessary to relieve Bro. Martin's condition.—Editor.]

OUR CONFERENCE BROTHERHOOD.

The following resolution was adopted by the Brotherhood at its last session:

Resolved, That the Conference Brotherhood provide a sick benefit for its beneficiary members; and that the plan of the sick benefit be as follows:

1. Only beneficiary members of the Brotherhood be eligible to this sick benefit.

2. All members of the Brotherhood shall pay the sick benefit.

3. That a member be sick one week before he is entitled to the sick benefit.

4. That his application be made to the Sec. of the Brotherhood, and be accompanied by a certificate from the attending physician showing how long the applicant was treated.

5. That the benefit be paid for only ten weeks in succession.

6. That the sick benefit shall not be paid to any member more than twice during the Conference year.

7. That the Sec. of the Brotherhood make the call for the sick benefit through the *Herald* as he now makes for the mortuary benefit.

8. That in case of the death of a member both the mortuary benefit and the sick benefit shall be paid.

9. That the sick benefit dues shall not exceed ten cents per member for a period not exceeding ten weeks.

I hope every member of the Brotherhood will carefully read the above resolution. A sick benefit call is soon to be made for Bro. Raper; and as this is the first of its kind it seemed proper to the President and Sec. of the Brotherhood to call the attention of the Brotherhood to the resolution passed at the last session of the Brotherhood. The Sec. hopes that when this call is made every member of the Brotherhood will respond at once. For reasons which we have not time nor space to explain the call has been delayed, and Bro. Raper is in great need of the help.

J. A. Burgess, Sec.-Treas.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Siler City, 63; High Point, 369; Bellemont, 139; Fairmount, 55; Greensboro, 237; Burlington, 241, (11th, 257; 18th, 241); Liberty, 90, (18th, 103).

NOTICE.

—As a rule our forms close on Wednesday night. It is exceptional when matter received on Thursday morning can be printed the same week in the *Herald*.

—Another terribly bloody battle is now on in Flanders.

—As we expected, Kronprintz Wilhelm decided to intern.

—It is reported that a great fleet of German war vessels is now ready to dash out from the North Sea.

—The French have published a list of atrocities committed in the present war the reading of which makes the horrors of war seem tenfold more horrible.

—Mrs. Geo. B. Harris visited Mrs. B. F. Norman of Winston after the Young People's Convention. She then went to the Siler City meeting and is now at the Moriah meeting.

THE INDIANS.

"Scamper! The raindrops woll get there before you." And Mr. Jackson scattered her children like a flock of chickens to the green to gather up the whitened linen which had been spread to dry.

"There, Samuel! Do stop that nonsense, for the rain will soon be here!" She laughed in despair as the round freckled face of her boy, on hands and knees, appeared with a grin from beneath a sheet.

The laughter of all three children increased when the cows and sheep in midafternoon came hurrying to the barns as if they too were afraid of a sprinkle.

Mrs. Jackson gave a troubled glance skyward at the oncoming storm and then at the trembling cattle, which doubtless had been frightened by something worse.

Samuel, Betsy, and Peggy had a glorious romp together after supper; but neither father, mother, nor even Uncle Jack could be persuaded to tell them a bedtime story, for something seemed to trouble them all. The children went early to bed. Betsy whispered as they climbed onto the feathers: "I heard father say that we'd stay here one more night. Do you suppose the Indians are coming?"

However, not even the dreaded word Indian nor the booming of the thunderstorm outside could keep those sleepy eyes open.

Downstairs the elder members of the family and several neighbors gathered about the wide fireplace, glad of the warmth that chilly June night. With sober faces they discussed the rumors of terrible deeds the Indians had committed in Dover, a few miles up the river.

"Some are lurking about us," declared Mr. Jackson, "for no storm would so frighten the cattle. 'Tis not the first time they have come home bruised and bleeding."

"To-morrow night," added his brother, "the settlers here at the Plains (as the clearing was called) must go to the garrison house for safety. An attack may come at any moment."

Little Samuel was the first to open his eyes the following morning, thinking it was glorious sunshine that gave such a brilliant light outside, until a snap and a crackle brought him to his feet. He found the barn ablaze. Then came a war whoop from the Indians that roused the household.

While father and Uncle Jack armed themselves with such implements as they had at hand, mother gathered the children together to go with her to the garrison house. Recalling her wallet, which she had left, she ran upstairs, but came down to find the children gone.

"Perhaps they have started ahead," she thought and hurried out alone.

When the barns were smoldering ashes and no Indians could be seen or heard, plump Samuel rolled out from under the cinnamon rosebushes in the front garden. Peggy and Betsy were seen peering from beneath the low branches of lilacs, where they had gone in their fright and bewilderment.

"Where's mother?" cried little Samuel.

"Is she not with you?" asked their surprised father, yet relieved to see his children alive.

She was not found at the garrison house nor yet among the many injured people.

"Could the Indians have taken her off?" sobbed Betsy, when Peggy cried: "Hurrah! Here's Captain Shackford with his soldiers. They'll help us."

Everybody crowded about the sturdy Captain, who had been summoned from Strawberry Bank, two miles away. He had ordered his company to proceed to the Plains; and now, seeing the destruction and learning in which direction the Indians had fled, he started in pursuit to the south.

"Bring back my mother!" pleaded Samuel hopefully.

The Captain nodded doubtfully, for he knew how treacherous the Indians were.

It was a desolate spot that he left behind. Nine barns and five houses had been burned.

Little Samuel, Betsy, and Peggy had a house left to them. But what was that without mother? The people who had gone to the garrison house in groups had reached there safely, but she had gone alone.

Several hours passed, when voices were heard across the clearing, and Captain Shackford and his militia appeared from the woods with prisoners and plunder.

"There's mother!" shouted the children, and they dashed across the Plains.

Clinging to her, they heard how the Captain had seen a feathery blue smoke some four miles from the Plains and found that the Indians were cooking their breakfast behind the protection of their captives, who were tied to the trees. The soldiers rushed upon them, but the Indians escaped. However, the plunder and, best of all, the prisoners were safely brought back.

Since then many a bedtime story by the hearth fire has been told of that spot, which to this day is known as Breakfast Hill."—*The Child's Hour.*

A DOG AND HIS TOYS.

Ponto is a big, beautiful dog. He is very kind and friendly, and when I go to the house where he lives he nearly always comes to the door to bid me welcome. A very funny thing about Ponto is that he has a large box full of toys, and he plays with these toys just as a little boy or girl would. He has several dolls, a stuffed elephant, a stuffed lamb, a toy dog and horse, a ball, and several other things. Whenever any of the people of the house go away for a few days, they bring him a present on their return. He very much appreciates a gift of sweets, especially chocolate or molasses candy, which are his favorite kinds; but the present he likes better still is a new toy. A little while ago some one had brought him a stuffed lion. He was very proud of this, and when I went to his house the last time he brought it in his mouth to the door to show me. He was taking this stuffed lion to bed with him every night.

He takes better care of his toys than some boys and girls do, for he never destroys them. When little boys or girls come to the house who are friendly with him and notice him, he will invite them to play with his toys. He will pull out the box, take out the toys with his mouth, and stand them around, and seems quite to enjoy seeing his company play with them; only they must not take them out of the house. He never takes them out of the house himself and never allows any one else to do so.

I do not know whether he is vain, but he enjoys having his photograph taken and will willingly pose in any posi-

tion. He is very intelligent. He knows almost exactly when it is time for the farmer and two sons to come home from work and always looks out for them. He knows when Sunday comes. On Sunday mornings he is allowed to go with one of the sons to a rather distant barn. He used to try to go every morning; but he found he was not allowed to go on week days, so now he never attempts to go except on Sunday, and then he is all excitement. They tell me he never makes a mistake about the day. He is about ten years of age and getting rather old and stiff; but he is a noble, faithful old fellow.—*Edmund T. Byles, in New York Christian Advocate.*

RESOLUTIONS OF RESPECT.

Whereas death has invaded our Ladies' Aid Society of the First M. P. Church and claimed Mrs. Martha Ann Masten, one of our beloved members, and

Whereas she was a charter member of the Society and until enfeebled by age and bodily infirmities was an active and hearty supporter of all that the Society attempted to do: therefore be it resolved—

1. That we do, at this our first meeting since her death, hereby express our heartfelt sorrow at the loss of this good woman and our sincere appreciation of her long years of faithful service in the Society.

2. That we bow in humble submission to the will of Him whom she loved and served throughout her long life.

3. That these resolutions be spread on the minutes of the Society and that a copy be sent to the *M. P. Herald* and the press of the city.

Mrs. J. R. Cummings,
Mrs. W. J. Ellis,
Mrs. J. R. Fletcher,
Mrs. W. A. Speer, Committee.

Winston-Salem, N. C.

Reeves.—Mrs. C. D. Reeves was born Nov. 28, 1838. She had been in feeble health for some time, but was resigned, calm and undisturbed all through her sickness and death. In early life she gave her heart to God and surrendered all her life to His service. In her failing hours she had complete victory over sin and death. Gently and peacefully God's devoted servant bade adieu to all that is mortal, and entered the realms of immortality and everlasting bliss, where sorrow and sickness never come. Before she passed away she called her children and grandchildren and those of her friends who were present around her bedside and, calling them by name, bade them good-bye and begged them to be faithful and meet her in heaven.

The writer has known her for a number of years, and never heard her speak an unkind word of any one. I never knew her to do an uncharitable deed. She lived above suspicion. Her life exemplified practical Christianity. All the Christian graces shone out in her conduct and conversation. She was true to her convictions, always defending the right and opposing the wrong.

She joined the M. P. Church at Harmony when quite young and for more than fifty years she remained a loyal, devoted member. Harmony church has lost one of her most consecrated members, the community a kind and loving friend, the family a faithful and affectionate mother and grandmother. She was always devoted to her pastor, never finding fault with anything he did but by words of encouragement and her prayers she did all she could to help him in his work in winning souls to Christ.

The last time she attended the services of her church she praised the Lord aloud and testified that she believed she would soon be at home. We will sadly miss her in the church, but it is the Lord's work and we know He makes no mistakes. Dear Aunt Kate, as we called her, had grown weary in the burden and heat of the day and the blessed Master called her home to be forever with Him. She lived and died in the community where she was born. Worn out in years of service she gently fell asleep April the first, 1915, leaving to her children and grandchildren the most precious of all legacies, the record of a triumphant Christian life. May God's richest blessings abide with those who feel this loss most and their end be like hers.

The paths that we are treading are the paths that saints have trod, that lead to that beautiful city whose builder and maker is God. Kate Medlock.

Ware Shoals, S. C., April 24, 1915.

TO WASHINGTON, D. C., AND RETURN.

Via Southern Railway, May 13th, 1915.

Special train will leave Salisbury at 8:30 P. M., arriving Washington following morning at 7:55 A. M. Returning, will leave Washington at 9:00 A. M. Saturday, May 15th, 1915.

Passengers from branch line points will use regular trains to the various junction points connecting with the special train, and returning will use regular trains from such junction points to the home stations.

Tickets good going and returning on special train only and cannot be extended.

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Low round trip fares from stations named as follows: Salisbury, Albemarle, Lexington, High Point, Burlington, Greensboro, Spencer, Thomasville, Asheboro, Siler City, Gibsonville, $5.00; Reidsville, $4.50.

For further information, tickets, etc., call on any agent Southern Railway, or R. H. DeButts, D. P. A., Charlotte, N. C.

Married.—Miss Irene Hawkins, a member of Eden church, and Mr. Manor Parker, of the Baptist church. The ceremony was performed by the writer at the home of the bride in the presence of a few relatives. Miss Irene is one of our best girls, and the efficient reporter of Eden church. We cannot give you up as our reporter, Miss Irene, even if you have "married a husband." This happy couple have the prayers and best wishes of the pastor and their many friends. R. A. Swaringen, Pastor.

—Speak the truth in love.

METHODIST PROTESTANT HERALD

lished weekly in the interest of the Methodist Protestant Church as an organ of the North Carolina Annual Conference.

J. F. McCULLOCH, *Editor and Publisher.*

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Subscribers can remit directly or hand their money to pastors, who act as our agents in the field.

In directing change of address, give the old address as well as the new. In renewing, give the same initials as before. We cannot often supply back numbers.

Entered as second-class matter at the post-office at Greensboro, N. C.

President's Plan of Appointments.

Concord . . . . . May 2.
Gaston Circuit . . . . . May 4 to 5.
Shelby Circuit . . . . . May 6 to 7.
Fallston Circuit . . . . . May 8.
Lincoln Ct. . . . . May 9 to 10.
Cleveland Circuit . . . . . May 11 to 12.
Charlotte Circuit . . . . . May 11 to 14.
Stanley Circuit . . . . . May 15 to 16.
Graham and Haw River . . May 20 to 21.
Mebane Circuit . . . . . May 22.
Orange Circuit . . . . . May 23 to 24.

Pastors, please publish your plan in M. P. Herald and where I will be met and oblige C. A. Cecil.

TYPE WRITER FOR SALE.

We have for sale a second-hand No. 7 Remington type-writer, in very good condition, which we will sell for $15. This is what is known as the "blind" model, but for one who has only a moderate amount of type-writing to do, it will serve the purpose in an excellent manner.

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SOUTHERN RAILWAY SCHEDULE.

Greensboro, N. C.

N. B.—Following schedule figures published only as information and are not guaranteed.

1.00 A. M.—No. 29 daily, Birmingham Special, through Pullman sleeping and observation cars New York to Birmingham and Richmond to Birmingham. During car service.

12.48 A. M.—No. 32 daily, Southern's Limited, Pullman sleeping cars from Jacksonville, Augusta and Aiken to New York. Dining car service.

12.55 a. m.—No. 112 daily for Raleigh and Goldsboro. Pullman sleeping car from Winston-Salem to Raleigh open at 9.15 p. m.

2.10 a. m.—No. 30 daily, Birmingham Special Pullman sleeping and observation cars from Birmingham and Asheville to New York and Birmingham to Richmond. Dining car service.

2.25 a. m.—No. 31, the Southern's Southeastern Limited Pullman sleeping cars from New York to Asheville. Day coaches. Dining car service.

3.45 a. m.—No. 45 daily local for Charlotte, connecting for Atlanta and points South.

7.10 a. m.—No. 8, daily local for Richmond, connecting at Danville with Norfolk train.

7.20 a. m.—No. 37 daily, New York, Atlanta and New Orleans Limited Pullman drawing room, sleeping cars and club and observation cars New York to new Orleans. Pullman sleeping car New York to Charlotte and Macon. Pullman chair car Greensboro to Montgomery, solid Pullman train. Dining car service.

7:30 a. m.—No. 108 daily local Greensboro to Goldsboro.

7.35 a. m.—No. 11, daily local through to Atlanta, sleeping car from Richmond to Charlotte and Norfolk to Asheville.

7:45 a. m.—No. 154 daily except Sunday for Ramseur.

8.15 a. m.—No. 237 daily for Winston-Salem and North Wilkesboro. Pullman sleeping car Raleigh to Winston-Salem.

9.30 a. m.—No. 44 daily for Washington and points North.

9.40 a. m.—No. 144 daily for Raleigh and Goldsboro; handles Atlanta Raleigh sleeping car.

12.30 p. m.—No. 21 daily for Asheville, Waynesville and local points; handles coaches and chair car through to Asheville and Waynesville.

12.50 p. m.—No. 130 daily for Sanford, Fayetteville and Wilmington.

12.30 p. m.—No 21 daily for Asheville,

12.55 p. m.—No. 7 daily for Charlotte and points South.

1.40 p. m.—No. 36 daily U. S. Fast Mail for Washington, New York and points north; handles Pullman sleeping cars from Birmingham and New Orleans to New York and Pullman sleeping car Asheville to Richmond Pullman chair car Greenville, S. C., to Washington. Day coaches. Dining car service.

2.20 p. m.—No. 207 daily for Winston-Salem, and daily execept Sunday for North Wilkesboro.

2.30 p. m.—No. 151 daily except Sunday for Madison.

3:30 p. m.—No. 230 daily except Sunday for Ramseur.

4.30 p. m.—No. 132 daily for Sanford.

4.20 p. m.—No. 22 daily for Raleigh and Goldsboro. Handles chair car to Goldsboro.

6.10 p. m.—No. 35 daily U. S. Fast Mail for Atlanta and points south Pullman sleeping cars New York to New Orleans and Birmingham and sleeping car Richmond to Asheville which car can be occupied until 7 a. m. Pullman chair ca Washington to Greenville, S. C. Day coache Dining car service.

6.50 p. m.—No. 235 daily for Winston-salem.

7.30 p. m.—No. 43 daily for Atlanta Sleeping car and coaches to Atlanta.

10.15 p. m.—No. 38 daily New York, Atlanta and New Orleans Limited Pullman sleeping cars New Orleans, Macon, Asheville and Charlotte to New York and Pullman chair car Montgomery to Greensboro. Solid Pullman train. Dining car service.

10.20 p. m.—No 233 daily for Winston-Salem, handles Pullman sleeping cars for Richmond and Norfolk.

E. H. Coapman, Vice-President and General Manager, Washington, D. C.; S. H. Hardwick, P. T. M., Washington, D. C.; H. F. Cary, G. P. A., Washington, D. C.; R. H. DeButts, D. P. A., Charlotte, N. C.; O. F. York, P. & A., Greensboro N. C.

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THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., JULY 1, 1915. NUMBER 32.

ASHEVILLE CHURCH BUILDING FUND.

Hon. W. C. Hammer, Asheboro, $10; Rev. and Mrs. Geo. L. Curry, $5; Mrs. Sarah D. Harris, Enfield, $5; Mr. L. F. Ross, Asheboro, $2; Walter Bunch, Asheboro, $1; Mr. S. L. Hayworth, Asheboro, $1; Miss Eugenia Tyson. Asheboro, $1; Miss Xanie Stowe, Wake Forest, $1; Mrs. L. M. Whitaker, Enfield, $1; Mrs. L. F. Ross, Asheboro, 50c; Ernest Teague for W. J. Teague, deceased, 50c; Mrs. S. L. Hayworth, Asheboro, 25c.

Miss Xanie Stowe passed through Asheville last week and stopped at the parsonage for a few moments. When she left she gave me a check for the church. I cordially invite all Methodist Protestants who are passing through to stop at the parsonage and see the preacher! Notice that Bro. Ernest Teague paid his father's pledge? I think that little act must have added to his father's joy in heaven. There are others who have died since they made the pledge to help build a church in Asheville. Wonder what they think of you who have failed to carry out their wish? What's your answer. I'd like to see it by return mail. Got it down to $466.65, but only three weeks to go. Am I going to make it? That depends on you.

C.W. Bates, Pastor.

DUE REGARDS.

I have been to see Bro. Raper from once to twice a week for quite a while. He is real sick now, and not getting any relief from the doctors. I want to say positively and emphatically that Bro. Raper is a deserving man. And I am sorry to read any article in our paper that casts reflection upon such a clean man. No one does this of course intentionally, but it behooves any of us to be careful, lest we cast reflection. I am behind Bro. Raper's work of last year and can conscientiously say his work is commendible and record as a preacher and as a citizen is clean and reflects credit upon our church here in Shelby. There have been discouragements on this work which gave Bro. R. trouble and are giving me trouble and it seems are going to serve as a barrier to our success for years to come. Bro. R. is not responsible for all claims not being paid on this charge last year, and if they are not all paid this year, I propose, I am not to blame. I am as much concerned about the general interests being paid as any of our finance committee; and when they are not paid in full I request the respect of that Com., or any one of them, in order to appease their wrath on an individual, not to make an exposition of myself nor predecessor through the paper. Let's have no nagging through our church paper. I shall be satisfied to follow any preacher with as clean record as Bro. R. He deserves and in his declining health needs our sympathy and encouragement. Let's see he gets it. Frat.,

J. D. Morris.

—We thank the publishers for a copy of *The Making of Men*, a new book by President Harper, of Elon College. Dr. Harper has given some of his best thought to this subject, and embodied the results in a number of addresses delivered on special occasions, which addresses are in this book given a wider hearing. The book contains the author's portrait, which will add to its value in the eyes of many. The book is well gotten up mechanically, and has been put at 75 cents per copy. It is published by The Christian Publishing Association, Dayton, Ohio.

—You will wonder why some of the pastors did not report to the finance committee for their exhibit made this week. You know these pastors to be loyal to the Annual Conference and faithful and prompt in the performance of their official duties. Why did they not report this time? Let us indulge in a little guessing: They considered the matter and saw that so small a part of the claims for the year had been paid that they were afraid their people would be ashamed of the showing, if the truth were told. While they are somewhat ashamed to fail to report, they would rather suffer shame than to make their people suffer it. There is a way to deliver both pastor and people from all feeling of shame and fill both with a feeling of just pride over the financial report. Can you guess that too?

—Mr. C. B. Riddle, of Elon College, bids fair to be a maker of books. He is still an undergraduate student, and has three books to his credit. His latest is entitled "Thirty-Six." It gives thirty-six articles from his first book, "College Men Without Money," and has the same purpose—to inspire young people to effort for an education. This little book sells for ten cents, but may be worth much in suggestion and inspiration to many young people. Address C. B. Riddle, Elon College, N. C., for a copy.

—The following advertisement recently appeared in a Pittsburgh, Pa., daily paper. Read it and make your own comment: "A colored man, qualified with acknowledged inventive, resourceful, productive and meritorious ingenuity and endowed with powerful energy and ambition and invincible courage, equipped with normal training, valuable experience and extraordinary credentials and recommendations as to education, clean habits and upright, sterling character, offers himself for employment."

—High Point's S. S. attendance for the last three Sundays has been 328, 368, 328. We thank Bro. Dixon for reporting.

—We request Bro. Swaringen to give Bro. J. T. Jones the information asked for.

CONUNDRUM.—What preacher's name is a standing invitation to the pounders?

DOES GOD ANSWER PRAYER?

Address by Rev. D. A. Highfill at the Summer Conference.

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Text—Acts 10:31: "Cornelius, thy prayer is heard."

We all know the circumstances under which this text was spoken. We need not report here in detail the conversion of Cornelius as an answer to his prayer, but will endeavor at once to consider as best I can this very important question. The words "pray" and "prayed" are used about 175 times in the Bible; and the word "prayer" about 114 times; and the word "enquire" is used in the sense of prayer about 50 times; and the word "ask", meaning to ask of the Lord, about 60 times; and the word "seek", used also in the sense of prayer to God, is used about 70 times; and the words "cry" and "call' and "supplicate" a great many times. This is very significant. Why should God so frequently tell us in His word that men ought to pray if He does not hear and answer our prayers? Why should we ask if we had no assurance of an answer? Can we be so silly and so irreverent as to charge God with tantalizing his poor, helpless, erring children by giving them such exceeding great and precious promises, if He did not intend to answer their prayers and make good these promises?

What is prayer? In a general sense it is an act of asking, and is treated as synonymous with petition, "request," or "supplication". Christians, Jews, pagans and Mohammedans all believe in prayer of some sort, but there can be but one kind of prayer that God will answer. Prayer includes all communion between the soul and God. True prayer implies or involves the truths, that God is our Heavenly Father, and is accessible to the requests of man; that He hears and heeds them; and is influenced and affected by them; that nature is subject to His will; and that He is both able and willing to modify its operations in compliance with the needs and the expressed wishes of his praying people; that he operates directly on the hearts and consciences of men; and that it is in this realm that prayer is the most efficacious, as it is the spiritual blessings that are of the most transcendent importance, and that our prayers not only affect us by making us ready to receive the gifts of grace, but that they are also the means of affecting others who are unconscious of our prayers. True, acceptable prayer must be offered to God, believing that He is, and that He is a rewarder of all them that diligently seek Him; and such a prayer is offered in submission to His will and for Christ's sake. It "is a pouring out of the soul to God as a freewill offering, solemnly and eternally dedicated to Him, accompanied with the most earnest desire that it may know, love and serve Him alone. He that comes thus to God will ever be heard and blessed. Prayer is the most secret intercourse of the soul with God, and as it were the conversation of one heart with another."

Does God answer prayer? Let us see if the Old Testament does not give some proof that He does. Gen. 20:17, "So Abraham prayed unto God; and God healed Abimelech and his wife." He also prayed for Sodom and Gomorrah and was heard. Num. 11:2, "And when Moses prayed unto the Lord, the fire was quenched." Num. 21:7, 8, Moses prayed for the people who were bitten by fiery serpents. He prayed for them at other times and was heard. 1 Sam. 1:27, Hannah said, "For this child I prayed; and the Lord hath given me my petition which I asked of him." 2 Kings 4:33-36, Elisha prayed for the Shunammite woman's son who was dead and the son was restored to life. Jer. 29:12, 13, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me when ye shall search for me with all your heart." Eze. 36: 36, 37, One of the greatest blessings ever promised the Jews is here recorded, but that promise is a conditional one. "I will yet for this be enquired of by the house of Israel, to do it for them." 2 Kings 20:5, The Lord said to Hezekiah, "I have heard thy prayer, I have seen thy tears; behold, I will heal thee, and I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria." David was a man of prayer as well as a poet. In Ps. 40:1-3, he says, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."

Now we turn to the New Ttestament Scriptures and we find that Jesus our Lord and Savior prayed. He spent whole nights in prayer. He said, Matt. 7:7, 8,—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The apostles were engaged in prayer on the day of Pentecost when the Holy Ghost was poured out upon them. Acts 4: 31, "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 9: 40, Peter prayed and raised Tabitha to life. Acts 16:25, Paul and Silas prayed and sang praises at midnight, and a great earthquake followed, and the prison doors were opened, and the prisoners' bands fell off, and the Philippian jailor was converted. Jas. 5: 17, 18, "The effectual fervent prayer of a righteous man availeth much. Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." Many other quotations might be made from the Bible, but the above are sufficient.

But some may say, "We admit that God did answer prayer in Bible times, but that the day of miracles is past, and God does not answer prayer directly now." So then it is a very pertinent question to ask, "Does God answer prayer now?" Martin Luther prayed for the recovery of Melancthon when dying and Melancthon recovered, though he did not want to live. George Muller's orphanage in England is supported as a direct result of prayer. Every genuine conversion is a direct answer to prayer. Every temptation overcome by the Christian; every cross borne; every persecution endured; every advance made in the divine life; every victory obtained over the enemy of our souls, is in answer to prayer. Grace sufficient for living the Christian life; grace sufficient to enable us to

fulfill our mission in life; and grace for the dying hour is the gift of God to every praying soul. Every true revival is a consequence of prayer; for when a church gets earnestly engaged in prayer for a revival, a revival is sure to follow. In my younger days I heard of this incident: A certain church had become so near extinct that there was but one faithful member left, an old woman who went regularly to the church on the days the church had preaching before it had become extinct and then she prayed earnestly to God to send a preacher, and with him a revival. After a long while a preacher in passing through the community heard of this faithful Christian woman and how she prayed for that church. He left an appointment, and in a short time a glorious revival followed. Your speaker, when quite young, knew a person who had a small brother who was very sick of fever and growing worse. The doctor was sent for, but could not be found; he was sent for three times and still could not be found, for he was off somewhere on a spree, it was learned afterwards. The person spoken of began to pray for his little brother and continued to pray for his recovery until he had the assurance that the Lord had heard his prayer and that his brother would get well. In a few hours after receiving this assurance his brother began to show signs of improvement, and finally got well and is living today. Another case: While traveling the Granville Circuit about 23 years ago, I heard of the serious sickness of a certain sister and that the physician had given her up to die. I felt very much impressed that I ought to visit her and so I went. She seemed to be in a dying condition, though still conscious. It seemed as if she could not live through the night. I prayed with and for her. I was never more drawn out in prayer for the recovery of any one before or since. I left her not knowing whether I would ever see her again alive. Next morning I heard she was better, and she soon was fully restored. I am satisfied her recovery was in answer to prayer. Another case: A certain minister whose name could be called had several children, the oldest of them drawing near the age when they ought to seek religion. He began to pray for their conversion and he prayed earnestly for months until one day while praying and thinking about them and their salvation, he received the pleasing and happy assurance that his children would all be saved. Soon afterwards they, one by one, began to seek religion and join the church until they all finally became members of the church. That minister did not have the least doubt about God's answering his prayers. Dr. Cuyler says: "Answered prayers cover the field of providential history as flowers cover Western prairies." Swinnock, a writer of the 17th century, says, "A godly man will seek God's face evermore; he calls upon God as long as he lives. Breathing heavenward in prayer is the beginning and the ending of his spiritual life upon earth, as we see in Paul and Stephen. Paul begins life with prayer, and Stephen ends his with it. He never takes his leave of prayer till he is entering into the place of praise. Prayer is his element; he cannot live without it, and communion with God in it. Prayer is the vessel by which he is continually trading into the Holy Land; he sends it out fraught with precious graces—faith, hope, desire, love, godly sorrow, and the like, and it comes back home many times richly laden with peace, joy and increase of faith." David says, Ps. 34:6, "This poor man cried and the Lord heard him and delivered him out of all his troubles. What a glorious truth that God in heaven hears and answers our prayers on earth! How could we live and labor and bear afflictions and crosses and oppositions and temptations and poverty and finally face death if he did not! Thank God for His many promises! But more than this, thank God for His many precious promises made good to us; for we "have tasted the good word of God and the powers of the world to come"! "We have tasted and seen that the Lord is good." "And this is the confidence that we have in him, that if we ask anything according to his will he heareth us; and if we know that he hear us, whatsoever we ask we know that we have the petitions that we desired of him." It is no wonder that Charles Wesley, a man of prayer, could sing:

What we have felt and seen
With confidence we tell,
And publish to the sons of men
The sign infallible.

We, who in Christ believe,
That he for us hath died,
We all his unknown peace receive
And feel his blood applied.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full,
Of glory and of God.

His love, surpassing far
The love of all beneath,
We find within our hearts, and dare
The pointless darts of death.

If God is so anxious to bless; if He runs to receive the returning prodigal; if He is more ready to give than we are to receive; if He is rich in mercy to all that call upon him; if he is willing to give us all spiritual blessings in heavenly places in Christ Jesus; if He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; if eye hath not seen nor ear heard nor hath it entered into the heart of man the things that God hath prepared for them that love him; if these things be true, then why should any professing Christian say that God does not answer prayer? Is it not because he has not truly prayed? Why is the church so empty, poor and lean? Why do we not have greater revivals and more of them? Why is it the church everywhere does not enjoy that degree of spiritual prosperity that it could and should enjoy? These are serious questions that we should ponder. We pray often enough and long enough probably, in a way, but do we really pray as we ought? Do we, when we pray, really believe that God is our Heavenly Father, and is more able and ready to give than our earthly father; and that Jesus Christ, who died for us, is a sympathetic High Priest, and that he yearns for our spiritual good? In a few words, do we truly and earnestly believe, when we pray, that the

Triune God is engaged to help and bless and give as he in His wisdom sees best for our benefit and His glory? If we do, then "let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." So we shall find that God does truly answer prayer.

THE SUMMER CONFERENCE.

Next year several of our ministers are planning to take their families with them to the Summer Conference. The Conference hereby extends to all laymen as well as ministers invitation to come, bring their families and tents and spend the days of the Conference with us. The Home is not large enough to afford accommodations for more than the pastors who attend, but by living in tents all who came might receive the inspiration of the Conference and enjoy the fellowship of the brethren besides giving a fine outing to their families. The attendance was better this year than last, and while some of the brethren who were on the program to speak failed to come, the Conference was better than last year, notwithstanding; if these had just come as we had hoped they could, it would have been a decided improvement over last year in so far as the addresses were concerned, and this is not minimizing the quality of the addresses of a year ago either. Many of the same speakers appeared this year as last, and they were better than before.

The following charges paid part or all of their pastor's expenses to the Conference: Roanoke, Halifax, Why Not, Granville, and Spring Church. There may be some charge left out that ought to appear; if so, please correct it in next week's *Herald*. Already plans are being made for the program for next year, and we are hoping to present both an attractive and instructive list of subjects.

Dr. Thomas H. Lewis, Pres. of Western Maryland College, added greatly to the success of the Conference by his two magnificent addresses. Rev. C. M. Compher, of Lynchburg, Va., gave us three splendid addresses besides delivering the anniversary address of the Children's Home on Thursday. Dr. W. A. Harper, who took the place of Prof. T. C. Amick, delivered a most splendid address on Social Service in the Sunday School. Officers for next year are: President, R. M. Andrews; 1st Vice Pres., J. E. Pritchard; 2d Vice Pres., J. D. Williams; Sec., R. C. Stubbins; Treas., L. W. Gerringer.

This is not intended to be a report of the Conference at all; we expect this to come from the hands of several of the brethren. R. M. Andrews.

Sometime ago I saw this statement in print: "A school to teach cooks to cook." It struck me at first as being a reflection on the cooks to make such a statement, but the more I thought of it the more I was inclined to think it was a good thing to have such a school, for I have seen cooks that I really thought could be taught to cook better, for the mere fact that they can cook is an evidence to me they could learn to cook better, and that is no reflection on the cooks either.

Now this is my idea about the Summer Conference: one object is to teach preachers how to preach, and that is no reflection on the preachers either, for some people could never be taught to preach in any Summer Conference or school, for there is just no preach in them and you just can't get any in them, no matter what you do; for nature never intended them to be preachers. But a preacher who can preach, there is just no end to teaching him to preach, so long as he is humble and teachable; for we are never too old to learn. All the Summer Conferences which have been held at our Children's Home were calculated to do this very thing, according to my judgment, but the last one was the "best yet," not because I was on the program for the first time, though I have attended them all, for I really did not get to say my little piece on the program—was so full of better pieces, so when it came my time I only said at part of my piece, for I realized that we had come to the stopping-place for that afternoon, for a fellow can hold just so much, you see, and when he is full you had better stop and let him digest what he has and get ready for more the next time.

Another object is to teach pastors to be better pastors, and that is no mean object, only second to that of preaching in importance, if it is really second.

Another is to get acquainted with eacch other that we may learn to love each other more. And this last is the most important of all so far as we are personally concerned. "Behold how they love one another." "By this shall all men know that ye are my disciples." You see the world would not know that we are disciples at all if we did not love each other, and therefore we could hardly hope to make men of the world what they did not recognize us to be. Now, brethren, let us all attend the Summer Conference next year. I believe it will do us all good.

Yours fraternally, T. E. Davis.

My impression of it! Of what? Why, the Summer Conference, of course. Well, now, to tell all my impressions of it would require more space than our accommodating editor is willing to spare.

First of all I want to say it was in the superlative degree,—that is to say, the first was good, the second better and the last *best*. All the preceding sessions were fine and a happy spirit prevailed, but more than one remarked that the last was characterized by the finest spirit of either of the three. The only criticism I heard was that the programme was a little too crowded and that sufficient time was not given for breathing spells. However, the programme committee is to be congratulated on so breaking up the different subjects discussed that it had a very pleasant consonantal ripple all the way through.

One thing that made this and the other sessions so very helpful was the splendid way in which the management of the Home served meals and the celerity and wholesouled way in which the citizens of the town conveyed the people from and to the trains.

But, after all, the climax of the Home is the children. It is easy to note marked improvement from year to year as we come together. They are happy and free, yet under that kindly restraint and control that makes their conduct beautiful to see. The amiability of the children is the highest possible praise and indorsement of the Supt. and his assistants. It is hoped next year that quite a number of our people will have tents, move out, set them up,

bring their own groceries and bedding and enjoy a few days together. The management would be glad to take all under the special care of the Home, but there is not room enough yet. In the years to come there may be.

W. E. Swain.

CHILDREN'S HOME . . . . Report of Superintendent.

Matthew's Chapel, $1.50; Wesley's Chapel, $1.15; W. H. M. S., Henderson, $13.64; Friendship S. S., Haw River Ct., $1; Union Grove S. S., Gaston, $1.15; Union Grove Egg Club, $2.86; Hickory Ridge, Forsyth Ct., $2.08; Graham S. S., $2.77; Moriah S. S., Tabernacle Ct., $1.75; Lebanon S. S., Randleman Ct., $2.50; Mt. Hermon S. S., Mt. Hermon Ct., $1.07; Beginners' Class, Harmony S. S., Ware Shoals, $1; Summer Conference, $52.75. Total, $85.22.

The following societies and persons remembered our needs for the Summer Conference: Asheboro and Siler City W. H. M. Societies, spoons,; Grace Ch. W. H. M. S., Greensboro, glasses, plates and platter; High Point society, dishes, pitchers and sugar bowls; Mrs. Geo. T. Penny and Miss Martha Parsons, butter.

Our children were delighted when Mr. J. W. Boyles' children brought a gold fish, kittens and rabbits.

All who attended the Summer Conference seemed to enjoy themselves to the fullest extent, and I am sure that the Home as well as those in attendance has been helped.

Attention.—Before you read this, Mrs. Garrett and I will be speeding across the continent to the Exposition in San Francisco. Prof. C. C. Sharpe, principal of the Kernersville school, will have charge while we are away. Let every one who sends in contributions tell the circuit or how the contribution should be reported. By doing that you will help Mr. Sharpe to get the reports exactly correct. Many of you in sending to me don't give the circuit, but I have become familiar with your schools.

Direct your mail to me as usual and there will be no delay as Mr. Sharpe will open all mail addressed to me.

H. A. Garrett.

FINANCIAL FINDINGS.

It was hoped that the Financial Findings could have been published much sooner than this, but the reports were so slow coming in that it was thought best to postpone the publication for a while. It is very much regretted that the reports came in so hesitatingly and that so many of the pastors failed to report at all. Yet a few more reported this quarter than did last quarter. This is very much appreciated. It is to be hoped that quite a number of the pastors will report even yet. The committee wants your report whether it gets into the published report or not. The committee is anxious to help, but to do so it is very necessary to get hold of the financial situation of the Conference. These reports furnish the one way by which we hope to get hold of the situation. Bro. Pastor, please help us. We want to help you.

The following is what has been gathered from reports: It is understood that this report covers the first six months of the Conference year.

Explanation.—Column 1, Amt. promised pastor for the year; 2, paid pastor to date; 3, paid on General Interests to date; 4, paid on debts and improvements; 5, paid on incidentals; 6, Children's Home; 7, Ladies' Aux.; 8, Church papers read on work.

	1	2	3	4	5	6	7	8
Alamance	550	155	15	50	15		20	70
Anderson	450	175				10		24
Asheville	350	150	25	217	72	24	117	20
Asheboro	750	212	10			50		15
Buncombe	675	185	21	211	8	2		43
Burlington	800	338	105	135	265	17	37	12
Charlotte	750	140	16	50				25
Davidson	475	110		3		6		21
Denton	250	48	8	122	5	5	30	8
Fairview	530	122	18	40	25		22	20
Flat Rock	600	223	53	21	12	11	15	
Forsyth	450	98	24	18	4	28		18
Granville	750	275	62	60	25	200		75
Greensboro	1300	650	80					
Greenville	425	100	20	100		2		2
Guilford	410	88	28					
Halifax	800	400	139	47	45	28		38
Henderson	1200	600	50		253		146	53
High Point	1000	500	135			123	60	20
Lebanon	600	126	32	250	30	30	15	8
Lincoln	450	138	24	69	12	6	2	
Littleton	700	185	2	15	41	4	75	40
Mebane	600	202	18	28	34	46	7	26
Mecklenburg	475	84			15	10		
Mocksville	600	137		248		5		
Oak Ridge	650	201	58			8		
Pensacola	250	60	10	20	7		6	2
Piedmont	500	100	10					30
Randleman	500	161	22	233	50	70		50
Richland	375	75	20		5	5		40
Saxapahaw	550	150	20					60
Stanley	500	175	15		50	10		24
St. Paul	590	221	15		65	40	15	
Spring Church	450	75	9	28	10	25		20
Thomasville	500	130	10	150	20	10	6	25
Vance	750	186	10	525	25	20		5
W. Forsyth	400	70	5	150	10	3		10
Welch Memorial	450	161	22	5	29	23		
Why Not	575	151	53		10	17		30
Winston	900	293	73	25	65	40	40	50
Yadkin College	850	208	38		50	40		22
Yarboro	415	244	10					30

No report from *Cleveland, Creswell, Concord, Fallston, Graham and Haw River, Haw River, LaGrange, Lenoir, Mt. Pleasant, Orange, Pageland, Pinnacle and Mt. Zion, Reidsville, Randolph, Roanoke, Rockingham, Shelby, Tabernacle, Uwharrie.*

Care has been used in preparing the report, but in spite of all care some errors may occur. If errors have occurred it is hoped that mention of them will be made through the *Herald*. Chairman of Finance Committee.

Pinnacle Church.—Bro. Suits filled his regular appointments Sunday with two more interesting sermons which were enjoyed very much. He always has a good message for us. We are still liking Bro. Suits on this work and wish for him much success. We are glad Mrs. Suits is able to be at home again with her family and hope she will soon feel well again.

We elected new officers and teachers in our S. S. last Sunday. Mr. Walter Hunt is our superintendent. We are glad to see new members in our Sunday school and hope to see more. Best wishes. Reporter.

DOES THE SMOKER SUFFER SPIRITUAL LOSS?

There are thousands of strong Christian men who smoke. More than that, there are hundreds of Christian men who are at the work of winning souls and who use tobacco. Some of these men to-day are honestly asking whether God wants them to give up smoking. Many a man is ready to say that he will give it up as soon as he is convinced that it is a real spiritual hindrance. The consideration of physical injury, however true in unnoted ways, may have found but little weight with him. The paramount question about smoking for him is, Does it hinder my life in Christ and my service for him?

One of the personal leaders in the Billy Sunday tabernacle meetings in Philadelphia was a physician who had known what it was to be deep in sin and drunkenness. When he came to Christ the craving for drink was instantly taken away, but he continued his smoking. He had heard it said that few men were able to continue the victory over drink if they kept on with tobacco; but he was doing it, and was rather proud of the accomplishment. He did not realize the havoc that his stand was working among some of the men in the mission where he helped.

One Sunday he was walking to his Sunday-school class with his Bible under his arm, and a cigarette in his mouth. As he walked he happened to glance down and noticed three things in the swift glance—the smoke that was pouring from his mouth, the Bible under his left arm, and the cigarette between the fingers of his right hand. Half unconsciously he quickly put the cigarette in his mouth, took his Bible from under his arm, and thrust it into his overcoat pocket. When he got to Sunday-school he asked himself why he was troubled about his Bible and his smoke getting so close together. For he was not ashamed of his Bible and he was not ashamed of his smoking. He was an honest man, and he was an earnest Christian, who wanted to do his Lord's will. There was, of course, only one answer. The two things did not belong together. To-day his testimony for Christ includes a strong plea that a man should "come clean" for Christ and cut out smoking.

Why do men instinctively feel that smoking and holy things do not go together? They do feel that way even when they cannot explain the feeling. Men who have no doubt that smoking is right feel that way. When this question was being discussed recently, a Christian man who for years after his conversion continued to use tobacco said that he often used to smoke when reading his Bible. One time the ashes fell from his cigar upon the pages of the Bible in front of him. A cold shiver ran through him, he said, and without knowing why he hurriedly cleared the ashes away from the Book. Yet there was no consciousness at that time that smoking was a sin for him, and it was not until some time afterward that he gave it up.

The apparent impossibility of associating tobacco smoke and the things of God reaches its climax when the question is asked whether we can picture our Lord himself with a cigar, or a pipe, or a cigarette in his mouth. He was far from being an ascetic. His habits gave an opening for his enemies to call him a glutton and a winebibber; and he apparently paid little heed to certain sacred rules of cleanliness that the strict Jews observed so carefully. But if there are considerations that would make it impossible to imagine Jesus as a smoking man, then the question is once for all settled for these men who seek only their Lord's will. For the same considerations would make it impossible for the man who is fully representing Christ, and who is as He is in this world. Are there such considerations?

Our Lord would give no occasion of stumbling in anything. It was from him that Paul learned to say, "If meat causeth my brother to stumble, I will eat no flesh forevermore." If tobacco were as clean as the finest city-dressed meat, the voice of thousands of drunkards who have struggled to live Christian lives without giving up tobacco would cry aloud for the stumbling-stone—clean though it might be—to be taken away. As Mr. Hall suggests, one visit to a rescue mission by a Christian leader who smokes, and hearing himself quoted as an excuse for using the thing that is helping to ruin some poor drunkard's life, would settle forever the question as to whether this is a stumbling-stone. The thousands of boys who have let cigarettes help to ruin body and mind and spirit might point their fingers to their fathers and brothers and others whose use of "clean" smoke has led them astray. Tobacco is making many brothers stumble.

Our Lord was a man to whom the little children eagerly came, from whom a pure and sensitive woman would not turn away. There are smokers to-day whom little children love. But they do not love the smoke, and they come willingly and gladly to the smoker in proportion as his body at that moment is free from the effects of tobacco. Why cannot little children travel in the smoking-car with their fathers? Robert E. Speer has told of his noticing day after day when coming into the crowded station in New York how women, and men too, turn from side to side to avoid the smoking men in the crowd. And doubtless many of these men are utterly unconscious of the discomfort that they are causing others. Our Lord Jesus, in his most unconscious moments, never caused unnecessary discomfort to another human being.

"Are you coming clean?" is the invariable question that is put to every man who takes a stand for Christ in the Galilee Mission of Philadelphia. And every man knows, or is soon made to know, that "coming clean" means for him to do the hardest thing there is for him to do, harder in most cases than turning over his liquor-craving to Christ: and that is to give up his pipe or his cigar, or his cigarette. In that misson they do not consider he is coming all the way unless he comes clean. And while this is going on, well-to-do, clean-appearing, earnest Christian men may be sitting in that mission who have never let the Holy Spirit in his cleansing power completely fill their bodies, because they are smokers.

A habit that is offensive to most women and children and to many men, that poisons the temple of the Holy Spirit, that confessedly helps to ruin many lives, that costs money which could supply crying needs, that brings the body under a degree of bondage, a habit that is universally popular with the men of the world and is al-

most as universally eschewed by spiritual and soul-winning Christians—this is a habit that should at least cause earnest Christians to have doubts as to whether it is the Lord's will for them. And smokers who are serving Christ successfully *do* have doubts. That ought to be enough.

A Sunday-school superintendent last summer went to Princeton for the closing days of the Christian Life Conference there. He heard on every side testimonies about the surrendered life and the joy and power it brought. He fought it all out, and the next day he rose to give *his* glad testimony that he had quit his smoking and was knowing a joy he had never experienced before. Yet not a word had been said about smoking in the conference addresses.

A business man who had decided to give his life to Christian work was filling out an application blank for The Moody Bible Institute. He came to the question, "Do you use tobacco in any form?" He laid aside his pen, gathered together his pipes and all the tobacco he had on hand, including the cigars that were in his pocket, and threw them out. Then he went back to the application and wrote "No," in answer to the question. He wanted a clean application sheet.

A soul-winning pastor of a large church had listened to the testimonies of several young men and women who were telling before his congregation what the surrendered life meant to them. The pastor stood before his people and in his straightforward way told them that he had once been a heavy smoker, but had cut down on it till now he used cigars very moderately; tonight, after hearing these testimonies, he was ready to give up completely.

The plain fact is that while a Christian man holds on to this thing he is not a surrendered man. Testimonies might be piled high from men who have, for Christ's sake and in his Name, relinquished this beloved habit, and have found new joy and peace and power coming into their cleansed lives.

"Lord, is it *your* wish for me to give up the indulgence in tobacco?" There can be but one answer that our Lord Jesus Christ would give to such a straight, direct question. And may the response be, "Thy will be done."
—*The Sunday School Times.*

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—One of the most successful fighters of tobacco and the cigarette is Mr. James J. Jeffreys, who was formerly Field Secretary of the Anti-Cigarette League of America. In the past six years he has spoken to hundreds of thousands of students and in several hundred churches, and always with great effectiveness. The lecture used by Mr. Jeffreys he has put into printed form as a suggestion to Sunday-school workers and other temperance speakers. An eight-page leaflet containing this and other temperance items will be mailed for five cents. A larger booklet with additional material for temperance teaching, entitled "Building and Rebuilding Men," is issued by Mr. Jeffreys at 25 cents. Address James J. Jeffreys, Takoma Park Station, Washington, D. C.

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A woman was appointed Notary Public by the legislature A majority of the Supreme Court say the State Constitution must be changed before women can legally hold that office.

FROM PASTORS AND PEOPLE.

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Shiloh, Yadkin College Ct.—Our faithful superintendent, Mr. Harper A. Leonard, was detained from Sunday school last Sunday on account of the illness of one of his children. This is the first Sunday he has been absent this year. Our prayers are that the child may be speedily restored to health and Bro. Leonard and his faithful wife may be back in their usual places in Sunday school. Our Sunday school this year has surpassed all past records, both in point of number and in the interest manifested by the officers, teachers and scholars. Our attendance Sunday was 144. The collection for the Children's Home was $4.43. In the absence of the superintendent, Bro. Leonard, A. H. Evans acted in his stead and the pastor, Rev. H. L. Powell, was called upon to teach the Adult Bible Class, which numbered 35. The subject of the lesson being "A Prayer for the Tempted," he dwelt at large on the importance of daily prayer that we may be able to overcome the temptations that come to us daily. Sunday being the regular monthly preaching day, we were privileged to hear another of Bro. Powell's excellent sermons. After the sermon the Lord's Supper was administered, which was participated in by an unusually large number which fact we think indicates that the spiritual condition of our church is in first class shape. Election for delegates to the next Annual Conference was held immediately after the sacrament.——Sister Velna Craver who professed faith in Christ in the recent revival meeting at West Lexington was received as a member of our church. We welcome her to our communion and fellowship and trust that her life may be one of usefulness and service.

This report would not be complete without mentioning the noble and generous act of one of our noble young men whom our church is proud to claim and honor as one of its most faithful and devoted members. A young man who only a few years ago left his father's homestead and went out in the world to carve his fortune, taking God as his partner in business. He makes it the rule of his life to give one tenth of his income to the Lord and he is succeeding immeasurably. As the large crowd began to assemble for Sunday school and preaching, Sunday, they noticed that the church presented quite a different appearance from what it did the last time they saw it. It has been treated to two nice coats of paint with well selected trimmings.

Curiosity ran high. How could the church be painted so nicely and nobody asked for a cent of money? At the close of the service the pastor said he felt it was due the members and friends as well as the donor to tell them how this was done. It was the generous act of our noble young brother, Richard Berrier, of Jacksonville, Fla., who sent $100 to his father, Bro. W. J. Berrier, to be used for this purpose. This amount was supplemented by his father to the amount of $5.00. The church gave Bro. Berrier a rising vote of thanks and closed by singing "Praise God from whom all blessings flow." Reporter.

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"Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Halifax Circuit.—I preached to a small but appreciative congregation at Ringwood yesterday at 11 a. m. I want to appeal to the members of Union Church and ask them to worship with us at Ringwood. These two congregations are small and they ought to help each other. We have no Sunday school at Ringwood, so we will have no children's day there, unless they invite some of the other churches to bring their S. S. and hold it for them, but we want to take a special offering for foreign missions on the fourth Sunday in July.

Lee's Chapel had children's day exercise in the morning and I tried to preach to the parents and children at 2 p. m. I was greatly surprised when I arrived at this church about 1 p. m. to see the entire grove filled with horses and buggies and automobiles. I was told that the women and children almost filled the church, while the men outside would have made another splendid congregation. I heard several people speaking very highly of the entire service. N. M. Harrison, Jr., one of our ministerial students, was at home, so he kindly consented to make a lecture in connection with the children's day service. Every one seemed delighted with his talk. J. H. Harrison, Jr., was present and made an interesting and helpful talk about our Children's Home. He and Miss Lula Lee both attended the Thomasville Convention, and they have created interest at their churches. At the afternoon service, I asked the good women to organize a Sunday egg club for the benefit of our Home, and they did so, securing about twelve names in a few minutes. At some future appointment, I hope to take a special collection for the Home at this and all of my churches, and we hope to get at least $200 on this circuit. I forgot to say that the offering of the morning for foreign missions was $12.20.

We had a very good service at Bethesda at 8 p. m. Meet with us at Eden next Sunday and stay for both services. R. A. Swaringen, Pastor.

Asheville.—Yes, I'm feeling better, thank you. Congregations were not so large yesterday, but we had one addition to the church membership at the morning service, and all the services of the day were helpful spiritually. So this isn't blue Monday for this preacher.

And I feel better, too, about that Building Fund. Look at the list of names this week! Looks like old times. My only regret is that your name isn't in the list. You remember I told you some days ago that Miss Ross, of Asheboro, had written me for a list of the delinquents at that place. I sent it to her post-haste, and the result is evident in this week's report. Hurrah for Miss Ross, and the very best of thanks. But what's the matter with Greensboro, and High Point, and Henderson, and the rest of them? "Brethren, see that ye come not behind in these things."

And did you notice in the last report from Bro. Davis that he had appointed a collector for Asheville on his work? No, there wasn't anything due from Roanoke; he was just wanting, out of the bigness of his heart, to help that other Yankee out of a hole. Miss Edith Harris sent in to-day the money reported from Enfield. Thank you, Miss Harris.

The Ladies' Aid is hoping to get the Park for a Fourth of July sale. We were kept out of it last year, but the year before that cleared over $100 at the sale.

I regret very much my failure to get to the Summer Conference. I am glad that it was such a splendid success. Just here I want to express my appreciation of the desire of the Philathea class to raise the money to pay my expenses to the Conference. They had the will to do it and would have done it had I been able to go.

Welch Memorial Church.—Our special meeting embraced the first Sunday in June with Rev. R. C. Stubbins as pulpit help. There were twelve conversions and reclamations, two united with our church. His sermons were all good plain gospel; he did his part well, and everybody seemed to enjoy his preaching. D. R. Williams, Pas.

Philadelphia, Greensville Ct.—We are going to have an all-day program of service at Philadelphia next Sunday. The pastor will preach at 11 o'clock, and in the afternoon we are expecting a noted man to give an address on some phase of the work of Sunday schools. Music will be furnished by the combined force of singers from the different Sunday schools on the work. Nothing renders public worship more effective than excellent music. Numbers of souls are sung into the Kingdom. Every family is requested to bring dinner and eat the fat and drink the sweet, and we are hoping to have a good time together. If the day is pretty, I am sure multitudes of people will attend. D. T. Surratt,
M. P. Chambliss.

Mt. Pleasant, Mt. Pleasant Ct.—The S. S. attendance for June has been larger than any of the past months. There have been over one hundred almost every Sunday this summer. We hope it will be still larger next month. The number has been: June 6th, 139; 13th, 124; 20th, 134; 27th, 107. Minnie Suits, Sec.

Hill Top, Guilford Ct.—I want to tell our people something about "Hill Top." The first service of any kind ever held at this place was a preaching service the third Sunday evening in March this year. The following Sunday afternoon a Sunday school was organized with seventeen members. Mr. J. W. Lewis was elected superintendent. No other officers elected at this meeting. Later other officers were elected and teachers chosen for each class. This school has more than doubled itself, there are about fifty on roll with an average attendance of about forty. This is a small school compared with many others, but we are proud of it. Hill Top is not a church but a school house, a meeting place. This meeting place is beautifully located on the Greensboro and High Point road. There is but one church on this road, and that is at Jamestown, about ten miles from Greensboro. Hill Top is about midway between these two places. We don't know of a better place to plant the seed of Methodist Protestantism than right here in the Hill Top community. We have Sunday school here every Sunday and preaching every third Sunday at 3:30 p. m. We are now planning for a

special meeting to begin here the third Sunday in Oct. We beg for the co-operation of all Methodist Protestants to help us establish our church at this place. All other meetings on this work are planned and help secured, and I hope that this will be a blessed year for Guilford circuit. Bro. Cecil was with us Sunday and finished his work on this charge. He preached two splendid sermons; one at Hickory Grove, the other at Red Hill.

The pastor and his better half want to thank their friends and brethren for so many good things. Bro. E. S. Jones for flour, sugar, coffee, and oats for the horse; Bro. Oscar Hassell for flour,; Bro. J. A. Suits for a fine pig, honey and oats; Bro. M. E. Futrell for fruit. We certainly do appreciate these good things, for they came in such a good time. Frat., S. M. Needham.

Concord.—Last Sunday was a good day for us. The congregation at the morning service was the best we have had since I came. The Sunday school was larger than we have had at all, I think. We have a splendid superintendent, a good teaching force and we only lack room. I find this difficulty in many of our churches—we lack room. In the future we ought to see to it that our churches be so arranged that we can have separate rooms for the classes. In our church here the Baraca and Philathea classes are curtained off which is a splendid arrangement where separate rooms were not originally planned in the building.

On next Sunday we commence our protracted meeting with Bro. L. W. Gerringer as our help. Pray for us that we may have a great revival and that souls may be saved.

I am happy in my work. Two sad deaths have occurred in our church here since I came. Sister Lucy Blackwelder was called to her final reward on the night of the 16th inst. Every one joins in saying that she was a good woman, faithful to the vows that she made to her church and to her God. She was a faithful, loving mother and wife, a good neighbor and a devout Christian. She was the mother of twelve children, seven sons and five daughters. Six of the children are gone on and six are left to mourn her loss. May these six who all live here, I think, continue their service to the Master and meet mother on the uplands of eternity. The husband is still living—a faithful, earnest, devout Christian, he is. Only a little while and he will pass over on the other side where there will be no parting. On yesterday we buried Sister L. A. Scarboro, the mother of our townsman, W. H. Scarboro, and our effieient Sunday school superintendent. Sister Scarboro was 66 years old and the mother of eight children who are all ilving. There are six sons and two daughters. The oldest son, Joe, lives at Norwood, N. C. Robert lives in Bessimer City, Daniel in Salisbury, Fred in Mt. Gilead, and Clay in Concord. These are all noble young men, manly men, whose lives we trust are consecrated to the service of their mother's God. The two daughters live here, Mrs. Mary Everhardt and Mrs. Nannie Honeycutt. They are good Christian women.

Everything was done that loving hands could do, for the restoration and comfort of this mother, but on the night of the 27th inst. she was called up higher to meet her Savior and husband who just eleven months ago went on before. Sister Scarboro had been a member of the church for fifty years and had lived a consistent, exemplary Christian life. She will be missed in the homes of her children, in the church, in the community. May the blessed Master who knows all about sorrows, bind up broken hearts and help these sons and daughters so to live that they will meet mother over on the other shore.

W. R. Lowdermilk.

Moriah, Tabernacle Ct.—As Bro. Johnson was called to preach a funeral this morning Bro. Hunter from Greensboro kindly filled his place. He made a short but interesting talk on "Choice in Life." We were glad to have his wife with us also. We held our children's day service the 2nd Sun. The children did finely and much credit is due Miss Gertrude Sharpe who is so faithful in training them. Collection, $12.00. A large crowd was present and it is reported that our new church was full for the first time. Different suggestions are being discussed as to raising money to pay off small debt on church. Our Philathea girls certainly believe in carrying their motto, "We do things." We are not satisfied by just putting a beautiful carpet on the floor, but now we want to place some nice lights over it. We hope to have them by the last of August. Miss Nellie Sharpe and Robert Kirkman are on the sick list. We hope for them a speedy recovery.—Our Foreign and Home Missionary Societies will meet with Mrs. John Moore Thursday afternoon. We are praying for a good meeting and hope to get more members. With love, Lillie Sharpe, Reporter.

Bellemont, Mt. Hermon Ct.—Last Sunday was a very good day for us. We held our children's day exercise at 11 a. m. The children all did their parts well and everything went off nicely. A large congregation was out which showed they enjoyed the exercise by the good attention they gave us. Our collection for foreign missions was $22.25. We thank each and every one for their contribution and every one will be greatly rewarded for same. Our Sunday school is still doing nicely. The attendance was very good through June and we trust it will be still better through July. Our pastor, Rev. C. H. Whitaker, filled his regular appointment for us Sunday night. He had just returned from the Summer Conference and of course had lots of nice things to tell us. Reporter.

—Bro. Pritchard had a serious time last week after the close of the Summer Conference, owing to the alarming condition of his wife, but he is feeling better now: little Harlan Feeman has come into the home, the mother is improving, and Bro. P. is enjoying paternal honors. The Children's Day at Thomasville had to be postponed, however, and is set for the second Sunday in this month. By the way, our cradle roll in Grace S. S. is growing by leaps and bounds. Three members or rather three candidates for membership appeared on the scene in one week recently.

A Note of Thanks.—We wish to thank our friends for their acts of kindness and expressions of sympathy extended to us during the illness and death of our husband and father. Mrs. M. H. Pegg and Family.

AN APPEAL TO THE ADVOCATES OF NATIONAL PROHIBITION.

It is an assured fact that the National Anti-Saloon League Convention at Atlantic City, New Jersey, July 6-9th will be a success. The latest reports indicate that thirty thousand will be present. One Sunday school in Philadelphia will send fifteen hundred. The program, which is just out, is filled with men and women of national and international reputation in both church and state. Supreme court judges, governors, senators, congressmen, and bishops and other prominent D. D.'s will be there. All who attend will get a new vision of national prohibition and an inspiration that will make them a force in bringing it about. I am jealous that North Carolina shall be largely represented at this historic gathering.

It is an assured fact that we will have representatives from all parts of the state. Delegates from Weldon, Morehead City, Wilmington, Charlotte, Raleigh, Concord, Gastonia, Monroe, Asheville, Spencer, Guilford College, Winston-Salem, Greensboro and other places have written that they will go. Never before has the national organization made such preparations for a convention, nor has our state organization made such preparations for an organized delegation that will bear fruit. We have selected as our state headquarters one of the best hotels, the Monticello, and secured therefrom a $2.50 rate, a reduction from their regular price. We have borrowed from the State a North Carolina flag to wave over our heads in that part of the auditorium that we shall occupy and have secured two hundred and twenty-five small flags for each one of the delegates to carry. In addition to the usual information, May 20, 1775, and April 12, 1776, these flags have in large letters, "N. C. A. S. L." (North Carolina Anti-Saloon League) and our yell, which is:

"Tarheels, tarheels, tarheels are we,
Who come from a prohibition state,
Don't you see?
'A quart in fifteen days'
The laws now read.
But our doctors say, 'Nil',
And to them we give heed."

These flags can be easily worn in the hats of ladies or gentlemen or stuck in the button holes of the coats or pinned on the shirt waists, but wherever we go in Atlantic City, the people will know that we are from North Carolina and are proud of the fact.

To secure representation from every county and community only requires that some man or woman interested in the proposition take hold of it and bring it to the attention of the church or Sunday school, or some other gathering of citizens. If your church or community has not selected its delegate, or delegates, and arranged for their expenses, it is high time for action and this earnest appeal is to every pastor and Sunday school superintendent, or any other man or woman that loves the cause, to get busy at once and see that such a selection is made next Sunday. Bring the matter up in Sunday school, prayer meeting, baraca class, preaching or somewhere else and have your community to take stock in this convention.

In case you do not have time to write us of your delegate, remember that our delegation will get together at Washington, D. C., Monday, July 5th, and leave there at 4 p. m. over the Pennsylvania for Atlantic City. Train reaches there at 8:39. Summer excursion rates to Atlantic City are on from all points of any size in North Carolina, which rate is equivalent to two cents per mile, but a cheaper rate can be secured from Washington, D. C. Return ticket from there is $9.05. The cheapest plan is to go on mileage to Washington and buy return ticket from there. Yours for national prohibition,

R. L. Davis, Supt. N. C. Anti-Saloon League.

FROM IMPORTANT DOCUMENTS.

The following formed part of the "Letter of Greetings from the Federal Council of the Churches of Christ in America to the Churches of Christ in Japan":

"We are sending these, our brethren, to tell you as no written words of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

"We pray that in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by His fellowship, and that our common life shall be broadened in its sympathies and beautified with His likeness.

"May the God of love unite our hearts in the bonds of holy sympathy, and bring us all in the joy of fellowship which is with the Father and with His Son our Savior.

"May peace and prosperity abide in all the homes of Japan. May your schools be centers of intellectual light and your churches centers of moral life and spiritual power. May believers be multiplied and all your land be blessed by Him who is the Light of the World, the Redeemer of men."

Extracts from the "Letter of Greetings from the Federated Churches of Christ in Japan to the Federal Council of the Churches of Christ in America":

"The total number of Christians in Japan is less than 200,000, even including the Roman Catholic membership. But while the number of Christians in Japan cannot be said to be very large, those who are in favor of Christianity are several hundred per cent. more. In fact, Christian ethical ideas, and the Christian view of life are sweeping through the mind of the educated class. Especially of late inquirers are coming from all classes. This is but one sign of the ripeness of the time for evangelization of the entire country. Again, that the special three-year evangelistic campaign which started last year is to be an opportunity for a great revival, we do not doubt. Indeed, this is a great blessing which the Lord has shown to Japan, and which is also the fruits of self-sacrificing services rendered by the missionaries whom the churches in your country have sent us. For these we are grateful. It is, we believe, the respopnsibility of the two countries with their historic friendship, that in grateful response to unbounded grace from on high, the one from this side of the Pacific, and the other from the other side, shall contribute toward the peace of the world, and toward the happiness of entire humanity, by bringing into light the fundamental principles of brotherhood of all nations.",

THEY ARE COMING, THEY ARE GOING.

Children's Day offerings are coming by every mail. They gladden my heart. They represent toil and sacrifice for His Kingdom. Attica, Ia., sent $117.76, more than twice as much as last year. Represents leadership, interest, co-operation. May there be many such. The supplies are still going to schools daily. They are free. Your school ought to have a service, if not arranged for. Send order to-day ,Fred C. Klein, Cor. Sec.

316 N. Charles St., Baltimore, Md.

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THE SAVER OF THE WHITEHOUSE SILVERWARE

It was a woman that kept the nation from utter disgrace in 1814, when the city of Washington was burned by the British. She stayed at the doomed Capitol until the last moment, packed the Declaration of Independence and many other valuable papers into as many "trunks as to fill one carriage," cut the large portrait of General Washington from its frame on the wall of the White House reception room, and loaded a wagon with silver plate and precious portable articles. That woman was Dolly Madison, wife of the President of the struggling republic.

While the nation's leader, with General Winder and his army, ineffectively battled with the advancing British foe, Dolly Madison's nimble fingers and alert mind diminished the victor's glory by depriving him of a large portion of the spoils. The society queen changed to heroine and womanly wife. "Two messengers, covered with dust, come to bid me fly," she wrote, still expecting Mr. Madison, "but I wait for him."

It was Mrs. Madison who put our White House on the map. Before its destruction, in 1814, is was merely known as the presidential mansion. With the blackened walls and the frame still standing after the evacuation of the city by the British, Mrs. Madison suggested that the rebuilt structure could best be restored to its former beauty by covering the scorched and the new timbers with a heavy coat of white. It was done, and the building was dubbed "White House."

The war interrupted the social activity of the President's wife, but before and afterwards the receptions and gala affairs were numerous. The "levee" of the President in 1816 was declared to have been the most brilliant of any ever seen in the mansion, and it was on this occasion that Mr. Bagot made the immortal remark that Mrs. Madison looked "every inch a queen."

Concerning the social gayeties of the Madison regime, the author of "Ladies of the White House" says: "Mrs. Madison's sole aim was to be popular and render her husband's administration brilliant and successful. Her field was the parlor: and with the view of reigning supreme there, she bent the energies of her mind to the one idea of accomplishment."

In the letters and comments of James G. Blaine, the famous Congressman and candidate, he depicts the power of Mrs. Madison as follows: "She saved the administration of her husband, held him back from the extremes of Jeffersonianism, and enabled him to escape from the terrible dilemma of the War of 1812. But for her De Witt Clinton would have been chosen President in 1812."

The expression, "Nothing in this world is of much moment, my dear," is declared to be a true statement of Mrs. Madison's philosophy of living. She did not worry. She was born of Quaker parents in North Carolina, May 20, 1772. As a young miss, Dorothy Payne married Mr. Todd. Shortly after his death she married Mr. Madison, in October, 1794. Her age at that time was twenty-two. James Madison served eight years as Secretary of State with President Jefferson and during the following eight years was the nation's chief executive. He died in 1836, and Mrs. Madison died in 1849 at the ripe age of eighty-two.

There was true devotion in the family life of Mr. and Mrs. Madison. When he was Secretary of State he had occasion to go from Washington to Philadelphia. On hearing from him of his safe arrival, the wife quickly replied: "I have this moment perused with delight thy letter, my darling husband, with its enclosures. To find that you love me, have my child safe, and that my mother is well seem to comprise all my happiness."

When Washington Irving, the aspiring young author, came to Washington with the intention of securing from the President an ambassadorial post, he failed in his mission. On January 13, 1811, he wrote to his New York friend Brevoort and said in part: "I cut one of my best opera flourishes, skipped into the dressing room, popped my head into the hands of a sanguinary Jacobinical barber, and in a few minutes I emerged into the blazing splendor of Mrs. Madison's drawing-room. Here I was most graciously received, found a crowded collection of great and little men, of ugly old women and beautiful young ones, and in ten minutes was hand in glove with half the people in the assemblage. Mrs. Madison is a fine, portly, buxom dame, who has a smile and a pleasant word for everybody. Her sisters, Mrs. Cutts and Mrs. Washington, are like the two merry wives of Windsor; but as to Jemmy Madison, he is but a withered little applejohn."

At a ball in celebration of the third naval victory of the War of 1812 a letter writer says that "almost all the ladies made free use of rouge and pearl powder" and continues her description: "Mrs. Madison is said to rouge, but not evident to my eyes; and I do not think it is true, as I am well assured I saw her color come and go at the naval ball when the Macedonian flag was presented to her by young Hamilton."

Virginia, one of the famous family of Randolphs, wrote in after years: "Mrs. Madison was an intimate and much-valued friend of my mother's; and her amiable, playful manners with children attracted my sisters and myself and made her a great favorite with us."

One of the receptions during the Madison regime so impressed a young girl who was present that she wrote home at once under the spell of her great enthusiasm. She drew a pen picture of the famous Dolly, who was the most queenly wife and matron in Washington in her day.

"I could describe the dignified appearance of Mrs. Madison, but I could not do her justice," the youthful guest wrote. "It is not her form; it is not her face; it is the woman altogether whom I should wish you to see. She wears a crimson cap that almost hides her forehead, but which becomes her extremely and reminds one of a crown from its brilliant appearance contrasted with the white

satin folds and her jet-black curls; but her demeanor is so removed from the hauteur generally attendant on royalty that your fancy can carry the resemblance no farther."

Queenliness and heroism ennobled Mrs. Madison's character above her associates. She had true culture and courage, and she kept her presence of mind at all times. This native mettle is disclosed in the letter she wrote to her sister while Admiral Cockburn and the British army marched toward Washington. Often quoted, but ever valuable from a historical standpoint, the letter is here reproduced:

TUESDAY, August 23, 1814.

"*Dear Sister:* My husband left me yesterday morning to join General Winder. He inquired anxiously whether I had courage and firmness to remain in the presidential house until his return; and on my assurance that I had no fear but for him and the success of the army, he left me, beseeching me to take care of myself and the cabinet papers, public and private.

"I have since received two dispatches from him, written in pencil. The last is alarming, because he desires that I shall be ready at a moment's warning to enter my carriage and leave the city, that the enemy seemed stronger than had been reported, and that it might happen that they would reach the city with the intention to destroy it.

"I am accordingly ready. I have pressed as many cabinet papers into trunks as to fill one carriage. Our private property must be sacrificed, as it is impossible to procure wagons for its transportation. I am determined not to go myself until I see Mr. Madison safe and he can accompany me, as I hear of much hostility toward him. . . . My friends are all gone, even Colonel C., with his hundred men who were stationed as a guard over this inclosure.

WEDNESDAY MORNING, 12 O'clock.

"Since sunrise I have been turning my spyglass in every direction and watching with unwearied anxiety, hoping to discern the approach of my husband and his friends; but I can descry only groups of military wandering in all directions as if there were a lack of arms or spirit to fight for their own firesides.

"Three O'clock.

"Will you believe it, my sister? We have had a battle or skirmish near Bladensburg, and I am still here within sound of the cannon. Mr. Madison comes not. May God protect him! Two messengers, covered with dust, come to bid me fly, but I wait for him. . . At this late hour a wagon has been secured. I have had it filled with the plate and most valuable portable articles belonging to the house. Whether it will reach its destination, the Bank of Maryland, or fall into the hands of the British soldiers, events must determine.

"Our kind friend, Mr. Carroll, has come to hasten my departure and is in a very bad humor with me because I insist on waiting till the large portrait of General Washington is secured, and it requires to be unscrewed from the wall. This process we found too tedious for these perilous moments, so I have ordered the frame to be broken and the canvas taken out. It is done, and the precious portrait is in the hands of two gentlemen from New York for safe-keeping.

"And now, dear sister, I must leave this house, or the retreating army will make me a prisoner by filling up the road I am directed to take. When I shall write again or where I shall be to-morrow, I cannot tell."—*Carl Schurz Lowden, in Christian Advocate.*

Whitaker's Temple, Roanoke Ct.—On the third Sunday night in June our S. S. held its children's day service. We got it up in just one week and had to do that under difficulties, sickness in our homes, and storms to interfere with practice; but with it all we felt amply repaid when everything went off so nicely and our offering for foreign missions was $15.25. We had one little class of five children to recite, just four and five years old, and it was surprising how well they did. Our S. S. is moving along nicely. We need a new church so much; I believe if all our people could see that is what we need to give us new life, we would wake up on the subject and have one, for I believe we can build if we will. Our ladies' aid society is still at work, and while we are not doing what we might, we are doing some good. With best wishes for the *Herald* and its readers,

Mamie Johnston.,

Whitaker's, June 28, 1915.

Midway, Haw River Ct.—We are trying to press onward with our S. S., though there were a good many absent last Sunday. We do wish the people would take more interest in this good work, for there is something that every Christian ought to do. But O how we shun our duty.

Bro. Ashburn filled his appointments last Sunday with an excellent sermon.——We expect to have our children's day the fourth Sunday morning in July. Our special meeting also begins on that day. Let us be praying that some good may be done and that some souls may be saved.

Ella Dixon Apple, Reporter.

June 28, 1915.

Winston-Salem.—Our children's day service was conducted successfully last Sabbath. The little ones acquitted themselves well owing to the untiring labor and care of Mrs. S. W. Taylor who spent so much time in drilling and teaching them. The result of it all accomplished a most beautiful success. We had in our congregation in the morning service our genial friend and brother, S. R. Harris, of Henderson. He delivered a fine address to the young people at the night service which was much enjoyed and highly appreciated. We hope that his timely admonitions will not be forgotten and his forceful remarks about reaping what we have sown will deter many young feet from going astray. We hope Bro. Harris will come again and often. His very presence seems a benediction.

We have just heard that Mrs. James Pegram died yesterday at the home of her stepdaughter, Mrs. Flora Hunt, in Winston-Salem. Aunt "Gillie," as she is familiarly known, is gone to her great reward. She had been failing for some time with a complication of diseases. She was a faithful and true Methodist Protestant and throughout her long life did what she could for her beloved church. Many of our ministers will recall her deeds of

kindness and devotion to all our church interests. She gave liberally of her means for the support of her church as long as she lived. She was about 75 years of age. Her funeral will be conducted from the church this evening at 4 o'clock. Her remains will be buried in Salem Cemetery by her husband's side. Rev. S. W. Taylor, her pastor, will conduct the last sad rites for the departed sister. One by one God's children are gathering home. Rep.

Mt. Pleasant Church, Mt. Pleasant Ct.—Children's Day service was held third Sunday in June. Collection, $15.50. The children rendered their parts well. Mrs. Robert Amick, Misses Sallie Amick and Mary Smith deserve credit for training the children. Also does Mr. Troxler deserve special mention for his ever ready service in training the choir. On the third Saturday evening in June Mr. and Mrs. Troxler, at the parsonage, served lemonade, cake and ice cream to the junior, intermediate, and primary pupils of the S. S. It was an enjoyable evening for the children.

Greene Township S. S. Con. was held in Pleasant Union M. P. Church on the fifth Sunday in May. There were several good speakers for the day.

Walter G. Causey, Reporter.

Another One of Oak Ridge's Good Men Has Gone.

The Oak Ridge community as well as the immediate family and a host of friends lament the death of a distinguished citizen. On Tuesday, June 15, Professor J. Allen Holt, President of the Oak Ridge Institute, died. His death was of course not unexpected, for he had for several months fought bravely to conquer the disease that was fast destroying his body. Prof. Holt was not an old man, being only 62 years of age, but he had lived a great deal more in 62 years than the majority of men live who spend a great many more years on the earth. His work needs no praise from me. The whole State of North Carolina and a great many other states know of the splendid work done by Prof. J. Allen Holt in co-operation with his no less distinguished brother, Prof. M. H. Holt, at Oak Ridge. The work of these two men surely follows them.

The M. P. Church at Oak Ridge has suffered a severe loss in the death of this man. As pastor of the church I find myself thinking, What shall we do without the encouragement, advice and help of Profs. J. Allen and M. H. Holt? And then I breathe a prayer to God that the mantle of these great men may fall on their sons and on the young men of the church and community.

The good wife, the two sons and daughter have had and still have my sincere sympathy in their sad hour. For a while only the separation may be, for it is your privilege to see him in the sweet by and by.

The pastor was assisted in the funeral by Dr. Tagg of Baltimore and Rev. W. R. Lowdermilk of Concord. It was Prof. Holt's request that Dr. Tagg preach the funeral sermon and that Bro. Lowdermilk assist in the service.

Interment was at the Oak Ridge Cemetery near to his brother, M. H. Holt. In life they walked near each other in their life's work, in death their bodies rest near each other, and in heaven they walk and talk and rejoice together.

Linley W. Gerringer.

Brother James Pegram Dead.

Bro. James Pegram died at his home at Reedy Fork, Sunday morning, June 13th. He was 85 years old. For many years, the writer does not know how many, he had been a member of the Ai M. P. Church. The deceased was a good citizen, and his death brings regret to his many friends. He leaves behind a wife nearly 90 years of age, three daughters and two sons.

The funeral was conducted by Rev. Mr. Hill of the Wesleyan Methodist Church, and interment was at Friendship Chapel, Monday at 1 o'clock. The aged wife, and the sons and daughters have our prayers and sympathy.

Linley W. Gerringer, Pastor.

One of Sandy Ridge's Oldest and Best Men Dead.

On Thursday, June 17th, Bro. M. H. Pegg passed on to the spirit world. He had been a faithful member of Sandy Ridge M. P. Church for a great many years. The deceased was 80 years old. He leaves a wife, two sons and three daughters, and a large number of friends to weep and regret their loss. Bro. Pegg was one of the best citizens of the community, and I am sure the whole Sandy Ridge community will miss this good man. The church will miss him. He was quiet and unassuming, but intensely interested in the welfare of his church. The wife and children have our sympathy in this time of bereavement. We should take comfort from his parting testimony. When his pastor read God's word to him during his last days he rejoiced in God's promises; and just a few hours before he died he gave to his good wife the assurance that all was well with his soul.

The funeral service was conducted by the writer at the Sandy Ridge M. P. Church, after which he was buried in the Sandy Ridge Cemetery. Linley W. Gerringer, Pas.

N. C. BRANCH W. F. M. S. TREASURER'S REPORT

Amount received since Branch Meeting: Center Auxiliary, $5.72; Greensboro Auxiliary, $25.57; total, $31.29.

Velna McCulloch, Treas.

WANTS TO KNOW THE NEAREST M. P. CHURCH.

Bro. J. T. Jones is a railroad man and consequently moves from place to place. He has moved to Farmville, N. C., and thus writes:

"I am now living at this place, a beautiful little town of about one thousand inhabitants, and I wish you or some one else would tell me the nearest M. P. Church. Farmville is in Pitt county, 33 miles from Washington, N. C., about 14 miles from Greenville, N. C. This is a beautiful farming country. The people do not farm right, for they raise tobacco. I made a trip down to Washington, N. C., some time ago. I visited an oyster boat while there. The manager of the boat asked me did I like fresh oysters right out of the shell. I told him I did not know, as I had never tried one. He immediately went down to the bottom deck of his boat and brought up some in the shells and he at once pried open a shell and soon had an oyster cut out with a queer-looking knife. He insisted on my eating it; he said it was good. Well, I cannot say that I ate it. I just swallowed it, and he asked, Is it good? I said, I am not used to those things, I guess I would have to cultivate an appetite for them."

ANIMALS AND EARTHQUAKES.

That animals are sensitive to the approach of earthquakes is a fact frequently observed, and the more recent seismic troubles in various countries give numerous examples of this singular faculty which many animals possess. For instance, in Japan, horses set up an unusual agitation whenever a seismic shock is near at hand. In Central America dogs and cats flee from houses and the inhabitants have become so accustomed to this that they follow the example of the animals and leave their dwellings, so as to escape danger. In Italy it has been observed that birds left their nests and flew up to a great height in the air, but this without noise, before the earthquake took place. However, from the beginning of the shocks to the last the birds uttered their cries continuously. It is asserted that in Sicily cocks crow and dogs howl just before an earthquake.—*Catholic Sentinel.*

THE BAD BOY.

"Once we thought it was the bad boy who made the disorderly school; now we are coming to understand that it is the disorderly school that makes the bad boy. We are learning that this is not a matter of rods or rules and regulations; it is not a matter of persuading so many little sufferers to sit in silence in the Sunday-school, and least of all is it a matter of expertly handling obstreperous individuals by physical exertion. Indeed, discipline and order in the Sunday-schhol is not so much a matter of individuals as a problem of organization and of dealing with a social group. Discipline is a matter of discipl-ing."

Many such wholesome interpretations are found in *Efficiency in the Sunday-school*, by Henry Frederick Cope, who writes from extensive experience and who has a helpful message for those who are interested in increasing the influence of the Sunday-school.

STRAWBERRY CROP.—Over 700 solid car loads of strawberries have been shipped from the East Tennessee section and points south of Chattanooga to Cincinnati and other western markets during the season now coming to a close, according to figures of the Queen and Crescent Route, over which practically the entire crop moved. The great bulk of this movement comes from stations north of Chattanooga on the C. N. O. & T. P. Ry. A number of cars also come from points on Southern Railway in East Tennessee, the total from these sections for this year running over six hundred cars. Eighty cars came from Cuba, Ala., and other stations in that territory on the Alabama Great Southern Railroad. There were a few scattering shipments making up the total. The crop this year was much larger than last year, but despite this fact good prices were realized, growers receiving an average of $1.75 a crate, or about $700 a car, which will mean that this year practically $500,000 has been brought into this section for strawberries alone, giving the growers a handsome profit and furnishing employment to a large number.

—All the blood in the body is said to pass through the heart every two minutes, so rapidly does the blood circulate. It seems strange that the circulation of the blood was not discovered long before it was.

NOTES.

Bro. C. H. Hardin visited Mrs Hardin at St. Leo Hospital last Sunday and found her slightly improved.

—Mrs. Susan McCulloch, of Tabernacle, is in ill health.

—A great strike of street car men is on in Chicago.

—The magnolia is said to excel all other flowers in the strength of its perfume.

—According to a decision of the Tennessee Supreme Court, banks which cash raised checks must bear the loss.

—Bro. Daniel Smith, of Tabernacle, took a party to see the Children's Home last Sunday afternoon in his automobile.

—Dr. Frank J. Goodnow, President of Johns Hopkins University, has gone to China to act as constitutional adviser for the Chinese republic.

—The Alabama Supreme Court has declared constitutional the law prohibiting the publication of liquor advertisements by newspapers.

—The schooner George B. Cluett, with a crew of eight and provisions for two years, sailed recently from New York for Etah, Greenland, to relieve the McMillan party, which was sent out two years ago to explore Crocker Land.

—Rev. A. F. Hess, for some years president of West LaFayette College, has been elected president of Adrian College, Rev. B. W. Anthony having resigned.

—A large congregation gathered at Tabernacle last Sunday to hear Rev. T. M. Johnson preach the funeral sermon and attend the burial of Mr. Clem Hackett, one of the oldest members of Tabernacle Church, he being in his 85th year. He left children, grandchildren, great-grandchildren and one great-great-grandchild.

—While Supt. and Mrs. H. A. Garrett take a well-earned vacation and visit the Panama Exposition, Prof. C. C. Sharpe will act as superintendent of the Children's Home. Mr. and Mrs. Garrett plan to start to-day.

—Bro. Raleigh Hunter, son of Rev. A. L. Hunter, filled Bro. Johnson's appointment at Moriah last Sunday morning.

—The Boer general in the South African war, Christian de Wett, last year after the outbreak of war in Europe, headed an insurrection against the British government. He has recently been convicted of treason and sentenced to six years' imprisonment and fined $10,000.

—Georgia has some "undesirable citizens." Governor Slaton, having doubt of the guilt of Frank, charged with the murder of a girl found dead in Frank's pencil factory, communicated the death sentence to life imprisonment. Since then the Governor has had to be defended against a mob of angry men.

—Mrs. Bascom Baynes, our church organist, is ill and thought to have typhoid fever in a mild form. Miss Mabel Harris is very kindly filling her place as organist.

—Reginald Warneford, a young Canadian, achieved distinction in the war by attacking and destroying a Zeppelin in his aeroplane. He was awarded the Victoria Cross by King George and the Cross of the Legion of Honor by the French government. But he did not live long to enjoy these honors. He was taking up in his flying machine a magazine writer who wished thus to gather material for an article, when he lost control of his machine and it fell to the earth, killing both men.

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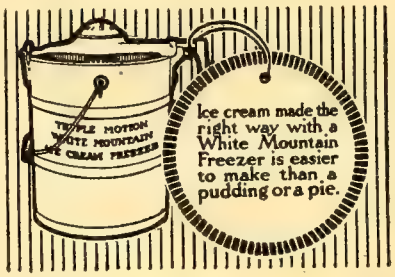
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BROTHERHOOD SICK BENEFIT CALL ONE.

This week we report $2 each from D. R. Williams, I. I. York, J. H. Hulin, T. M. Johnson, J. H. Bowman, and C. W. Bates. Bro. Bates sent his direct to the beneficiary. If others have done this, please bear in mind it is necessary to report same to the secretary. Bro. Johnson in sending his dues sent an extra two dollars from Tabernacle church contributed by the following brethren: D. H. Hunter, $1, P. A. Hardin, 50c, D. T. Smith, 25c, I. L. Trogdon, 25c. The total amount from all sources including the amounts sent direct to Bro. Raper by Bro. Moton and Bro. Bates is $61.50. A number have not yet sent in their dues. Letters have been sent to all the beneficiary members who have not paid, and it is hoped they will be prompt in responding to these letters. Bro. Raper is in great need of the money, and it will not be long till the secretary will be away from home, which will make it difficult for him to attend to the business promptly. J. A. Burgess, Sec.

DENTON HIGH SCHOOL.

Our school property here is clear of all debt, but we carry no insurance. If it should go up in flames it would be a total loss to the church. I feel like it is unnecessary for me to say anything in an effort to show the necessity of having the property insured, for every business man knows that it should be done without delay. In order that we might be able to take out an insurance policy at once I have sent out a large number of circular letters asking for a donation of only $1.00. This is a small amount, yet if we get 40 responses we can get a $2000 policy for three years. This will be better than no insurance. Let every interested person send me a dollar at once. W. P. Pickett, High Point, and Dr. G. E. Matthews, Siler City, have already sent in a dollar each. We want 38 more to come in at once. Now, friends, I just simply lay the matter before you and if you will respond I will get the policy and forward at once to our Treas., R. H. Brooks, Greensboro. If you do not respond, I shall be as careful as possible to keep the property safe, but we stand chances to lose all. A mighty foolish thing for the church to do is to pass this matter by as not worthy consideration. Fair notice is now given. Send it at once and let's protect our own. George L. Reynolds.

ANNUAL NORTH CAROLINA-RICHMOND EXCURSION, WEDNESDAY, JULY 14, 1915.

Southern Railway will operate annual July North Carolina-Richmond, Va., excursion on July 14th. Special trains consisting of first class coaches and standard Pullman sleeping cars will leave Charlotte at 9:15 p. m. July 14th, arriving Richmond 7:30 a. m. July 15th. Returning, these tickets will be honored on all regular trains leaving Richmond up to and including train 11 leaving that point at 11:15 p. m. July 17, thence connecting trains through to destination. Passengers from all branch line points can use regular trains to the several junction points, connecting with the special train starting at Charlotte.

Following low round trip fares will apply from stations named:

Greensboro, $3.50; Brown Summit, $3.50; Reidsville, $3.35; Danville, $3.10; Siler City, $4.50; Liberty, $4.50; Ramseur, $4.50; Winston-Salem, $3.50; Mocksville, $5.00; Elkin, $5.25; Mount Airy, $5.25; North Wilkesboro, $5.25.

GENERAL COMMISSION ON ARCHIVES & HISTORY.
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., JULY 15, 1915. NUMBER 34.

THE REVOLT OF YOUNG MORMONS.

It gives one a higher opinion of the honesty of the masses of the Mormon people to read that the younger generations are beginning to lose faith in their-so-called sacred books. Some of them are beginning openly to advocate reform. The following, written by Prof. E. J. Banks for *The Christian Herald*, helps to explain the change that is coming over the young Mormons:

"Accompanying 'The Book of Abraham' are several illustrations of the Egyptian documents which Smith pretended to have translated, and which he claims were written by Abraham. They are genuine ancient Egyptian documents, as any scholars familiar with the Egyptian characters may see at a glance. Smith seems to have obtained the documents from a sea captain. The hieroglyphic inscription is very short, but Smith's translation of it covers thirty pages of printed matter. At the time Smith's translation was made no man could prove that it was not correct, for the hieroglyphs could not then be read; but now they are as easily read by scholars as the page on an English book.

"Some two years ago Bishop Spalding, of Utah, persuaded the Mormon leaders that it would be well if Egyptian scholars might be permitted to see the inscriptions, the supposed translation of which is the 'Book of Abraham.' The leaders of the Mormons, convinced beyond a doubt that Smith's inspired translation was correct, willingly supplied Bishop Spalding with copies of them, and these copies were submitted to several Egyptian scholars for translation. It seemed to the Mormons that the scholars must verify Smith's translation, and thus the world would be convinced of the truth of the book, and all mankind would turn to Mormonism.

"But the Mormon elders made a fatal mistake. A *glance* at the inscriptions convinced the scholars that Smith's translation was purely imaginary. The inscriptions are not upon papyrus, but upon small clay objects, which the ancient Egyptians placed as cushions beneath the heads of the mummies. They make no mention of Abraham in Egypt; they are merely short prayers to the Egyptian sun-god. These little clay cushions are among the most common of Egyptian antiquities; they may be seen in nearly every museum, or purchased in Cairo by any traveler for a trifling sum. So instead of verifying Smith's translation, the scholars presented to the world scientific and absolute proof that Joseph Smith was not inspired to translate the inscriptions, that his alleged translation was purely imaginary, and that the 'Book of Abraham' was not a translation of the inscriptions at all."

—Bro. E. G. Lowdermilk expects to begin protracted services at Bethany, Reidsville charge, next Sunday and expects Rev. R. L. Troxler to preach in the meetings.

MEETING OF EXECUTIVE COMMITTEE.

The Executive Committee of the Methodist Protestant Church will meet in regular annual session on Wednesday, the 31st of July at 10 o'clock a. m., in Westminster, Md. The presidents of the annual conferences have an important duty to perform at this meeting in connection with the Committee. The General Conference has made it the duty of the presidents who are present to pass upon the general assessments laid upon the church at large before such can be adopted by the Executive Committee. This is an important matter and should have the attention of each president in the denomination, and it is a duty of each president to be at this meeting. We have urged their attendance each year, and especially invited them to participate in the discussions of the many important questions that annually come before the Committee, and their counsels have been of great value to our deliberations, as well as add much to the interest of the meeting. The meeting next week will be the most important of the quadrennium, and a large attendance is expected and desired.

R. T. Pickens, Secretary.

UNITED BRETHREN ACTION ON CHURCH UNION.

The Methodist Recorder of last week reviews the various actions of the United Brethren in relation to their union with the M. P. Church. We have not space for the entire article, but give the concluding portion which states the last action taken:

"As a Board of Bishops, we can only reaffirm our desire and judgment in favor of the merger of churches of similar faith and order at such time and in such degree as mutual love and concession shall make possible In the effort at church union in which we have present responsibility, we are compelled to declare that, owing to the fact that in those sections of both denominations involved, where each is rich in tradition and history, and where conferences are strongest numerically as well as financially, that a mutual disinclination toward union exists, which is determined and insistent to a degree that compels us to postpone referring the question of union to a vote of our people.

"That Bishop H. H. Fout and Judge R. H. Bennett be our representatives on a joint committee of the Methodist Protestant Church and the Church of the United Brethren in Christ in conducting a campaign of education in both churches.

"That Bishop William M. Bell, Bishop H. H. Fout, Judge R. H. Bennett, Dr. A. P. Funkhouser, and Dr. H. H. Shupe be acommittee to forward a campaign of education with reference to church union in our own church."

—Rev. S. W. Taylor is enjoying a needed vacation this month. He is spending the time visiting relatives in Rockingham county.

THE MIND OF THE SPIRIT.

By Rev. R. J. Campbell, D. D., in Christian Work.

Not for a moment should we be prepared to concede that human nature as we know it today is unresponsive to higher impulses and nobler demands than those which relate merely or mainly to the appetites and baser instincts. Notwithstanding all the discouragements born of a close acquaintance with average humanity in its lower levels it still remains true, thank God, that it is capable of great and beautiful things which show themselves in moments of exalted feeling. What glorious self-sacrifice we have been witnessing in Europe to the remotest corners of the earth, since last July! How bravely, nobly, willingly, and even gladly, men and women have given, and still are giving, of their best! How grandly sorrow and affliction are being borne, how tenderly and sweetly ministered to! Yea, and on the battlefield itself, in the very heart of the maelstrom of passion and brutality it creates, we see things that testify of the presence of Christ in the human soul, and are less of earth than heaven. We were deeply touched a few days ago on being told of the way in which three wounded soldiers, an Englishman, a Frenchman, and a German, helped each other through a long and dreadful night—perhaps two or three nights, for the wounded often have to lie as long—before death came to the deliverance of one and human rescue for the others. They were all in direct pain, but somehow they managed, though with great difficulty, to bind up each other's hurts. The German produced his morphia case and the needle with which all the Kaiser's troops are supplied, and injected enough of the drug from time to time to give his companions in sufferings a little ease. Then they fell to talking about their respective homes and the loved ones they had left behind, showed each other the photographs of their wives and children that they carried about them; and then they prayed together and compared experiences on the mysteries of the Spirit. We think we are right in saying that they even tried to sing a hymn together, for the same tunes run in all lands—music is international. In the morning the German was dead. We do not know whether the others are still alive, but, anyhow, they lived long enough to tell the tale. How beautiful and uplifting, how great in its mastery over death and hell is this expression of the mind of the Spirit in which heart speaks to heart concerning the love and mercy of God! Wrath and rancor are only of the passing hour; the fellowship of Christ is eternal.

Again, any one who has to do with the poor knows how amazingly generous they can be to one another in times of distress, how they will watch by one another in times of sickness, how a hard worked woman with her own living to get and that of her children, too, will give both of her substance and strength to a neighbor who has fallen upon evil days. And yet, so curiously inconsistent is the human heart, these very people will occasionally show themselves meanly jealous and covetous when it becomes a question of one obtaining a little advantage over another in worldly good. Prodigal generosity and grudging suspicion united in a single soul, and not contending against each other either! What a puzzling combination; yet it runs all throu' life. We are only capable of seeing and responding to higher influences within a certain limited range; outside of that we lack the faculty or remain unawakened.

Nevertheless it is clear that, slow and irregular though the moral advance of the race has been, there *is* advance, and it must be due to something. It is equally clear that there is in all men a capacity, however limited and imperfect, for aspiring toward or responding to what we may fitly call the appeal of Christ, the superman.

Yes, appalling though the occasional setbacks may be—as we are realizing only too terribly today—we can always depend upon the presence of this susceptibility in the normal man. When you hear of some brutal murder, or some horrible case of innate depravity in a child, the inward recoil of which you are conscious is a proof of this, and shows how far the race has moved since the days when all men were capable of such crimes, or at least unconscious of their enormity; your typical criminal of today is an unexplained reversion to a period when the higher consciousness had not declared itself.

Where, then, has this change come from and to what is it due? It comes from God and is the unfolding of the divine Spirit in man. We do not yet know how far it has to take us or how much it has to do—that is, we do not fully know the mind of the Spirit or all that it means: only God knows that, who knows the end from the beginning. "He that searcheth the heart knoweth what is the mind of the Spirit." True, the world has seen in Jesus that toward which the eternal Spirit is leading mankind, but it is only as that Spirit clears the way in our hearts that we learn to understand Jesus. Do you think we understand him now? Do you think his Church has ever completely understood all that was implied in the message of Jesus to the world? No, indeed; here and there a great soul may have visualized it in something approaching completeness, but to the mass of men the divine word lies hidden until the Spirit shines upon it and enables them to see. We have not yet seen the full Christ, the Christ as he is, the Christ of humanity that is to be, nor shall we ever see him in his true glory till the God within us reveals him to our seeking souls. He has still many things to say unto us, but we cannot bear them now. It is only too true that there are human concerns in which we are dealing with him all the time, but seeing in him no beauty to desire. No, the word without is helpless till it is welcomed and interpreted by the word within.

The same applies to some extent to what we are as well as to what we see. A man may see what he ought to do without feeling morally able to do it; he may even be conscious of remorse and self-despair without being able to escape the thraldom of the temptation that has worked his overthrow. What will do it? Only one thing, and that is faith in the Spirit of Christ, that has shown him the wrong; that light bringer is also the life giver. No man has ever yet battled down an evil either in himself or the world outside by any other agency, and the thought ought to fill us both with tolerant sympathy for each other and hope for the future. Yonder brave, straightforward man who is not sure of either God or heaven, but whose very soul abhors a lie and whose solicitude for mankind compels him to spend his days and nights in the service of some great cause, has something of the mind of the Spirit, tho'

he knows it not; God knows; it is God who speaks in the courage and truth of his child. See yonder degraded wretch, in whom no thought above the meat that perisheth or the gratification of sensual passion ever seems to stir. It is the mind of the Spirit in you, withheld as yet from him, that bids you pity him and long to help. Look, again, upon that rare soul to whom the whole world is filled with the light and joy of God, to whom Christ is the nearest and sweetest of companions, and whose heart is aflame with the love that counts not life dear if it may help to win the world for God; there you have the mind of the Spirit.

Spirit of purity and grace,
Our weakness pitying see;
O make our hearts thy dwelling place,
And worthier thee.

NOTES BY THE WAY.

By Prof. T. C. Amick.

About the middle of June, 1915, the writer began to prepare for a stay away from home to last for about six or seven weeks. After much seeming persuasion, the better half also decided that a man who has but a small avoirdupois needed some protection, and so she decided that the journey nor the stay either should be made by him alone. The passage of Scripture which tells us that it is not good for man to be alone doubtless had its part in influencing her to take the trip also. So on the 22nd of June the train carried us from one spot of beauty to another, from Elon College to the University of Virginia, where the purpose was to spend the time in study and in the enjoyment of literary pursuits.

It had been published that rooms would be ready for their occupants by June 21st. In fact, the rooms were ready when we came, but the furniture was not. A couple of chairs, a bed, and a desk were all the furniture found; but like good natured people, the results were accepted, and things moved on smoothly until, finally, after a certain amount of muscular energy spent in following up the Superintendent of Buildings and Grounds for three or four days, the full complement of furniture came and the occupants were comfortably housed. Trunks were finally unpacked and the real work of life at the University begun. We had been here a year before and had learned that all things come to those who wait and so we waited. The day after our arrival classes were organized, work assigned and near one thousand men and women began the serious work of University life.

So far as improvements are concerned, there has been little done in a material way at this university since a year ago. In the Summer School, a few of the courses have been broadened and a few new courses added. The Faculty has been enlarged and strengthened and the opportunities for gaining inspiration and instruction are abundant. Here under the shadow of the home of the author of the Declaration of Independence and the Father of the University of Virginia one may drink in the lore of the ages past and gather the flowers from the fresh fields of scientific investigation. This spot of weird beauty and loveliness was not ill-chosen by Jefferson for a university, for while the student delves in literature, science, and the other fields of learning, the beauties of this historic spot break in upon his soul through every avenue of the senses, and the student's life and character are simply moulded in a place of loveliness and beauty. He goes out with a greater appreciation of the beautiful for having associated with beauty so long. But while the great university has its advantages, there are sometimes diadvantages also. The moral atmosphere is not always what it might be. The advice of members of the faculty for the students to study on Sunday comes a little harshly to ears of persons taught to keep this day holy. The opportunity to have a great model Sunday school, yet the opportunity passing with no Sabbath school at all, seems a great opportunity wasted. No preaching to be heard unless the student goes to the town churches. In these respects the small denominational college is far ahead of the great university. But vesper service under the shadow of the trees and of the Rotunda somewhat redeems the lost opportunities already mentioned. Here upon the steps of this triumph of architectural skill, the Rotunda, planned by the father of the University, the common crowds consisting of men and women of every sect and creed meet and raise their hearts to the common Father of us all and all join in such good old hymns as "Abide with me," "Vesper Hymn," etc. These services are very largely attended and are greatly enjoyed by all.

A number of excellent entertainments have already been given. The Devereux Company of New York presented Goldsmith's "She Stoops to Conquer" and two of Shakspeare's plays. Several musicals are in the Lyceum course here as well as a number of other plays. The Frank Lea Short Players and the Coburn Players are to be with us the latter part of this month. For the small price of two dollars and fifty cents the University gives her students high grade plays and entertainments that would cost from ten to fifteen dollars if attended at other places.

This paper, already growing long, must close. Something further of the inner life and work of the University as well as the scenes about the place and the history of its organization will come later. And after awhile the wanderers from North Carolina will return feeling that the Good Old North State is the best place of all.

A PLEA FOR PEACE.

Of the large number of books which have appeared about the war, special mention should be made of *Paths of Glory*, by Irvin S. Cobb. It is written in an impartial spirit by one who entered the scene of activities not to report what he wished he saw, or what he thought he saw, but what he actually saw. This is certainly a picturesque and vivid narrative from experience by a disinterested journalist whose sole desire was to present actual facts. Here is a passage which will be read with interest:

"Of the waste and wreckage of war; of desolated homes and shattered villages; of the ruthless, relentless, primitive exactness with which the Germans punished not only those civilians they accused of firing on them but those they suspected of giving harbor or aid to the offenders; of widows and orphans; of families of innocent sufferers,

without a roof to shelter them or a bite to stay them; of fair lands ploughed by cannon balls, and harrowed with rifle bullets, and sown with dead men's bones; of men horribly maimed and mangled by lead and steel; of long mud trenches where the killed lay thick under the fresh clods—of all this and more I saw enough to cure any man of the delusion that war is a beautiful, glorious, inspiring thing, and to make him know it for what it is—altogether hideous and unutterably awful."

You will surely want to read this book and see the scenes of warfare through the clear glasses of this reliable reporter.

OUR PROSPECT IN CHARLOTTE.

The writer has just returned from Charlotte where he assisted Rev. D. A. Braswell in a revival meeting at his "new tabernacle." We are peculiarly impressed with what is being done there and can be done if our Conference will stand by the work. Bro. Braswell is an untiring, energetic worker and is putting his whole soul into the effort to make our church there a reality. He has gotten results worth while in the way of gifts and contributions. The people there of different denominations love and stand by him; his Christian influence has won for him a large number of friends. The lot that has been given us by Mr. D. B. Heath of the M. E. Church is worth at least two thousand dollars and is located in the very best section of Charlotte surrounded by wealth, culture, and refinement, and the people are friendly to our church. There is no church close by, which gives us a good field to draw from. Other denominations seem almost as anxious as our own people to see a nice church erected on our lot there. Some of them with responsibility for their own church contributed as much as a hundred dollars. There is a large number of Methodist Protestants in Charlotte who have joined other churches. Yet we have a small but loyal band of them who are anxious for an M. P. Church and are going to do what they can to get one. They are not all located near the "Tabernacle," but can come from almost any part of the city on the street car. As I see it if we as Methodist Protestants will lend a hand it will be only a short while till Charlotte will be one of our very best fields.

Fraternally, D. R. Williams.

Burlington.—Last Sunday was a good day with Burlington Sunday school. "Baraca Day" was observed and the Baracas rendered a very good program. The program consisted of special music and a report of the year's work by Bro. J. H. Boon. The attendance in the Sunday school was the largest we have had in quite a while.

Rev. A. G. Dixon of High Point was present and delivered two interesting and inspiring sermons in the morning and evening church services. Both of the sermons were on the subject of "Manhood," and Bro. Dixon was at his best in presenting the theme. At the morning service three young men reconsecrated themselves to the service of the Master. These two services were very helpful and inspiring not only to all Baracas but to every one who was present.——The third quarterly conference met in adjourned session on Tuesday night of this week and elected Bros. J. C. Jones and J. E. Brown as nominees for delegate to the Annual Conference. After the quarterly conference adjourned the regular monthly meeting of the church conference was held. The regular routine business was transacted. A committee was appointed to arrange for the annual picnic of our church which will be held on Saturday, August 21st. The picnic will be of the same nature and at the same place as last year. The other M. P. Sunday schools in the county will be invited to join us and have one grand picnic together. We are going to make it a greater success than last year.——At the meeting of the Baraca-Philathea City Union of Burlington last Sunday afternoon Bro. J. G. Rogers of our church was honored by being re-elected president of the union for the next six months.——There will be no preaching services at our church next Sunday on account of the pastor being away on his vacation. We will have the Sunday school as usual and hope to have a good attendance. Charles B. Way.

Halifax Circuit.—Our congregation at Bethesda yesterday was not large, but it was attentive and liberal. This congregation has already paid over $210 of its assessment, and it has now less than $90 to pay to all claims for the remainder of the year. This is a cotton country, and yet these people have decided that it is unwise to wait until the close of the year before they pay God what they have proised Him, and what they intend to pay at some time.

The report on the first Sun. in this month showed a total of $5 for the Children's Home from the women's Sunday egg club of Bethesda church. We are hoping to send the Home $100 from this one church during this Conference year. Large clubs have been organized at Lee's Chapel and Eden churches, and when those hens find out just what is expected of them, I believe that our reports will make Bro. Garrett and the children smile. God bless our Children's Home! If every woman in our Conference would give the eggs that are laid on Sundays to the Home, I believe that it would be supported, and no one would miss the gift, for God would bless them for it. Furthermore, I believe that almost every woman in our N. C. Conference will do this, if we pastors will request them to do so. Let us try it.——We had the largest congregation at Union yesterday at 3:30 p. m. that I have seen there. Some one said that it looked like a revival meeting congregation. Bethesda and Ringwood churches were represented there, and there was a large number of Eden members present, besides visitors from other churches. Come again and worship with us, for you don't know how much easier it is to try to preach when we have a congregation.

We thank Mrs. Lee and Mrs. Lewis for fruit and vegetables. We were sorry to learn that "Aunt Peggy" Lee has had the misfortune to lose a mule yesterday. She had a horse to die last winter, so this is the second misfortune of this kind within seven months. Losses like this should not be allowed to fall so heavily upon one person, for we as neighbors should always share the loss. Bro. "Doc" Lee has met with a similar loss recently. R. A. Swaringen.

7-12-1915.

—Remember the Sabbath day to keep it holy.

LETTER FROM JAPAN.

We missionaries like to tell you of our progress and victories; but it is also well to tell you of some of the difficulties that beset us in our work. I am sure you want to know some of the characteristics of these people, in spite of the unfavorable aspects revealed thereby.

Some of the Japanese, especially among the older ones, are steeped in idolatry and polytheism. That is, they worship idols and believe in the existence of many gods, some good and some bad. Like Ephraim of old, they are joined to their idols. But, unlike Ephraim, they have not yet had ample warning. It is our business to press the claims of the Gospel upon them in accordance with Christ's last command.

There are others, however, who are too scholarly to believe in idolatry, and have fallen into agnosticism or atheism. A few have had the claims of Christianity pressed upon them at the logical time, before settling definitely into a state of aversion to religion. With them there is a co-operation of Christianity and scholarship; and they are indeed strong. In their case education is the handmaiden of Christianity, being subordinated to that which is of supreme importance. Education can empty the house of idols and some kinds of rubbish; but unless the house be disinfected, as it were, by the purging of regeneration, followed by the indwelling of the Holy Spirit, atheism and a half dozen other evils take possession; and the last estate makes a serious problem for the Christian forces to deal with. How are we to effectively call to repentance the self-satisfied disciples of Darwin, Huxley, or Spencer? They lay claim to special knowledge of anatomy, ethics, philosophy, etc., without discerning the Creator who created the body and imparted to this intricate mechanism a soul by breathing upon it. A few are made to see that without God "all is vanity and vexation of spirit," and find refuge in Christ. Some find life commonplace or intolerable in spite of scholastic attainments; but they seek refuge or release in suicide, not realizing that there is a balm in Gilead. We are not without hope when we remember that the Bible and the Holy Spirit are potentialities to be reckoned with in confounding the wise. And the lives and influence of missionaries and native Christians may be counted upon to help overcome prejudice and bigotry. So there is, after all, a fighting chance to bring some of the "wise" and "noble" to a realization of the truth.

In all ages it has been hard to reach with the Gospel those who are wise in their own conceit, who make an idol of scholastic attainment. Paul felt the force of this when he wrote in I. Cor. 1: 26, 27, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

But I am not writing in this strain to discourage you; for you can see from what I am about to say that our Lord and his workers in Japan are not without definite plans, and not without the prospect of ultimate victory.

The bright little children of the Sunrise Kingdom are willing to hear the Gospel truths, and come in considerable numbers to our Sunday schools. Read Matt. 11: 25, 26, and you will see the plan of Jesus and the Father. "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight." We are aware of the logic of the situation; hence we are laying stress upon the organization and proper equipment of Sunday-schools. We are putting the leaven of the Gospel in young receptive hearts. After this leaven shall have done its work the end may come—I mean the end of heathenism and idolatry. It will take time to cleanse the house of idols and the cobwebs of superstition, and then to install love, faith, virtue, knowledge, good works, etc. But the effect will be more permanent than Christianization by a popular wave, or by the sword. When these young tender hearts are touched by the true doctrine the effect cannot be entirely effaced. Once a man, wishing to steal something, looked all around to see that no one was observing him. His little son, who had attended Sunday-school said: "Father, there is one direction in which you have not looked. You have not looked above." The boy had learned in Sunday-school that God is in heaven and sees everything.

So you who are aiding the work in Japan by your offerings and prayers should not be discouraged. In the end all these gifts and prayers will be accounted for. We are not without interesting incidents to encourage us. Recently the young wife of a soldier was baptized in our Nakatsu Methodist Church by the Japanese pastor. Then she and her mother-in-law brought her two little children forward for baptism. While these three generations were before the altar the great-grandmother of these little children, who had been baptized a few Sundays before, was seated in the congregation. Four generations in the way of righteousness, en route to glory—what a happy contemplation!

On the 12th instant there is to be a meeting for the young men of Nakatsu to be addressed by the superintendent of the Nakatsu Middle School, and by a Buddhist priest, and by myself. The purpose is to help the young men. I am to tell them what Christianity has to offer. O that I may do my Master justice! O that it might turn out like Elijah's contest with the prophets of Baal. (See the eighteenth chapter of First Kings). After the summary disposal of the priests of Baal "the heaven was black with clouds and wind, and there was a great rain;" and the terrible famine was at an end.

J. W. Frank.

Nakatsu, Oita Ken, Japan,
June 4, 1915.

CHILDREN'S HOME.

Report of Superintendent.

High Point, N. C., July 12, 1915.

Mizpah S. S.	$ 1.20
Siler City S. S.	3.43
The Lend-a-Hand Book Club, Mechanicsville, Md.	1.00
Mt. Pleasant, Piedmont Ct.	1.85
High Point M. P. S. S.	7.07
New Hope Church, Pageland Ct.	1.50
C. E. McCulloch, Wilmington, N. C.	5.00
Henderson Baracas	1.37
Asheville S. S.	5.50
First M. P. S. S., Winston-Salem	3.26
Bethesda S. S., Halifax Charge	1.70
Bethesda S. S. Egg Club, Halifax Charge	3.53
C. C. S. S., Mt. Hermon Ct.	1.18
Piney Grove S. S., Siler City Ct.	.60
Friendship S. S., Stanley Ct.	1.84
Haw River S. S.	4.00
Graham S. S.	2.56
Giles Chapel S. S., Richland Ct.	1.20
Mt. Pleasant S. S., Mt. Pleasant Ct.	2.00
Union Grove Church	.80
Stony Knoll S. S., W. Forsyth Ct.	1.10
Bethany S. S., Randleman Ct.	2.50
Starr S. S., Starr, N. C.	1.78
Jetts S. S., Jetts, Va.	.60
Rose Hill S. S., Pageland Ct.	1.36
Sunday Egg Club, Pageland Ct.	1.10
Total	$58.03

Miscellaneous—

Mrs. John C. Sharpe, Tabernacle Circuit, honey and peas.

Talton Whitehead, Snow Camp, pair of shoes.

Herbert W. Wade, subscription to "The Christian Worker's Magazine".

H. A. Garrett, Supt.
Per C. C. Sharpe.

PALESTINE FOR JEWS AFTER THIS WAR.

If the Turk is ejected from Europe, will he be humbled sufficiently to loosen his hold also on the Holy Land? The question is agitating the Jews as a people, who wonder if, on the other hand, the war will prove the Armageddon for their race. "Turkey will cling desperately to the little that is left," observes the Philadelphia *Evening Ledger*. "Russia—Jew-hater and Jew-baiter—is not likely to cast its vote for the people it has harried." But "if the race is represented in the international peace conference, as Ben Yehuda suggested recently at the Jewish National Farm School, and if the arbiters of the allies see their way clear, then the Jew will cease to be the great man-without-a-country." The problem interests the Jews of this land, whose organizations have met in Boston to discuss the possibilities. The New York *Sun* reviews the conditions that invite the repatriation of this people within their ancient domains.

"Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European States. Thus, the leaders of the movement say, a solution will have been found for the race-old Jewish problem. Not only will the Jews have their own land, but an end will be brought to the discrimination against them in other countries.

"Partly as a result of the Zionist movement, initiated some years ago, many American Jews have already made investments in Palestine. Jews in this city own a large tract of land in the neighborhood of Haifa. St. Louis Jews bought not long ago 800 acres near the shores of the Sea of Galilee. Chicago Jews control territory near Cana, where the ancient religious feast formery was held A vast tract in the vicinity of Joppa is in the hands of Jews living in Winnipeg, while Jews of Cleveland and Pittsburg own 1,800 acres near Armageddon.

"The investment of foreign capital has resulted in a marked improvement in the physical features of Palestine, it is said. Until a few years ago the country was a treeless region, with much desert land. The ground has been rendered productive, with soil formerly considered barren yielding great crops of wheat. It is asserted that nearly every acre from the sea on the west to the River Euphrates on the east, including the whole of Syria and a part of Mesopotamia, may be made to blossom.

"American financial intervention has resulted too in the transformation of some of the cities. Damascus, for instance, now has a street-railway system to serve its 150,000 people, and banks and industrial institutions have been established.

"Soon after the war started, Protestants in England made an informal proposition to their coreligionists in the United States to obtain joint control of Palestine. It was suggested that the Holy Land possest tourist-drawing qualities enjoyed by no other country, and offered extraordinary opportunity for development through the modernizing of inter-city transportation facilities.

"There were to be rapid-transit trunk lines connecting Damascus, Nazareth, and Jerusalem. A branch line was to draw Mount Hermon close to Damascus. Mount Carmel was to be brought within easy distance of Nazareth. Trolleys were to take Jerusalem visitors on excursions to Bethlehem, Bethany, and Jericho.

"All of this, the English propagandists said, would prove the greatest missionary movement for the Christian religion conceivable. The success of the project was contingent, of course, on the wresting of Palestine from the domination of the Turks. The present Jewish movement assumes also that a fresh disposition of the Holy Land will be made after the end of the war.

"Leaders in the Boston conference assert that the possession of Palestine by the Jews would not prevent Christians from developing the country for show purposes. Rather, they see in such a movement the welding of a close spirit of coooperation between the races. They are ambitious to obtain Palestine for a national home, but, once established there, they would welcome the coming of visitors to the places of peculiar interest to Bible students, it was said."—*Literary Digest.*

DANGERS FROM HEAT INCREASED.

The thermometer 100 degrees or more in the shade. Hotter still, unbelievably hot in close factories or around those great furnaces where men have to stand over pots of molten steel with a blazing flame coming up around their clothes protected by asbestos. Hot enough, surely. Some one thinks beer or any kind of liquor will help him stand it. But figures of the sunstroke and heat prostration in a very hot summer (over) showed that over 80 per cent. of the victims of sunstroke were drinkers, as were 90 per cent. of those who died from sunstroke.

In hot climates men who do not use alcoholic drinks as a rule stand the heat better and have less sickness.

The alcohol in beer and other liquors so affects the brain and nerves that it tends to make one careless about protecting himself against over-heating. It disorders the body's natural mechanism for regulating body-heat, so that one becomes more sensitive to excessive heat, and heat apoplexy may take place.

Cramps or spasms sometimes lay up stokers and other men in rolling mills when working in intense heat. The chronic drinker appears to be more liable to this "spasm" and his attacks to be more severe. The idea that alcoholic liquors help one stand heat is simply due to the fact that alcohol by dulling the feelings deceives one as to its real effects.—C. F. Stoddard.

ASHEVILLE CHURCH BUILDING FUND.

Mr. T. A. Hunter, Greensboro, $25; Dr. and Mrs. T. C. Amick, Elon College, $5; Rev. C. L. Whitaker, Asheboro, $5; Bethesda S. S., Halifax Ct., $3.84. It looks like I am not going to get that $600 in the time I allowed for it. Got it down to $427.81. Won't somebody make it $400 at one clip? Looks like I would have to extend the time. I give you fair warning that I am going to keep on talking about this money until I get every cent of it, provided Bro. McCulloch doesn't close the Herald to me, and he's too much interested in Asheville to do that. The sooner you help me reduce the $400 to nothing wanted, the sooner I'll stop. It's up to you. C. W. Bates, Pastor.

PRESIDENT'S PARSONAGE.

This enterprise is waiting on the fields that have not contributed, or have not contributed an amount equal to President's claim for one year. It must of necessity wait until these fields act. The fields that have already contributed an amount equal to President's claim for one year cannot be expected to contribute again until the other fields come forward with one year's contribution. It is expected that each pastor bring the matter before his people and keep it before them until the work is done. Let's do it, brethren; it will take only one time to do it, but it will take one time, and in some instances it may be a protracted time.

Send contributions to Mr. T. A. Hunter, Treas., Greensboro, N. C. T. M. Johnson.

July 12, 1915.

FROM PASTORS AND PEOPLE.

Shiloh, Randolph Ct.—We held our children's day service last Sunday. The children rendered their part well. Mrs. J. A. Crowson, Mrs. J. S. Pickett, and Miss Ethel Stout deserve credit for training the children. Collection, $31.15. Our pastor will not fill his appointment the fourth Sunday. He will be away assisting in a special meeting at that time. The special meeting will begin at Shiloh the second Sunday in August.

Hester Patterson, Reporter.

Julian, N. C., July 13, 1915.

Bethany, Randleman Ct.—Yesterday was children's day here. And a happy day it was for the little folks. They spoke their pieces well. They reflected credit on Mrs. Luella Siler who had charge of the service. Mrs. Siler is not a member of our church, but she is a Sunday school worker as well as school teacher and is a great help to our school. The singing was good. We have a faithful choir. You can always depend on them for their best. Our Township S. S. Convention met with us fourth Sunday in June; it was a good convention. Some good speakers. A church surely will be better for having such service. Bro. O'Briant, our faithful and ever new pastor, is going on in his own quiet way, doing his best and we trust doing much good. Two daughters of Rev. O. P. Routh, of Danbury, are visiting their grandmother, Mrs. Hannah Routh, and attended service here yesterday.

I forgot to say the collection for children's day was $3.50. Theodosia Routh.

Piedmont Ct.—We had a good day at Spring Hill yesterday. Bro. Pierce, one of Bro. Stubbins' members, preached for us from the text, "What is truth?" He impressed the people with the importance of telling the truth, and we believe all that heard him were benefited. We are having the best Sunday schools on the work trat we have had at all. Mt. Pleasant is coming to the front like fire as it hasn't done for years. If we could just get more of our older people to lead the way in this work it would draw more of the young people.

Our parsonage doesn't seem to engage the minds of the people very much any more. At our 2nd quarterly conference some of the building committee stated that they were ready to go to work, but we believe that "ready" soon wore off. If some of the members had to drag around as much as some of us do, they would soon realize what it means to have no parsonage. Every circuit ought to have a parsonage and then furnish it with all the heavy furniture. Other denominations do this, and we can too if we will. Here is hoping that the building committee will get busy. Our 3rd quarterly conference will meet at Union Grove on Saturday before the first Sunday in August. It is the duty of every official to be there. A. D. Shelton.

Birthday Celebration.—One of the most enjoyable times of the season to those present was Sunday, July 11, at Mrs. Mary Moser's, when near the noon hour her children and grandchildren came flocking in by numbers to the dear old home, as they thought to surprise her; but she had caught a note of the music. Sunday being an ideal day for the occasion, though warm, all of her children and grandchildren were present but one son and his four children who live in South Carolina. Mrs. Moser is the happy grandmother of 33 grandchildren all living and at no time does she seem more happy than when they gather home to see her. This occasion celebrates her 60th birthday. Many years of usefulness, the mark some of us will never reach. She received a number of beautiful and useful presents presented by her loved ones, which are visible proof of the love and esteem which she enjoys. The total number present was 55. About one o'clock they all gathered around the large table arranged on the veranda which fairly groaned beneath its burden, to partake of the sumptuous and well prepared eatables of every kind of good things. Due credit is given to those who so nicely manifested their culinary art. Refreshments were served to all at intervals during the evening. When the hour for departure came all were loath to leave, expressing themselves as having had a good time and feeling that it was good to be there. We hope and trust they may all meet again without the loss of one. To my mind nothing could be more effectual in uniting and strengthening the bonds of love now existing among the family circle than to all gather home at mother's knee, thus cheering her onward and showing the respect due her.

A Friend Present.

Harmony, S. C.—Our pastor, Bro. Lamar, was at his post last Sabbath (4th Sabbath) and gave us a good sermon, as usual. The night service was given over to the children's missionary temperance exercises which were grand and very appropriate at this time. I wish an exercise like this could be had all over South Carolina, as we are soon to have an election for Prohibition. We want the editor and all readers to pray for us down here in this dark corner that we may be able to kill Old Man Booze so dead he will never rise anymore. It may be a hard fight, but I believe the good Lord is on our side and if we will follow He will lead us to victory.

Brother Ray Anderson, of the Presbyterian Church, preached for us last night. He preaches for us often. Bro. Anderson is a good man and a good preacher and we are glad to have him preach for us. Bro. C. A. Moore has

been quite sick for several days. We hope he will soon be well again. Mrs. Killingsworth does not seem to improve much; is still very ill. Our special meeting will begin the fourth Sabbath in this month. We want all to pray for us that we may let Jesus have full control and have His way in the meeting. There are some good moral men in this community standing in the way of their children who ought to know Jesus. We need your prayers. Very sincerely, Jas. A. Hughes.

Halifax Circuit.—It continues to rain on the first Sundays, but it did not rain till afternoon yesterday, so we had a large congregation at Eden for our all-day service. Many present praised the children for the way in which they spoke, but we were a little disappointed with our offering, as we received only $7.54. Our congregation was so large that nearly all of the men were forced to remain outside of the church, thus missing the program. I fear that the men in that community carry the pocket book, and we did not reach it. In the P. M. we organized a Sunday egg club for the Children's Home, and 20 women gave their names at once. They will bring their offering to the church on the first Sundays and ask Miss Lossie Hardee to take charge of it for them until they are ready to send it to the Home. Several more names will be secured soon for the club. At some time during the year, I shall give the men an opportunity to contribute to this cause, and if they do not contribute liberally, I shall wish that all of the members of Halifax Ct. were women. Ha!

Our special meeting will be held at this church the first week in August with Dr. Swain as help. Brethren, pray for a great outpouring of the Holy Spirit, and then let us work and the blessing will come.

I arrived at home last night with a large ham. Bro. White thought that I didn't have room in my buggy for it, but I assured him that I would take it if Mrs. S. or I had to walk.. Pastor.

Yadkin College Circuit.—To the Official members: Dear Brethren: The 3rd quarterly conference will convene at Friendship on Saturday before 4th Sun. in July. Let every official be present. We are expecting Bro. Shelton to be with us and preach for us at eleven o'clock. Dinner. Business of quarterly conference.

My special meeting will begin at Friendship on 4th Sunday following our quarterly conference. Rev. Wm. Pike will be my help. We are praying for and expecting good meetings. Hope all earnest souls will pray for us. The S. S. work is the best we have ever had.

I preached to a large and attentive congregation at Bethesda today. After service I went home with Dr. Yokely and ate a good dinner with him on his thirty-first birthday. After dinner I baptized Raymond Yokely, Jr. May God bless this bright little boy and give father and mother grace to bring him upin the way he should go.

H. L. Powell, Pastor.

Concord, Saxapahaw Ct.—We held our children's day exercise the fourth Sunday evening in June. The children all acted their parts well and everything went off nicely. A large congregation was out which showed they enjoyed the exercise by the good attention they gave us. Our collection for foreign missions was $10.00. We thank all for their contributions and all will be greatly rewarded for same. Our pastor was with us; he had just returned from the summer conference and of course he had lots of nice things to tell us. Our S. S. attendance for June has been larger than any of the past months; we hope it will be still larger next month. The Philatheas held their monthly business meeting Saturday afternoon. We are planning to have an entertainment Saturday, July 17th at 2:30 P. M. Refreshments will be sold for the benefit of the church. All are cordially invited. Our special meeting begins the first Sunday in August. With best wishes to the Herald and its readers, Lena Roberson.

Hickory Grove, Siler City Ct.—On Sunday, July 12th, 10 a. m., our S. S. rendered the children's day program. The children recited remarkably well. They deserve much credit as we had practised only a few times. A very unique feature of the children's day was that it consisted entirely of children. Our pastor, Mr. Bowman, was with us and seemed very much impressed with the exercise. He said it was one of the best he had ever attended. Collection was splendid. The music was unusually good. As Mr. Kimrey could not be with us to lead the choir, Mr. Lashley took his place. I am sure the choir appreciated his help very much. Before the exercises began a few moments were devoted to prayer in behalf of one of our S. S. teachers, Mr. Kimrey, who is very much afflicted. We regret very much that he could not be with us.

Our special meeting will convene the 2nd Sunday in September with Mr. Johnson as pulpit help. May it be a great revival and in-garnering of many souls.

Our Sunday school is gradually increasing; 54 present first Sunday, some new scholars who had not been with us before. We have some church members that do not attend S. S. anywhere. Think if they would only come one time and see what an interesting S. S. we are having they would be regular attendants then. We regret to note that Mrs. W. M. Pike, one of our S. S. teachers, could not be with us Sunday on account of sickness. Lellia Lemons, Rep.

Tabernacle Church, Tabernacle Ct.—Children's Day was first Sun. in July. Attendance good. Collection, $16.75. Mr. McAlister of Greensboro and Mr. E. J. Coltrane of Jamestown came and gave enthusiastic talks in behalf of the S. S. work. We were sorry we did not know they were coming so that we could have had an all-day exercise and thus have given them more time for this very important work.——The W. H. M. S. held a public meeting on July 6 to which all the ladies of the neighborhood were specially invited. Program as follows: Devotional exercises conducted by the president, Mrs. T. M. Johnson. Roll call. Minutes of last meeting. Paper—"The W. H. M. S. —Its Needs and Possibilities," Miss Ola Whiteley. Report of Branch Meeting held in Siler City in the Spring was given by Miss Lelia Kirkman. (This report had been given before, but for the sake of those who were not present at the time Miss Kirkman kindly consented to reproduce it.) Solo, by Mrs. T. M. Johnson. Paper, "Growth of the Children's Home," Miss Joanna Hardin. The writer

then read a letter concerning the Children's Home written by Mr. H. A. Garrett for the occasion. Just before adjournment our pastor, Rev. T. M. Johnson, stepped in and by request gave a few minutes' talk the burden of which was our Children's Home and how we may help to finance it. He urged our taking up some definite work as a society along that line. After a few remarks by our very efficient president the meeting adjourned to the parsonage lawn where all were amply served with ice-cream and cake provided by the different members of the society.

Our special meeting begins first Sun. in Aug. with Rev. G. L. Curry as pulpit help. We are praying that we ourselves may be in such an attitude that God may be able to use as a church effectually in His service.——Mrs. Everett McCulloch is at this writing seriously ill.

Lucilla Hardin.

———o———

Antioch, Mecklenburg Ct.—Mr. Waldrop filled his regular appointment last Sunday with an excellent sermon, which was very much enjoyed. The congregation was larger than usual. The camp meeting services will begin Sat. night, Aug. 7th. Pray for us that we may have a great spiritual revival. Mr. W. H. Phifer, of Monroe, N. C. will be with us on the 4th Sun. in July at 11 a. m. We hope a large crowd will be present to hear Mr. Phifer's lecture. It will be worth your time to come.

July 13. Bleaka Matthews.

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Asheville.—It wasn't my fault. I wanted to send a report to the Herald last week, but our sale at the Park at the Fourth of July celebration was too much for me. I had to rest Tuesday, and when I felt better it was too late to send in my letter. But I'm here again this week, thank you, feeling as fine as you please. The services Sunday, with the exception of the night service, and that due, in some measure, at least, to the revival services now going on at the church nearest to us, were extra well attended. The Sunday school attendance was the best in more than a year. Five new scholars. There were a number of strangers present at the morning service. One of the assistant secretaries of the Y. W. C. A. addressed the Christian Endeavor service, which was better attended than usual. The average attendance at Prayer Meeting last month was the best of the present pastorate.——The report of the Building Fund covers two weeks, but at that is much better than it has been. Notice the amount from Bethesda Sunday school on Halifax Circuit. That makes a total of $21.24 for that one school, beating the gift of any other school or church in the Conference. Folks, won't you do your best to help us. The last note on the lot is due the 28th of this month—$500; and our folks will meet it. Bro. Swain, the Treasurer of the Board of Trustees says he averages three letters a week from the Glass and Furniture men whose notes are still not entirely met. They have been more than kind to us, but we must meet our obligations. Our people cannot meet that lot note and these others, too. We must have your help. If you can spare only a little bit, it will be that much. Won't you do it?

C. W. Bates.

—Bro. Powell is expected to assist Bro. Suits at Mt. Zion next week.

Mountain Valley, Buncombe Ct.—To-day is our regular preaching day. Mr. Martin preached an excellent sermon. We had a very good congregation. We like to hear Mr. Martin preach and we like to have him in our homes. Wish it were so he could visit more. But he has such a large work he can't get around very often. He is doing some good work. We are expecting to begin our special meeting right away. I think Bro. Martin is depending on Brother W. A. Lamar as pulpit help. Hope he will come right away, for if there ever was a time a revival was needed it is now.——Our Sunday school is doing very nicely. Evvery one seems to be taking a very good interest. We wish the older folks would come out and take more interest. Will some one suggest some plan that we may follow to get the older folks to take an interest? Pray for our church and Sunday school. Moleta Williams, Rep.

———o———

Concord.—Our special meeeting commenced on the 4th of July and closed on the 9th. We had a splendid meeting. The church was very much revived and twelve or fifteen were reclaimed or converted. Four joined the church and there will be some more, I think. Brother L. W. Gerringer was our help and did some splendid preaching. We all learned to love him. Our congregations are increasing all the while and also the Sunday school. We had 168 last Sunday morning. We are preparing to have children's day soon, perhaps on the 4th Sunday night in the month. On the 10th of this month Bro. John C. Garmon was married to Mrs. A. L. Long at the parsonage in this place. Bro. Garmon is a prominent citizen and farmer who lives five miles west of town. He is a member of the M. P. Church at Fairview and a good one. Mrs. Long lived in this place and is a splendid Christian woman. We are wishing and expecting for them a happy life. Yours in the work. W. R. Lowdermilk.

———o———

Fair Grove, Why Not Ct.—It has been some time since the readers of the Herald have received any news from our church. But however silent we have been I feel like our church has been growing spiritually under the pastorate of our dearly beloved pastor, Rev. J. H. Stowe.

On the first Sunday in August our regular revival meeting begins with Dr. C. L. Whitaker of Asheboro as our pastor's help. Pray for us that we may have a great revival and that many souls may be won for Christ.

On the 2nd Sun. in August the third quarterly meeting will convene at Macedonia. Last Saturday night the Baracas of the above church entertained the Philatheas of the same church at the home of Mr. J. A. Auman with an interesting program. Also at this time they held their regular business meeting.——I am glad to report that God has blessed the farmers of this neighborhood by giving them good wheat crops. With best wishes to all readers of the *Herald*,

J. Clyde Auman.

———o———

—Mrs. R. M. Andrews has been confined to bed by ill health, but is improving now.

—Mrs. Bascom Baynes is still very low, but indications of her recovery are perhaps more marked now. Still there is great and prayerful anxiety about her.

—It is good to read in some of the reports that the Sunday school is better than ever.

THE ROAD THROUGH THE WOOD.

The woods were dark and the night was
black,
And only an owl could see the track:
Yet the cheery driver made his way
Through the great pine woods as if 'twere
day.

I asked, "How do you manage to see?
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

I looked above, where the tree tops tall
Rose from the road like an ebon wall,
And lo! a beautiful starry lane
Wound as the road wound and made it
plain.

And since, when the path of my life is
drear
And all is blackness and doubt and fear,
When the horrors of midnight are here
below,
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the
sky. —Selected.

SPIRIT FILLED.

Pharoah said: "Is there anything better than a Spirit-filled man?" Learning makes him humble, not proud. The more he knows, the more he acknowledges the goodness and greatness of God. A man is ignorantly, foolishly insane who thinks that Christ does not dwell with men. He is wonderfully ignorant. Knows so little and he thinks he knows so much. The wisest of the Spirit-filled men, when God permits them to understand some great law, some mighty movement of the age, they before could not use, feel gratefully humble that they know this—every mighty revelation of God only shows a mightier thing beyond it, a greater depth to be reached, and the greatest man is the humblest man because the spirit of humility is in him.

Losses do not disturb the Spirit-filled man. You go to him as they went to Job and tell him that the wind has destroyed, the fire has burned and the robbers have taken, and yet Job did not assail God foolishly. Calm remained with him. Solitude is not necessary to the Spirit-filled man. To those who walk on the verge of this experience it is sometimes necessary to stand on a mountain top, far up from mankind, up where the snows never melt, where the sun ever gleams, and there, gazing around upon the indefinite distances, we recognize the awful presence of God. We need that retreat. We need to be near a mighty waterfall, sometimes in the darkness and depth of the forest, sometimes far away upon a dreary desert, alone upon a single camel, in order that we may be near to God. But the Spirit-filled man finds Christ's presence everywhere. The Spirit-filled man can retreat from the public marts and find him. He can retreat from any assembled company; he can retreat and find God anywhere, retreat from men, retreat from the worldliness that surrounds him in his activity into the godliness of the deeper experience. He can do this anywhere. Nothing ever diverts him. He does not always need the solitude of the desert, because he has the power within him to shut the door, to shut out all else but God, to be alone and live alone with Christ.

Weariness does not disturb him. To be weary is a welcome condition. The Spirit-filled man welcomes weariness. "Blessed are the hungry, for they shall be fed. Blessed are the weary, for they shall find rest." What is more delightful than the rest that remaineth for the people of God, the rest after an honest day's work, the rest after trial? They enter a rest after years of ambition have been filled, and the rest of heaven is so delightful. Yet many people are all the time disturbed, fretting and worrying about the trials and tribulations of this world.

There is no spiritually-minded man who has been hungry for the Spirit but he has been filled, and he is filled, and always will be filled—not to know what it is to be hungry any more, never to hunger for company of the loved, never hunger for the presence of one's family; always to have the spirit of adjustment, or resignation to God's kindness and God's disposition, and find everywhere peace. Peace—no hunger of the heart any more. Satisfied whatever God sends. Content whatever condition the providence of God finds him in.—Russel H. Conwell, in the Examiner.

THE CRIME OF THE EVIL TONGUE.

Character building is a slow process evolved by tests, experiences and temptations. A good name or character is the most precious heritage that can be bestowed on mortal man. It is the measure of what you are and what you have said and believed and what you have done.

The real man of character is the target for the envious arrows of inferiority. It is part of the price he must pay for being a man.

The thief and the murderer are placed in the criminal class and are dealt with severely by the law. Gossips, scandalmongers and character despoilers ply their nefarious practices almost at will. Place in a balancing scale the evils resulting from the acts of criminals, and in the other the grief and tears and suffering resulting from the crimes of respectability and we find that the crimes of the tongue —words of unkindness, anger, envy, bitterness, unjust criticism, gossip, lying and scandal—are greater menaces to happiness than the meanest work of criminals. At the hands of the thief or murderer, a few suffer, but from the careless tongue of friend or the cruel tongue of enemy, few are spared.

"They say" is always a liar, and the whispered confidence is always the most false.

In olden times our puritanical fathers branded a scold or a gossip, sometimes with a gag, and sometimes with a red hot brand. Civilization made no great step in progress when it white-washed the guilt of the gossip.

The insidious attacks against one's reputation, the loathsome innuendoes, slurs, half-lies by which the ordinary seek to ruin the superior is a scandal and a crime. These low-life beings have dimmed their eyes to sweetness, purity and character, and have become the scavengers of society. They drone and buzz like certain carrion flies, that pass over a beautiful garden of lilies to feast on the garbage. like a dead fish in the sunshine they shine and stink; like the carrion fly, they can't be confined to their natural habitation.

There are pillows wet by tears; there are broken hearts throbbing in their own confines of silence whence comes no protest; there are fatherless and motherless children bereft of support; there are old-time friends walking their lonely ways with hope dead and every memory a bitter pang; there is real murder, real crime seeking in noble minds, and cruel misunderstandings that make all life look dark, —these are but a few of the sorrows that come from character assassins and scandal mongers.

The constant dropping of their lying words of malice and envy have in too many instances worn away the reputation of a strong character.

Truth crushed to earth does not rise as fast as the poisoned arrows of scandal mongers penetrate the heart of society. Laws do not reach this detestable practice of incendiarism of character. "Where there is much smoke, there must be some fire." Yes, but the fire may be only the fire of envy, hatred or malice, the incendiary firing the reputation of another by the lighted torch of selfishness.

In this new year, by the grace of God, let us observe the commandment of the great Nazarene, "Thou shalt love thy

neighbor as thyself.'' Let us shun and discourage evil spoken of our fellow-man. Let us eliminate envy, hatred and malice and all forms of selfishness and uncharitableness from our hearts and minds, and purer emotions will rush in, as air seeks to fill a vacuum. Let us, if we would be happy and make others happy, not usurp the privilege of the great God, but obey the injunction—Judge not.—Exchange.

DYING WORDS OF FAMOUS MEN.

''It is well.''—Washington.

''I must sleep now.''—Byron.

''Then I am safe.''—Cromwell.

''Let the light enter.''—Goethe.

''Lord, take my spirit.''—Edward VI.

''Don't give up the ship.''—Lawrence.

''It is the last of earth.''—J. Q. Odams.

''I am about to die.''—Samuel Johnson.

''Independence forever.''—John Adams.

''Don't let poor Nellie starve.''—Charles II.

''I thank God I have done my duty.''—Nelson.

''I feel as if I were myself again.''—Walter Scott.

''An emperor should die standing.''—Vespasian.

''The best of all is, God is with us.''—John Wesley.

''It matters little how the head lieth.''—Raleigh.

''A dying man can do nothing easy.''—Franklin.

''Many things are becoming clearer to me.''—Schiller.

''I feel the daisies growing over me.''—John Keats.

''Taking a leap in the dark, O mystery.''—Thomas Paine.

''Don't let that awkward squad fire over my grave.''—Burns.

''Here, veteran, if you think it right, strike.''—Cicero.

''I thought that dying had been more difficult.''—Louis XIV.

''Let me die to the sounds of delicious music.''—Mirabeau.

''It is small, very small'' (alluding to her neck).—Anne Boleyn.

''Let me hear those notes so long my solace and delight.''—Mozart.

''We are as near heaven by sea as by land.''—Sir Humphrey Gilbert.

''I do not sleep. I wish to meet death awake.''—Maria Theresa.

''I resign my soul to God; my daughter to my country.''—Jefferson.

''I would not change my joy for the empire of the world.''—Philip Sidney.

''O, liberty, liberty, how many crimes are committed in thy name!''—Mme. Roland.

''Let us cross over the river and rest under the shade of the trees.''—Stonewall Jackson.

''I am dying out of charity to the undertaker who wishes to turn a lively Hood.''—Hood.

''I pray you see me safe up, and for my coming down, let me shift for myself ''—Sir Thomas More on the scaffold.

THROUGH DEFEAT TO BETTER THINGS.

An American Board leaflet says: ''But a new day is dawning for Turkey. Her crushing defeat at the hands of those she has persecuted and despised is likely to affect the Turks in the same way that the victory of Japan over China affected the Chinese. It will force them to realize their need of western civilization and learning. Already the valis, the pashas, members of parliament and the more enlightened generally are beginning to send their children to our American Board schools, and these genuine 'Young Turks' are very eager for our western education. Some of our schools are overcrowded through the influx of Mohammedan pupils. The long expected break is evidently at hand, and we may expect to see the Moslem work take on large proportions at no distant day.''—Missionary Review.

A NOTABLE EXAMPLE OF FAMILY PRAYERS.

It is indeed a source of inspiration and a stimulant to a revival of the old-fashioned family altar of our fathers and mothers to read of a representative Briton who maintained this religious exercise in his own home circle for more than a half century, and that, too, in spite of daily military exactions and many-sided interruptions that come to public men. Speaking in the House of Lords soon after the death of Lord Roberts, Lord Curzon quoted from the last letter that the great field marshal of Great Britain had written to him:

''We have had family prayers for fifty-five years. Our chief reason besides worship is that they bring the household together in a way that nothing else can. Then it insures the servants and others who may be in the house joining in prayers, which, for one cause or other, they have omitted saying for themselves. We have never given any order about prayers. Attendance is optional, but, as a rule, all the servants, men and women, come regularly on hearing the bell ring.''—Watchman-Examiner.

WHY THE KINGDOM MUST COME NOW.

The tide has set in against the old, false beliefs, there is no doubt of that; but this is not an unmixed joy. In the same halls where the people are now being taught the folly of idol worship, they are also being taught even greater errors. Already even in the villages atheism is being taught. The same man who tells them that their gods are useless tells them that there is no God at all. We must work now as never before. Men are willing to listen to what we have to say, and now is our opportunity. We need more workers!—B. L. Baker, Caochowfu, China.

THE BOOK OF BOOKS.

Billy Sunday.

Twenty-two years ago, with the Holy Spirit as my guide, I entered this wonderful temple called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery, where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of the Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the formation of the infant church. Then into the correspondence room, where sat Matthew, Mark, Luke, John, Paul, Peter, James and Jude, penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks, and I got a vision of the King sitting upon his throne in all his glory, and I cried:

''Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all.''

Who Was It?—On July 5, some one mailed us a dollar for the Herald, but failed to sign any name or give any postoffice. We would like to know who it was.

ETHELDA'S TASK.

When Great-Aunt Jane Durkhan came to Edon, she took a liking to her young relative, Ethelda Cassel, and showed it in marked ways. If she wanted anything done that was out of the ordinary, Ethelda was asked to do it, and her response was so kindly Aunt Jane was sure she did not consider it a heavy task.

"That girl has the grit of her ancestors in her making," said the aged relative as she surveyed her departing niece speeding on an errand of kindness.

"I don't know about that," said Mrs. Cassel, smiling. "She has grit, I know, but I'm rather under the impression it belongs exclusively to herself."

"Why don't you educate her?" said Aunt Jane, snuffing and sighing the same instant. "She ought to be away at school now, with her talent. She's got a voice worth cultivating, if you only knew it."

"I know it," said Mrs. Cassel, sighing, "but I regret we can not afford it. I would be willing to give her up in the home, although the sacrifice would be great, but the money is not forthcoming. You see, Ben and Billy must both have their college courses, and we are straining every nerve to do that. Still, Ethelda is so ready she will not miss it like many another."

"I'd like to know the reason why," said Aunt Jane, sharply. "The girl's got talent and sense to know it. I don't reckon she will find it easy to hide her light under a bushel."

Arguing with Aunt Jane was never profitable business and Mrs. Cassel forebore. But she looked at her young daughter thoughtfully that evening and there was a suspicious moisture about her eyes. But there was nothing to do but to let things take their natural course; she could not add another straw to the load father was already bearing.

One morning a few days later Aunt Jane appeared at breakfast carrying in her arms a ball of yarn of such enormous size that it resembled a small-sized balloon. The color was gray, of that uncertain grade hard to distinguish. Aunt Jane was the center of attention and to all appearance she was enjoying it; she laid the ball carefully on the side table and turned to Ethelda.

"I've been wanting a shawl for some time, but I never could find the right shade in gray until yesterday. Ethelda, my fingers are too stiff to knit; do you think you could finish this for me by the first of September?"

Ethelda was sure she could and said so. She knew it meant many evenings by the study lamp, but there was not the shadow of hesitation in her answer. "I'm afraid Aunt Jane is a little unjust", said Mrs. Cassel to father. "She professes to love the child, but she does not seem to mind making life a little hard for her."

Each day the ball diminished in size. Aunt Jane watched its progress with unabated interest. The shawl would never be beautiful, Ethelda knew, but if the color suited the wearer there was no one else to be consulted. Every moment she pursued her task, and it is surprising how the work grew under her fingers. She would soon add the last stitches; the ball had assumed the size of a small egg. Aunt Jane had been rather restless the past days, watching the work with such interest that Ethelda had put on extra speed.

"What's this?" said Mrs. Cassel, bending over the work.

"That's the paper the ball's wound on, little mother."

"But there's writing on it; see what it is, dear."

"Why, it's a note and a check—for a thousand dollars—to the little girl who is not afraid to sacrifice for others, for her course in College, from Aunt Jane."

Ethelda was weeping softly and Mrs. Cassel had her arms about her.

"Oh, mother, mother," she said, "the dearest wish of my heart is granted."

"And I never knew you cared, dear," was all the mother could say.

Aunt Jane often tells the story with a gleam of humor in her eyes. "I put the child to a pretty severe test," she said. "I had a great hunt finding that particular shade of wool, but I got it at last, and great-niece Ethelda had grit enough to perform the task."—Selected.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Shiloh, Yadkin College Ct. (two previous Sundays, 117, 110)	118
Mountain Valley	60
Burlington	301
Concord	168
Greensboro	197
Liberty	117
High Point (July 4, 293)	312

Mt. HermonC Circuit also paid part of their pastor's expenses to Summer Conference.

—We are glad to receive a note from Rev. J. E. Pritchard saying that Mrs. Pritchard is now thought to be out of danger. This has been a trying time to both of them.

—Iris Osborne was home from Richmond last Sunday on a visit.

—Dr. Chapman has been invited to hold meetings in Wilmington next winter.

ANNUAL SEASHORE EXCURSION TO NORFOLK AND VIRGINIA SEASHORE RESORTS.

TUESDAY, JULY 27th, 1915.

The Southern Railway will operate their annual Seashore excursion from Greesboro and intermediate points to Norfolk, Va., on Tuesday, July 27th. Special train will leave Greensboro at 7:30 P. M., Tuesday, July 27th and arrive Norfolk about 6:30 A. M., July 28th. Returning will leave Norfolk at 7:00 P. M. July 29th. Two whole days and one night at the Seashore, allowing ample time to visit Virginia Beach, Ocean View, Newport News, Old Point Comfort, Hampton Roads, Fortress Monroe and the many other points of interest in and around Norfolk.

Following low round trip fares will apply from stations named:

Greensboro	$3.65
Browns Summit	3.65
Stokesdale	4.00
Siler City	4.50
Ramseur	4.50
Summerfield	4.00
Reidsville	3.35
Ruffin	3.35
Julian	4.50
Liberty	4.50
Madison	4.00
Climax	4.25

Fares from all other points covered by this special train on same basis. Special train will consist of both day coaches and Pullman sleeping cars and all requests for Pullman reservations should be made in advance to Mr. C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

C. G. Pickard, Passenger and Ticket Agent, Greensboro, N. C.

R. H. DeButts, Division Passenger Agent, Charlotte, N. C.

CONFERENCE TREASURER'S REPORT.

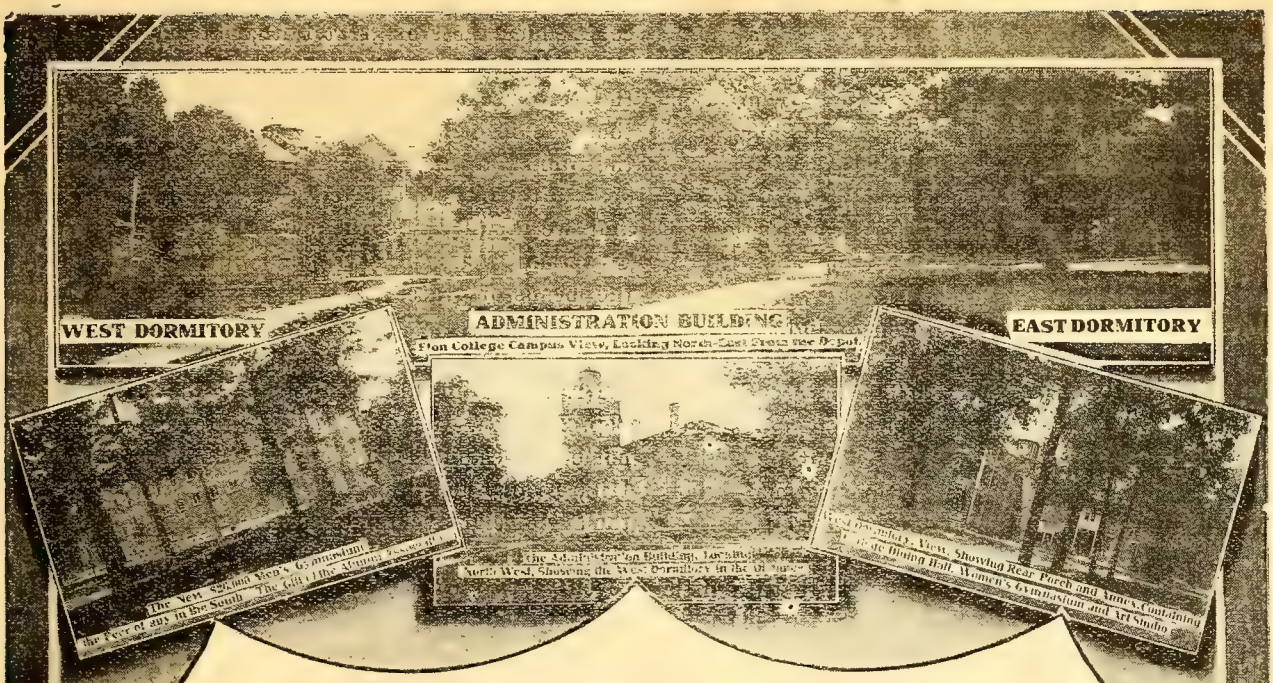
RECEIPTS.

Foreign Missions	$ 850.65
Children's Day	137.91
Church Ex	1,412.00
Home Missions	919.00
Ministerial Ed.	287.00
Superannuates	764.00
Theological Seminary	271.00
Am. B. Society	42.00
Young People's Work	47.00
Children's Home	3.00
G. A. Conf. Fund	43.00
Ann. Conf. Fund	63.00
Journal Fund	55.00
Total	$4,894.56

DISBURSEMENTS.

Paid to F. C. Klein, Treas.	$ 850.65
Paid to F. C. Klein, Treas.	137.91
Paid to J. Norman Wills, Treas.	1 412.00
Paid to C. H. Beck, Treas.	919.00
Paid to Geo. R. Brown, Treas.	287.00
Paid to J. Norman Wills, Treas.	764.00
Paid to H. L. Elderdice, Treas.	271.00
Paid to Am. Bible Society	42.00
Paid to C. H. Hubbell, Treas.	47.00
Paid to H. A. Garrett, Treas.	3.00
Paid to C. H. Beck, Sec. Treas.	43.00
Paid to Order An. Conf.	63.00
Paid to G. L. Curry, Pub. Treas.	55.00
Total	$4,894.56

J. R. Hutton, Conf. Treas.



Elon College

For Both Men and Women

Elon College, North Carolina

For a quarter century Elon College has rendered the best families of the South a paragon service in providing young men and young women with the best mental, moral and physical training under positive Christian influences, tho entirely free from sectarianism.

Karl Lehman, of Boston, testifies that "of all the Colleges I have visited as International Field Secretary of Christian Endeavor during six years, the spirit of Elon College appeals to me as *most genuinelu Christian.*" Elon College is situated in the delightful hill country, a section unsurpassed for beauty, with a climate far-famed for its healthfulness. There is no medical fee, for there is no necessity for it. Its campus, comprising twenty-five acres of native oak and hickory, shrubbery, winding walks and driveways, is one of the most beautiful in the South and, with its two unsurpassed gymnasia, provides abundant opportunity for recreation and relaxation.

The splendid equipment of Elon College was only made possible through liberal endowment. It maintains seven elegant new buildings, especially designed and appointed for college work. These are furnished with every known convenience; steam heat, electric lights, running water, baths and sewerage. The College plant is conservatively valued at $300,000.00.

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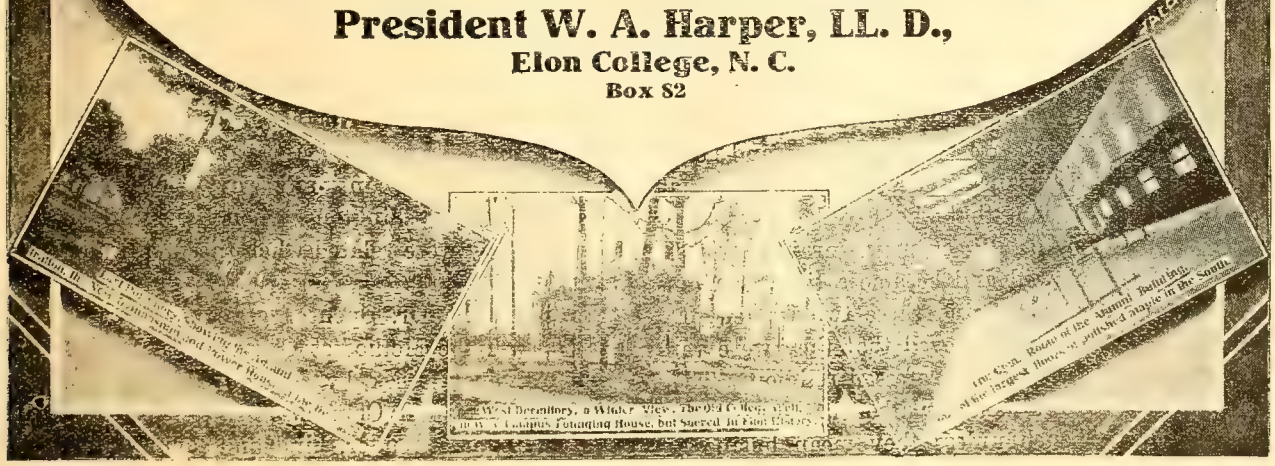

CHARITY BETTER THAN FAITH AND HOPE—AND BETTER THAN GOOD FEELINGS.

After preaching on the new birth, the preacher asked all that had been born again to stand. Some who, as it seems, should have responded did not stand. Perhaps they were hindered by their feelings, which were not as good as they wanted, in order to feel free. It is one's business to know himself, to know how he is, but the inference is that all good people should exercise faith over and above their feelings. We read that the "children of the world are in their generation wiser than the children of light."

When the children of the world meet, they say, How do you do? But when the children of light meet, there is rather slow action. More than a generation ago one of the experienced preachers, in preaching about preaching, said that he had preached some of his best sermons when he did not feel like preaching. Of course he could understand all that better than we can, but he did understand, and had a clear understanding. He had faith as a little child, and did not have to make a question about his faith or his feelings. I once heard one of the good old class leaders tell how he had gone to the class meeting and not being able to feel good—but he had the charity, love for God and the people, and he just went on to the church to pray and worship God. Often good people are called to act out charity, if they would consider how they ought to do rather than how they feel. One of the high authorities had the idea correctly, as it seems, and he said that at times he was better when he did not feel good than he was when he felt good. I remember very well once hearing one of the able Bible students, a fine preacher, say that some people shouted less when they had reached a deeper experience than before they had become so well settled in the faith. Their light had been flickering, but later it became fully bright, and continued more and more until the perfect day. One of the finest articles on salvation by faith that I have ever been privileged to read was written by the good preacher who spoke of some who shouted less after becoming better established in the faith. Once a serious religious girl, being a member of the church, but feeling in trouble, went to the mourner's bench. Later she rose and at once clapping her hands exclaimed, "I never had religion before." At once she fell down on the straw and lay there speechless. The opinion of those of ripe experience was that she had been converted before and speaking in a way to dishonor the spiritual in her case was reproved by the power of the Spirit. God makes His part of salvation His business first.

A good woman neglected to pray and to use the means of grace, and drifted into a state of deep sorrow, and being surrounded by spiritual darkness she ventured to say that she had never had religion, that she had been deluded, but she was warned not to talk so, but to pray to God to be restored—and she prayed and became satisfied. Numbers of friends remembered seeing these two women profess religion at the first, and believed that they were genuinely converted when they first professed religion. They were both converted at the mourner's bench. Few people go to the mourner's bench unless they mean business—and when they profess religion it is apt to be genuine and they are apt to be known by their fruits. When the Son of God traveled among the people helping the suffering, he commended those of great faith, but helped those of little faith whenever they were humble enough to go to Him for the help needed. The command is to worship God, but the worship of God is being neglected. If we would read the Bible and pray, and assemble together rather daily and keep to the devotional, God would help us to the charitable and we would have the evidences. We know that the Christian religion is love—and we know that we must use the means of grace. W. F. G.

OBITUARY.

Dr. Benjamin Franklin Spencer was born in Alabama, Sep. 20, 1852. He departed this life Mar. 25, 1914, at his home in Weston, Tex.; the interment took place at Cottage Hill, Friday morning, Mar. 27th. When a little boy at the age of eight years he moved with his parents to Jasper County, Miss., near Paulding, where he lived for about seven years. At the age of fifteen he attended school one year at Mount Sterling, Ala., then one year at Mississippi College at Clinton, Miss. Then leaving Mississippi College he attended school at Murfreesboro, Tenn. Dr. Spencer received his medical education in the Medical Department of the University of Louisville, Ky., and graduated from there in 1874, and began the practice of medicine and surgery in Fulton, Ky. In 1876, Dr. Spencer, then 25 years of age, came to Texas and located in Weston, Collin County, where he lived and practiced his profession thirty-eight years, until the close of his life. Dr. Spencer was married twice. In 1884 he married Miss Alla Hubbard, daughter of Dr. Moses Hubbard, who lived only five years, No children were born to this union. In 1892, he was married to Miss Cora Sutton, a cousin of his deceased wife. Two children were born to this union. Mrs. Alla Hubbard Farnsworth, and a son, Frank Sutton Spencer. Dr. Spencer was too young to enter the Confederate Army, being only a small boy, but he was an ardent supporter of the principles of the South. He had one half-brother, David Kennedy, who served all through the war, and at its close was captured, and kept a prisoner at Point Look Out, Md., for some months after the war was over. Dr. Spencer's father was too old to serve as a soldier, but made crops, and helped to support the widows, orphans, and poor soldiers, and as occasion demanded it, served in the State Militia. His grandfather and other kinsmen served their country during the revolution; the older ones came from England (where some of their Spencer relatives still live) and settled in Virginia, and from there their children went to North Carolina, and on to Alabama.

The Spencers were thrifty and good managers, and served their country in many ways, lending some of their money to the Washingtons, when they were in need, and to whom they were related when the families lived in England.

In early life Dr. Spencer gave his heart to God, and united with the Methodist Church. In 1890 he was baptized in Honey Creek, by Elder J. R. Darnall, and united with the Christian Church. Dr. Spencer was a man of fine character. Tender, kind and loving, and his friends were many. As a physician he had few equals, and he was well known all over North Texas. He was well edu-

cated. His mind naturally alert and incisive was a veritable storehouse of useful knowledge. The beauty of his work was constantly seen in the charm of good humor and cheerfulness, with which it was done. The pleasant smile which always beamed from his face seemed to pervade all of his conversations, and made him universally popular. He was a good husband, an indulgent father, and a neighbor of whom every one speaks kindly. Dr. E. E. King, pastor of the First Baptist Church, McKinney, Texas, and who was a schoolmate of Dr. Spencer while in Clinton, Miss., said: "I should have been pleased to be present at his burial, and pay his worthy memory a tribute, especially of his worthy young manhood, when we were together at Mississippi College. He was a manly young man, kind and courteous, had a host of friends at College, was a good student, and was full of noble impulses, and radiant hopes, and had large plans for the future. He had a brother and cousin in College, for a season, at the same time. A fine trio of young men, of noble parentage." Dr. Spencer had been in declining health for some time, the last week being confined to his bed. His death was caused by diabetes and other complications. He was a patient sufferer, and died trusting in his Saviour. He leaves on this side of the River a sister, a devoted wife and two children, to mourn their loss. They have the sympathy of a large circle of friends in their great loss. He bequeaths to them the rich legacy of an unsullied name, the memory of a happy domestic relationship, and a sweet memory to love. The funeral was conducted by the writer, after which the body was laid away in Cottage Hill's beautiful cemetery. "Where thou art gone adieus and farewells are a sound unknown. May I meet thee on that peaceful shore; the parting sound shall pass my lips no more."—Rev. W. D. Darnall, minister of Christian Church, Denison, Texas. Published by request of J. H. Spencer of Seagrove, N. C.

IN MEMORIAM.

The following lines were written by her husband, B. F. Spencer, M. D.

Thou art sleeping in the church-yard on Cottage Hill,
Free from sorrow, grief, pain and all earthly ill.
Neither the flowers of spring that bloom above thy grave and die,
Nor the warbling birds of summer that o'er the prairies fly,
Nor the falling leaves of autumn that in eddying gust whirl round,
Nor the wailing winds of winter with its melancholy sounds,
Will disturb thy body's quiet rest;
Thy soul is in heaven with the blessed.

Sleep on, my darling Alla, in thy silent tomb till resurrection morn,
When Gabriel's trumpet shall wake all earth, even to the first born,
Then through God's mercy and love we again shall meet
And bring all our grief and care and place them at Jesus' feet.
Though the way appears rugged, rough and lone and weary;
And each day without thee seems more dark and dreary,
Yet I know you would say, "Do your duty regardless of all fear,"
Though the burden at times seems greater than I can bear.

Many a night when returning home from a sick bed of sorrow and care,
Methinks in my mind's eye I can see thy face so beautiful and fair,
And those bonny black eyes looking down from God's ethereal dome,
And those trembling little hands pointing to the great white throne.
'Tis then I stop and ponder of the many sweet things you have said;
And it brings to memory that sad day in December when thou wert lying dead;
When my poor heart was aching more than human tongue could tell,
And you requested that I should make a greater effort ere I fell.

Oh, those little hands, those trembling little hands, so soft and thin,
How silently have they led me from the paths of sin.
How often, oh! how often, when the sun was sloping down the west,
Have I sat on the back piazza and held them to my breast;
And when night gathered its misty shadows like a pall
You would kneel at your bedside and pray for all;
And the promise I made thee on thy deathbed I am struggling to fulfil;
And through Jesus' love, and atonement—by the grace of God I will.

How often, oh! how often, when the fire was flaming on the hearth,
When the cold winter winds were blowing and snow covered the earth,
You would nestle close beside me and put those little hands in mine,
And we would talk of childhood hours and the days of Auld Lang Syne.
Then in laughing way I asked you would you live this life again;
It was in a poem you replied: "I would not live this life again."
And rising from your chair with a look so bright, "Which one of the authors shall we read tonight?"
Then you read in a low, sweet tone the poem of my choice, "The Day Is Done,"
From that grand old bard who fought the good fight and the victory won;
And we talked of that aged poet across the sea, who wrote the sad "In Memoriam,"
And wept for his friend, Arthur Hallem, as did David for his son Absalom;
And of that classical scholar who loitered along the River Charles at early dawn,
And drew from his imagination that beautiful character in his Marble Fawn;
And he who wrote the Fall of Grenada and the chivalry of the Spanish Cavaliers
That will be read by all English speaking people for unnumbered years.

God of earth, God of heaven, God of mercy, God of love, God of all!
Thou who watchest all creation and not without Thy care a sparrow falls;
Thou hast placed a burden upon me more than I can bear aright.
Send thou my darling's spirit to guide these faltering footsteps right,
And when this poor soul of mine shall leave this tenement of clay
This gentle spirit will lead me on through the ether blue and milky way;
And those little trembling hands that lead me through a world of sin,
Will leap forward and spring the pearly gates ajar and let me in.

A WONDERFUL CLOCK.

One of the most curious clocks in the world is said to be that which tells the time to the inhabitants of a little American backwoods town. The machinery, which is nothing but a face, hands and a lever, is connected with a geyser or hot spring which shoots out an immense column of hot water every thirty-eight seconds. This spouting never varies to the tenth of a second. Every time the water spouts up and strikes the lever, it moves the hands forward thirty-eight seconds.—Apples of Gold.

WHAT WE ARE ALL APT TO FORGET.

That politeness costs nothing.

That we should live and let live.

That we should live within our means.

That our lives are what we make them.

That others have feelings as well as ourselves.

That a kind word, even to a dog, is never lost.

That a loafer is the most despicable creature on earth.

That every skilled workman was once an apprentice.

That we owe a duty to our fellow-man as well as to ourselves.

That we are judged by our acts and the the company we keep.—Selected.

—The teacher of a class of small children recently gave a physiology lesson on the bones of the body. The time to ask questions had come.

"Who will tell me what the backbone is?"

The question was a poser and no one ventured a reply.

Finally, the teacher detected a gleam of hope in Sammy's face, and smiled encouragingly at him.

"Well, Sammy?"

"The backbone is a long straight bone. Your head sits on one end and you sit on the other," answered Sammy.—Harper's Monthly.

The little boy was carrying home an empty bowl that had contained his father's dinner when a bully appeared.

"Do you mind if I kick that bowl," he asked.

"Not a bit," replied the small boy.

"You mean that you don't mind if I kick that bowl?"

"Not a bit."

"For the last time," persisted the bully, "do you mind if I kick that bowl?"

"No, I should like you to," said the small boy.

"Oh, would you!" exclaimed the bully. "Then watch me!" He shattered the bowl to atoms. "Now do you mind?" he asked.

"Not a bit," said the small boy, edging away. "My mother borrowed the bowl from your mother this morning. You will hear about it when you get home."—National Food Magazine.

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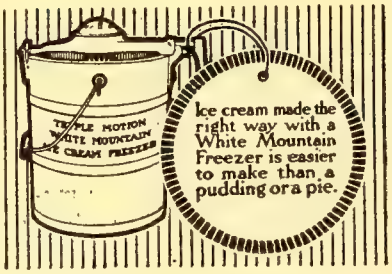
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THE FUEL VALUE OF WOOD.

The fuel value of two pounds of wood is roughly equivalent to that of one pound of coal. This is given as the result of certain calculations now being made in the forest service laboratory, which show also about how many cords of certain kinds of wood are required to obtain an amount of heat equal to that in a ton of coal.

Certain kinds of wood, such as hickory, oak, beech, birch, hard maple, ash, elm, locust, longleaf pine, and cherry, have fairly high heat values, and only one cord of seasoned wood of these species is required to equal one ton of good coal. It takes a cord and a half of shortleaf pine, hemlock, red gum, Douglas fir, sycamore, and soft maple to equal a ton of coal, and two cords of cedar, redwood, poplar, catalpa, Norway pine cypress, basswood, spruce and white pine. Equal weights of dry, non-resinous woods, however, are said to have practically the same heat value regardless of species, and as a consequence it can be stated as a general proposition that the heavier the wood the more heat to the cord. Weight for weight, however, there is very little difference between various species; the average heat for all that have been calculated is 4,600 calories, or heat units, per kilogram. A kilogram of resin will develop 9,400 heat units, or about twice the average for wood. As a consequence, resinous woods have a greater heat value per pound than nonresinous woods, and this increased value varies, of course, with the resin content.

The available heat value of a cord of wood depends on many different factors. It has a relation not only to the amount of resin it contains but to the amount of moisture present. Furthermore, cords vary as to the amount of solid wood they contain, even when they are of the standard dimension and occupy 128 cubit feet of space. A certain proportion of this space is made up of air spaces between the sticks, and the air space may be considerable in a cord made of twisted, crooked and knotty sticks. Out of the 128 cubic feet, a fair average of solid wood is about 80 cubic feet.

It is pointed out, however, that heat value is not the only test of usefulness in fuel wood and since 95 per cent. of all wood used for fuel is consumed for domestic purposes, largely in farm houses, such factors as rapidity of burning and ease of lighting are important. Each section of the country has its favored woods and these are said to be, in general, the right ones to use. Hickory, of the non-resinous woods, has the highest fuel value per unit volume of wood, and has other advantages. It burns evenly, and, as housewives say, holds the heat. The oaks come next, followed by beech, birch, and maple. Pine has a relatively low heat value per unit volume, but has other advantages. It ignites readily and gives out a quick hot flame, but one that soon dies down. This makes it a favorite with rural housekeepers as a summer wood, because it is particularly adapted for hot days in the kitchen.

The fuel qualities of chestnut adapt it particularly to work in brass foundries, where it gives just the required amount of heat and it is therefore in favor. Coastwise vessels in Florida pay twice as much for Florida buttonwood as for any other, because it burns with an even heat and with a minimum amount of smoke and ash.

The principal disadvantage of the resinous pines is their oily black smoke.—U. S. Department of Agriculture.

THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER — EVEN CHRIST — AND ALL YE ARE BRETHREN.

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DEATH COMES AND COMES AGAIN.

Twice in the last week has death invaded our little flock in Grace Church, and each time has borne away one of our best.

Last Saturday Mrs. J. C. Morris, who had been a great sufferer for a long time, underwent a surgical operation at the hospital, hoping to get relief. Her children were left at home, hoping for the best. They had seen their father taken to the hospital a few months ago and then had seen him return home improved, and naturally they looked forward with hope to the time when their mother would come back to them. Imagine the shock that came when their Grandfather Bradshaw came to tell them that Mother was dying. She never recovered from the operation. She died before the day was done. Her funeral was held in Grace Church Sunday afternoon, in which Pastor Andrews was assisted by two former pastors, Bros. Swain and Curry. Though Mrs. Morris had lived in Greensboro only a few years, she had endeared herself greatly to our people, and her death causes many a heart to feel sad. The husband and children have much sympathy in this loss so great. One of the little girls in her inconsolable grief cried out: "O God! why did you take my mamma from me?"

Then on Tuesday morning our church organist, for whom we had been praying and for whose recovery we had been hoping against hope, Mrs. Willie Clapp Baynes, succumbed to typhoid fever and was gone from us forever. Why? Why? We cannot tell. God knows, and what God does is best. Few, if any of our number, would be missed more at the church. It has been only a few months since this young woman walked out from the church a happy bride in the sight of a great company of admiring friends. Yesterday evening at five o'clock many of these same friends met in the church again to pay the last sad tribute. The stricken young husband, Bro. Bascum Baynes, and the father and mother, sisters and brothers, have widespread sympathy. Few illnesses here have caused more general concern and anxiety than that of Mrs. Baynes.

—Susan, wife of Everett McCulloch, of Tabernacle Church, after weeks of suffering from Bright's Disease, found relief in the sleep of death last Sunday morning. The funeral was conducted at Tabernacle at eleven o'clock on Monday by Rev. T. M. Johnson, and was attended by many friends. The editor visited her twice toward the end of her life, and found her trusting in God. She leaves besides her husband a grown son, two grown daughters, three younger daughters (the youngest four years old), and a little boy of six or seven. These will have the sympathy of their neighbors and friends in their irreparable loss. May they so live that they may meet her whom now they so sadly miss in the blessed land!

—Rev. T. M. Johnson began a protracted meeting at Julian last Sunday. The editor of THE HERALD was permitted to be there. Rev. J. D. Williams was expected on Monday, and the people were looking forward with interest to the results of the meeting. May they see the fruits of their labors.

—Tabernacle Circuit is to have a Young People's Convention at Tabernacle on Thursday, August 12. This is one of the good results of the Thomasville Convention. One of the young ladies who attended that was so impressed that she felt that others should be permitted to attend a similar convention. She went to work and by the pastor's help worked up interest. A committee met in Greensboro last Saturday and prepared a program and fixed upon a time and place. We hope many young people will embrace the opportunity to be entertained and helped which this meeting will bring near to them. We understand that Bro. Dixon is to be one of the speakers.

EVANGELISTS AND PASTORS—A REQUEST.

The Commission on Evangelism of the Federal Council of the Churches of Christ in America is creating a Library on Evangelism for the free use of those interested. We want you to help us. If you will, please send to the Commission at 608 Lakeside Bldg., Chicago, Ill., any evangelistic books you may possess and can possibly spare. The publishers of religious books have generously donated to the Library such works as they have published on this subject, and the Globe-Wernicke Co. have donated a handsome set of bookcases for the same.

The Commission wants evangelistic sermons, Biographies of evangelists, and books on the History and Methods of evangelistic work. In fact, any book pertaining to this subject. All gifts will be gratefully acknowledged.

W. E. BIEDERWOLF, General Secretary.

THE COMMUNION OF SAINTS.

How strong is the bond that unites Christians of all creeds and classes together! It is the link of love for Christ that knits them into one. A full discussion of the subject of Christian unity is found in "Evangelical Christianity: Its History and Witness," edited by Principal W. B. Selbie. Representatives of the leading evangelical churches give reasons for their particular denominational positions.

"By 'Evangelical' is meant that type of Christian life and truth, which regards as primary and determinative, alike for the individual and for the Church, living faith in Christ as all-sufficient mediator of God's grace. That is, its emphasis falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity."

This book gives the necessary outlook upon the various relations and activities of the Christian Church and therefore deserves to be widely read.

THE W. H. M. SOCIETY. ITS NEEDS AND ITS POSSIBILITIES.

God has actually chosen to make himself dependent upon us. It is hard for us to realize this. If we thought it clear through, perhaps we should yield ourselves to him more continuously. Mr. J. Campbell White has said: "While it is true that Christ alone can save the world, according to his own divine plan Christ cannot save the world alone." He has planned to use us. He is dependent upon us. We can cause him to rejoice if we give him unhindered opportunity to do his mighty works through us; by giving ourselves wholly and unreservedly into his hands to be used of Him."

The women of our Methodist Protestant Church, wishing to give some of their time and means to the service of God; and realizing that "in unity there is strength", have organized our Woman's Home Missionary Society. This Society has for its purpose the advancement of God's Kingdom, not in the foreign field, but here in our own home land. Each branch of the society is doing a different work. Each branch is doing that which seems to be most needed in the state in which it is organized. I shall not try to tell you how many of these organizations there are in the United States, nor of the work which they are doing. But shall confine my remarks to the work of our own branch of the Society here in North Carolina.

First, I want to speak of just two very great present needs of the Society. The first of these is the need of more members, members who are willing to give of their time and means to the great work which the Society has found to do. The next is the need of more efficient prayer. Not efficiency that is measured by the hours spent in prayer, nor by the number of objects of prayer, but real prayer-efficiency that gets into the very presence of God and lays hold on him for the things that he would have us pray for. Are we, each of us, praying for the Society in such a way that God may hear and answer our prayers? There are few Christians, probably, who could not add many minutes to their daily prayer periods. However, if we can not give more time, we can be more earnest. Let us pray a believing prayer in which there is power and soon we shall see the glory of God.

When we have enlisted the interest of the vast number of women of our Methodist Protestant Church, and when this great body becomes united in efficient prayer, then great possibilities will loom up before us.

When we do too much, we are not doing enough. God wants to capitalize our time for himself at one hundred percent. Many of us who are in his service try to capitalize it at one hundred and twenty, or thirty, or forty percent., and so we fall far below the standard that he would like to have us reach. Satan loves to keep Christians over-busy in the Lord's service. It is one of the commonest causes of inefficiency among Christian workers. We try to do more than we can do well. May I give you a little verse of Courtenay Fenn's poem?

"I need a Friend who knows me
So fully through and through,
He'll ne'er misjudge a motive
Nor let me try to do
More work than I can manage,
The work that is not mine,
Because of vain ambition
Or conscience drawn too fine."

Perhaps it was some such feeling as this that prompted the North Carolina Branch of the Woman's Home Missionary Society to devote their entire interest to Our Children's Home near High Point.

When this organization proposed opening a home for motherless and fatherless children, no doubt there were those who cried "Impossible". "Impossible" is one of the most hopeful words in our language. When we see that something which must be done is imposible, it is a direct invitation to let God in. The greatest human scientific discoveries and inventions the world has ever known have been in connection with the things that men before that called impossible. As a Christian looks back over his lifetime, the brightest, best, most wonderful experiences in it shine out where he had been able to see only the word "impossible". That word is a veritable bridge between our little resources and God's great resources. What to some seemed impossible was to this band of workers a possibility. And today we have the home complete. In it are children whom it is our privilege to help.

There are two classes of persons who are held in highest honor in heaven, if they are faithful,—the children's parents and those who take the place of the children's parents.

I believe there are angels who are spirits, whom we cannot see, whose touch we cannot feel, whose voices we cannot hear. I believe that there is a ministry of these holy messengers to which we owe more than we can ever know. They guard us and guide us and defend us and help us. Jesus would not have spoken as he did about the children's angels always seeing God's face if the belief of his people had been only a rabbinical fancy. There are angels who ever minister both to childhood and to age.

But the best angels are the mothers and fathers, and those who care for the motherless and fatherless. I am sure God wants them to be the children's angels. It is a holy moment when a baby is laid in the arms of a mother or a father. One speaks out of the silence and says, "Take this child, and nurse it for me." It is for God they are to nurse the child—his child and theirs.

I do not believe that those who have the care of the little children have any true sense of the honor that is theirs, or begin to realize how dear they are to God. I have read somewhere this beautiful story of old Jewish times:

There had been a great drought,—no rain for many months. The fields were parched, and the springs were dry, and there was distress everywhere. The people came together to pray for rain. Rabbis and great men prayed, but no rain came. Prophets and rulers prayed, but the sky remained cloudless. At last came a quiet, plain, unknown man, and he offered prayer. At once clouds began to gather, and soon the rain was falling. The people asked him who he was, and he answered, "I am a teacher of little children." This man was heard in heaven when rabbis and prophets had pleaded in vain.

What is said of the children's angels is true also of those who care for the children. They stand always before the face of the Father. The fact that they love the children and are interested in their lives, and are seeking to shield them, and to teach them, and help them to know Christ and follow him, gives to those who care for the children a holy and sacred privilege which no others have. When we go in eager haste to God in behalf of a little child we will not be kept waiting, and our prayer will not fail to be answered. We should read the Master's words, and think of ourselves as the children's angels and the privileges of the children's angels as our privileges. "In heaven their angels do always behold the face of my father who is in heaven."

Such service as this needs our very best effort. If we are the children's angels, we must work as the angels work. If we stand always before the face of God we must be holy. Only the pure in heart can see God. We must be earnest, for looking upon the face of God cannot but kindle love in us. Shall we not all consecrate ourselves anew to the blessings and the helping of the children? They look up into our faces with love and trust, and make pathetic appeal to all that is holy and divine in us.

Ola Whiteley.

—Pauline, the little daughter of Bro. J. H. Madearis, is ill with malarial fever.

WHICH FIRST?—CHURCH OR LODGE?

Do those who belong to both church and lodge always make the church first? We fear not; in fact, we are sure some give precedence to the lodge. Some instances in proof of the above assertion: On one of our charges which we served for two years, the secretary of the Q. C. was also secretary of the lodge. And when the Q. C. happened to meet so as to conflict with the lodge meeting he always went to the lodge. When Q. C. was published if it came at lodge time he would always tell us that he could not be present, as his lodge met at that time, and that he was secretary of the lodge, and therefore "could not come." He was considered one of the most worthy members, but he made lodge first and church second. He placed a wrong estimate upon the lodge, or the lodge required an unchristian service of him, to neglect the church to serve the lodge. How many church members of this kind, making lodge first, and church second, God knows. But what kind of an answer will they give to Jesus Christ at the Judgment, for such an unchristian course?

Another instance: A certain man had been paying about $10 per year on pastor's salary. A certain year he subscribed $10 on pastor's salary, so said the steward, and never paid a cent. That year he joined the lodge, which cost $20 initiation fee, and, as he was not very "full-handed," the reasonable presumption is that he had nothing left for the church, after he got through with the lodge, or the lodge got through with him. Another case of lodge first, and church second or not at all. Yet he was considered a nice, upright man. But what can such a one answer to Jesus Christ in the Judgment for thus deserting the church for the lodge? If a man has not money enough to discharge his obligations to the church and the lodge, he had better stay out of the lodge, if he wants to be a Christian, or else just withdraw from the church. If a man is going to "play second fiddle" to the church, for the sake of the lodge, he is not worthy of the church. "Seek ye first the kingdom of God," not first the lodge. If a man "cannot serve God and mammon" —and Jesus says he can't—he cannot serve God and the lodge, if he makes the lodge first. And if a man cannot remain in a lodge without making it first, he had better get out. "Pluck out the right eye," if it is found to be a cause of offense, and "cut off the right foot or right hand," if found to be a cause of offense.

Another case: In another town I was asked if I had been to see a certain sick man in the suburbs whom I scarcely knew at all. I said, "No." He said, "If you had been a Knight you would have gone." They both were Knights. The well man visited the sick man because each was a Knight. The question arose in my mind, if the sick man had not been a Knight, would the well man have visited him? This is quite doubtful. The well man was a leading church member, and considered one of the best men in town, and I a church member also, but the air and manner of his conversation led me to infer that if I had been sick he would not have felt the same obligation to visit and see after me, as he did the Knight. If this were true, he made the lodge primary and the church secondary. But Paul said: "Do good unto all men, especially unto them who are of the household of faith." Gal. 6:10. Some, it seems, if we judge by their conversation and actions, act as if this read, "Do good unto all men, especially unto them who belong to the lodge."

I am not railing against the lodge. I am "neutral"—not speaking for nor against the lodge as an institution, but trying to point out some of its abuses and dangers, if a man gives it first place—precedence of the Church of Jesus Christ. There is a great deal of so-called charity being done that is not charity. If paying the premium on a life insurance policy is charity, in the true Bible sense, then quite a number of so-called charitable deeds are charity. If I join a fraternity and put my money into it, with the thought that it is a good thing, that it may be beneficial to me or my family, that is not charity, it is simply *business*. I am not saying that this is wrong, but I say that it is not charity. Charity is giving when there is no hope or expectation of a return, save as God may return it, either here or hereafter, as a reward, in gracious Providence. Luke 14:12-14 gives us the teaching of Jesus Christ concerning charity: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." So we see that charity is giving when there is no hope or prospect of a recompense from those we help. Real charity will be "recompensed at the resurrection of the just." But when we give to persons because they belong to a certain lodge, or fraternity, this is not rewardable in the sight of God, but is "wood, hay, stubble," which will be consumed in the fire of the judgment. We are not saying that these things are wrong, but saying that they are not charity—while they are good, they are not the best. Our first, prime, eternal obligation is to God. "For whosoever shall give you a cup of water to drink in my name, *because ye belong to Christ*"—not because ye belong to a certain lodge, fraternity or order—"verily, I say unto you, he shall not lose his reward." Mark 9:41. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Col. 3:17. "God is no respecter of persons," and "the wisdom that is from above," is not only "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits," but it is also "without partiality." But if a person gives, or does a favor to another, because he belongs to a lodge, and fails to give to or aid another who is in equal need, but does not belong to his lodge, but at the same time belongs to Christ and the church, is not this person partial, a respecter of persons, making the lodge first and the church second? There is but one answer.

I heard a reputable man and church member in one of the leading cities of the State say, some years ago, that it had about gotten to where if a man died, not belonging to some lodge, there was hardly any one to bury him. If this is true there is something seriously wrong. It looks as if the lodges are of greater esteem than the

church. I am not saying that this is true—the picture may be overdrawn. The man who made the above statement was a member of a lodge or lodges. If this be true, it seems that there is a partiality, a clannishness, being developed that is alarming. Does the fact that a man belongs to Christ and the church count for little, or nothing, in comparison with his membership in some lodge or lodges? This is not inconsistent with the spirit of the world, for "the world will love its own," but it is positively at variance with the Spirit of the blessed Christ. So which is first, the church or the lodge? And what will we answer in the Judgment, if we neglect, or despise, one of Chirst's little ones who does not belong to a lodge, or my, or our lodge?

No human institution should be given equal place with the church, much less precedence. The church was before these human institutions, and will continue after they have all perished. All the good there is in these fraternities came from the church, but the church gets little or no credit for it. In fact, we hear some speak as if the fraternities were superior to the church. For a person to so speak seems to manifest ignorance, or a spirit of treason, if uttered by a church member. Where do I stand, for the church first or the lodge? How would you answer Jesus?

RUSSIAN AFFAIRS.

The conspicuous place which is occupied by Russia in the present war compels us to understand something of the genius and spirit of the Slav. One of the best books on this subject is "The Russian People" by Maurice Baring. He writes from first-hand information, having lived amongst the people of Russia for many years. His analysis of Russian character, and characteristics is especially forceful. He treats of the present conditions, with regard to the history of Russia, from the past up to the present time.

Two other books of smaller size contain a concise summary of matters pertaining to this Empire of a hundred and seventy millions of souls. Many of us will be surprised to read "Russia's Gift to the World" by J. W. Mackail, and learn that the contribution made to the higher life of the race by Russian thinkers and artists is considerable. In literature, music, art, the drama, mathematics, physical and biological science, history, philosophy and sociology, Russia has done a great deal in furnishing ideas and ideals to the Western world.

There have, however, always been difficulties in this vast Empire. Some of them are enumerated by Prof. Paul Vinogradoff in his little volume, "The Russian Problem," which carefully analyzes the causes and consequences of the present humanitarian movement in that vast Empire. The problem in Russia is how to spread the principles of democratic enlightenment and economic improvement among the one hundred and forty millions of the peasant population in such peaceful ways so that the process will be one of evolution and not of revolution. He also deals with the problems of the central Government, the reform of the Duma and of the council of the Empire and the large bureaucratic establishments of the Civil Service. The author is optimistic that out of the confusion and conflict there will evolve in Russia a universally humanitarian type.

CONCENTRATION.

If the present status of the great prohibition reform suggests anything it is the pressing need of concentration upon the part of various organizations in the nation-wide movement. The other and many lines of temperance and prohibition effort have certainly led up to this very important one. And now to cling tenaciously to old theories and forms will only occasion delay when great and rapid strides are demanded. The Prohibition Party, the Anti-Saloon League, the W. C. T. U. and the numerous social and church temperance societies can well take fresh courage in seeing the culmination of long continued plan and effort in the nation-wide agitation for prohibtion. To be sure, some of the workers have had this movement always in mind—they have not swerved from it but there has not been a day when there was such an impetus toward a united concentration as there is just now. And we believe this phase of the subject marks the beginning of the end to the greatest reform of the century. The conviction obtains that there have been theorizing and organizing long enough. Let outright and downright work now be in evidence. The end to be accomplished is of vastly greater moment than the prolongation of the life of any particular organization. Let societies and organizations perish but let the end toward which they have contributed be their enduring monument. If need be they can well lose their identity in the unity and concentration now becoming universally apparent.

E. H. Parkinson, D. D.

Chicago, Ill.

—An attempt of a Mexican to smuggle two Chinamen from Mexico into the United States was revealed at New York a few days ago. The faces of the Chinamen had been blackened and they had been otherwise "made up" to look like negroes. When one of them wiped his perspiring face with his hand, leaving a streak of yellow, the secret was let out.

—A $20,000 building is to be erected in Washington to house animals, including monkeys, dogs, cats, mice, rats, guinea pigs, etc., which the government public health service will use in investigating human diseases.

—Bro. and Sister Rea of Greensboro were at the Julian meeting last Sunday, as was also Mr. Ernest Hardin.

Religious Training. Religion comes naturally to children. Let it be always the most natural thing in the world, an inevitable part of life. Don't be afraid to teach them to pray as soon as they can speak. Let them think of God as of Someone who loves and is interested in them—a real Person, though unseen, just as a Missionary's little child can learn to love the unknown grandparents in the homeland. Teach them of Jesus Christ as the Savior, who will give help in every time of need. Let them understand that God does make a demand on their lives, and that sin grieves Him.

DELAY IS NOT DENIAL.

O weary soul,
  By trouble long distressed,
Thy father hears thy cry,
  He'll give the promised rest.
By faith hold on
  And know, whate'er betide,
Thy answer, though delayed,
  Is not denied.

O troubled heart,
  Thy Father knoweth best,
Thy present trial of faith
  Shall to thy good be blest;
Thy humble prayer is heard,
  So never turn aside,
Though answer is delayed,
  'Tis not denied.

O waiting one,
  Though day to night be turned,
Thy answer thou shalt have,
  Though sad the lesson learned;
His will is wrought in thee,
  Then in His Word confide,
Should answer be delayed,
  'Tis not denied.

—R. H. Washburne.

A STOLEN RIDE.

In 1901 George Newbert stole a ride on an Erie Railroad train from Mansfield to Akron, Ohio. There would be no occasion to publish his real name and the wrong he did had he not made it public by his restitution. Four years later he wrote a straightforward letter to the assistant general passenger agent, telling him what he had done, and inclosing two dollars and twenty-five cents, the price of a ticket, which he wished credited to him as payment for the ride.

I. D. Brown, the agent who received the money, forwarded it to the treasury of the company, and wrote a receipt for the amount. In forwarding the letter to George Newbert, he wrote a letter, in which he said:

"I have a wish, and you and I will shake hands on it. The wish is that there were more people like yourself. Some parts of your letter indicate that you have been reading one of the choicest gems of wisdom and experience, the Bible. I assume that its divine counsel has spoken, and you have heard; you have been blind, and it has given you light; weak, and it has given you strength; hungry, and it has given you food; thirsty, and it has given you drink. Stick close to that book. Two dollars and a quarter are perhaps to you a large sum, but I am sure it has been a millstone round your neck since the day you stole the ride. Now I know you are happy, and the world looks bright."

George Newbert was not expecting a letter of this character in answer to his straightforward note, but it touched his heart to discover that the officer to whom the money went was, like himself, a student of the Bible.

Some one who learned of the correspondence was interested to inquire whether the passenger agent was right in assuming that it was the Bible which had stimulated the man who stole the ride to return the money.

"It was conscience most of all," said George Newbert, "but it was the Bible, too. I felt I owed the money, and so I returned it. Yes, I agree to all that Mr. Brown's letter says about the Bible. It is the Book of books. Conscience and the Bible are what make men honest."—Youth's Companion.

GIGGLING GIRLS.

The wise man said of laughter, "It is mad," and he describes the laughter of fools "As the crackling of thorns under a pot." But this by no means implies that laughter itself is either sinful or foolish. There is a time to laugh. Man seems to be the only one of earth's inhabitants endowed with the power of laughter, and certainly such an endowment has its legitimate place and use in this world. One man, when speaking of his efforts to select the proper persons for some desired service, said that if they would get them all together and get them to laughing, he could pick out the men he wanted by their laugh.

Most people have learned to recognize that "surly, knavish grin" which "shows that the soul within is deeply steeped in sin." They have noticed the hypocritical laugh which sounds more like a cough than a laugh and which is intended to hide some hidden heartache. They have observed the sneering laugh of scorn, a laugh such as Satan himself might imitate; they have heard the light and liquid laugh of childhood with its inward joy, or that which recognizes the keenness of kindly wit, and the fitness of a gaiety and innocence; they have listened to the laugh which tells of calm content and wise and well-timed answer; but among the laughs which are the least pleasant to hear may be mentioned the giggling of a thoughtless girl, too old to be childish, too knowing to be unsophisticated, too self-conscious to be hearty and natural, but who has somewhere acquired the habit of giggling and te-he-ing, with a kind of mirth which never goes below the chin, and which has no more of the contagion of gladness about it than could be found in a gravestone.

There are such persons who giggle on every occasion; when they speak, or when they have nothing to say; when they meet friends; when they retail gossip; when they visit, and when they converse; ever and anon the sensitive ear is pained by this shallow senseless giggle, which means nothing and expresses nothing but the emptiness and shallowness of the giggler's soul.

It is not necessary to laugh unless there is something to laugh at. No person is bound to giggle out of compliment to company, and as for making one's self agreeable by giggling, such an undertaking is hopeless. People who love laughter and mirth hate the empty mockery of giggling girls.

Good friends, there is nothing wrong in silence. A hollow laugh is no sign of gladness or good cheer. A faint and kindly smile, which speaks of friendly interest and genuine good will, is worth a thousand silly girlish giggles, which tell of empty hearts and sometimes of empty heads.

Good friends, please do not giggle. Laugh if you will, if you have anything to laugh at; but don't undertake to giggle your way through this world, and only win a reputation for foolishness and emptiness thereby. Let your aspect have in it something of sincerity, candor, frankness and good comon sense, and you will find that it will make you a dozen friends where empty giggling will not make you one. And the friends which come to us through candor and frankness and faithfulness are friends that are worth having, and which remain and stand by us; but gigglers do not know what true friendship means, nor do they understand how to exercise it.—H. L. H. (Clipping)

Who Was It?—On July 5, some one mailed us a dollar for the Herald, but failed to sign any name or give any post-office. We would like to know who it was.

—In order to afford better facilities for meals to travelers using trains on which there are no dining cars, the Southern is furnishing free to inn-keepers, hotel proprietors, and restaurant managers at points where trains stop at meal hours, nice lunch boxes. These boxes to be used in serving lunches on the trains. Conductors will notify passengers of the opportunity to secure these box lunches and will send telegraphic reports in advance of the number of lunches required. The amount to be charged for the lunches is at the discretion of the inn-keeper, restaurant manager or hotel proprietor.

—The store of Bro. J. W. Pugh, of Millboro, was robbed July 7th of about $50 worth of goods.

NOTES BY THE WAY

If Edgar Allan Poe were living today, what would be his astonishment on learning of the homage paid to his name! And how might he not have won that homage during his lifetime had it not been for the demon of drink!

Years ago his foster father sent him to the University of Virginia as a student. He was bright, active, brilliant, but spent a goodly part of his time in gambling and in drink. Large debts were contracted by him while a student here which his foster father refused to pay, and Mr. Allan took the future poet out of school and put him to work in his counting house at Richmond.

It is not the purpose to give even a brief sketch of the life of this poet, but to speak of his connection with the University of Virginia, and speak of the fame that came after his death which was denied him while still alive.

After the poet had lived his uneasy, feverish, restless life and had laid himself down on that fatal night in Baltimore in a sleep from which he never awoke, the world began to realize that his genius was of no common order, and so his praise began to ring from continent to continent. The University of Virginia began to be proud of her honored son. She remembered that room number thirteen on West Range had been his room while he was a student here, and so the occupants of this room were ousted, the room was fitted up as nearly as possible like Poe left it, and it was forever dedicated to his memory. It was the writer's privilege to visit this room recently. Here were found complete editions of Poe's works; several Poe relicts and pictures as well as original autographs hang upon the wall. Above the door sits a "stately raven of the saintly days of yore," that doubtless came years ago "from the night's plutonian shore" to his room and haunted his memories. How many weird dreams may have been dreamed here in the narrow confines of these four walls! What imaginings, what hopes, what bright prospects may have presented themselves to the future poet's fancy! Here may have been woven the webs of fancy which was afterwards embodied in some of his noted stories and tales.

Further than this there has been created here the Edgar Allan Poe professorship of English Literature. This has been established by the University and its friends in honor of this noted son. For a man to fill this position, the University of Virginia came to North Carolina and found Dr. C. Alphonso Smith, a native of Greensboro, and one of the foremost English scholars of the South. By this professorship established here in the poet's honor it is hoped that others will be trained to write in perhaps nobler strains and on grander themes than his.

In considering the life and character of this erratic genius, the mind goes back to the Allan home in Richmond where the boy was spoiled and petted and taught, not intentionally, of course, but taught, nevertheless, to use and look with favor on the flowing bowl of wine. When the Allans entertained in their home, which they often did, the boy, Edgar Allan Poe, was placed on the table where he recited verses that he had been taught in honor of the guests and drank a glass of wine to their health. Alas! Could the Allans have known the awful result of a life wrecked, the fires of genius to be drowned in that fearful cup, would they have allowed it or even thought of teaching him to drink? Could parents foresee the results of their influence and teachings on their children and on the lives of those about them, how different might the lives and teachings of these parents be!

And so the poet lived and died in poverty and weakness, without honor or renown, but these have come later. What estimate the future will place on this poet we can not tell; but it seems sure hat this University will ever count him as one of the greatest of American poets.

THOMAS C. AMICK.

JAPAN'S NEED OF CHRISTIANITY.

The paramount need of Japan, as of any non-Christian nation, is the Christian religion. Leading officials now recognize that even in its schools there is "no force to which they can appeal except religion." It must be remembered, as Dr. Sailer Mathews points out, that "the Japanese government built up a very elaborate and indeed notable system of education with the distinct understanding that this should be removed from religious control of all sorts. Its results are now confusedly unsatisfactory, if not threatening. The educational authorities in Japan have been forced to admit the breaking down of moral restraints among the scores or thousands of university and college students."

Other proofs could be adduced to show Japan's need of Christianity, and that Buddhism has been outgrown.

One well states "the ideals presented by these two systems are in many respects diametrically opposed to each other. One looks forward, the other backward; one regards life as a blessing to be enjoyed and an opportunity to be improved, the other sees in it only evil, from which escape should be sought; one crowns this life with immortality, the other adds to a gloomy existence the darker night of annihilation; one offers faith as the inspiration to noble deeds, the other presents a plan for the perfecting of self, with no sense of responsibility to God to prompt it or promise of reward to encourage it; one enlarges the sympathies and links each individual with all other human beings, the other turns the thought inward in search of perpetual calm.

"Christianity dominates Europe and the Western hemisphere, while Buddhism still holds the Orient under its drowsy spell.

"On the islands of Japan a struggle is now going on between these two great religious systems, and the triumph of the gospel of love and consecrated activity in the land of the Rising Sun will open the way to a still larger triumph in Asia."

It may be said that Christianity has broken down in Europe in the light of the present awful conditions, but such is not the case.

"A world order built up by secular education and dependent on force has collapsed. Christianity has not failed: but nations have failed to be Christian. The ideas underlying this war spring from a savage interpretation of life, and directly contravene the teachings of Jesus."

The Methodist Protestant Church is called upon to do

her utmost to increase her working force in Japan to *help* win it to Christ.

A BETTER SHOWING

One hundred more schools have ordered Children's Day supplies than ordered last year, and yet not one-half of the schools of the denomination applied for them. This is a distinct loss to the schools, and the Board will be embarrassed without their financial help.

The growth of the Japan work demands a larger income, and your aid is needed. You could hold a service yet. Send me your order for supplies.

FRED C. KLEIN,
Corresponding Secretary-Treasurer.
316 N. Charles St., Baltimore, Md.

LIBERTY BELL TAKES LONG TRIP.

Although the crack in the Liberty bell has been gradually widening and lengthening and experts who have examined it have declared that a long railroad journey will be disastrous to it, Panama-Pacific exposition officials have prevailed upon the custodians of the relic to allow it to be exhibited at the exposition and it started a few days ago on the longest trip it has ever made, not excepting the journey from England in early colonial days. The bell was placed on aspecially constructed car attached to a special train which stopped fora brief time at the larger and more important towns enroute for the bell to be exhibited before crowds of patriotic citizens.

This old bell, which, 139 years ago last Independence day, rang for more than two hours from the steeple of the old state house in Philadelphia announcing that the representatives of the 13 colonies had proclaimed the independence of the United States, means much to every true American because of its patriotic associations. Among the thousands who have paid homage to the sacred relic, W. V. A. Sunday, of Philadelphia, has probably looked at it oftenest. In 1825, when an infant in his mother's arms, he first visited it. For the next two years his mother led him by the hand to the bell's resting place, and since then he has gone to Independence hall in Philadelphia every fourth of July to see the relic, the one last Fourth being his 89th annual pilgrimage.—*Pathfinder.*

GOVERNMENT NOTES.

—A pecial federal grand jury has indicted F. D. Underwood, president of the Erie railroad, for having violated the interstate commerce law which provides that a private car be allotted only upon payment of 25 fares. Underwood is said to have furnished a private car for W. B. Miller, an Akron, O., rubber magnate, on the payment of only eight fares.

—The old sloop of war Portsmouth which took possession of San Francisco for the United States in 1846, destroyed the Chinese fortifications at Canton in 1856 and performed valiant service as part of Admiral Farragut's fleet has been sold for $3,600. Since the Civil War this old vessel has been used as a training ship. She is of value now only on account of the metal and other material in her hull.

—The weakness and inefficiency of American submarines is being demonstrated every day. Reports recently submitted to the navy department by naval officers tell of three accidents to submarines engaged in maneuvers off the Atlantic coast. One sustained a broken crank shaft, one developed engine trouble and the third ran aground.

—When H. E. Brock, of Seattle, Wash., was arrested recently for driving an auto without a license two Chinamen concealed in sacks were found in the machine. Brock has confessed that for seven months he has been engaged in a profitable smuggling business, transporting Chinamen across the border from Canada into the United States at $200 a head.

—President Wilson has appointed Sylvester Long-Lance, a full-blooded Cherokee Indian, to a cadetship at West Point. Long-Lance has a good record in school work and in athletics. He is the second Indian to be appointed to West Point, the first being a Creek who after graduation fell fighting with the whites against the Seminoles in the Seminole war.

—Some time ago Representative Helgesen of N. Dak. charged that inaccurate maps of polar regions furnished by the navy department to the Mylius-Erichsen arctic expedition were responsible for the deaths of several members of the party. Secretary Daniels has ordered the charts in question withdrawn and their issue stopped.

—The first $50 gold piece, commemorating the Panama-Pacific exposition, was struck at the San Francisco mint a few days ago and was sold to C. C. Moore, president of the exposition, for $100. On the obverse side of the coin is the head ofa laborer and on the reverse are two dolphins, emblematic of the meeting of the two oceans thru' the Panama canal. Some 25,000 so-called exposition coins are to be struck and offered for sale at double their value.

—The navy department has ordered from a Connecticut company a dirigible air-ship which is to cost $45,600. It is to be 175 feet long and 55 feet high, with accommodations for eight men. The speed will be 25 miles an hour. The old battle cruiser North Carolina is to be remodeled for use as an aviation ship and will be stationed at Pensacola, Fla., where a station and school for aviators will be maintained.

—The new U. S. battleship Arizona was launched at the Brooklyn navy yard a few days ago. The Arizona and the recently launched Pennsylvania are the two mightiest vessels ever built. This newest dreadnaught cost $15,000,000, is 608 feet long, has a displacement of 31,400 tons, a speed of 21 knots, armor plate 13 inches thick, will carry 12 14-inch guns and 22 five-inch long range rifles and will have a complement of 1,000 officers and men. The Arizona was christened by Miss Esther Ross, of Arizona, in the presence of a large and enthusiastic crowd of spectators.

—The postoffice department has commenced the use of automobiles for the delivery of rural mail over some of the best routes in the country and the service is to be improved and extended from time to time. In most cases the mail auto will be able to cover about twice the distance that a horse and wagon cover, thus cutting down operating expenses.—*Pathfinder.*

FROM PASTORS AND PEOPLE.

Randleman Circuit.—Our third quarterly conference will be held at Bethany, 3:30 o'clock P. M. on Saturday before the first Sunday in August. The officials are urgently requested to be present and let all the churches be sure to hold the election for delegate to Annual Conference and carry the count to the quarterly conference. J. B. O'Briant.

Asheville.—Attendane at the services yesterday was not quite up to standard. A good many of our people were away from the city. You folks come to Asheville to spend your vacations, and our folks, as many as can, go away from it. We held our Children's Day service last night. It came rather suddenly, and, as a result, the congregation was very small. However, the offering amounted to something over $12.00. This is considerably larger than last year. It is interesting to note, and decidedly gratifying to me, that, with one exception, each Children's Day and Easter offering has been better than the preceding one. This year the increase is about 75 per cent. over last year. It speaks well for any people to have it so, but especially for this people who are burdened with the church debt. But, as I have said before, these people are loyal to all the interests of the church, and are quick to see the opportunities for service that lie beyond their own four walls.

You will note the contribution of Bro. Brooks to the Building Fund. I had about despaired of having any report to make this week, when it came. Saved me from Blue Monday, sure! Bro. Brooks says in his letter: "I have never seen any reason to doubt the wisdom of your present location, but reports from time to time have clearly vindicated the wisdom of your (Brooks ought to have said "ours", for he had as much to do with selecting the new location as any one), choice. Another location might have been better, and doubtless would have been at one time, but with changed conditions, I am satisfied that the best location was finally selected." That choice has been vindicated in still another way. Just two blocks farther out, on the same street with us is a vacant lot, and on that vacant lot a sign with this inscription: "Building site of the First Congregation Church." That church has owned the lot about a year. When they bought it there weren't more than ten houses within an eighth of a mile of it; now there are twenty-five and a dozen more contracted for. And their choice isn't interfering with ours a bit, for our territory is building more rapidly than theirs. No man who put any money in this enterprise needs fear that it is a poor investment. There have been results already that in eternity will rise up in blessing. I have just had word of the death of a young man—Bro. Dolph Roberts—whom I received into membership a few weeks ago. It is my chief joy to know that he reconsecrated his life during my ministry here, and in the church that you helped to build. Aren't there some others who want to share in such experiences as these? C. W. Bates.

Asheville Church Building Fund.

Mr. R. H. Brooks, Greensboro $25.00

Thanks to Bro. Brooks, I have it down to $402.81. I'm anxious to see it enter the 300's. When General Grant was besieging Vicksburg, he was asked for terms. His reply was "Unconditional surrender! We'll fight it out along that line if it takes all summer!" I haven't any other terms to offer you folks, nor any less time, if you want to take that long. Come on!

C. W. Bates, Pastor.

Granville.—We have just closed two splendid revivals with Bro. Millaway doing the preaching. He preached with his old time vigor and power. At Rehoboth the first week in July we had a good revival in the church. About fifteen reclaimed and converted. We will give an opportunity to any who wish to unite with the church at next appointment. Here we are beginning to talk church enlargement as the church is hardly large enough to accommmodate the congregations at the regular services, to say nothing of the special services. Hope to give you something more definite about his a little later. Miss Harris would have given you a report of this meeting, but went to Battle Creek to visit her brother Tom the day after the meeting closed. Help us pray for his recovery, as he is in the hospital there.

The second Sunday we began our meeting at Mt. Carmel. Good crowds here as at the other place. Some twelve or fifteen professions with eight accessions to our church and some to other churches. We enjoyed a good revival in the church here also. Large crowds at each service. Every one at each church expressed themselves as being highly pleased with Bro. Millaway's preaching and his work generally. Of course every one that knows him does not have to be told of that.

We begin our special ecort at Antioch tomorrow and will continue most of the week. Bro. D. R. Williams will help there and at Union Chapel the next week. We are expecting good results at each of these places also because our dependable people have promised to pray for a revival and then because of the man that has been blest of God in other places that is coming to preach in these meetings. All this with God on the giving hand means victory for His people. Please pray for us. Hope to give you more interesting items later. Our third quarterly conference will be held at Union Chapel on Monday after fourth Sunday during revival meeting. Let every official come.

Sincrely,

N. G. Bethea.

Henderson, July 17.

Randleman Circuit.—The parsonage was, on Saturday, July 10, the scene of a most pleasant occasion when the pastor and family were the happy recipients of a nice pounding. This was given by our people at Worthville. They came in a two-horse wagon, also a buggy. The wagon was loaded "hay-ride" fashion with young people and the pounding wedged in, which consisted of flour, sugar, coffee, meal, soap, starch, soda, baking powder, pepper, rice, tapioca, tomatoes, eggs, toasted corn flakes, tooth picks and a little money. Bro. Myrick had mentioned to us that he wanted to talk with us on a little business and might call that evening. We guessed it was church business and did not give it further thought. So he slipped upon us unawares by bringing a crowd with him to help him to carry "business" into effect. It was a fine business proposition and we sure did enjoy it then and we believe it gets better since we have tried it. We are thankful to all who had anything to do with this "business". We forbear to mention names, but pray the good Lord to abundantly reward them in both temporal and spiritual blessings.

J. B. O'Briant.

Gaston Circuit.—On the second Sunday night in this month, children's services were held at Fairfield. The church was filled to overflowing, there being perhaps fifty or more on the outside. Only four weeks before the service was held it was decided to have the service. On the next Sunday the recitations were given out and the work of preparation began. The service was a decided success. The collection for missions amounted to $3.27.

Our special meeting at this place will begin on the fifth Sunday in August. Rev. A. O. Lindley will be our help. We are looking forward to a great revival. Prayer meetings are being held every Sunday evening.

Children's Day will be held at Union Grove in the near future. It was decided by the school yesterday to go on a picnic sometime in August.

Our third quarterly conference will be held at Bessemer next Saturday, 24th, at

P. M. A full attendance of all official members is desired. The nominees for delegate to Annual Conference are: J. F. Spencer and H. O. Proctor. The nominees for alternate are: A. M. Lyttle and A. P. Sills.

Will H. Neese.

Gastonia, July 19, 1915.

Creswell.—Our meeting at Mt. Hermon began Saturday night before the fourth Sunday in June and contined over a week. Rev. G. F. Millaway was with us part of the time and did some fine preaching. Rain prevented holding one service. When the weather was favorable large congregations attended. A number showed interest in their salvation, but only two joined the church.

Last Monday night we began at Woodley's Chapel without any regular pulpit help. A young man intending to enter the ministry was with us and worked in the meeting. The meeting closed yesterday at the morning service.

At one service there were 26 at the altar. Some of these were members of some church. Six united with the church.

Last night our Creswell Sunday school held the Children's Day service. It was well attended and the program was rendered remarkably well.

Our meeting at Mt. Elma will begin next Saturday night. We will have no help. Monday night after the first Sunday in August we will begin at Rehoboth with Rev. T. E. Davis to do the preaching, and Monday night after the fourth Sunday in August we will begin the meeting in Creswell and continue over the fifth Sunday, with Rev. N. G. Bethea to do the preaching.

J. H. Abernethy.

July 19.

Clark's Chapel, Buncombe Circuit.—The contest for the attendance banner this quarter has caused a greater interest in the Sunday school. The young ladies had the largest attendance the first Sunday and the young men have had the largest number both of the other Sundays.

The annual ice cream supper of these two classes will be given at the home of Mr. A. N. Eller, Friday evening, July 30. This annual treat is looked forward to with a great deal of interest each year as every one that attends them is sure to enjoy the program in every way. Music is always furnished by the Clark's Chapel String Band, and is regarded as one of the best features of the evening.

There was an unusually large audience to hear Bro. Martin Sunday night, and he preached a forceful sermon to them.

We were very glad indeed to have Miss Beulah Moton with us for the services Sunday, and we extend to her and anyone else who can, a cordial invitation to be with us at any service.

Lester Watts.

Weaverville, July 20.

Halifax Circuit.—Wasn't yesterday a "scorcher"? But we had a very good congregation at Harmony. We are much pleased with the congregations that have worshiped with us here all the year. It is true that all who attend services there get a splendid dinner, but judging from the attention and interest given to the reading and expounding of the Word, the dinner is not what brings these people to church. Harmony organized a Sunday Egg Club for the benefit of the children's Home, electing Miss Bessie Draper as their Treasurer. Wherever I have mentioned it the women become enthusiastic about the Home. Some time we will give the men an opportunity to make an offering to the Home.

Those people are planning and praying for a great revival when we have our special meeting the 3rd Sunday in August. The members expect to meet on the church ground on Friday A. M. before the second Sunday in August to do some work on the grove that will add much to the beauty of it.

We also had a very good congregation at Fosburgh Camp last night considering the fact that some of the people were away on their vacation, and others were sick. The attention given was most noticeable and helpful. It was warm enough to put any one to sleep, but I saw no sleeping. All public speakers appreciate good attention, and these people made it a pleasure to speak to them. An appreciative audience is a great inspiration. God bless these good people, and may we be a blessing to each other.

R. A. Swaringen, Pastor.

Reunion at Mt. Hermon.

Next Saturady, July 24, has been set apart for the reunion of the Sunday school and members of Mt. Hermon church. Every member, old or young, is earnestly requested to come, bring dinner and spend the day on the spot our ancestors held sacred. It will, no doubt, be a means of bringing to our minds fond recollections of bygone days. Refreshments all day, also good speaking. Let everybody come. It is hoped that much good will result from this gathering. Hubert L. Iseley.

Welch Memorial M. P. Sunday School.

In spite of the hot weather, and scarlet fever raging in our community, our attendance shows up well—just one more than it was last year.

We are satisfied that a goodly number were kept away on the account of scarlet fever. Our attendance for the month of July is as follows:

July 4, 152. Collection $3.68
July 11, 144. Collection 1.56
July 18, 126. Collection 1.54

We consider ourselves lucky in having a regular attendance of our teachers.

In the absence of our pastor, Bro. W. F. Easter delivered an excellent sermon which was enjoyed by a good congregation. Grover A. Kerr, S. S. Reporter.

Mt. Carmel, Granville Circuit.—Special meeting closed Thursday last with several conversions and eight new members. Bro. Millaway did the preaching, and truly it was preaching. He makes the way to be saved so very plain that even the child can understand.

Our Sunday school is in good condition. The attendance, I think, has been better this year than in several.

W. Polk Garrett.

July 20, 1915.

Sandy Ridge, Oak Ridge Circuit.—We held our children's day service last Sunday morning, July 11th, and the songs and recitations seemed to be enjoyed very much by all present. The children did exceedingly well; Misses Mary Pegg and Hattie Smith deserve credit for training them. The collection amounted to about $6.00.

In the afternoon our special meeting began and continued until last Friday night. Rev. D. A. Braswell did the preaching and we never heard better nor more inspiring sermons. Both he and our pastor worked faithfully and the church was revived and many souls saved. There were 20 conversions and reclamations. We were indeed glad to welcome eleven new members into the church and are expecting others to join soon. We have all learned to love Mr. Braswell and hope to have him with with us again. He is such an earnest worker.

We are hoping that our Sunday school and prayer meeting will move on with renewed energy and do better work than ever before and we believe they will.

Since my last report death has visited our home and taken away dear father. It is so lonely without him, but we know that our loss is his gain, so we try not to grieve so much.

Best wishes to the Herald.

Roella Pegg, Reporter.

—Mrs. J. E. Devinney, of Julian, is just recovering from a mild attack of typhoid fever.

—Bro. W. P. Pickett is mayor of High Point.

MISS JULIA'S SECRET OF JOY.

"I'm no comfort to myself or anybody else," sighed Mrs. Marlow, shaking a sorrowful head. "I'm simply a helpless invalid, Ruth." The visitor looked sympathetic and said: "I didn't know it was as bad as that. Have you had a second stroke?"

"No, though I suppose I may have at any time. But one such experience as mine is enough to reduce me to uselessness. It's very hard, Ruth, when one has been considered a fairly capable woman, to be suddenly set aside. I am a mere nonentity now—no one consults me or cares for my advice. Nobody asks my assistance, and of course, I can't give it. People are kind, it is true, but it's a very different thing to be only and altogether the recipient of favors from what it used to be when I could grant many myself."

"Do you suffer, Louisa?"

"Only from weariness."

"Is your eyesight good?"

"Yes, thank fortune."

"And your intellect is clear. It is only that you can't walk?"

"That, and my general stiffness and disability. My hands are too clumsy and slow to accomplish anything, and I have to be taken care of as if I had reached an advanced stage of second childhood instead of the prime of life. It is a mysterious Providence that shuts up a useful woman—for I think you will admit I was that once—to perhaps many years of uselessness. There is absolutely nothing left for me but this." Mrs. Marlow pointed to her wheel chair and sighed heavily.

Her visitor hesitated, then spoke: "Louisa, I'm just as sorry for you as I can be. But isn't it just possible you are taking a wrong view of the situation? Perhaps circumstances might be worse."

The invalid flushed. "Of course, Ruth. You speak foolishly. I might be in the poor-house—" she began indignantly.

Mrs. Jamison raised her hand. "Wait, dear," she said, and her voice was gentle. "I met a case so much like yours in Trenton that I want to tell you about her. It is Miss Julia Wentworth, and she is older than you by a dozen years."

"Very patient and uncomplaining?" Mrs. Marlow's voice was slightly sarcastic.

"Yes, she is both but that wasn't the point I mean to emphasize. Let me tell you a little story of her. She lives alone, with one servant, who keeps her house and takes the necessary care of Miss Julia, too. She was born to purple and fine linen, but her money is gone except the pittance she lives on. She has three little rooms, and their furnishings show what she was used to, earlier in life—mahogany and Chippendale, exquisite china and fine, beautifully darned old linen. Her own people are all gone.

"She was paralyzed ten years ago and her condition reminds me of yours, except that her speech is slightly affected, making it a little hard for strangers to understand her. But Louisa, though old and crippled and alone, she is a power in that town, where many feel and acknowledge her influence."

Mrs. Marlow's eyes closed wearily. The visitor paused. "Are you tired? Shall I go?" she asked.

"No, indeed, don't go, but do change the subject, Ruth. I can't bear to be preached at."

Mrs. Jamison laughed. "You ridiculous girl," she exclaimed. "I'm never preaching—not a sentence. I'm telling you a story of one of the most interesting characters I ever met, and because you would love and admire her if you knew her, I thought you might enjoy hearing about her. Let me tell you, Louisa. It will do you good."

"As I supposed—a motive behind the tale. However, go on. I didn't mean to be rude."

Ruth Jamison took no notice of the air of patient submission her friend assumed, and this was the story she told:

"I heard of Miss Julia on my first afternoon in Trenton. My hostess, Mrs. Crosby, had invited a friend to meet me and at the tea the guest exclaimed over the deliciousness of the rolls. 'They are good,' acknowledged Mrs. Crosby satisfiedly. 'I owe that accomplishment to Miss Julia.' Then she went on to tell how, some years before, she had expressed a wish for a reliable recipe for Parker House rolls in Miss Wentworth's hearing. Months afterward came a note, inclosing the recipe and explaining that the writer had been on the lookout ever since and had just obtained the desired object. 'There have been others, but I couldn't depend on their excellence,' she wrote. 'I know this to be good!' It undoubtedly was, for Mrs. Crosby has used it many times and always successfully.

"The next day I was invited to the home of another friend, where I admired a beautiful sofa cushion, and she told me that Miss Julia had sent her the directions for making it. 'She knew my fondness for such work and she clipped out of a newspaper these instructions. It was entirely new and I am so pleased wtih it.' After that it was an especially pretty afghan, then a dainty dimona and a baby robe. Mrs. Smith declared she owed her success with house plants to the hints and clippings Miss Julia had sent her from time to time; and Mrs. Jones' excellent work-apron was made by Miss Julia's pattern.

"By that time my interest was roused, and I asked Mrs. Crosby if we might call on this much-quoted lady. 'Indeed, we will,' my hostess declared warmly. 'No visit to Trenton would be complete without that interview.'

"We went that afternoon, and Mrs. Crosby left me there while she attended to some errands further down town. The little old lady, looking like a piece of her own Dresden china, sat in a wheel chair before an open desk. Her hands were much misshapen and stiff, but still showed the tapering fingers and delicate mold of the true aristocrat. They were fluttering among her papers as we entered, but she turned to give us cordial welcome.

"The sweet, white face won my heart at a glance—so patient it was, yet cheery, and the snowy waves of hair framed it so beautifully. I told her what I'd come for. 'To get your secret of helpfulness, Miss Wentworth. Everywhere I turn your name is sounded in terms of endearment. How do you do it?'

"Her cheeks flushed like a girl's as she acknowledged my compliment, and we had a talk I shall never forget. She let me ask questions, and she answered them freely. I soon learned to understand her rather difficult speech, about which she was not sensitive. Each phase of her infirmity she seemed to accept as a part of necessary experience and not a hint of complaining did I hear. Have I talked too long, Louisa?"

"No, Ruth; I must hear the rest since you've gone so far. Now for the wonderful secret."

Mrs. Jamison hesitated once more. Facing this querulous invalid, it seemed almost a hopeless task she had set for herself—that of helping Louisa Marlow to find her own posibilities. "After all, there isn't a bit of mystery about it," she began. "It is simply the sweetest, most logical way of making the best of things. Mrs. Crosby told me that in Miss Julia's earlier days of wealth and good living she had been rather reserved and dignified, and people had stood somewhat in awe of her. But in the removal of temporal abundance, and later of wealth, she gradually slipped into her present place in the love of all her friends."

"Yes, but how?" demanded the invalid. "Stating a fact isn't enough if I am to imitate this pink of perfection."

"Who said imitate?" Mrs. Jamison asked laughingly. "Surely, not I."

"Action speak louder than words, my dear, so they say. Don't argue—it tires me and we'd both be of the same opinion afterward."

"Very well. To return to Miss Julia. After her stroke occurred, friends dropping in to call took her magazines and papers to read. Books she can't handle, as nearly all are too heavy. In her reading she noticed, as she had never done in her more active days, how many helpful hints and items there were in all the current publications. 'It seemed a shame to waste them,' she said earnestly. 'So finally I took to cutting them out with a view to using them.' I found use for all I had, so I began keeping a bunch of envelopes in this handy pigeonhole. On the upper right-hand corner of each I mark the name of the friend to whom it shall later be mailed. The postage stamp will cover the mark, you see.

"'Here's Mrs. Crosby's. She's a good cook and she likes to get new ideas. I have a new frozen dessert here for her and a jumble recipe that sounds delicious. This is Mrs. Little's, where the wee new baby lives. Inside is the sweetest poem on motherhood and its joys. I thought of her and the rose-leaf baby girl the instant I saw these lines—aren't they exquisite?' They were, and Miss Julia waited for me to read them before she resumed. 'In this is a leaflet that holds a world of comfort for Miss Benson's heavy heart. She lost her mother last week.

"This fat one goes to Mrs. Moore. She's a new, inexperienced housekeeper and eager to learn. I save all sorts of helpful hints for her—easy ways to do hard things, such as beginners never know.

"'Here's a funny story for Jack Sills. He does enjoy a joke though his own life is a bit somber, poor lad. And a comical cartoon for Dick Wickles. The boys run in to talk things over with me once in a while. I have become quite an authority on politics, if you'll believe it, all because of my search for timely pictures for them.

"'This dear little fairy tale is for Flossy Crawford, and this page of paper dolls for Annabel Gaines. She cuts them out herself and pastes till you'd be surprised at the fine results she gets.

"'The cardboard aeroplane is for Dandy Belt. It occupied one page of a journal Mrs. Thompson sent me, and they claim it will look like the real thing once it is cut out and mounted. Dandy has so few toys and he is an ingenious little fellow. This will be a treasure to him.'

"Ruth, I had that paper myself, and threw that aeroplane into the waste-basket without a thought of Tommy O'Leary. Isn' that a shame?" Mrs. Marlow was sitting erect, and her friend took courage and went on.

"Louisa, I can't remember all. There were newspaper embroidery patterns for one young girl who does dainty needlework and chochet lace directions for another. Bits of helpful advice for boys, friends off at school or items cut from the 'personal columns' of the daily paper. A whole page of 'society' news for a young lady away with a sick grandmother.

"There wasn't an envelope in the lot that held anything unusual—nothing but what any of us could find each week of our lives. Yet you and I, and all the rest of womankind, have been ignoring them, because though 'having eyes, we see not.'"

"I'm afraid it's true, Ruth." Mrs. Marlow's voice was subdued. "Go on."

"Well, that's nearly all. As soon as she mails an envelope she marks another for that friend and slips it into the pigeonhole. Then when she finds items to suit the need of that individual, she clips them out and puts them away. Sometimes they go to strangers who are in sorrow or need. Sometimes a few painfully penciled lines go along, but oftener not.

"There she sits, Louisa, day after day, carrying the needs and desires of friend and acquaintance on her brave heart, meeting those needs and desires as far as her opportunities permit. Love her? The people in Trenton adore that little woman. Her pastor told me with tears in his eyes that he could spare any member of his congregation easier than Miss Julia. 'She is my first assistant in pastoral work, even though she never leaves her house,' he declared, and I agreed with him.

"They go to her for comfort or advice—the young, the tempted, the sorrowful. They carry their love affairs for her blessing and their bereavements for consolation. And it has all come about through what she calls her envelope habit. Who can doubt the love that expresses itself in ways which mean constant and painstaking thoughtfulness? And Louisa, once love is understood, there are few things in the way of good influence that may not follow."

There were tears in Mrs. Marlow's eyes. She looked at her stiffened hands with new vision. Her friend nodded quick assent to the unspoken appeal. "Yes, dear, you could. You are no worse than she, and you are younger. You needn't be left out of things unless you

choose, for even the limitations of a wheel chair may be partly overcome by determined self-forgetfulness."

"Ruth, I'm going to try. It sounds so beautiful to be loved and honored in spite of infirmity."

"It is beautiful, Louisa. If you could see Miss Julia you would know it. But dear, her motive is not at all for herself. The love and the honor is a consequence of her own outreaching effort for others—and for God. It is for His glory she rejoices to serve and her influence is surely His gift."

"Thank you, Ruth, I get the lesson."

That she did there could be no doubt. From that day, Mrs. Marlow began to think for others as well as herself, and, before long, for others instead of herself.

Her wheel chair will always be an accompaniment of each effort, but she has almost forgotten that, in her eagerness to be used. "I shall never cease to be thankful to you, Ruth, for Miss Julia's secret," she said one day long after. She sealed an envelope that held a message of good cheer for a heart that needed it.

"Louise, dear, it's your secret," rejoined her friend. "Wherever I go among our friends, Mrs. Marlow is quoted lovingly and traces of her influence are met on all sides. As for thanking me—anybody can tell a story about others, but it isn't everyone who is willing to live it for others."

The invalid reached for a second envelope with hands that trembled. "It's the living for others that makes life worth having for one's self," she said softly, and her friend knew she spoke the truth.—*Continent.*

CHILDREN'S HOME.

Report of Superintendent.

High Point, N. C., July 19, 1915.

Rev. J. F. McCulloch, Greensboro, N. C.

Dear Sir: The following is a report of the Children's Home:

Henderson M. P. S. S.	$ 2.23
Concord S. S.	2.48
Liberty M. P. S. S.	3.40
Fair Grove Ch., Haw River Ct.	2.63
Grace Ch. Baraca Class, Greensboro, N. C.	9.15
Why Not Charge	4.00
Mebane M. P. S. S.	5.25
Mr. and Mrs. W. T. Bowman, Pleasant Union Ch.	2.00
Whitakers Temple S. S., Roanoke Ct.	2.50
Concord S. S., Saxapahaw Ct.	1.45
Moriah Ch. Missionary Society	2.00
Bethesda S. S., Yadkin College Ct.	2.52
Shoals S. S., Pinnacle and Mt. Zion Ct.	1.76
Caroleen S. S.	2.35
Pilot Ch. S. S.	.65
A. J. Harris's Class, Henderson S. S.	5.32
Spring Valley S. S.	1.51
Roseneath Ch., Roanoke Ct.	3.50
Mrs. Pattie Parks, Sunday Eggs	2.00
Mrs. H. C. Neal, Sunday Eggs	2.00
Lebanon S. S.	1.30
Philathea Class, Lebanon S. S.	1.20
Total	$61.20

H. A. Garrett, Supt.
Per C. C. Sharpe.

Union Chapel, Mocksville Circuit.—It has been some time since the readers of the Herald have received any news from our church. But however silent our church has been I feel that our church is growing spiritually under the pastorate of our dearly beloved pastor, Rev. T. A. Williams. We are getting on fairly well with our Sunday school. The attendance some Sabbaths is 86, 59, and last Sabbath there were only 37 in the classes. Our superintendent was sick last Sabbath and could not be with us.

We are having a prayer service every Sunday night; we are having a good attendance. Bro. Dock Creason held the prayer service last night. It was fine. I am sure he is a man filled with the love of God.

Our special meeting begins the first Sabbath in August with Rev. G. H. Austin as pulpit help. May it be a great revival and ingarnering of many souls.

Bro. Garrett and Miss Alspaugh and some of the children were with us the first Sabbath in June and gave us an exercise; we enjoyed it very much. The children showed that they were well trained by their efficient teacher, Miss Alspaugh. May God bless our Orphan's Home and everybody connected with it, for it's a great and grand work. We took up a collection, which amounted to $10 or $12. I do not remember the exact amount. Hope some time in the future they will come again.

We stewards are not doing very much in regard to collecting our pastor's salary. We beg the people: no money, times are very close. It looks as if the money is all tied up somewhere.

Wheat-threshing is the order of the day now, and we are not displeased over it, as we are hoping to get a little of it for our pastor. Pray for us that God may give us a great and glorious revival, and that we may know more of the word of God and have more of His Spirit in our lives; and with the poet we sing:

"I am thinking today of that beautiful land
I shall reach when the sun goeth down;
When through wonderful grace by my Savior I stand,
Will there be any stars, any stars in my crown?"

With best wishes to all readers of the Herald,

Mrs. J. B. Robertson, Rep.

July 19, 1915.

SINS OF OMISSION.

We are sometimes led to believe that our sins of omission are greater than our sins of commission. We suppose that to every thinking mind who can realize what great value to place upon the proper improvement of our time and talents, the question often arises, Am I living right? Am I discharging faithfully the many obligations that devolve upon me, environed as I am with so many opportunities for making this sinning, sorrowing old world better and happier. And how oft do we realize what a fearful thing it is to live. Dying is only the closing of life's dream. It is not such a sad thing to die, if only we have lived aright. How grand, how glorious to pass from scenes of strife and confusion to be forever with Jesus in the realms of eternal [illegible] But to enjoy that rest we must not [illegible] idle here. There are so many lonely, aching hearts all about us, their burdens so heavy to bear, that we might quickly relieve. There are enemies to forgive and let them know that we have forgiven them freely and fully.

For our probation is short; it will soon be ended and a great man has said, To know the will of God and not do it is unspeakably awful. As a consecrated Christian lady, when she was taken suddenly and severely ill and thought she must soon meet her God face to face, said, she felt that the blood of Jesus had atoned for her sins, but her greatest regret was that she had done so little for the woes of human souls. O, let us tell those about us that there is still a balm in Gilead, that there is still a great physician there ready and waiting to forgive all sins and to heal all our sorrows. Pray for us, dear sisters and brothers, that we may not be scattered, but that we may hold to our profession and ever look to Jesus the

author and finisher of our faith, for without him we can do nothing. O how thankful I am for the dear old M. E. brother that God in his goodness and mercy has sent to preach for us every fourth Sunday at 3:30 P. M. He preached a noble sermon last Sunday; his text was in the ninth chapter of Luke: He that putteth his hands to the plow handles, and looketh back is not fit for the kingdom of God. No preaching is as consoling as the M. P. preaching to me, but I try to prove all things and hold fast to that which is good. I know that our dear Father is able to build up Harris's Chapel if all will come to him in faith and love and carry everything to him in prayer, for he is a prayer-hearing and a prayer-answering God, and he has promised never to leave us nor forsake us and he tells us not to be deceived, for what soever we sow, that shall we reap. If we sow to the spirit we shall reap life everlasting.

RESOLUTIONS OF RESPECT.

Whereas, it has pleased Almighty God to remove from earth to heaven the infant, Harlan Feeman, son of our beloved pastor and wife, Rev. and Mrs. J. E. Pritchard;

Whereas, Brother and Sister Pritchard are much loved by their membership and entire town and are ever ready to lend a helping hand, that is, for the good and uplift of humanity, be it

Resolved, First—That we, the members of the Senior Philathea Class, and also the members of the First Methodist Protestant Church of Thomasville, bow to Him who doeth all things well.

Second—That we extend to them our deepest sympathy, praying that God may ever help and bless them.

Third, That a copy oof these resolutions be sent to the Methodist Protestant Herald, a copy to the town papers, and one to the bereaved parents; also one spread upon the minutes of our class book.

Mrs. H. A. Ritchie,
Mrs. J. W. Boyles,
Mrs. F. J. Cox,
Committee.

William Ray.

William Ray was born Dec. 3rd, 1859, in the southern part of Alamance Co., N. C. Died at his home in Graham, on July 13th, 1915. He was married on Oct. 7th, 1877, to Miss Louzena C. Stout. He is survived by his wife and two daughters, Mrs. Mary Ann Guthrie and Miss H. Fannie Ray, of Graham; and one brother, Oliver Ray, and one sister, Mrs. Nancy Jane Moore, both of southern Alamance County.

Bro. Ray berame a Christian in his youthful days, so he lived ever close to God until the Lord called him to his heavenly reward. He was a charter member of Graham M. P. Church. In the loss of this member, Graham church feels deeply that she has lost one of her best members. He was church treasurer, and chairman of the Board of Stewards.

Bro. Ray was a good man, because his steps were ordered by the Lord, and he delighted in his way. He was a member, and a regular attendant, of the Men's Bible Class of Graham M. P. S. S. He did not believe that the Sunday school was an institution for children only, but he responded to the call of the bell just as gladly as did his little grand-children. Bro. Ray read his Bible. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This wos Bro. Ray's motto in the Sunday school (oh, such a good motto). He was a loyal church member, a faithful steward, a loving husband, a kind father and a good neighbor. The funeral was preached by his pastor, Rev. O. B. Williams, from the texts, Psalms 37: 37, "Mark the perfect man, and behold the upright: for the end of that man is peace"; Numbers 23: 10, "Let me die the death of the righteous, and let my end be like his." These words were very appropriate; for the end of Bro. Ray's life was peace.

In the presence of his pastor, Bro. Williams, he asked the doctor the following question: "Doctor, is this death?" The doctor replied, "I hardly think so just now." He replied, "If it is, it is welcome! welcome! welcome!" The end of this man was peace, "perfect peace".

The funeral and interment were at Concord M. P. church, in the southern part of Alamance County. The pallbearers were the Board of Stewards of Graham M. P. Church, who are as follows: G. C. Fogleman, H. M. Rodgers, John Webster, Isaac Holt, B. S. Mills, and Jas. Black. The flower bearers were ten little girls. The Concord Church was not large enough to seat the large number of relatives and friends that attended the funeral. Bro. Williams was assisted by Rev. G. W. Holmes, pastor of Saxapahaw Circuit, and Rev. G. L. Curry, of Burlington.

A Friend.

Clemmer-Black.

On Thursday evening, July the first, at the home of the bride's parents in Bessemer City, Mr. Charlie Clemmer and Miss Attie Black were united in marriage. A number of friends of both bride and groom witnessed the solemnization of the event.

Mrs. Clemmer will be missed in her church at Bessemer. She has served very faithfully as steward and has been very regular in attendance. Mr. Clemmer is a member of the Presbyterian church in Gastonia.

In their new relation of life, they have the congratulations and best wishes of many friends. Will H. Neese.

Gastonia, N. C., July 19, 1915.

BROTHERHOOD SICK BENEFIT NO. 1.

This week we report two dollars each from T. A. Williams and R. S. Troxler. There are still others, and the secretary is waiting every mail, and hoping it will bring your dues. Brother Raper's needs are increasing rather than growing less. If times are hard with you, ask yourself how much harder it would be with you if you had no work, and were a sick man with an increasing medical bill to meet, and living in a rented house? Why not inconvenience yourself just a bit to meet this urgent need promptly?

J. A. Burgess, Sec. Treas.

Bro. J. Robert Holt, of this city, has been sick for some time. The physician has decided that he has typhoid fever. He seems to be getting on well.

—Miss Adna Dillon has typhoid fever.

—Bro. R. E. Patterson, of Liberty, is recuperating at Wrightsville Beach. We hope he will come back well again.

—Mrs. J. M. Millikan is in the hospital, having undergone an operation. Her early recovery is expected.

—The Sunday school and Christian Endeavor Convention of the North Carolina and Virginia Conference met in 89th session at Elon July 13-15. A full array of fine addresses was promised.

—There is a prospect that the Piedmont Railway and Electric Company will come to Elon College, the College agreeing to sell its town lighting system to them. This will be a distinct gain for the town, because power can be had for manufacturing. The College lighting plant is already taxed to its full capacity. This will eventually mean the extension of the inter-urban electric car lines to Elon.

—Mrs. C. H. Hardin, of Julian, returned home last Sunday after an absence of eight weeks. She had gone to St. Leo Hospital for treatment. She returns home much better though it will take time to effect a complete recovery. Her family were delighted at her return.

—Rev. Dr. Jones, Presbyterian minister living in Greensboro, has three cases of typhoid fever in his family—his wife and two daughters. One of the daughters (aged seventeen) died on Tuesday morning.

WORLD CONFERENCE ON FAITH AND ORDER.

Bulletin No. 9.

Spite of the confusion caused by the European War, the interest in Europe and the East in the promotion of Christian Unity by the World Conference on Faith and Order seems to be steadily increasing. During the last few weeks there have been received copies of a Russian paper with a brief mention of the World Conference and a promise to give further information, a pamphlet from Finland, giving a summary of the publications issued by the Commission of the Episcopal Church, and a copy of "Ein Herr und Ein Glaube" by Dr. Otto Freiherr von und zu Aufsess, of Munich. One of the most eminent Archbishops of the Russian Church has been good enough to send ten dollars toward the expense of the publications and to send also a copy of a pamphlet containing a review by him of the publications about the World Conference, with a classical Russian translation of the three prayers suggested by the Commission of the Episcopal Church for general use. The "Tserkovnia Viedomosti", published by the Holy Governing Synod of Russia, has published articles by Serge Toitzky, explaining and commending the plan of the Conference and urging the participation of the Eastern Churches. Postal cards from Germany and Hungary have lately been received showing continued interest there.

The General Assembly of the Presbyterian Church of New Zealand has passed a vote of sympathy and interest in the Conference. The Committee on Co-operation and Unity of the National Missionary Council of India has asked for literature and to be kept in touch with the movement. The Nippon Seikokwai of Japan has appointed a Commission, Bishop Cecil of South Tokyo being Chairman, and he with Bishop McKim and two Japanese clergymen and two Japanese laymen form the Commission.

The Editor of Pharos, the diocesan magazine of the Patriarch of Alexandria, has published a letter from the Secretary of the Episcopal Commission, written nearly a year ago, informing the Patriarch of the then intended visit of a Deputation to explain the proposal to the Churches of Europe and the East, and the Editor has asked for an article explaining the project as fully as possible.

As showing the increasing recognition of the importance of unity, it is interesting to see the progress that is being made in the United States by the great Methodist bodies, North and South, toward restoring their union, and that three important Norwegian Synods, namely, the Norwegian Synod in America, the Hague Norwegian Lutheran Synod and the Norwegian United Lutheran Synod, are considering union.

The Manual of Prayer for Unity, which has been for some time in preparation, has now been issued. It will be sent free to all whose names are on the mailing list of the Commission of the Episcopal Church and single copies may be had free by applying to the Secretary of that Commission, Robert H. Gardiner, P. O. Box 1153, Gardiner, Maine.

The Southern Baptist Convention, which has been appointing a Commission from year to year, has now, in view of the importance of the World Conference and of the increasing prospects of its proving of value, appointed a standing Commission which will consist of its President and two Secretaries.

The Advisory Committee, consisting of one or more members appointed by each of the Commissions to keep in touch and consult with the Executive Committee of the Episcopal Commission, now represents almost every quarter of the globe and is preparing to take an active share in the preparations for the Conference.

"DO YOU BELIEVE THEY THINK I AM LOST?"

I shall never, as long as I live, forget a scene which I witnessed several years ago. I left the tent where we were holding meetings in Paris, Ill., one night, and among the number who left last was a young man to whom I was especially attracted by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?"

He said, "No, sir, I am not."

Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate, I said to him, "Are your father and mother alive?"

"Both alive," said he.

"Is your father a Christian?"

"Don't know; has been a steward in the church for several years."

"Is your mother a Christian?"

"Don't know; has been superintendent of the Sunday school of the same church for some time."

"Have you a sister?"

"Yes, sir."

"Is she a Christian?"

"Don't know; she has the primary department in the Sabbath school."

"Do your father and mother ever ask the blessing at the table?"

"No, sir."

"Did your father, mother or sister ever ask you to be a Christian?"

"Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?"

I could not answer such arguments, and I can hear his words still ringing in my ears, "Do you believe they think I am lost?"

Could not many of our loved ones, our neighbors and our friends, take up this cry against us today: "Do they act as though they think we are lost?—W. A. Sunday, in "The Episcopal Recorder."

ASKING AND EXPECTING.

We are told that in one place the Saviour himself could do no mighty works because of their unbelief. How often today do we deprive ourselves of blessings which are waiting to descend upon us, but which are prevented by our own unbelief! In the following story we can see how the faith of two children brought an answer to their prayer.

In a miserable cottage at the bottom of a hill two children hovered over a smouldering fire. A tempest raged without, against which man and beast were alike powerless. A poor old miser, much poorer than those shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched at the threshold of the miserable door. He dared not enter, lest they might ask him for alms, and he could not move for the storm.

"I am hungry, Nettie."

"So am I: I've hunted for some potato parings, and can't find any."

"What an awful storm."

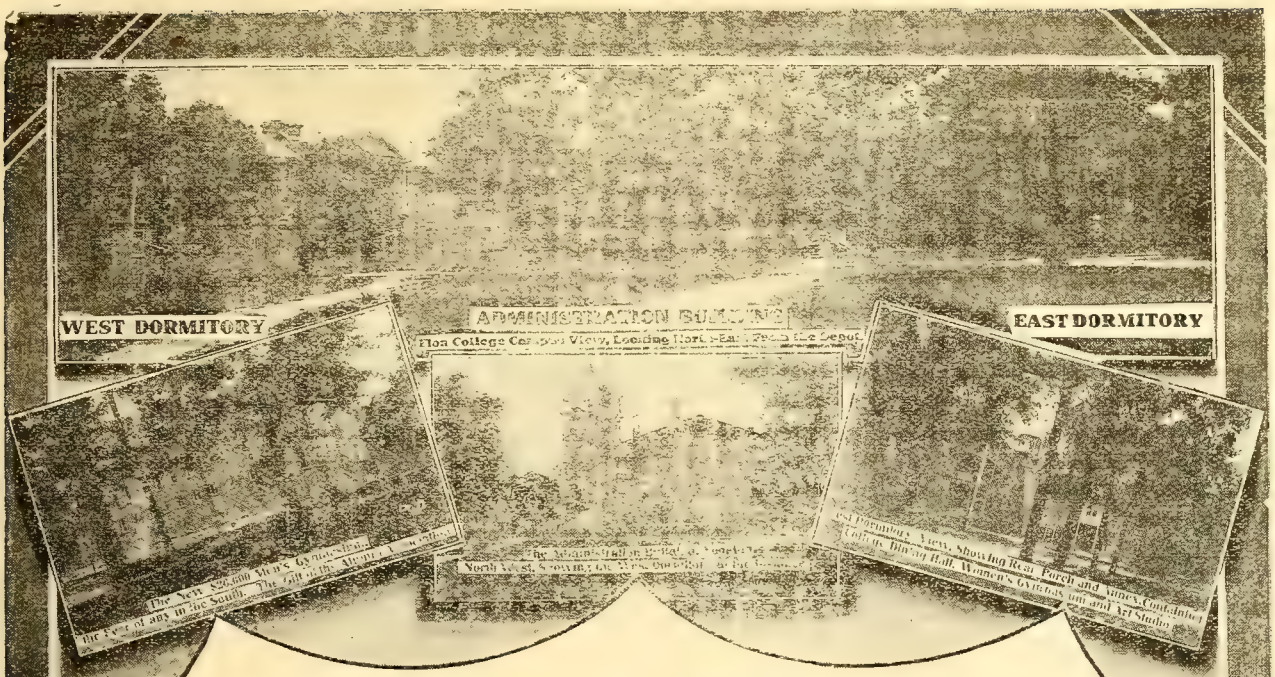
"Yes, the old tree has been blown down. I guess God took care that it didn't fall on the house. It would certainly have killed us."

"If He could do that, couldn't He send us some bread?"

"I guess so; let's pray 'Our Father,' and when we have prayed that part about 'bread,' stop until we get some."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his withered heart.

He had bought a loaf in the village, thinking it would last him some days, but the silence of the two little children spoke loudly to him. He opened the door softly, threw in the loaf, and closing it, listened to the wild, eager cry of delight uttered by the half-famished little ones. Can any one wonder that the children believed "it dropped right from heaven?"—African's Friend.



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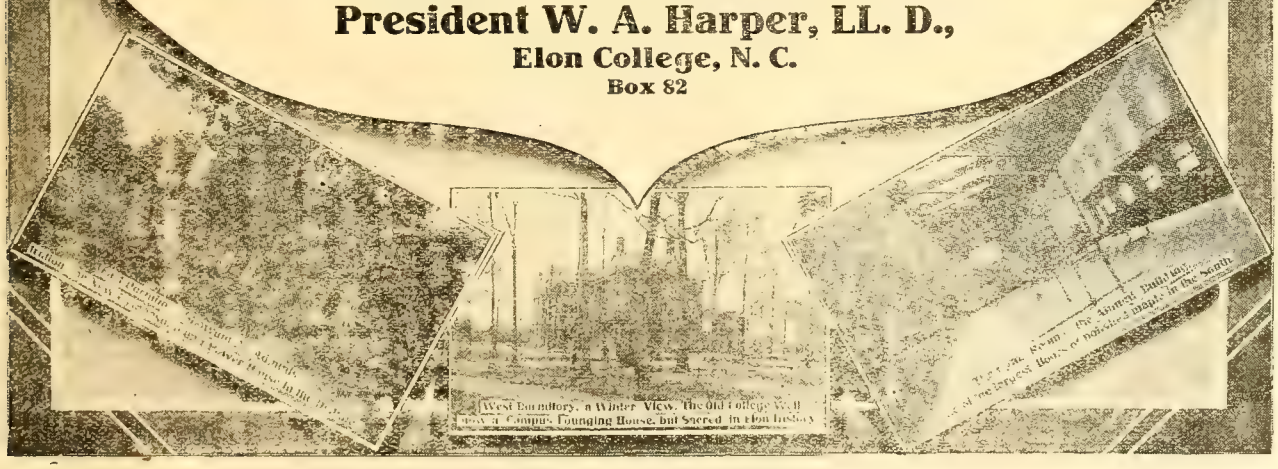

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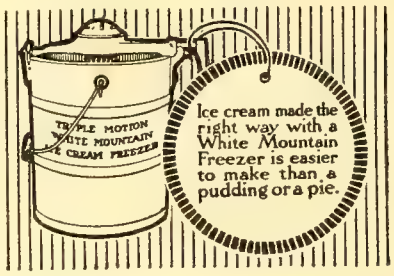
The soldiers marching past in the sun!"
"Child, child, what are you saying?
Come to church. We should be praying."

"Look, mother, at their bright spears!"
"The leaves are falling like women's tears."
"You are not looking at what I see."
"Nay, but I look at what must be."

"Hark to the pipes! See the flags flying!"
"I hear the sound of a girl crying."
"How many hundreds before they are done?"
"How many mothers wanting a son!"

"Here rides the general pacing slow!"
"Well he may, if he knows what I know!"
"O this war, what a glorious game!"
"Sin and shame, sin and shame."

Solve the Question: What Shall I Serve?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WHEN PAPA WAS A LITTLE BOY.

"When papa was a little boy
You really couldn't find
In all the State of Washington
A child so quick to mind.
His mother never called but once,
And he was always there;
He never made the baby cry,
Or pulled his sister's hair.

"He never slid down balusters,
Or made the slightest noise;
And never in his life was known
To fight with other boys.
He always studied hard at school,
And got his lessons right;
And chopping wood and milking cows
Were papa's chief delight.

"He never grumbled when he had
To do the evening chores,
And ne'er in all his life forgot
To shut the stable doors.
He never, never thought of play
Until his work was done,
He labored hard from break of day
Until the set of sun.

"He never scraped his muddy shoes
Upon the parlor floor,
And never answered back his ma,
And never banged the door.
But truly I could never see,"
Said little Dick Malloy,
"How he could never do these things
And really be a boy."

—Youth's Companion.

—More than sixteen and a half million passengers—a number greater than the combined population of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee and Kentucky—were transported by Southern Railway during the year ended June 30 with only one fatal injury to a passenger while on a train and that one was standing on a car platform in direct violation of the Company's rules.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Liberty 106
St. Paul 156

GENERAL COMMISSION ON ARCHIVES & HISTORY
THE UNITED METHODIST CHURCH

Methodist Protestant Herald.

ONE IS YOUR MASTER EVEN CHRIST AND ALL YE ARE BRETHREN.

VOLUME XXI. GREENSBORO, N. C., AUGUST 5, 1915. NUMBER 37.

VACATIONS THAT DO NOT REFRESH.

Many people stop work, go off to the mountains or seashore, and come back worse off than when they started, some of them positively sick. We had observed this, and our observation was concurred in by a physician with whom we talked recently. He said he had been called to prescribe for people whose sickness was brought on by their summer vacation.

This should not be so. It does not prove that rest is not a good thing; it does not prove that it is not well sometimes to take a vacation. But it does indicate that many people do not know how to use a vacation when they get one; or if they know how, that they have not the moral force to carry out a sane and wise program.

Vacations should be periods of recreation,—not of dissipation. Wearied nerve and brain should be allowed to rebuild themselves into strength to endure the strain of life's necessary tasks. But many a one takes a vacation to be a time for unusual and nerve-racking excitement, a time for late hours, little sleep and much eating. Such people find, not refreshing and health in their vacations, but weariness and often positive physical injury. Better for such would it be if they had no vacation.

NEW EDITION OF LUTHER'S WORKS.

Martin Luther wrote much and has been much written about. A British museum catalogue contains about seven thousand titles of books and pamphlets written by him or about him. But Luther is a character of perennial interest, especially to Protestants, and the present generation will gladly study his life as preceding generations have studied it. But Luther can best be learned through his own writings, revealing as they do the growth of his mind and the progress of his views regarding the great religious questions that interest every earnest and devout spirit. Few English readers have sufficient acquaintance with the languages in which Luther wrote (Latin and German) to read his writings in the original, and few have sufficient time to go through all of his voluminous works. It is therefore a great service that the Messrs. A. J. Holman Company of Philadelphia have rendered to English readers in having prepared a translation into English of the most important selected portions of Luther's works—enough to make ten volumes. This work has been done by a group of scholarly Lutheran pastors, living near each other and working together.

We have examined the first volume, a book of 411 pages, and found it filled with matter of great interest and revealing Luther's mind and heart as well as the mind and heart of his time. The honesty of the man Luther is so apparent and his love of truth so clearly the motive of his action that we cannot but fall in with him and go with him to the conclusions which make him the great reformer.

This first volume contains treatises by Luther on Indulgences, on Baptism, on Confession, on Consolation, on Good Works, on the New Testament, on the Papacy at Rome, each with an illuminating introduction by one of the Lutheran pastors.

This set of books will make a quite helpful addition to any preacher's library or to that of any layman who wishes to be intelligent in the history of religious thought and to understand our own time and be ready to take a stand in the conflict never ending between truth and error.

RESPONSE OF REV. T. J. OGBURN.

Dear Brother McCulloch:—

Please convey to the prayer meeting of Grace Church, Greensboro, this expression of my heartfelt appreciation of the fraternal greetings conveyed to me in The Herald of July 29th. These greetings are to me a beautiful rift in the clouds, like "the clear shining after rain," and will, with the kindness shown me at the recent Summer Conference, and by the pastor and friends at Bethel church on the occasion of my semi-centennial sermon last Sunday, cheer and brighten all my remaining days. May Grace church and its pastor and all its members always prosper in every good word and work.

Very sincerely,

T. J. Ogburn.

Cornelius, N. C., August 3, 1915.

—Rev. L. H. Hatley has moved to Stouts, N. C.

—Bro. Dixon is helping Bro. Ashburn in a meeting at Mizpeh this week.

—Bro. J. H. Sharp, of Moriah, was recently married to Miss Forsyth, of Greensboro.

—Drs. Klein and Feeman are the general agents or secretaries assigned to North Carolina for our next session.

—Rev. R. M. Andrews goes to Moore's Springs this week for two weeks' rest. Mrs. Andrews and children are spending the time in Henderson.

—We were pleased to see Mr. Chambliss, of Va., in our office recenly. He was once a business college student here. He had just returned from a visit to Prof. Totten at Yadkin College.

—Secretary McAdoo was expected to speak in this city on Wednesday night on the development of trade with South America. The illness of his child prevented his coming. Assistant Treasurer Peters was substituted as the Greensboro speaker.

—Mrs. J. F. Kennett, mother of Rev. W. F. Kennett, to whose illness Brother O'Briant refers, died on Tuesday and was buried at Randleman on Wednesday. She was 76 years old. Her husband is several years her senior, and is so ill that his death any day would surprise no one.

—The editor spent last Sunday with Bro. Johnson and the Tabernacle peoeple, the occasion being the beginning of their special meeting. There were large and attentive congregations. Bro. Curry was expected on Monday. He had already sent cards for signers to pledge help in various weeks or to ask for help. These were distributed by the pastor who pleaded earnestly for the co-operation of the people in the work of the meeting. It is sometimes hard to get people to move because they don't realize how much they can do, having never tried. This meeting will be a good one, if by it the people are made more active workers, as that will give promise of future results. But we hope to hear of present results. There are swarms of young people at Tabernacle now, as well as some that are older, who need the impulse and inspiration of a stirring revival of religion. May this be the time when it will come.

A CAMPAIGN OF PROGRESS.

Conditions in the Methodist Proteestant Church are very favorable at this time to a general forward movement, and to the progressive development of our various enterprises and institutions. In all conferences and congregations, in every group of workers for the Master, in every loyal heart of all our two hundred thousand people, with exceptions so rare at least as to throw the happy fact into yet stronger relief, there is a readiness to press onward in the widening paths of duty to the goal of higher achievement. Everywhere among the people of our church there is a new manifestation; a wholesome discontent, a splendid impatience with themselves for not having done better service in the Lord's vineyard, a determination not to be satisfied with anything that falls short of their highest possibilities; a restless spirit, which betokens, not disobedience, but loyalty, a spirit born of the vision of opportunity, on the mountain of the Lord's house, and possessed of longings which can not be satisfied, save only in the privilege of doing larger things for the kingdom of God.

The young people of our denomination are keenly responsive to this challenge of the new age, and they are marshaled by tens of thousands under brave banners, in the very front ranks of the army of the Lord, ready and alert, looking straight ahead, marking time and waiting for the bugle call. Therefore, "speak unto the children of Israel, that they go forward!"

The progressive development of the Methodist Protestant Church calls for a forward movement on three parallel lines: educational, missionary, and evangelistic. And while such a revival of interest in these great provinces of the kingdom would naturally bring results far beyond the scope of calculation, we should nevertheless set before ourselves certain tasks and undertake to compass certain definite achievements. In the field of missions and of education, we shoud propose to ourselves, first of all, the simple but lofty aim of raising for the ensuing year the whole round sum of the apportionment fixed and adopted for these great fields of Christian enterprise. In the province of evangelism, using that term in its broadest sense as including all the spiritual activities and influences of the church that reach out after the unsaved, we should aim for at least a net increase of ten per cent. in the active membership of the denomination during the coming year. And, beginning in the early fall, the progress of this forward movement will be announced in the church papers, at brief intervals; and every possible agency and influence must be invoked for the realization of the highest ideals of the Methodist Protestant Church. Our people will respond unitedly, and with a spirit of self-consecration and of self-sacrifice to this appeal of opportunity. Our every circle of authority and of influence, through the conferences and the congregations, out to the remotest borders of our Zion, will enter cheerfully and hopefully into this campaign of progress, and splendid results will follow to the glory of God and the upbuilding of our beloved church.

The final fruitage of such a movement depends upon the faithful application of methods and agencies already constituted, rather than upon the invention of new devices or the enactment of new laws; and indeed the people of the Methodist Protestant Church are not such as need to be bound or limited, or circumscribed, or hedged about, or much-governed. Our people are such as need only to be released from hindering forces and given room for their race, tools for their vineyard, weapons for their warfare, and wings for reaching now and again, with all the children of liberty in all the ages, their mount of vision and of hope. But, nevertheless, for the conservation of the heritage already ours, and for the constructive work necessary to the progressive development which every true family of the faith must honestly covet, there are certain readjustments of our polity, in its administrative functions, which, in the judgment of many, would add very greatly to our usefulness as a denomination. Neither these suggested changes, nor this forward movement as a whole. will displace any church union to which we are obligated, but will rather prepare us all the better for every duty and every destiny to which the Lord may call us.

After prayerful study of our whole denominational field, and largely as an interpretation of the sentiment of our people as well as of their conference leaders, we venture the following suggestions:

First. Our Methodist Protestant Church needs a general educational board, with functions clearly defined by the General Conference; this board not to displace the separate organizations now directing our educational institutions, but to assist and supplement their work by an authoritative appeal to the whole church in behalf of our whole educational system, and to see that our several educational units are correlated the one to the other, and each of them to the whole denomination.

Second. The missionary activities of the Methodist Protestant Church should be directed by a General Board of Home and Foreign Missions, the separate executive functions of this board to be performed respectively through a superintendent of home missions and a superintendent of foreign missions; these two executive officers, now designated as secretaries, to be relieved of all clerical duties, that they may devote themselves entirely to the great twofold mission of surveying the field of opportunity, and of inspiring the church to occupy both at home and abroad her missionary land of promise.

Third. The evangelistic forces of the Methodist Protestant Church should be supervised through some agency especially created by that body, or by means of special rules operating through the several annual conferences; to the end that the seal of approval may be clearly set upon the worthy ministers of our denomination who have consecrated themselves to this great province of the kingdom, and that our churches everywhere may be safeguarded against such as promulgate heresy under the guise of evangelism.

Fourth. For reasons of economy and efficiency, the clerical work of all the general boards of the denomination should be performed in the one central office, the location to be designated by the General Conference.

Fifth. The progressive development of the Methodist Protestant Church requires that the smaller annual conferences of the west and the south shall have the same organic efficiency as the older conferences, including the benefits of the traveling presidency. Certain conferences could be grouped or united for this purpose, if necessary, and, in all conferences, the traveling presidency should be supported by an active church extension society, this extension society to be so correlated to the home mission work of the denomination as to open avenues of sympathy and help between the stronger centers and the needy fields of our denomination.—Editor of Methodist Recorder.

NOTICE.

Those desiring Minutes and copies of Constitution of the Home Missionary Society will please call on Corresponding Secretary, Miss Esther Ross, Asheboro, N. C.

—The field of our Methodism was never whiter unto harvest than now. Peace within our borders, and valiant soldiers in the field, will give us victory.—*Alabama Methodist Protestant.*

—Mr. Tom McFarland, of Caroleen, died July 24, 1915. He was sick several months. He was a good man and has gone to his reward.

UNION OF METHODISM FROM A COLORED MAN'S STANDPOINT.

Doubtless there is no matter of more importance before the church at this time than the question of the union of the two great Methodist bodies; and equally true is it that no section of either body is more interested in this question than is the Negro membership of the Methodist Episcopal Church, for it is an open secret that he is perhaps the greatest obstacle to such a union. The fact of its peculiar interest to Negroes, together with their equal right with other members of the church to express their views with reference to any problem with which the church is concerned, give adequate excuse to any man of color in our church for venturing to put into print a contribution which he feels he has to make to this subject. And now to the question before us.

In the abstract I am sure there is no question on the part of anybody in either church as to the desirability of the union. Who could object to that and still claim the name of Christian? It was exceedingly unfortunate that the differences in opinion in 1844 were so great as to necessitate a separation; and everybody in each church should lend all possible aid to the healing of the breach that was occasioned in those days of both church and state. In this desire to heal the breach and arrive at a fraternal understanding that will permit of organic union between these two great branches of Methodism, the Negro is not one whit behind his white brother. It is only a part of the larger national movement in the attempt of the North and South to wipe out sectional differences and become one country in thought and ideals.

That this movement is succeeding so splendidly is a cause for sincere gratification on the part of every loyal American. No one welcomes this more than the discerning Negro, nor will any one be more benefited than he, in the truest sense, if the movement towards this mutual understanding is a normal and healthy one rather than of the mushroom order; for the Negro has sincere friends in both sections of the country who simply need to come to a clear comprehension of their relation to him and his to them.

The situation in our nation is paralleled in our church, and the Negro has the same attitude towards both; he is as desirous as any of them can be that the white elements in church and state arrive at a mutual understanding of each other. He is as eager for union as any, because he, too, wants to advance the kingdom, and feels that, other things being equal, this can be done better by a united than a divided Methodism.

But our problem is not in the abstract attitude toward unity, for there is common agreement there, but in the concrete putting of our desire for union into operation. The proposition most generally discussed at this time is the one submitted to us by the Methodist Church South, by action of its General Conference in May, 1914: That the two churches unite on the basis of four General Conference jurisdictions—one colored and three white.

That the Negro membership is in favor of union on this basis may be easily seen in the action of a representative body of this membership assembled at Nashville, Tenn., where the convention almost unanimously endorsed this proposition. The same thing might be seen in the action of the Mississippi and Washington Conferences in endorsing it by large votes. The Negro is heartily in favor of the union as proposed, for he sees a chance for the exercise of that initiative on his part without which no people can hope to "arrive," and at the same time to be a part of what would be the greatest Protestant communion in the world in its work of preaching the Christ to all sorts and conditions of men. The Negro favors in principle the proposition submitted by the Church South. If the South is sincere, and our church is satisfied—and the Negro membership is certainly satisfied with the proposition as far as it understands it—the question of union ought to be merely the working out of the details of the union by a commission.

But just here has been raised an issue by some in our own church that seems to us a fundamental one. That is, the colored membership is being made to wonder if what is most desired by the leaders of our church is not the withdrawal of its colored membership. Take the masterly address of our senior Bishop Cranston at a meeting of the Boston Social Union recently. In his address, reported in *Zion's Herald*, he gave the clear intimation that the withdrawal of the Negroes would greatly simplify matters and, may we presume, correspondingly relieve the church. He was kind enough to say, however, that in the matter of withdrawing the Negro would be allowed to take the initiative. Again, take a recent editorial in the *Philadelphia Methodist Times*, the editor says among other things: "Difficulties there are, and the black man is the greatest of all. If he would eliminate himself and incorporate himself with other branches of colored Methodists into one great Negro Methodist Episcopal Church, the chief difficulty would disappear immediately."

Statements like these, any number of which may be found in the numerous articles which are being written on the subject make us wonder if the leaders of our church, having tired of us, are determined to make life so miserable for us that we shall be forced to withdraw, despite the South's apparent willingness to accept us as a part of the union. It is this evident program that we object to most decidedly.

To explain our opposition to being thrown out of the church of our choice is not always easy to do, because it subjects us to the charge of being lacking in self-respect. In a recent contribution on this subject in *Zion's Herald* there was the statement: "The self-respecting Negroes do not want to be a part of the Methodist Church, but simply ask to sustain a friendly and brotherly relation to the church, such as the Colored Methodist Episcopal Church sustains to the Southern Methodist Church now." Taking it for granted that the writer is sincere in this belief, and not using this as a means of coercing us into doing what he wants done, and remembering that there may be others who sincerely feel as he expressed himself, it may not be inappropriate to call attention to a few facts.

In the first place, there is acommon erroneous impression that the Negro membership is a kind of adjunct to the white membership of the church, that the white membership is the church proper, while the Negro membership is a loosely connected, useless annex. There is no question as to the fact that the white membership constituted the original unit, no question as to its primacy being continued indefinitely, because of superior intelligence and superior numbers; but the fallacy ought to be exploded forever that the white membership is any more truly a part of the church, so far as its theory and polity is concerned, than is any other race element in the church. The Negro, like the white man, was either born into the membership of the church or, having been invited, accepted the invitation and came into its membership, and has a right to stay there, provided he obeys its laws, as long as an other man. To say that he is not self-respecting because he wants to remain in the church of his choice is, to say the least, unkind, and even unchristian.

The question usually overlooked in the discussion of this problem is: What is to be the effect of the proposed union on the world program of Methodism? It is doubtless assumed that a united Methodism could do a larger work along the same lines as it has been doing. It most certainly can if it follows the program of its

peerless founder: "The world is my parish," or, better still, that of our Master, Go ye into all the world and preach the gospel to every creature." The question at issue is: Will the union leave room for the incorporation into its membership of all races, or will it simply be a colossal Protestant organization having only the white race in its membership? This question as to the future program of the church is of far more importance than the effect of being driven from the church can possibly be on the Negro.

The Methodist Episcopal Church has swept on like a prairie fire, impossible to check, because it had a message to all sorts and conditions of men. Shall the great church now narrow that message and say it has a message to white men alone? That is what it says when it deliberately drives its colored membership from its ranks. The glory of the old church has been its work in China, India, Korea, and Africa. Will the church deliberately set forth a program that will ultimately exclude all these alien peoples from her membership? To drive the colored membership out is equivalent to saying to Bishop Hartzell that his Christian statesmanship on the vast continent of Africa was simply a work of supererogation; we humbly retire in the face of the Mohammedan onslaught, not because we are beaten but because we have no place in our communion for men of that hue and race. The same would ultimately have to be said to Bishops Lewis and Bashford in China and to all our workers among alien races.

As to union and the proposition submitted, we are enthusiastically committed to it if it means to leave us our richest heritage as Methodists—our world-wide program; anything other we must oppose. Let no one delude himself into believing that with the Negro it is simply concern for his material welfare, for whether in the church or forced out the Negro will get along somehow. Let there be more concern about the future program of the dear old church; and let us see to it that our union be not "One-at-any-price," but a union for a larger, fuller, truer expression of our common humanity.—*Rev. Willis J. King, Boston, in Zion's Herald.*

EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the Methodist Protestant Church met in regular annual session in Baker's Chapel on the campus of Western Maryland College at 10 o'clock, A. M., July 21, 1915.

Members of the Committee present: Rev. L. E. Davis, D. D., Pittsburgh; Rev. D. C. Coburn, D. D., Ohio; Rev. W. W. Lineberry, D. D., Ind.; Rev. T. H. Lewis, D. D., Md.; Mr. F. F. Brierly, Penn.; and R. T. Pickens, N. C. Mr. T. E. Hodges, the other member of the Committee, was not present.

Dr. C. E. Sheppard, of the Muskingum Conference, and Dr. J. C. Broomfield, of the West Virginia Conference, were the only visiting presidents. Their presence was greatly appreciated, and they were important factors in the meeting. Drs. Klein, Beck, and Brown were present, representing their respective Boards. Dr. Tagg and Mr. Pierpont made reports of the Publishing Houses. Dr. G. W. Haddaway, President of the Board of Young People's Work, made report therefor. The reports from Adrian, West Lafayette, and Tehuacana Colleges were read, Dr. Sheppard presenting that of West Lafayette. Dr. Lewis was the only president making report in person. Dr. Elderdice reported the work and condition of the Seminary.

The reports generally showed progress, and the several departments of the church are as efficient and aggressive as the financial system warrants. Along this line the Committee hopes to work out a plan that will merit the approval of the General Conference.

The college and church school question is an important one before the Committee, and the discussions are always striving to evolve a plan to save the schools, and, through them, the young people to the church. Personally I think a more universal church loyalty at this time would prove to be a prime factor in solving these problems. If our denominational love and pride could reach beyond our own front gates, and proceed more on the co-operative plan amongst ourselves as a great denomination, the gaps would soon be filled up.

The reports of the publishing houses were gratifying, except in the newspaper department, where the Methodist Protestant and the Recorder are run at a loss. The patronage is not sufficient to meet the expenses. In view of this fact the Committee hears with regret that several local papers are springing up in different sections of the church. After an extended discussion of this question the following resolution was adopted:

"Whereas, information has been brought to our attention that local church papers have been started in West Virginia, Alabama and Texas, therefore resolved,

That we discourage all such movements for the reason that they interfere with the circulation of the official organs of the church. We believe that we should give our undivided support to the papers already established and published by the authority of the General Conference, and thus conserve more fully and extend further the interests of the Kingdom of Christ and of the Methodist Protestant Church through the influence of religious periodicals. That the secretary of the Executive Committee be required to send a copy of this resolution to the owners of the said local papers, and also publish same with his report of this meeting in the official papers of the church." (The secretary would be glad to get the addresses of these apers.)

The budget for all the general purposes of the church was made the same as last year, and the apportionments to the annual conferences will appear in tabulated form in the church papers as official information to the conferences. The plan of official visitations of the Secretary-Treasurers of the several Boards was adopted and will be published.

Believing that a broader fraternal relation would be fostered thereby, the Chairman and Secretary were directed to formally request the stronger annual conferences to send fraternal messengers to the adjoining or near by smaller conferences. Of course these delegates should bear a message of helpfulness and co-operation. Herein lies a large field of usefulness that may be appropriated and conserved in this way.

The question of selecting the place for the meeting of the next General Conference was postponed. There was one application presented. If there is a congregation that aspires to the distinction of entertaining this representative body of the church next May, a letter to President Davis will put that church in line for promotion. Unless such invitations are received the Committee will have to proceed to negotiate terms for entertainment. Annual Conferences might take this item of expense into consideration in electing and providing for their representatives.

With a hearty vote of appreciation for sumptuous entertainment by Drs. Elderdice and Lewis while we were in their midst, the meeting adjourned with prayer by Dr. Haddaway.

R. T. Pickens, Sec.

High Point, N. C.

ITEMS FROM HENDERSON GOLD LEAF.

Children's Day exercises were held at the M. P. Church in Henderson last Sunday morning.

Rev. R. D. Wiliams, of High Point, is giving the people of Union Chapel and Gillburg some splendid sermons this week.

Miss Ada Pruett, who is visiting Mrs. N. G. Bethea, spent the past week end with

Mr. and Mrs. J. P. Harris at Middleburg.

A series of meetings is in progress at Gillburg this week. Rev. N. G. Bethea preached an interesting sermon to that congregation Monday night.

The farmers are all wearing a smile over the good crop prospects; the children are feasting on watermelons and fruits, and the ladies are busy canning.

The M. P. Sunday school held its annual picnic at Mt. Carmel church last week. They had sack races for men and boys and jumping the rope and other games for the girls. The boys went to Falkner's pond and had a fine time swimming. A bountiful dinner was spread on a large table in the grove and served with lemonade and ice cream. All who attended declared the picnic was a great success.

MAKING FALL POTATOES.

This is my plan for planting the fall crop of Irish potatoes. If you take your seed from the spring planting, take the Early Bliss, as they seem to be more reliable than the Cobbler. Take the small potatoes and spread them in a shady place in the garden, or elsewhere; spread on the ground and cover with straw and old sacks, sprinkle with water and keep them moist for a week or ten days. By this time you will see the sprouts on such as will grow. Plant the whole potato. If you should use seed which has been held in cold storage you can cut these into four pieces, if they have eyes sufficient, determining this by the same preparation as recommended for the seed from the spring crop.

Break your land deep and harrow until you have a fine seed bed, then run off your rows three feet apart. Run twice in the same furrow in order to get your seed deep in the ground. Apply well rotted barn manure, enough to nearly fill your furrow, first having dropped your seed in the bottom of the furrow.

Potatoes like potash, and the best source to get it is from hardwood ashes. Give a liberal supply and some more. Give 400 pounds of 16 per cent. acid phosphate and 100 ounds of soda per acre. I have never seen land too rich for the Irish potato.

Cover lightly as soon as the potatoes come up, work the earth to them until you have a ridge above the middle of the row. Do your work fast, and if you have only a small patch, mulch with straw eight or ten inches, not to conserve moisture, but to protect the roots from cold.

With a mild winter the potato will make through the winter. I am in the 35th degree of latitude, and have had them to make long after the frosts had killed the tops down. Remember, the potato is a cool weather crop, so do not make the mistake of planting too early. You make nothing and lose much by planting in midsummer. July is entirely too early. August is early enough for us. I would rather plant in September than July.

Under proper conditions the potato matures rapidly. We have potatoes all the year around, and all others in our latitude could do likewise if they would meet conditions. Eighteen to twenty inches is close enough to drop potatoes in the row. By T. J. Watkins, in Southern Ruralist.

Polkton, N. C.

NOT PULLING FODDER.

It is astonishing to see how many so-called up-to-date farmers still cling to the old method of pulling fodder, when they know that it is injuring their corn to a large extent by making it lighter in weight, securing far less feed, and also of a much less nutritious value when compared to making use of the whole stalk.

I have found out from experience (always our best teacher) that unless we let the corn stand until the shuck on the ear is little more than onehalf dry before pulling off the fodder, the grain will always shrink, thereby causing it to be much lighter in weight; though if we allow it to stand until in the above condition, one-half of the fodder on the lower part of the stalk will be fired or burnt up, which is no good at all for feeding purposes, as burnt fodder is perfectly valueless, having no nutritious quality whatever.

Where one has much replanted corn, not any of this will amount to much when we use the method of pulling fodder, because when the old or first planted corn is ready the replanted is not nearly ready to have the fodder pulled, therefore the grain is bound to be injured to a large extent. There is also a great risk to run in pulling fodder, as we often have it almost cured when there happens to come a wind and heavy rain storm, making it absolutely worthless except for the manure heap. So take our advice (which is from experience) the coming season and don't pull your fodder, but instead cut the corn down, which you will find far more profitable in every way when handled properly.

We find that the proper condition for the corn to be cut is when the shuck on the ear first begins to turn brown. In this way enough growing strength will be left in the green stalk to fully mature the grain by the time all is cured. Have the corn put up in medium sized shocks and tie tightly around the top with binder's twine. Have it shredded if you have enough to justify hiring a machine. If not, house it when thoroughly cured, and cut up before feeding with a hand cutter made for that purpose. This makes fine feed for stock, and what they do not consume will act for bedding, making the finest kind of manure when trampled down by them and mixed with their droppings. So cut the corn down always, and save all of its feeding value and other benefits derived therefrom.—Wm. Hart Harrison, in Southern Ruralist.

Prince George, Va.

WHAT IS THE GREAT METHOD?

Individual work, after all, is the great method of the soul-winner, and all these plans turn upon the willingness of the workers to win souls one by one; often in systematic, united effort; often quite apart from any set plan; but always and everywhere seizing the golden opportunities of the Sunday school workers' high privilege in dealing with precious souls in what is usually the most critical period of the soul's experience—the years of youth.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

NEW CIRCULAR ON LIME ISSUED BY THE N. C. STATION.

Circular number 25, "The Use of Lime on the Farm," is the latest circular issued by the Experiment Station. This circular treats of conditions when lime should be used, time of application, methods of application, forms of lime found on the market, and the results obtained by the Station on the various crops and under different conditions.

The circular may be obtained by writing the Experiment Station, West Raleigh, N. C.

EATING EGGS.

(From the Office of Poultry Investigations and Pathology.)

To break the egg eating habit among a flock of hens feed them all the egg shells they can eat for twenty-four hours. Give them nothing else and they will be so sick of egg shells that they won't want to look at another egg.

There was a young lady of Me.,
Who was of her beauty quite ve.
But a pimple arose
On the end of her nose
And the poor girl went almost inse.

—*Boston Transcript.*

EXAMINATION PAPER HUMOR.

"The source of food supply in England is in ships." Here is a "schoolboy howler" which turns out to be an important fact—and one which has been well illuminated by recent events, says the Philadelphia Ledger. It is timely information, too, that "to germinate is to become a naturalized German." From the same source—the class in civil goverment—we receive the reminder that "the president takes the yoke of office."

The joke is on us. For, to quote a schoolboy, "The press today is the mouth-organ of the people." Which, in phraseology, suggests another boy's description of how the cavalry swept over "the eyebrow of the hill."

The reader is earnestly requested not to apply the Salic law to this compilation: "The Salic law is that you must take everything with a grain of salt." Many of these "howlers" are taken from the notebook of the writer, who had experience as a high-school teacher. It should be added for the sake of the boys that some of the howlers were written by girls.

Now let us begin with the class in civil government.

"I don't nnow anything about the constitution, as I was born in Kansas."

"The minority is composed of the minors."

"The spoils system: The place where spoiled things and waste are kept. The board of health has largely taken the place of this."

"An ex post facto law is one that gives officers a right to go to foreign countries and get criminals, dead or alive, and take them back to the place when the crime was committed. It is a law where the crimes of the father descend to his children; they are punished for him."

"Benjamin Franklin is the founder of electricity."

"George Washington was a land savory."

"Lord Raleigh was the first man to see the invisible Armada."

"Tennyson wrote 'In Memorandum.'"

"Tennyson also wrote a poem called 'Grave's energy.'"

"Louis XVI. was gelatined during the French revolution."

"Ben Johnson is one of the three highest mountains of Scotland."

"George Eliot left a wife and children to mourn his genli."

"Henry I. died of eating palfreys."

"Caesar was a king and went high up on a mountain."

"Lincoln had a woman make him a suit of homespun from rails which he had split. They were hickory rails, hence hickory shirts."

"Franklin produced electricity by rubbing cats backwards."

"Where poisoning by acids is caused the blood should be immediately drawn from the bruises to send back the acid."

"If a schoolroom is without ventilation how are the pupils to study with the fowl air pressed down upon them; it makes them oftentimes sick and inclined to laziness."

"The blood vessels are the veins, arteries and artilleries."

You might think from these quotations that the brain really is "a soft bunch covered with wrinkles." Or perhaps your conclusion would agree with this. "The bones of the blood are the cerebrum, the cerebellum and other small bones."

"Reflex action is when anything is turning in one direction and it turns in the other."

The man who eats too fast or too well may be interested to know that "the heart is located in the left part of the stomach in a loose membrane sack."

"A deacon is the lowest kind of Christian."

"May day commemorates the landing of the Mayflower."

"The Boxers were Corbett, Fitsimmons and Bill Johnson."

"A renegade is a man who kills a king."

"In India a man out of cask may not marry a woman out of another cask."

"The Pharisees were people who liked to show off their goodness by praying in synonyms."

"Modern conveniences: Incubators and fireless telegraphy."

"A lie is an aversion to the truth."

"The German emperor has been called the geyser."—The Pathfinder.

THE REST OF THE SOUL.

Whether the summer leads us far afield or constrains us to stay in our own places and face familiar tasks, there is one source of rest which is open to us all—the rest of the soul. This is always our master need. The most searching wearinesses are those which numb the springs of eager and radiant action; the most blessed rest reaches and recharges the inner hiding places of power. Strange lands and storied cities and all communion with the spirit of beauty do their perfect work if they reestablish faith and hope and joy in their places of administration. The deep and abiding gains of happy summer experiences will be secured only as we discern beneath the swing of ocean tides the unfailing tides of God's love and care, find his help in the hills, his healing in green pastures, and his shepherding by still waters.

But there is also a rest which works from the inside out. Lassitude and nerve tension disappear before the thrill of new spiritual impulses, and a serene and restored soul will set the whole house of its habitation in order. The ministers of such a rest as this are never far from any one of us. You may find the springs of spiritual healing in home and office, and city streets may lead us to the hills of help.

Duty is one of these ministers of rest. Neglected duties pursue and haunt us, cloud the fairest landscape, and scorn the sundering spaces of the sea; but duty uncomplainedly rendered is a strength-bringing comrade. Her commendations make us forget our weariness; her gifts of power and contentment compensate for the loss of many lesser things. So much the more when duty is the servant of love. There is a recompense in the gratitude of those whom we serve which makes us free of His secret from whom weariness fell as a garment at the call of any need and who had bread to eat the world knew not of.

The rest of the soul is to be found in our sense of true values. Friendship, sympathy, happiness in simple things, the laughter of little children, flowers and grasses, the spaces of the sky though seen through city streets, the rising and setting suns, the far tranquility of marching constellations, the ministration of books, and the like constitute our enduring wealth. And they are to be had at a price we are all able to pay. There is a vicious circle which begins in the pursuit of pleasure that does not please and wealth that does not enrich, and returns to its point of departure through Europe and summer hotels and rest cures which we shall escape only through an emancipating sense of what is worth while in mind, body and estate.

There is a rest of the soul in going bravely about our business in the face of difficult or challenging conditions. While we weary ourselves with sterile anxieties and the fretful criticism of social and political conditions, harvests are being gathered, corn is growing, and the minstrant seasons pursue their blessed and appointed courses. A confidence which looks for its wages or its dividends to seedtime and harvest and brotherly interchange of effort for the satisfaction of human need is never disappointed.

A vast deal of our physical weariness is the outcome of strains and tensions which are really rooted in the want of confidence in such blessed and unfailing reali-

ties—in the lack of trust in God. He is the true sanctuary of the soul's rest. It counts, our sense of the Unseen and Eternal. The channels by which his healing tides reach our weary or troubled spirits have many names— Duty, Truth, Love, Rest, Work, Waking, Sleeping, Joy, Sorrow—at home or afar. How he reaches us does not greatly matter; the main thing is that some new sense of a power beyond ourselves should come in to heal, exalt, and sustain us.

"I take great comfort in God," says Lowell in one of his wise and whimsical sentences. "I do not believe that he would allow his children to play with matches if he did not know that the framework of the universe were fireproof." A spiritual serenity so secured is the true secret of unfailing power. It will work from the inside out, take the tension out of protesting nerves, lend new elasticity to wearied muscles, and bring tired bodies strength enough for the day—and something more. It will check our undue haste, quiet fretful voices, clothe strained faces with a new expression, spread abroad the strength and security of brotherhood, and secure for us the peace and power for which our souls are longing.—*G. G. A., in the Congregationalist.*

HISTORY.

The Doctrine of Mutual Rights was first advocated in Alabama in the early twenties. About 1823 a class was in a partial organization in Autaga county. In 1827-28 quite a number of churches were organized in Perry, Butler, Autaga and Macon counties. The first Alabama Conference was held May 1, 1829. It was presided over by Rev. Britton Capel, Seymore Powell, secretary. The following September a second conference was held and the organization was complete and all the work laid off. It convened near Smith's Ferry in Perry county. Rev. Peyton Bibb was one of the prominent preachers, and helped in organizing the Methodist Protestant Church, as also did B. S. Bibb, Abner McGee, Rev. Britton Capel and others.—*Alabama Methodist Protestant..*

BUTTERMILK CHEESE.

(From Office of Dairy Experimentation, West Raleigh, N. C.)

Where only a few pounds of cheese is to be made at a time the fresh buttermilk, without further treatment, should be heated to 140 degrees or higher for thirty minutes. After standing from fifteen to thirty minutes it should be taken up in a dipper or skimmer. It should be allowed to drain in a cheese cloth bag for one to four hours or it may be immediately squeezed dry. The cheese should be salted to taste or at the rate of one ounce of salt to 5 pounds of cheese.

Buttermilk cheese is a sanitary food product, having about the same food value, pound for pound, as lean beef steak.

Good cheese cannot be made by the heating method from buttermilk which is too sour for drinking purposes.

In addition to ordinary cleanliness in its manufacture the buttermilk used is heated to a pasteurizing temperature sufficient to kill disease germs such as those producing tuberculosis, typhoid fever and dysentery.

Buttermilk cheese in the household may be eaten alone or like cottage cheese, mixed with cream and seasoned with salt and pepper.

On account of its smooth texture, it can be spread on bread like butter and thus used in sandwiches either with or without butter.

HONORABLE MENTION WELL DESERVED.

The church at Renrock, on Renrock charge, Muskingum Conference, has the distinction of being the first and only church, to my knowledge, that has contributed to our Foreign Missionary work more than it pays to its pastor's salary.

The further significant fact is that the pastor, Rev. A. R. Read, is the foremost advocate, the inspiring leader in the larger effort of that church to respond to the increasing needs of the Japan work arising from its steady growth in all departments.

He is not afraid that what his people give for foreign missions will lessen his salary, or add to his burden in providing for the church's requirements, local or general. He recognizes the operating principle of the Kingdom, that as we give for others at His command, we will have an increased appreciation of our heritage, and will be blessed with the willingness and means to do more for our home work.

This splendid example proves the value and efficacy of a pastor's leadership, and that, when one's full duty is done, the results justify the faith, effort and even sacrifice, and it indicates that many other pastors could duplicate in some degree Brother Read's splendid work, and thus enable greater things to be done by our denomination.

F. C. Klein, Sec.-Treas.
316 N. Charles St., Baltimore, Md.

IS THIS YOUR EXPERIENCE?

In a very valuable book entitled "In a Preacher's Study," the Rev. George Jackson writes in his charming way about books and other literary and religous subjects. In a very chatty chapter entitled "Three Letters to a Young Man about Books," he makes this confession which strikes a tender chord in many a heart:

"For my own part, I am never thankful for the loan of a book. I agree with Ruskin, if it is worth reading it is worth buying; and, to be quite frank, and selfish as it may sound, though I delight in giving books, I am never eager to lend them. And there I touch on an ancient grievance of the bookman; why has the borrower of books no conscience? How comes it that a man, who, if he accept the loan of half a crown, will make haste to repay you by return of post, is yet conscious of no obligation in the matter of a borrowed book, which perhaps you would not have sold him for many half-crowns? What is this strange something about a book which transforms honest, law-abiding citizens into thievish rogues? I who speak, I too have suffered. Among my books there is a nearly complete set of the works of Dr. R. W. Dale, which I greatly prize. Several years ago a visitor in my library begged the loan of one of them. From that day to this I have seen neither it nor him. The book has long been out of print, and cannot now, I fear, be replaced."

TYPEWRITING EXPLAINED.

A typewriter is one who typewrites on the typewriter and the typewriter is a machine on which the typewriter who typewrites on the typewriter typewrites. Now, the typewriter who typewrites on the typewriter typewrites on the typewriter until there is no more typewriting to be typewritten by the typewriter on the typewriter on which the typewriter who typewrites on the typewriter typewrites.—Ardmore, Kans., Sun.

—Wm. Bond, a Philadelphia chemist, has invented a chemical means for purifying the air. In a recent test he had himself sealed inside an airtight box with his invention and the box was then submerged in a tank of water for seven hours, at the end of which time Bond came out, none the worse for the experience. The experiment was observed by many naval officials with a view of determining the adaptability of the discovery for submarines.

—The fifth week of the co-operative State and County typhoid campaign shows a gain of over 2,000 new patients to take the anti-typhoid treatment. This makes the total number of the five counties, up to date, 31,197.

FROM PASTORS AND PEOPLE.

ABOUT THE MOUNTAIN.

Sunday, July 27th, I went to Pinnacle, and to the Methodist Protestant church. The special meeting commenced at eleven o'clock. The pastor, Bro. Suits, preached to the Junior order—and the occasion was very interesting. I was privileged to be at the services Sunday night also. The pastor preached, and the preaching and service was of deep interest. The people were spiritually interested, and the evidences were that saints and some sinners felt the need of special prayer—and this for the meeting, and for certain individuals who felt the need of help so as to get better and to do better. When I go to church, either far or near, I feel the need of the interests of worship, the need of the public means of grace, and I receive grace also by seeing the good people. The top of the Pilot Mt. is near, two and one half miles from Pinnacle.

However, this effort is not an official report, but I venture, hoping that it may find place in the good company of the officials. I venture this too, not knowing anything about the late results of the meeting up to this date, July 30. On the train, going up from King to Pinnacle, Sunday, I was gladly surpriced to meet up with Rev. A. L. Brown; he, too, was on his way to the meeting. Several times Bro. Brown has preached at Crooked Run church, where his mother, and her mother, and others of their people were buried.

Our Crooked Run neighbors were and are always glad to see Bro. Brown, and to hear him preach, and to hear him sing some of the old peculiar songs that were greatly admired by his parents and their people of forty years ago. Bro. Brown is a man of near fifty years of age, and I asked him if he could sing as well yet as he could when he was a younger man. He answered by saying, "Nearly so."

He was born and raised up near Mt. Zion where I used to think some people were born singers. However, he, on his mother's side, belongs to the Hunt family; his mother was a sister to Rev. G. E. Hunt, and I feel to count that family as a people born to sing and to preach. Over fifty years ago, in those days the good people near where the Mt. Zion church now stands, saw that they needed a place for preaching, and for public worship, and the mother of Bro. Brown told the neighbors (the women rather) that if they would fix up a brush arbor she would find a preacher to serve.

They made the arbor right where the grave-yard now is, and the pious woman then secured the services of her brother, Rev. I. N. Hunt, to preach there—and there has been a great work going on at that place from that time on up to the present time. Revs. I. N. Hunt and his natural brother, Geo. E. Hunt, have been serving well in times past at that place, and both have preached many times to that people since the time of 50 years ago. Also, Bro. Brown has served well at that place too. We all have our special friends, and I count Bro. Brown one of my special friends, and numbers of times I have had occasion to tell new acquaintances about the man, and that he is good in singing and prayer and exhortation, and for the preaching too.

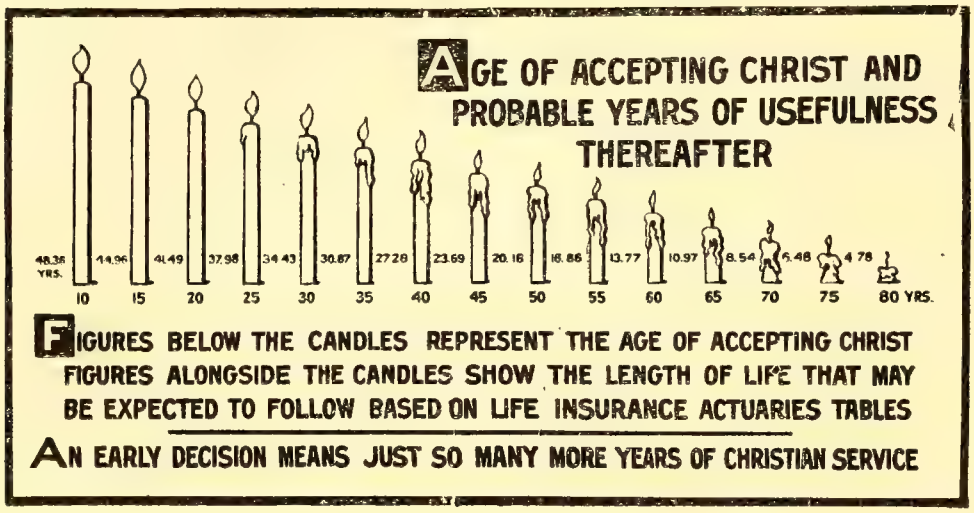
(If the editor and those who read please, I want to speak in this manner, this once, through the paper.)

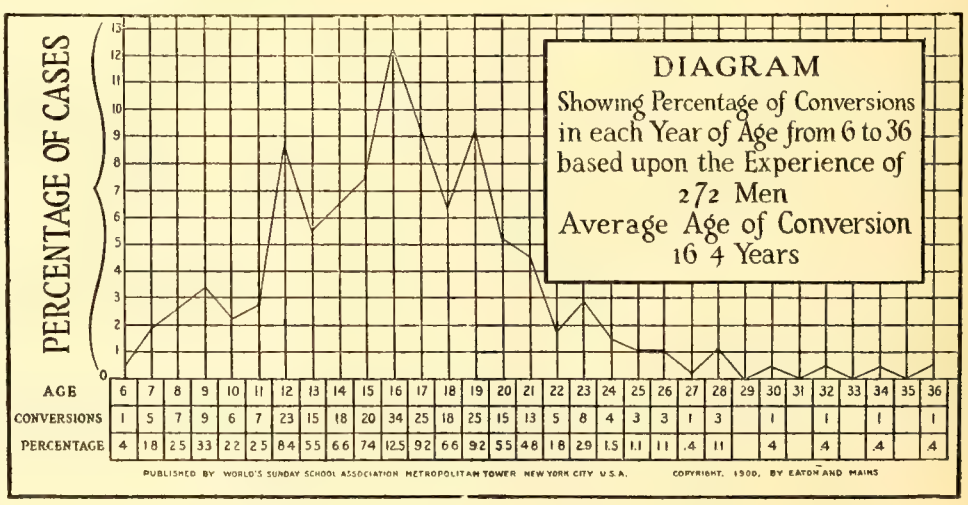
In my youth I heard my parents and others refer, numbers of times, to the Hunt family as being great to sing—and there were, when they were all living, three men and five women to do the singing. I accuse Bro. Brown of inheriting the Hunt voice for the singing, and for the preacher too.

The impulse now with me is to say that friends in reach would do well by having Bro. Brown to preach in their churches—and to sing some of the rich old songs that he learned to sing in his youth.

The first thought for this article was to try to tell some of the friends, far and near, about the Pilot Mt. However, I have ventured out rather about people—and really, I think much more of people than I think of the mountains—but the Pilot Mt. is yet in view. Monday morning soon, I, in safe company, went to the mountain. About six years ago, I ventured, and had Rev. Walter Grabs to preach at Pinnacle, in the M. P. Church on Monday night; he being a Moravian minister, and there being two members of the Moravian church in Pinnacle at that time. And to explain a little more, his grandfather and my grand father were twin brothers and were born in Bethania.

On Tuesday morning, six years ago, we two went up on the Pilot. That trip, and my late mountain trip reminds me to say that it is not advisable to go up on the mountain amongst the bushes and the spider webs, with our best Sunday clothes on. The original idea with me was to go to meeting at night and then to get on the mountain in the day, but I saw that I


AGE OF ACCEPTING CHRIST AND PROBABLE YEARS OF USEFULNESS THEREAFTER
48.38 YRS.
44.96
41.49
37.98
34.43
30.87
27.28
23.69
20.16
16.86
13.77
10.97
8.54
6.48
4.78
10 15 20 25 30 35 40 45 50 55 60 65 70 75 80 YRS.
FIGURES BELOW THE CANDLES REPRESENT THE AGE OF ACCEPTING CHRIST
FIGURES ALONGSIDE THE CANDLES SHOW THE LENGTH OF LIFE THAT MAY BE EXPECTED TO FOLLOW BASED ON LIFE INSURANCE ACTUARIES TABLES
AN EARLY DECISION MEANS JUST SO MANY MORE YEARS OF CHRISTIAN SERVICE


PERCENTAGE OF CASES
DIAGRAM
Showing Percentage of Conversions in each Year of Age from 6 to 36 based upon the Experience of 272 Men
Average Age of Conversion 16 4 Years
AGE 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36
CONVERSIONS 1 5 7 9 6 7 23 15 18 20 34 25 18 25 15 13 5 8 4 3 3 1 3 1 1 1
PERCENTAGE 4 18 25 33 22 25 84 55 66 74 125 92 66 92 55 48 18 29 15 11 11 4 11 4 4 4
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could not afford to spoil Sunday clothing in that sort of way. I went up with my good Pinnacle friend, Mr. B. He and the boy scouts, who were up there, were clothed in a fashion to not be much afraid of thorns and spider webs. Mr. B. carried his double-barrel gun with him, but we did not hear the rattlesnakes, and saw no bears. We gathered blueberries and ate some, and saved a few, and we drank much of the water of that famous cold spring. Many people from all sides, far and near, go on the Pilot Mt. these hot days, and the cold water there is a great thing for all—a fine treat.

Bushels of berries are being gathered on that beautiful mountain these days, and this week, but there will be a fair share for any and all who may choose to go next week— and there is prospect to find more than the crowds can eat on later for several weeks yet.

There are charms about the scenery of the Pilot Mt. that we can only experience by going up there. Over 25 years ago, when the Annual Conference was at Mt. Zion, a delegate, Bro. White, from down east, walked over on to the mountain alone, rather soon after he got in sight, and then he wanted to go up there daily—and the high authorities had a task trying to hold the good man to his part of the conference work—but such are the natural charms of our Pilot Mountain.

However, again. The spiritual interests of the revival meetings and the business of Annual Conference should not be neglected by desire to stroll on the mountains; but this reference and report is made with a desire to help any who may wish to do so, to take due interest in whatever lawful course they may wish to pursue. It is a reasonable thing to dress up and to travel out in order to see and be seen, to see the friends far and near. Being privileged to see the people is no little matter. In the 7th chapter of Acts we see that the last effort of the great man Stephen was made in an extended reference to people—and the above article,, in the fear of God refers mainly to people.

W. F. Grabs.

THE POSTAL CARD

W. F. KENNETT, EDITOR

Flat Rock.

Our revival services began at Flat Rock 4th Sunday in July and closed the following Thursday p. m. Rev. A. G. Dixon was with us and did all the preaching. His sermons were strong and convincing. Congregations were large all the time. There were 22 conversions and 14 accessions. The meeting was a very successful one and we are encouraged.

Caroleen, Shelby Circuit.—We held our third quarterly conference at Shelby Saturday night, July 31st. Messrs. Adkins, Silvers, and Upton represented the Caroleen church. The other churches were represented. They reported a good meeting. Mr. Silvers is the delegate to the Annual Conference.

Saturday afternoon, on a lawn near the church we served ice cream to the Sunday school. We had about fifteen gallons and every one enjoyed it.

Some time ago our Philathea class pieced a crazy quilt. Each member pieced one block and embroidered names on it at ten cents each. We then had an ice cream supper and sold the quilt. We cleared $40 for our Sunday school rooms.

Brother Morris was here the fourth Sunday. He always gives us good sermons, and we are glad to have him with us.

Our Sunday school is doing nicely. We have the Cross and Crown system, and the attendance is increasing. A Member.

August 2, 1915.

Friendship, Fallston Circuit.—We hope that the readers of the Herald will not think by our long silence that we are not doing things at Fallston, for we are always busy.

Our Sunday school is alive and doing as good work as it ever did. We are proud of our good and faithful superintendent; he always meets with the teachers every Sunday morning in the teachers' meeting, and does everything he can to make the Sunday school a success.

We have all learned to love Bro. Moton and his dear family so much; he has greatly revived this community, but we feel that the half has not been done that will be done. He now preaches four times a month at Friendship, and every sermon is a good one, as all would expect who know him. Our protracted meeting will begin Saturday before third Sunday in August. It will be a union meeting. Bro. Moser, pastor of the M. E. Church, Fallston, will help do the preaching. We hope every one who can will attend and may the Lord bless and make our meeting a great success.

The third quarterly conference was held Saturday before third Sunday in July, preaching at 11 a. m. and conference at 1 p. m.

The members of Lawndale are contemplating building a church there. Mr. Moton and Mr. Shenk have been looking out for a place to build. Mr. Shenk says he is willing to give a lot to build on if the man that has an interest with him is willing. May the Lord bless and help them in the great work. Besh wishes to the Herald and its readers. Reporter.

Concord.—Dear M. P. Herald: On last Sunday night a week ago we held our children's day service. The children did well, especially in the singing. Thanks to Miss Letta Little and Bro. W. H. Scarboro for their untiring efforts in practicing the children for the occasion. The collection was not as much as we hoped to have, but perhaps as much as we would naturally expect when we consider that our people are paying on the church debt here regularly, each month, besides their other expenses. This is one beautiful and very commendable feature of the church work here. They pay regularly each month, in a business-like way.

Our third quarterly meeting will meet next Saturday night at Fairview and on the following day our special meeting will begin at that place. Here we have scores of young men and women and boys and girls. A large number of them are in the Sunday school and seem very much interested. This school has grown from 35 to 128 in the last few months. We are praying that these young people be saved during our coming meeting and ask that the M. P. Herald readers join us in prayer for them.

On Saturday before the fifth Sunday in the month we are going to have a church rally or home coming for both of our churches. We want to have with us, as far as possible, all of our former pastors and all the members who live at a distance as well as those who live here. We will have some songs and speeches and a big dinner, doing our very best to make the occasion both pleasant and profitable.

Yours sincerely,

W. R. Lowdermilk.

Love's Grove, Charlotte Ct.—Our Sunday school is moving on very well, considering everything. On the fourth Sunday Bro. Morgan, of Denton, filled the pulpit at this place in the absence of Bro. Braswell. He filled it ably. We wish him a great success. Our special meeting will begin August 8th with Brother Whitaker as pulpit help. Brethren, pray for us that the church may be greatly revived and that there may be a great ingathering of souls for Christ at this place. We need your prayers, for we are going through sad hours, as we have lost one of our best brothers, Julius Tarleton. He was taken very ill the 18th of July with that dreaded disease, typhoid fever. He past away the 29th of July and was buried the following day at Love's Grove church. He was a consecrated man to his church and

to God's cause. He was faithful. We could depend on him for anything. He was our teacher in the Sunday school. We as a church feel that we have lost one of our best. It is sad to part with a friend like Brother Tarleton, but we feel sure he is at rest in heaven with those two little children that preceded him to glory. Dear companion and children, weep not. We know it is hard to give him up, to meet with him no more on earth, but there is joy to know we can meet him in glory, to part no more. There is joy in our hearts to know that Brother Tarleton lived such a life in this world that all his family are on the way to glory. They need our sympathy and prayers in this sad hour. May the great God of heaven comfort the bereaved family.

John N. Smith.

Randleman Ct.—Our third quarterly conference met at Bethany, July 31. All the churches were represented, and busines was gone through with in a good spirit. Reports indicate some progress.

Our special meeting begins second Sunday in August with Rev. J. H. Bowman as pulpit help, and our meeting at Randleman begins fourth Sunday night in August with Rev. D. R. Williams as pulpit help.

Bro. and Sister Kennett are still living at this writing, but they are growing weaker all the while. Also Bro. J. N. Caudle of New Salem has been very sick. These are all good old people, but we fear they cannot be with us much longer.

J. B. O'Briant.

Oak Ridge Ct.—The third quarterly conference was held at Pine Grove church on Saturday, July 24. All the churches were represented except Kernersville. Kernersville, where art thou? Official members of Kernersville church, I do not believe the Lord is well pleased with your indifference. Beware lest He spew you out of His mouth.

Bro. Robert L. Dwiggins is the delegate elect to Annual Conference, Bro. W. S. Linville alternate.

We have held three of our special meetings. All three were very good. Bro. D. A. Braswell did splendid preaching at Sandy Ridge and at Piney Grove second and third weeks of July. As a result of the meeting at these two places eleven joined at Sandy Ridge and ten at Pine Grove.

The pastor divided time with Rev. Mr. Higgins, an M. E. minister, at Ai during the fourth week of July, each doing half the preaching. Good meeting. Five or six professions, two joined church.

The Lord's work is suffering greatly. And it is suffering not because of "hard times," but because of the alarming indifference on the part of professing Christions. "Woe unto them who are at ease in Zion."—Amos 6:1.

Linley W. Gerringer, Pastor.

Kernersville, Aug. 2, 1915.

Pleasant Grove, Lebanon Ct.—Our special meeting closed last Sunday evening. We had one of the best meetings the writer ever attended. While there were not as many conversions as we hoped and prayed for, the church was greatly revived. We had ten converts, four accessions to the church to the present. Bro. Stubbins did the preaching, and we thought every sermon the best. We had large congregations especially of an evening, and they surely heard the gospel and we believe they enjoyed it. And the singing under Prof. Pender was surely with the spirit and understanding. He sang some of the prettiest solos we ever heard and we wish to give the thanks of the church to Bro. Pender and hope to have him with us again some time, for we surely enjoyed his stay with us.

We also had Bro. Shelton with us. He gave us two sermons which were very good, and we enjoyed his stay very much and feel that it did good. Hope to have him again.

We had our S. S. today, had a very good school, but not as good as it might be. So let's all go to work and make it better; attendance 70. It seems to run from about 70 to 75. Let's see if we can't reach 100 in this quarter. After school Bro. Stubbins filled his regular appointment and preached a very helpful sermon. after which he opened the doors of the church for infant baptism and baptized 19 children. We were very glad to have Bro. J. W. Johnson of Lebanon Circuit worship with us Sunday. Come again, Bro. Johnson.

Walter Burton, Rep.

Mebane, Mebane Ct.—We held our children's day service third Sunday night in July. Much credit is due Mrs. Fred Terrell and Miss Fannie Sykes for the nice program rendered. The children did their best. The music was splendid under the leadership of Miss Sykes, who is our efficient and faithful organist. The collection amounted to $15.00.

Our Sunday school had the pleasure of having Bro. Rogers, superintendent of Burlington Sunday school, with us yesterday. He made us a talk and invited us to the M. P. community rally to be held 21st of August at the Burlington Park. Bro. Rogers was quite an inspiration to us. We hope he will come again. We expect to have our annual picnic next Friday at Tate's Mill. We had no service at our church last night as our pastor is away helping in a meeting.

We have one case of typhoid fever in town, Maragret, the little daughter of Mr. and Mrs. D. M. Qualls. We hope that she may soon be restored to health. We miss them from their places in the Sunday school and church service. We have elected two new ushers for church service, Messrs. Fletcher Smith and Claude Hunt: they add very much to the service in this way. The Baraca Class elected Mr. Talton Jobe secretary and treasurer of the class yesterday to take the place of Mr. Sharpe. Mr. Sharpe expects to move away from our town this week. He has been faithful to the class and Sunday school and we wish for him success in his new home.

Mrs. Henry C. Nicholson, Rep.

Aug. 2, 1915.

Matthews Chapel, Greenville Ct.—Our revival meeting began the fourth Sunday in July and closed Wednesday afternoon. We had a very good meeting; there were 7 converted and 3 joined the church. Rev. D. A. Braswell was the helper; he did some excellent preaching. We all like Mr. Braswell fine and hated to bid him goodby. We hope to meet him again, if not on earth, in heaven. We were glad to have Bro. Surratt and Bro. Braswell in our homes and I hope every one around Matthews Chapel was much benefited by going to the meeting, and that every one may try to live a better life and not one will ever turn back in the path of sin, that that we may travel on to heaven above.

Our Sunday school has closed until the first Sunday in September. I hope we may have a better school than before. We are right much behind with our general interests, but we haven't got discouraged yet and hope we may get it now. I saw in the Herald about two weeks ago that Prof. J. Robert Holt was sick with typhoid fever; hope he is convalescent. With best wishes to Herald and its readers,

Carrye Lynch, Rep.

Vineland, Va.

[Yes, Bro. Holt is able to sit up now.—Editor.]

Siler City.—The third quarterly conference met at Piney Grove church last Saturday with a fair attendance. The pastor reported the work progressing nicely over the circuit. L. L. Wrenn was elected delegate to annual conference, W. J. Tally alternate. The fourth quarterly con-

ference will meet at Siler City.

We are anticipating a good day next Sunday. Will have a S. S. rally, with Bro. J. Norman Wills of Greensboro as chief speaker. Have invited the other schools of the town to be with us, and they have accepted. G. E. M.

Burlington.—We regret that there has been no report in the Herald from Burlington church for the past two weeks. The writer has been sick and unable to prepare the reports.

Our church and Sunday school have been progressing splendidly. The Sunday school has maintained a good average attendance during the past few extreme hot Sundays, and the work is moving along nicely and smoothly in every line of endeavor. We are looking forward to our annual picnic with much anticipation and anxiety. The committee on arrangements will soon make announcements of the program, etc., for the picnic.

There was the usual attendance at the preaching service Sunday morning. It being the first Sunday, the ordinance of the Lord's Supper was observed. A large number from the congregation responded to the invitation to partake of the elements of the sacred and divine ordinance. At this service copies of the discipline were given to those who recently united with the church.

At the night service Rev. M. W. Buck of the First Baptist church preached for us. He and Bro. Curry exchanged pulpits, neither congregation knowing who was to preach for them until the time for the service. On account of the rain the attendance at this service was small.

The Christian Endeavor society has been progressing finely for the past few weeks. The meetings are well attended and the young people take much interest in the work. New officers were elected on Sunday, July 18, which are as follows: Miss Janie Sharpe, President; J. G. Workman, Vice President; Miss Elsie Moser, Secretary; Miss Nettie Durham, Assistant Secretary; Harlan McPherson, Treasurer; C. B. Way, Corresponding Secretary. Under the leadership of Miss Sharpe, who is a splendid worker and enthusiastic endeavorer, the society will continue its great work and extend its influences in blessing and helping others.

Announcement was made from the pulpit Sunday morning that our Fall revival meeting would begin the first Sunday in September. We are to have an evangelistic singer but no pulpit help outside our pastor. This is according to the plans made at the begining of the year by the church. Early preparations will be made for the meeting and we shall expect a great meeting.

The regular monthly meeting of the church conference will be held on next Tuesday night, August 10. We trust there will be a full attendance of the officials and as many members of the church as can attend.

C. B. Way, Reporter.

Paint Fork, Ivy Ct.—Although quiet in our church paper, we are very much alive. However we members come short with our duty to our pastor and church, but with such a spiritual, conscientious pastor as Bro. Martin, one who so earnestly presents the wonderful truths and one in whom we have confidence, we could not die, but the association with him helps us to grow spiritually. When he comes into our homes, it seems that the divine power follows him there, and after a visit with him we feel we have been brought nearer to our Master.

He began his special meeting at the church July 25, continuing seven days, and each service he gave uplifting sermons, and more especially last Thursday, from Mark 2:3. His theme was, "Find your corner where God would have you work." The church was very much awakened, and before God's Spirit can have His way the church must work.

It was truthfully said that "God never saved a man to sit with folded arms." In many respects the revival was a great success.

Our work seems to be more interested in our Children's Home. The last month the following churches have made small donations:

Weaverville	$1.18
Clark's Chapel	2.10
Mt. Zion	1.77
Democrat, Central M. P. church	.87
Mt. Holly	.63
Paint Fork	1.00
Total	$7.55

I would to God that each member could visit our Children's Home and know those dear unfortunate children, and then I'm sure we would not cling so closely to our pocket book.

Bro. Martin begins his special meeting at Weaverville Wednesday night, August 4th, with N. G. Bethea assisting. Pray for the success of our work.

Reporter.

Friendship, Haw River Ct.—Our Sunday school has suspended for a few Sundays on account of protracted meetings.

We held our Children's service the first Sunday in July. We had a good service, the children did finely. The offering was very good. There was a large congregation present.

Our protracted meeting was held the third Sunday in July and the week following. Bro. Hutton was with us on Sunday and preached two splendid sermons. We were so glad to have him with us. Bro. Hutton was our pastor several years ago, and it was a treat to the church to have him back with us.

Rev. J. Ledbetter assisted Bro. Ashburn during the week and preached some strong and helpful sermons. We hope to have him with us again. We had a splendid revival. There were several professions. Five joined the church. There were large congregations each day.

Blanche Weatherly, Reporter.

Asheville.—In the absence of our pastor, who is taking a two-weeks' vacation, Rev. J. S. Williams preached for us Sunday. The attendance at both Sunday school and the eleven o'clock service was unusually good. Next Sunday will be "Strangers' Day" with us. All strangers and visitors in the city are especially invited to worship with us. Reporter.

CHILDREN'S HOME.

Report of Superintendent.

The following is the report of the Children's Home for the week ending Aug. 2:

Pensacola S. S.	$ 1.83
Pleasant Hill church, Why Not Ct.	1.51
Chestnut Ridge S. S.	2.80
Albemarle Church, Stanley Ct.	2.94
Lawndale, Fallston Ct.	5.09
Friendship, Fallston Ct.	1.15
Union Chapel S. S., Granville Ct.	4.30
Union Chapel Egg Club, Granville	5.90
M. P. S. S., Asheboro	5.22
W. H. M. S., Bellevue church, Pa.	5.00
Bellemont S. S.	5.07
Brown Summit S. S.	1.10
Fairfield S. S.	1.02
Pleasant Grove S. S.	2.78
Total	$45.71

The following provisions have been received: Mrs. W. A. Hepler, Kernersville church, a bucket of honey; Mrs. J. R. Williams, a neighbor, tomatoes.

H. A. Garrett, Supt.,
Per C. C. Sharpe.

Farlow-Cannon.

Married Sunday, August 1, at 5 o'clock p. m., at the M. P. parsonage, Randleman, Mr. Percy Farlow and Miss Marjorie Cannon, both of Sophia, N. C. Rev. J. B. O'Briant officiated.

—Lumberton jail, Robeson county, is without an inmate.

REPORT OF BRANCH TREASURER, W. F. M. S.

Bal. in bank June 1, 1915	$ .29
Amt, as per last report	30.29
Recd. from Burlington Aux.	5.00
Recd. from Mebane Aux.	2.50
Recd. from Moriah Aux.	7.20
Recd. from Bethel Aux.	11.88
Recd. from Mt. Pleasant Aux.	7.50
Recd. from Rev. T. M. Johnson, (collection at Julian church) ...	2.84
Recd. from Asheboro Aux.	12.30
Recd. from High Point Aux.	32.35
	$112.15

One September 1st we will need to send $375 to Executive Treasurer. How are we going to do it?

Velna McCulloch, Treas.

IN MEMORIAM.

Mr. Tom McFarland, one of our most faithful members and a regular attendant of Sunday school and prayer meeting, departed this life July 24, 1915. He was born December 16, 1860. He leaves a wife, six children, a brother, sister, and a host of friends to mourn his absence. He was a faithful husband, kind father, and loyal citizen. He was teacher of our Baraca class, and class leader in the church. He was present at all the church services as long as he was able to get there. His place is vacant here, but we are sure he has a mansion above. We have often in class meeting heard him speak of the heavenly city toward which he was traveling.

He was sick several months and suffered a great deal from nervousneess, but was very patient during his illness. The funeral was preached by Brother Morris in the Methodist Protestant church and the body was laid to rest at Oak Grove cemetery.

The large crowd which showed their last respects to Brother McFarland, and the beautiful flowers placed on his grave show how he was loved and respected by old and young.

We sympathize with the family in this great sorrow. We would direct them to Jesus, the one who understands, and never makes an error. We are confident that Brother McFarland is walking the streets of the New Jerusalem. A Friend.

In Memory of Mrs. Susan Woodburn McCulloch.

Entered into rest, July 18, 1915. Just as the day was ushered in by the light of a beautiful July sun, the spirit of Mrs. A. E. McCulloch took its flight to that home prepared for all those "who have "fought the good fight" and won the plaudit of "well done, good and faithful servant." She is survived by a husband and seven children, an aged father and mother, four brothers and three sisters. She had been for many years a faithful member of Tabernacle church. The highest type of woman is a Christian mother; and such she was, fearing God herself, and trying to bring up her children in the same way. Her faith in God was so firm that even in her long sickness it never wavered. When her summons came she expressed her willingness to go, saying, "I put all my trust in my Saviour." "She gently fell asleep," leaving to her loved ones the memory of a life crowned with heaven's own blessings. She belonged to that large and honorable class of women who accomplish their best work in the quiet seclusion of home, and whose greatest triumphs, because private and domestic, are seldom recorded. Lonely—yes, unspeakably desolate is the home without her presence.

There's a shadow on the hillside,
And there's a gloom within the hall,
Where evermore in days of old,
The sunshine used to fall.

But while desolate and sorely smitten, we can thank God for the life she was permitted to live to testify to his love and faith that sustained and cheered her in life and led her smiling into her last long sleep.

I have heard of a beautiful home,
That is above the bright blue sky,
A wonderful place it must be,
Where people never die.

Little children are never hungry,
And mothers are never sad;
There is nothing to make them sorry,
And there is plenty to make them glad.

They say the sun shines brighter
Than any sun shines here,
There is always a sound of singing,
And nobody sheds a tear.

A Sister.

IN LOVING MEMORY.

The death angel visited our vicinity on July 6, 1915, and claimed for its victim Mr. S. Julius Kennedy, aged 61 years, 2 months and 10 days. The interment was at Fair Grove. July 8th, funeral services being conducted by Rev. L. M. Litaker, of Thomasville. He leaves a wife, two daughters, Mrs. Charlie Hughes, of Fuller's, Mrs. Chas. Longbridge, of Shelby, and one son, Mr. Charlie Kennedy, who holds a position in Gaffney, S. C.; nine grand children and many friends to mourn their loss. He was a devoted husband, a kind and loving father, a good citizen, and will be greatly missed. He had been sick for some time with that dreaded disease tuberculosis, which resulted in death.

Mr. Kennedy was a member of the M. P. Church at Mt. Carmel, and served faithfully these many years. He was a quiet, dignified, strong and unassuming character who loved his church and who could always be counted upon to stand upon the side of right. He said a few days prior to his death that he would like to live to serve the Church of God more, but if the Lord's will, he was ready and willing to go.

Just only think that your companion and father, with the other children, is over there watching and waiting for you to come where parting will be no more. The floral offerings were many and beautiful. We extend our deepest sympathy to the bereaved ones. May they look to God who doeth all things well.

We miss thee from our home, dear father,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face;
We miss thy kind and willing hand,
Thy fond and earnest care;
Our home is dark without thee,
We miss thee everywhere.

Mrs. G. T. Royal.

Anna B. Morris.

Death, always sad, seemed even more so as we were called upon to lay to rest all that was mortal of Anna Bradshaw Morris, July 18th, 1915. For quite awhile she had been a sufferer, much more so than many of her most intimate friends knew of, but her death following so closely the operation, in its unexpectedness, came as a great shock to us all. Sister Morris had hoped for some time that an operation might not be necessary in her case, but, convinced that it must be undergone, she went bravely to the hospital and gave her life into the hands of her surgeon. But it was too late, her trouble was so advanced that the operation could not save her life. She was operated on Tuesday and died on the following Saturday, July 17th.

She was born January 29, 1873, in the community of Salem Church, which church she became a member of in her girlhood. She was married to J. Clifton Morris August the first, 1899. Six children have blessed this union, the youngest, a fine little boy of about three years of age. Her mother preceded her to the spirit world a number of years. She left besides her husband and children and a great number of friends, her father, two brothers, C. W. and J. G. Bradshaw; two sisters, Mrs. Bettie Jennings, of Gibsonville, and Miss Blanche Bradshaw, of Greensboro.

Sister Morris had been in Greensboro not quite three years, but she had greatly endeared herself to a host of new-found friends here and was most active in church work. She and her husband were received into Grace Church, presenting their letters from Haw River Methodist Protestant Church, first Sunday of the present pastorate of the writer. Soon Sister Morris became actively identified with the work of her church and was first vice president of the Ladies' Aid Society at the time of her death.

In the death of Sister Morris, the community has lost a good woman, her church a faithful member, her husband a devoted wife, and her chidren a loving mother. We pray heaven's richest blessings upon all those who miss the sweet ministries of her life, and trust that the Christian's hope of a happy reunion in the glory world may be realized by them all. We commend the tender lives of those she left behind her to our merciful heavenly father who knoweth our frame and who careth for us all. R. M. Andrews.

Bingham.

Bro. L. G. B. Bingham was born March 16, 1836, departed this life June 16, 1915; age 79 years and 3 months. He was married to Miss Emily Ward in 1861. Their union was blessed with twelve children. Three passed to their eternal home while young. Six daughters and three sons still live: Mrs. N. M. Morgan, of Farmer; Mrs. Willey Talley, of Randleman; Mrs. Arthur Welborn, of Trinity; Mrs. T. W. Mitchel, of Denton; Mrs. L. G. Loflin, of Flora; Mrs. N. C. Ridge, of Flora; Mr. Web Bingham, of Farmer; Mr. Green Bingham, of Denton; Mr. Tom Bingham, of Farmer.

Bro. Bingham professed faith in Christ in early life and united with the M. P. church, and kept the faith with fidelity, showing himself approved before man and God. He was a man of broad mind, yet he was quiet and unassuming. He always weighed things before he came to a decision, but when he did he was on side of right and he was not afraid to stand for right and oppose wrong anywhere and at all times. He was elected to legislature once and was run for the office of sheriff in Randolph County once and was defeated by a very small majority. He served as county commissioner for some years and had many friends all over the county and State; but the thing that he was most commendable for was the deep interest he had in his church. He was very liberal. He did a great part in building Piney Grove church and also Canaan church. He always took his children to Sunday school and preaching. He was proud of them when he went down to his grave because his example and teaching fastened upon them and they, too, have lived in such a way as to be an honor to him in old age. He never forgot his pastor, and he seemed as a father to me. We will miss him at his church so much in many ways; but, dear companion, and children, you will perhaps miss him more, but serve the God that he served faithfully here and we will meet him on heaven's bright shore. Joel B. Trogdon.

MISS HURRY AND MISS STEADY.

Little Miss Hurry,
All hustle and flurry,
Comes down to breakfast ten minutes too late;
Her hair is a-rumple,
Her gown is a-crumple,
She's no time to button and hook herself straight.
She hunts and she rushes
For needles and brushes,
For books and for pencils flies upstairs and down;
If ever you'd find her,
Just follow behind her,
A trail of shoe buttons and shreds of her gown.

But little Miss Steady
By schooltime is ready,
All smiling and shining and neat in her place;
With no need to worry,
She pities Miss Hurry,
Who but yesterday sat here with shame in her face.
Her heart beating lightly,
With duty done rightly,
She vowed she will never again change her name;
For, though you'd not guess it,
I'm bound to confess it—
These two little maidens are one and the same.

—Selected.

ANNUAL EXCURSION TO ATLANTIC CITY, N. J., TUESDAY, AUG. 17, 1915.

Via Southern R. R. and Pensylvania R. R.

Special train consisting of first class day coaches and standard Pullman sleeping cars will leave Greensboro at 10:30 p. m., Tuesday, August 17, leave Reidsville at 11:05 p. m., and arrive Atlantic City at 1:38 p. m., August 18.

Tickets will be sold for this excursion good going on special train only through to Atlantic City, but returning will be good on any regular train leaving Atlantic City up to and including August 31, 1915. Stop-overs will be permitted at Philadelphia, Baltimore and Washington within final limit of ticket. Tickets cannot be extended. Ample time to make side trip to New York and other points.

Diverse route tickets will also be sold via all rail going and returning via Baltimore, thence Chesapeake Steamship Co. to Norfolk or West Point and Southern Railway to destination at fare of $2.00 higher than fares as shown returning via direct lines. Meals and berth on steamer extra and does not include transfers at Baltimore and Norfolk.

Following round trip fares will apply from stations named:

Greensboro	$11.00
Liberty	11.50
Sanford	11.50
Madison	12.00
North Wilkesboro	13.00
Kernersville	12.00
Rural Hall	12.50
Reidsville	10.50
Siler City	11.50
Mount Airy	12.50
Winston Salem	12.00
Elkin	13.00
Walnut Cove	12.00
Ramseur	11.50

Fares from intermediate points on same basis. These tickets will be good on regular trains up to Greensboro, connecting with special train from that point. Pullman reservations must be made in advance.

For reservations and other information apply to any Agent, Southern Railway, or write.

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Charlotte, N. C.

SUNDAY SCHOOL ATTENDANCE LAST SUNDAY.

Pleasant Grove	70
Greensboro	141
Thomasville	113
High Point	291
(July 18th, 293; 25th, 290)	
Burlington	254

—It has been announced that Henry Ford has practically perfected an automobile tractor intended to reduce the labor of tilling the soil and to do the heavy work on farms. The inventor expects to develop a big new plant at Dearborn, Mich., for the manufacture of the machines and will provide for a new town to accommodate employees of the plant.

MISS BARBARA'S RASPBERRIES.

"I do hope that boy over at the next house won't be troublesome," Miss Barbara murmured as she and Miss Julia carefully carried in the parlor lamp. "I just can't have him running out and in here half a dozen times a day tracking in dirt."

Miss Julia's words and tone were assuring. "If we don't take any notice of him whatever, I don't believe he'll trouble us."

So Robbie watched and waited in vain for an opportunity to make the acquaintance of his new neighbors.

When the goods were unloaded, the truckman went away with his span of white horses and big wagon. Miss Barbara and Miss Julia went into the house and shut the door, and the boy, who had been standing on the steps of the next house, went in to talk with his mother.

"They don't look half so nice as Mrs. Royce," he told her.

"But you can not always tell how good and kind a woman is by her looks," his mother counseled.

"Who do you suppose will have the respberries now?" Robbie asked after a pause.

"I think the new neighbors will want the berries themselves," his mother replied.

Down on the bank at the back of the house where Mrs. Royce had lived was a thrifty black raspberry bush, and, as Mr. and Mrs. Royce did ont care for the berries, Mrs. Royce had given Robbie leave to pick them whenever he liked, which was a privilege that he greatly appreciated.

Brother Roger and father were talking about Godfrey de Bouillon, about whom Roger had been reading, and Robbie's attention was attracted, for he always liked to hear about great men.

How grand the Crusaders must have looked, marching along, shouting their war-cry, "It is God's will," each man with a red cross emblazoned on the right shoulder! Robbie and mother talked about Godfrey de Bouillon when father and Roger had gone down town. Robbie asked a good many questions about the great Crusader who was willing to forgive an injury to himself if good might come thereby.

"I think it's almost as hard to forgive people when they treat you badly as it is to fight battles," Robbie said thoughtfully.

Robbie spent that morning working in his flower-beds at the back of the house. There was a little strip of land at the back of Robbie's house and the house where Mrs. Royce had lived, where flowers grew luxuriantly. Mrs. Royce gave Robbie a little set of gardener's tools, divided her packages of flower-seeds with him, and taught him how to plant the seeds the first year that she lived in the cottage; and since that time he had been an enthusiastic gardener. In the afternoon he thought he would go down on the bank just to see if the raspberries were ready to be picked. As Robbie stood looking at them he wondered if the new neighbors had noticed that the berries needed picking. Then he picked one and ate it; it was delicious. He picked another and ate that, and then another; and then—then some dreadful cold thing came dashing with such force as almost to knock him down. He screamed, and turned to meet Miss Barbara with an empty water-pail in her hand

"Why, are you here?" Miss Barbara asked in well-feigned surprise. "You better keep right away from this raspberry bush, for I'm going to take the best of care of it. I presume I shall wet it every day this warm weather, and you'll be liable to get wet again if you're over here."

Robbie did not wait to hear more. He ran for home as though for his life. When he reached his mother's arms he cried as he had not cried for a long time, and between his sobs his mother could distinguish these words: "I hate the stingy old thing! Yes, I do!"

Miss Julia met Miss Barbara as she came in at the back door.

"What did he say? I saw you gave him a good wetting."

"He didn't say anything, but he made tracks for home, and I think he'll stay there now."

"But don't you suppose his folks will be dreadfully put out about it?" Miss Julia asked apprehensively.

"If they keep on their land, I shan't trouble them; but just as long as we pay our rent here we're going to have what belongs to us, and we're not going to be troubled by boys either," Miss Barbara replied in a very decided tone.

Somewhat later the two ladies were greatly surprised to see the "troublesome boy" coming up the front walk.

"What on earth can he want now!" Miss Barbara ejaculated.

There was a timid knock at the door, and Miss Barbara answered the summons. There were still traces of tears on Robbie's face, but he spoke bravely.

"I didn't pick but just three of your berries, but of course I didn't have any right to touch one. Mrs. Royce didn't care for black raspberries, and she always gave them to me, so I guess I was so used to picking them I didn't think; but I won't never do so again. I thought you must be busy, seeing you've just moved in; and won't you please let me pick the rest of them for you to make up for what I ate? I won't eat one single one of them," he added impressively.

Miss Barbara stared in astonishment. Then Miss Julia broke the silence.

"We are pretty busy, but I guess we can find time to pick them ourselves," she said hesitatingly.

"But I want to make it right, and I can't think of any other way; and I wish you'd let me do it," Robbie pleaded.

And Miss Barbara surprised herself and her sister by saying, "Well, if you want to so bad, you may."

Then she brought a bright tin dish from her pantry for Robbie to pick the berries in. After Robbie left the house, the sisters looked wonderingly at each other.

"He's a perfect little gentleman! But I should think he would not have dared to come over here again. Don't you suppose he hated to?"

"I don't believe he enjoyed it very much," Miss Barbara said meditatively.

"Oh, Miss Barbara, you never dreamed how hard it was to come!"

When Robbie came in, the dish was heaping full of berries. "I picked every one that was ripe," he said smilingly.

"I think you must have," Miss Barbara replied. "I want you to take some of them home, for you have more than paid for the few you ate."

"Oh, I don't want to, indeed I don't!" Robbie protested earnestly.

Miss Barbara could see that he meant what he said, so she forbore to urge the matter; but as Robbie was about to go home she said apologetically—and it was a very unusual thing for Miss Barbara to apologize—"I guess you're a real good boy after all, and I'm afraid I was too hard on you; but I know we shall be friends hereafter."

"Here comes a conqueror, I am sure," mother said, with one of her brightest smiles, as she opened the door for Robbie when he returned.

"Yes, I conquered. It was awful hard to do, almost as hard as some of Godfrey de Bouillon's battles, I guess; but I'm so glad I did it, for she says we're going to be friends now."—*Jessie L. Britton, in the Presbyterian Banner.*

—Methodist ministers of Ohio have decided to banish clocks from their churches because they believe the timepieces tend to distract the thoughts and attention of congregations.

—The will of Dr. G. P. Griffing, who died recently at Greenpoint, N. Y., left an estate amounting to $65,000, for the care of his "faithful friend and servitor," his horse Frank.

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ADMINISTRATION BUILDING
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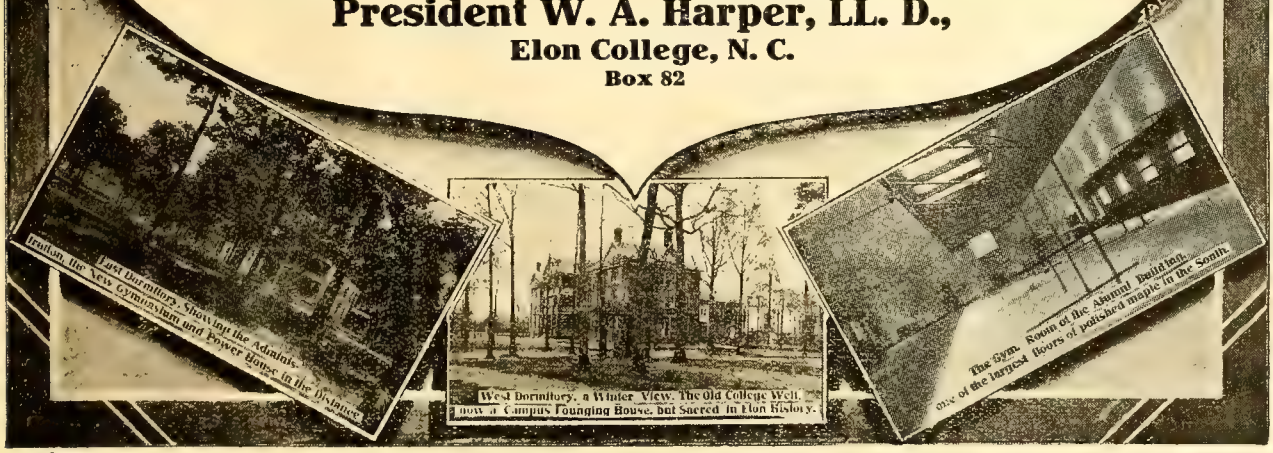
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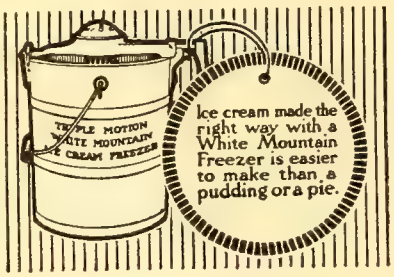
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THE SUMMER TIME.

The summer time to each small boy
Would be a bed of roses,
But for some mishaps that annoy
The stubbing of the toeses.
—Youngstown Telegram.

The summer time to all big girls
Is pleasant, one supposes,
But for the rays that old Sol hurls
And freckles up their noses.
—Geneva Free-Press Times.

The summer time would be so glad
For dad, a bed of roses;
But dad, you know, is the poor lad
That has to buy the clotheses.
—Houston Post.

—Every one that knows Jesus well is dissatisfied with himself.

—It is now known that an infection of the mouth like that responsible for toothache, for example, produces toxins which get into the blood and poison the body, giving rise to various aches and pains often supposed to be rheumatic in character and causing other distressing symptoms. The source of the infection should be removed, the body strengthened and toned by the proper food and exercise and in some cases specific antitoxins should be used to enable the cells to fight the poisonous bacteria.

"You are having trouble with your cooks?"

"Yes. The first one carried on so."

"And how about the last?"

"She carried off so. I lost two vests and a hat."—*Philadelphia Record.*

"Society is so shallow," mused the parlor philosopher.

"It's a good thing it is," retorted the mere man, "or half the people who are wading around in it would get drowned."—*Judge.*

MOTHER GOOSE HIGH-BROWED.

John Spratt detested carbohydrates;
The deglutition of proteins to his wife,
Was intolerable,
Wherefore, co-operating,
There was no waste
Of provender.

Twinkle, starlet,
Loftily, supramundanely, diamondly.

Little Miss Muffet sat in a corner,
Absorbing casein—
A food of great nutritive power,
Rich in butter fats.
A spider—an arachnid of the species
Araneidae—came along,
Ugly, motive, horrendous,
Terrorizing her to the point
Of departure.
—New York Tribune.

—Wars sometimes begin in an effort at conquest and before they have proceeded far become a struggle for existence.

CIGARETTES.

Wherever endurance is the test the cigarette is forbidden. An item in the daily papers announces that the captain of one of the leading baseball clubs has announced that in the future none of his men can smoke cigarettes, and are notified to prepare themselves during the winter to be total abstainers next season. He attributes the failure of some of his players to "make good" to the fact that the ones who were weakest were cigarette fiends "No man that follows athletics for a living can smoke cigarettes," he says.

LIVING BY CHEATING.

There was some justness in the remark of the foreigner who said: "Men go in de street and sheat one anoder and call it pishness." With some persons this seems to be an acceptable definition. A man has something to sell. He proposes to obtain for it, not what it is worth, but what any person can be deceived and persuaded to give; and the man who knows how to deceive and beguile his neighbor into paying twice the value of an article is held to be keen and shrewd. In the long run it may be fairly questioned whether any bargain is a good bargain for the seller, unless it is also a good bargain for the buyer.

The man who undertakes to do business on the principle of deceiving and cheating, will do well to remember that it is not wise to take too narrow a view of these matters. If of fifty men in a community each contrives in the course of a year to cheat each of the others to the amount of fifty dollars, pray tell us how much better off any of them will be at the year's end? Each of them has gained twenty-five hundred dollars by his own rascality, and lost twenty-five hundred dollars by the rascality of his neighbors. But most of them expect to gain but do not expect to lose; they regard themselves as very "smart," and in this opinion no doubt they are correct; but they make the very common mistake of supposing that because they are wise everybody else is foolish. The keenest of them in the course of a lifetime find their match, and perhaps lose in a day everything which they accumulate through years of craft and guile. But suppose five or ten men succeed in plucking some less crafty soul; suppose they sell him goods at enormous prices, which he can neither sell nor use; suppose after making a thousand dollars out of him by sheer deception and swindling, he fails, owing them two thousand dollars and pays them ten cents on a dollar, how much have they gained? Or suppose they "look out for that" and are too shrewd, and do not allow him to owe them, he may fail owing and ruining some one else who does owe them, involving an innocent person in the disaster, and still bringing the curses home like chickens to roost.

Now all business done upon this basis of deception, cheating, and rascality, is in every way unsatisfactory. It ruins many it really helps none. The long lane of crookedness and craft turns at last, and turns down hill. The only safe and proper way to do business is to do it honestly.—African's Friend.

—The Baptist Banner, West Virginia: "We have now had one year of prohibition in West Virginia. The state is entirely surrounded by 'wet' territory, and yet no sane person would dare say prohibition does not prohibit, nor would any fair-minded person wish to go back to the old regime. Parkersburg is especially fortunate, by reason of the fact that it is within twelve miles of Marietta, Ohio, a liquor-soaked town. The trolley cars go every thirty minutes, to say nothing of two railroads, and any number of steamboats. And yet, Parkersburg is another town. During the year July 1913-1914 there were 622 arrests for drunkenness; July 1914-1915 there were 177 arrests for drunkenness. Figures do not lie!"

—Miss Jane Addams, of the Hull House, Chicago, returned from a visit to the warring nations of Europe, reports a firm sentiment among them all that the war must be pushed to a decided victory. She reports her visit to the pope at Rome as follows: "After seeing Cardinal Gasparri we were ushered into the presence of the pope. He gave us exactly half an hour by the clock. Naturally we were exactly on time. The pope informed us that his mind was entirely open on the war, and that he was ready to talk to us of the work we were doing. It was quite the natural and usual thing for women to be trying for peace among the belligerents, he said, and he was willing to do what he could to further any peace negotiations. He offered himself as a peace mediator if the occasion came for him to act. The pope was careful not to express the slightest opinion on the motives of any nation in the war or of the justice of the cause of any belligerent." It makes us smile.

—Among the Russian Baptists recently sentenced to prison is Vasily Ivanoff of Baku, an aged and infirm evangelical with an amazing record. Ivanoff was converted in his youth and has spent much of his life in prison and exile for Christ's sake. He told at the Baptist World Alliance meeting in Philadelphia that he had lost count of the number of sentences, but he had see nthe inside of at least thirty-one prisons. He has baptized upward of 1,500 men and women, most of them at night and in lonely and out-of-the-way places.

—Here is a characterization of Billy Sunday by Mr. Odell, which appeared recently in the Atlantic Monthly: "The outstanding, unmistakable, undisguisable thing is that he is a genuine man devoting his strength without reserve to preaching the only Gospel by which he believes man may be saved from hell. He is not a scholar, not a thinker, not a sophist, not an actor—but a healthy, frank, fearless and irresponsible man, who offers no apology for doing the one thing he feels that his God has told him to do: preach a Puritan Gospel to a godless generation."

—When the ship Central America sprung a leak in midocean, a steamer seeing her signal, drew near and asked, "What is amiss?" "We are in bad repair; lie by till morning," was the answer. "Better let me take your passengers on board now." "No," said the captain, "lie bytill morning." In an hour the lights of the illfated steamer were not visible; she had gone down and all had perished. Mr. Moody once closed a meeting in Chicago saying, "Think this matter over till next Sunday." On their way home from church that evening, a light suddenly flashed against the sky. It was the beginning of the great Chicago fire. That congregation never assembled again. —The Christian Herald.

—The Duke of Wellington wrote: "War is a most detestable thing. If you had seen but one day of war, you would pray that you might never see another." Geo. Washington said: "My first wish is to see this plague to mankind banished from the earth." Ulysses S. Grant wrote: "Though educated as a soldier, and though I have gone through two wars, I have always been a man of peace, preferring to see questions of difference settled by arbitration." General W. T. Sherman said: "I confess without shame that I am tired and sick of war. Its glory is all moonshine. It is only those who have neither heard a shot nor heard the shrieks and groans of the wounded, who cry aloud for more blood, more vengeance, more desolation."

—An American Indian was converted. Soon he brought some money to the missionary "to give to Jesus Christ for his work." "That is too much for you to give," said the missionary. "Two dollars too much for white man to give may be," was the answer, "but not too much for Indian. Jesus Christ did so much for Indian."

—Pleasants, chief engineer of the Atlantic Coast Line, died suddenly of a stroke of apoplexy. He was just entering upon a vacation.

FROM PASTORS AND PEOPLE.

Burlington.—We had a decided increase in our Sunday school attendance last Sunday. In the Autumn we hope to greatly enlarge our Sunday school.

Our Sunday school picnic and rally was quite a success but the attendance was not as large as we had anticipated. It is impossible to give an account of the occasion in every detail, so I will merely mention a few of the most important features of the day. Members of our school were the first to arrive. Two street cars left the church at 10:30 A. M. for the Park, filled with children and older people. At 1:00 P. M. three more cars brought the remainder of the school to the place, and by this time people from the various churches over the county had arrived. The writer endeavored to ascertain the number of churches and schools represented and to the best of his ability there were ten churches represented, which are as follows: Burlington, Graham, Haw River, Mebane, Fairview, Mt. Hermon, Cedar Cliff, Saxapahaw, Concord, and Center. There may have been other churches or schools represented. The first item on the program of the day was the dinner. Were we to attempt to describe fully the sumptuous dinner that was prepared and served at 1:30 P. M., we would surely fail, as our vocabulary would not permit a complete description of the dinner and how it was enjoyed by all who participated. After the dinner had been served, the people assembled in the Casino Building where an entertainment by a class of children from the Children's Home was given and addresses made by Mr. J. M. Stone, of Greensboro, Rev. Geo. Tilley, Baptist minister of Concord, and Rev. G. W. Holmes, of Saxapahaw. At the close of the program a brief business session was held and it was decided to make the picnic and rally occasion a permanent, annual day with the churches and Sunday schools in the county. Officers were elected to make the plans and arrangements for the gathering next year. Rev. G. L. Curry was elected Chairman of the organization. With this new organization to plan for the occasion next year, we are safe in saying that these annual gatherings will hereafter be better and larger.

The Burlington Township Sunday School Convention was held in our church last Sunday afternoon. The writer was honored with the chairmanship of the convention.

Announcement was made from the pulpit Sunday morning that election of delegate and alternate to the annual conference would take place on next Sunday morning; also that the third quarterly conference would be held on Friday night, Sept. 3rd, at eight o'clock. We trust our people will be present both next Sunday for the election of delegate and at the quarterly conference on the following Friday night.

We are very sorry to note the illness of Bro. L. W. Holt, the most faithful and efficient teacher of the Baraca class in our Sunday school. Bro. Holt has been in poor health for several weeks, and his condition has become more serious for the part few days. Special prayer was offered for him in the Baraca class Sunday morning. We sincerely hope that he will be blessed and restored to his usual health and strength again. There is probably no other person in our church and Sunday school that would be missed more than Bro. Holt is, and certainly no one else is more faithful in attendance than he.

Our people are awake to their responsibility in regard to the approaching revival meeting in our church. Already cottage prayer metings are being held preparatory for the meeting. The revival meeting will begin on the first Sunday in September. Our pastor will do the preaching during the meeting. We ask the churches throughout the conference to pray for the meeting that it may mean a great harvest of souls for the church.

The Christian Endeavor Society will enjoy its first picnic outing next Saturday afternoon. This society has been organized about nine months and has never had a picnic or gathering outside the regular meetings of the society. It held its first business meeting last week and definite work was planned for the coming revival in our church.

Miss Swannie Patterson, the popular and worthy president of the Senior Philathea class of our Sunday school, is enjoying her vacation at the Exposition in California.

Charles B. Way, Reporter.

Perryman-Wagner Wedding.

On Thursday evening, July 29, at 6 P. M., at the home of the bride, Rev. J. A. Palmer, pastor of the bride, united in matrimony Mr. J. Elmer Perryman, son of Mr. Jno. Perryman, and Miss Nova Wagner, daughter of Mr. R. J. Wagner. The bride is a member of Pilgrim Reformed church, and one of our finest young women. She comes from one of our finest families, and will be missed in our community by her many friends and relatives because of her charming personality and cheery disposition. But while we are sorry to lose her from our community, still we congratulate Mr. Perryman in being the winner of such a splendid young woman to be his life companion.

Mr. Perryman comes from one of the best families of the Midway section of our county, and is one of those sturdy young men, who will win in life. With a splendid personality and handsome appearance he ought to become one of the leaders in his community, in social, civic and religious life.

There were quite a number of relatives and friends of the couple present to witness the ceremony. Miss Bessie Wagner, sister of the bride, played Lohengrin's weddingmarch while the minister, followed by the couple, marched into the parlor. During the ceremony she played Traumerei very softly.

After receiving the congratulations of those present, and partaking of a bountiful supper, the couple left in an automobile for Winston-Salem where they expected to spend a day or two and then return to the home of the groom where they will reside for at least a while. Our heartiest congratulations are extended to this couple as they start life together. May their years together be crowned with abundant blessing.

Father, I crave the gift of a kind heart. Give me a sense of kinship with my fellow men. Give me a fellow feeling: a heart sensitive to the sorrows of men: an unfailing compassion for the needy: an infinite patience with the erring.—Edward Leigh Pell.

revival at this point with eighteen conversions, and perhaps a good part of it is due to Bro. A. Ridge, and others who have kept up the prayer meeting. We are now at Mt. Pleasant, just entering a special meeting. Bro. Shelton will come to me Saturday. We anticipate a good meeting at this point because they have been having prayer meeting and one of the best Sunday schools on the work with Bro. Lee A. Briles superintendent. We go to Jerusalem first Sunday in September with Bro. Hulin as pulpit help. Second Sunday in September, at Piney Grove, with Bro. D. R. Williams as pulpit help. Fourth Sunday in September at Flint Hill, Bro. Hulin as pulpit help. Dear reader, please pray for us.

The people of the Piney Grove community have suffered a great loss by the death of Mrs. Julia Delk. To say she was a good woman doesn't express it. Eternity only can reveal the noble life she has lived, but many who are left behind feel her Christian influence still lingering with them, and it will bless their lives while on earth. We feel our loss greatly, but feel our loss is her eternal gain. May God bless her children and many friends left behind.

I must say Bro. N. W. Lanier made the writer a present of a nice pair slippers some time ago. Sister Beck, of another denomination, made Mrs. Trogdon and our daughter Adletta a present of a nice new dress apiece. Many thanks to you both. I close with best wishes to the *Herald* and its many readers. Joel B. Trogdon.

Aug. 27, 1915.

Spring Church Circuit.—The third quarterly conference was held at Lebanon church Aug. 7, 1915. The usual business was transacted in a good spirit. T. N. Crew was elected delegate to the next Annual Conference and H. E. Vassar, alternate.

At the special meeting at Lebanon second Sunday in August, Rev. D. A. Fishel did all the preaching. His sermons were highly appreciated. The attendance was good and the interest in the meeting was encouraging. There were about 19 conversions. The following persons joined the church: Henry Woodruff, Peter Thompson, William Burnett, Dick Thompson, Bernard Woodruff, Mary Jordan, Sarah Jane Woodruff.

The protracted meeting at Spring church began on the fourth Sabbath in August, closed Thursday. Rev. J. D. Williams did the preaching. This was a good meeting; the church was revived and there were about 27 conversions. The following persons united with the church: H. L. Rowell, Alice Neal, Gracie Sledge, Annie Evans, George Justice, Ruby Epps, George Sledge, Cleaton Massey, Foster Vassar, Myrtie Evans, Carey Massey, Jas. Mitchell, Cyrus Mitchell, Ashba Sledge.

T. F. McCulloch, Pastor.

PRESIDENT'S APPOINTMENTS.
Spring Church Circuit.

Pleasant Hill, Sept. 11th, 8 P. M.
Spring Church, Sept. 12th, 11 A. M.
Lebanon, Sept. 12th, 3 P. M.

T. F. McCulloch, Pastor.

Oak Ridge Circuit.—The special meeting will begin at Oak Ridge the second Sunday instead of the 4th as first decided upon. Services at 11 and 7:45 on Sunday. Rev. J. E. Pritchard, of Thomasville, will do the preaching.

On the third Sunday of September the meeting begins at Kernersville. Rev. N. G. Bethea will do the preaching. The pastor requests that all who read this remember these two meetings in prayer.

Linley W. Gerringer, Pastor.

Vance Circuit.—Since our last report we have held two special meetings, beginning at Gillburg the fourth Sunday in July. Here we had no pulpit help until Monday night, when Brother Bethea preached one good sermon. After Monday night Brother D. R. Williams preached every night and one afternoon. We had twelve conversions and eight accessions. The church was revived and helped. The help of Brothers Williams and Bethea was greatly appreciated by Pastor and people, and was helpful to all who heard.

The first Sunday in August we began our meeting at New Hope, with Brother C. J. Edwards as help. He came to us on Sunday and did all the preaching and did it well. Here we had twenty conversions and eight accessions. The church was also greatly revived.

We have had sixty-five conversions and thirty-four accessions on this work this year. We greatly appreciate the extra good help of all the brethren in our meetings, and pray God's blessings upon them and their work. We also appreciate the aid of many of the brethren and sisters as personal workers in these metings.

The pastor has been in meetings of his own and those of other brethren for the past six weeks, straight, and this week is enjoying a much needed rest.

The count at our third quarterly conference showed Brother A. E. Paschall elected delegate and Brother E. S. Glovell alternate to our next Annual Conference.

Three of the oldest members on this charge have died during this year—Bro. Watkins and Sister Capps of New Hope church and Sister Harris of Harris Chapel. They were honored and loved in their respective communities.

The good people of this work continue to "pound" us by degrees, for which we are very grateful, and the longer we dwell among them and serve them the more fully we realize that "the lines have fallen to us in pleasant places."

Fraternally,
A. L. Hunter.

PRESIDENT'S APPOINTMENTS FOR VANCE CIRCUIT.

New Hope, Sept. 15, 11 A. M.
Flat Rock, Sept. 16, 11 A. M.
Harris Chapel, Sept. 17, 11 A. M.
Gillburg, Sept. 17, 8 P. M.

The president will be met at Manson Sept. 15, A. M. A. L. Hunter.

Granville.—This may seem like a late report, but have been waiting for report of our meetings at Antioch and Union Chapel, but as that must have been lost in the mail will write this word of appreciation of Bro. D. R. Williams' work. We had a gracious revival at each church. A number of professions at each church. Two received into church at Antioch and seven at Union Chapel. Bro. Williams is great help in a meeting and a number said that it was the best preaching they ever heard. He failed not to flay the evils of the present and his work was highly appreciated by pastor and people.

Sorry the detailed report was lost, or at least it has never come out. The editor will excuse me for putting it that way as I once had a communication to roost in one of his "pigeon holes" until it was too old for publication. That was the cause of the abrupt close of the Florida Letters. I thought they were crowded out. I never felt slighted in the least as the wonder was that any cared for them. But as another preacher was involved in this, thought I better try it over.

Our revival campaign on Granville was very satisfactory and Bros. Millaway and Williams No. Four endeared themselves to us all by their faithful work and good preaching. N. G. Bethea.

PRESIDENT'S APPOINTMENTS FOR GRANVILLE CIRCUIT.

Mt. Carmel, Saturday, Sept. 18, 10:30 A. M.
Union Chapel, Sat., Sept. 18, 3:00 P. M.
Antioch, Sun., Sept. 19, 11 A. M.
Rehoboth, Sun., Sept. 19, 3:00 P. M.

These hours will all be met promptly unless there is a providential hindrance. Especially on Sunday, as the president has to be at Henderson for night service.

N. G. Bethea.

Clarks Chapel, Buncombe Ct.—The special meeting began the 4th Sunday in August and is still going on; it is in full bloom now. Bro. Martin is digging us all up and showing us where we stand. It is hard to understand how any one out of Christ can sit and hear such sermons of power and go away unsaved. There has been a good number saved and the church revived in a powerful manner. Bro. Martin has succeeded in getting Rev. Mr. Hanes, from Atlanta, Ga., for pulpit help. He will be with us Aug. 30th. Bro. Martin has been preaching us some great sermons. They are so heplful to us. The Lord is blessing us. Pray that our meeting may be a great success.

Yours in Christ,

Lula Gill.

Union Chapel, Mocksville Ct.—Our S. S. is not as good as it should be in attendance. I, for one, have been somewhat disappointed because it's not been better, although I'm glad it's as good as it is. Our superintendent, Mr. J. A. Cheshire, has been faithful. Our protracted meeting was the first Sunday in August with Rev. J. W. Austin as pulpit help. We had a very good meeting. Mr. Austin did some good preaching and there were several conversions and reclamations; four joined the church. Our pastor, Rev. T. A. Williams, worked hard to make the meeting a success and we all like our preacher. We have been trying to work up a W. H. Missionary Society in our church. I hope we will soon succeed because I feel like it would do our church a great deal of good.

Mrs. W. H. Gaither.

RALLY DAY FOR SUNDAY SCHOOL AND CHURCH.

All members of the Sunday School and Church, and our friends, are urged to be present at these services Sunday, Sept. 5th, 1915.

The Cradle Roll members with their mothers, and also the members of the Home Department are specially invited..

You are urged to come and bring others with you. Make it a record breaking attendance.

North Main Street M. P. Church.

[Invitation printed on cards and sent out to High Point people.]

MARRIED.

On June the 30th, at the home of the bride, Mr. Walter Clark to Miss Bernice Buroughs. Miss Buroughs has been teaching in the graded school at High Point for the past two years, and is now an efficient teacher in the Sunday school at Harris Chapel. Mr. Clark is secretary of the same Sunday school. The writer officiated.

A. L. Hunter.

DIED.

Mrs. Melissa Killingworth was born April the 14th, 1840, and died July 11th, 1915. She had been confined to her bed for more than three months, and suffered a great deal. She expressed herself as being perfectly resigned to God's will.

She lived and died in the community where she was born. She was first married to Charles Henley, of N. C. To this union were born two children; one son, J. H. Henley, and one daughter, Mrs. Jerry Stone. Her first husband died in the war between the states, and she was left a widow for several years with two small children. She bravely fought through the years of toil and hardship, never being discouraged, but always doing her best.

Some time in the seventies, she was married to Preston Killingsworth, who preceded her to the grave only a few years. To this union were born seven children, two of them dying in infancy; two sons and three daughters survive her: S. C. Killingsworth, of Donalds, and C. W. Killingsworth, of this community; Mrs. Alma Dornburg, Mrs. Luther Hall, of Spartanburg, and Mrs. Bob Moore, of Waterloo; and several grandchildren.

Early in life she professed faith in Christ and joined the M. P. Church at Harmony, and died in the church of her choice. The last time the writer saw her, she said she was ready to go when the Master called for her. She was a great believer in prayer, and prayed a great deal during her last illness.

She said she had many trials and disappointments in life, but felt that these were all for her good and God's glory. She loved her children. Her hands were always busy doing for them. She was one of the most industrious women the writer has ever known. She was never idle, most of her work was done for the comfort of others. She will be greatly missed in her family and community, and the church will miss her much. She was always ready to help in any thing the church undertook to do, but we feel that our loss is her gain.

A funeral service was held in Harmony church, after which her body was laid to rest by the side of her husband in the family burying ground. Her grandsons acted as pall bearers.

We extend our deepest sympathy to the bereaved family. May her children and grandchildren all live so they will meet her in heaven. Yea, may we all strike hands on that beautiful shore.

"It was not in anger nor in wrath,
The reaper came that day,
But an angel came to earth
And bore the mother away."

Kate Medlock.

Ware Shoals, N. C., Aug. 26, 1915.

OUR OFFICIAL ORGAN.

At the last General Conference a resolution was presented to the Conference by the writer and others in favor of consolidating the Methodist Protestant and the Methodist Recorder, giving us one general organ for the entire Church. This resolution found favor with the Conference and a Committee was appointed to take up the matter and report at the next session of the General Conference. It is to be hoped that this Committee is doing the work assigned to it and that the report will be made next May and it is devoutly to be hoped that the report may be favorable to the consolidation of the two papers.

With two general organs one half the church does not know what the other half is doing; and while this is true we can never sing in sincerity in the General Conference,

"Our fears, our hopes, our aims are one,
Our comforts and our cares."

You can not expect people to take two General Organs—we are either too poor or too stingy. At the time of the meeting of the last General Conference but one copy of the Methodist Recorder was coming into the bounds of the North Carolina Conference. I should like to be an intelligent Methodist Protestant, but can never hope to be while we have two so-called organs, for I am not going to pay for two papers to get what we should get in one. Let us have one general organ—one great and good church paper and it will help us to become intelligent members of the church and will draw us closer together so we can truly sing "Blest be the tie that binds Our hearts in Christian love: The fellowship of kindred minds Is like to that above."

W. F. Kennett.

Stokesdale, N. C., Aug. 30, 1915.

St. Paul Ct.—We held our third quarterly meeting last Saturday, August 28, at Liberty Grove. All of the churches were represented. The finances of the work are hopeful. Bro. A. W. Curtis, of Liberty, was declared elected delegate to the next Annual Conference. Bro. W. M. Taylor, of St. Paul church was elected alternate. The Sunday schools of the work were reported to be encouraging, a good increase was reported.

G. F. Millaway.

Asheville.—Sunday was an off day with us. The preacher bit off more than he could chew in his sermons, so he was off, and the folks were away visiting, so they were off. I hope we'll all be back by next Sunday. However, we were there again so far as Christian Endeavor is concerned. The Society crawled into a hole about six

weeks ago, but it was reorganized after preaching service last Sunday, and bids fair to take a much more active part in the work than it did before it crawled into that hole.

It has been my intention for some time to publish a list of the contributions to the "Andrew Pickens Memorial Window," in the Asheville church, but other things have crowded it out. With the editor's permission I will give that list now. The contributors are all descendents of Rev. Andrew Pickens, who organized the first Methodist Protestant church west of the Ridge, and it was thought fitting to honor his memory in this way. Mrs. C. W. Bates, $10; Mrs. Eliza Greenwood, Mr. Sol. Carter, Mrs. Etta Smathers, Mrs. R. C. Pickens, Mr. R. A. Pickens, Col. S. V. Pickens, Mr. Wesley Gill, Mrs. D. E. Walker, $5.00 each; Mrs. Robert Pickens, Rev. C. J. Adwards, Frank Edwards, Mrs. Mamie Garrison, and the Weaverville church, $1.00 each. The window lacks about $30.00 of being paid for, but some of those who have been written to have not yet contributed.

It looks to me, if money doesn't come in a little faster in response to my appeals, like I'd have to get me a submarine if I'm to get down in the dumps any farther than I am now. You might at least contribute something to the purchase of the thing, so I won't have to bear that expense too. I've heard so many people say, and I appreciate that kindness, that they like to read my appeals for money, that I have about decided that's the reason the folks who haven't paid anything are so slow in coming across. They want me to keep on writing. If you want me to quit, you'd better send me that check.

C. W. Bates.

ASHEVILLE CHURCH BUILDING FUND.

Master Thomas Street, Star $1.00

"And a little child shall lead them." When I was pastor, for the college vacation, on Siler City work, a little boy at Piney Grove gave me a penny, all the money he had, on my salary. I shall never forget it. The little folks can do their part, the parents can help them to do it. Mrs. Myra Street, who sends this money for her son, says, "It seems to me your letters are enough to make any one who has pledged 'come across' ". What do you think about it? I'd like to see your answer by the next mail after you see this.

C. W. Bates, Pastor.

Members of the Baraca-Philathea classes of the Methodist Protestant Sunday school last night enjoyed an outing at the summit of Sunset mountain. Many of the members of the organized classes formed the party which left here in the afternoon and returned at a late hour at night and they will long remember the occasion as one of great pleasure.

Numerous games were played at the summit of the peak and just before dusk, a varied menu was served in picnic style, the members of the party taking lunches to the top of the mountain for the spread. The setting of the sun, with its splendid scenic effects and gorgeous color study, held the admiration of the picnickers, a number of whom had never seen day give way to night from Sunset under more ideal surroundings. Excellent weather and a clear sky made the sunset unusually beautiful last night.

The members of the two classes arranged the outing sometime ago and all preparations for the picnic were completed during the latter part of the past week. —Asheville Paper.

Halifax Circuit.—Our special meeting at Union closed last Thursday. Bro. Burgess came on Saturday and did all of the preaching. We were pleased with his preaching. This church has a membership of only 26 and several of those live too far away to attend services here, but the church gave Bro. Burgess a purse of about $15.00 for his services. All of my churches feel that it is wrong to ask a man to come and help in a meeting for just his expenses or a little more, and I am glad they take that view of it. We had five conversions at Union. Two joined the church there, two others gave their names to join at Eden church next Sunday, and the fifth one may join soon. I am sure that the church was greatly revived under Bro. Burgess's forceful preaching.

We had a large congregation at Lee's Chapel church yesterday for two services. Bro. Curtis Hardy professed Christ at the morning service, and will likely join the church there at the next regular appointment, at which time his wife hopes to place her letter with us. During the special meeting, 12 or more persons gave me this man's name, saying that they were praying for him. Is it remarkable that he was saved? Not at all. More of the unsaved will accept Christ when we get to praying earnestly for them.

Mr. S. M. Lewis, Mrs. Margaret Lee, and Mrs. Bettie Draper have furnished us several bushels of peaches for which we are very thankful.

R. A. Swaringen, Pastor.

P. S. I forgot to say above that two of the members of Lee's Chapel church decided yesterday to pay one tenth of their income next year. If the Circuit should be divided next year, I believe that this church will pay $350.00 instead of about $135.00 as they have been doing.

Shiloh, Yadkin College Circuit.—On Saturday, Henry Clay Waitman, the seven year old son of Brother and Sister C. L. Waitman, met with a serious accident, which resulted in instant death. His father runs a wood saw, which he drives from place to place with a traction engine. The little boy's older brother, Clifton, was driving the engine and was passing the home of the little fellow, when he tried to jump on the engine with his brother; missing the object he grabbed at he was thrown to the ground and the heavy wheels of the engine struck him causing instant death. To make the accident still sadder, the mother was in bed with a small sister only two days old, and the shock was almost more than she could bear. She is a faithful Christian, however, and said while the little one was taken from her, she could go to it. The funeral services were conducted at Shiloh church on Sunday by their pastor, Rev. H. L. Powell, assisted by Rev. Edward Suits. The sympathy of the entire church goes out to these bereaved parents in this sad hour.

Our protracted meeting began the third Sunday in August and closed on Thursday following. The crowd on Sunday was variously estimated at from 1,000 to 1,500 people. The older members of the church say it was as large, if not the largest crowd, they ever saw present on the first Sunday of the meeting. The attendance and interest during the week was kept at a high guage, the church being about full at every service. Brother Suits, of Pinnacle, did all the preaching and it was well done. He did not relate "grave yard" stories to excite our emotions, but simply preached God's word in such a fearless and convincing way that it did the work. Taken as a whole, they were by far the best series of sermons we have ever heard delivered in a series of metings. We do not recall a single service after Sunday, but that some Christian was made to shout the praises of God. Sinners also came forward to the altar and were converted at nearly every service. The visible results of the meeting are about 20 conversions and reclamations, and 9 additions to the church. The church gained much higher ground.

The note and interest amounting to $187.93, held by Mrs. Sarah Shoaf, against our church, was taken up by the pastor and the Sec. and Treas. of the Building Committee on Saturday following the protracted meeting. As told in our last letter to the Herald, the pastor started out to take subscriptions to liquidate the

debt on our church, but before he got around, he ran about $50.00 over. When the meeting closed, he had collected all but $9.00 and this will be paid in in a few days. So that at the next business meeting the pastor will have $50.00 to turn over to the church to be used as they may direct.

Besides raising this $238.00 to pay off the debt on the church, there were other committees at work during the meeting. At the close of the meeting the church treasurer, Brother Baxter Leonard, announced that he had sufficient funds in hand to settle with the janitor, which is $25.00 per year, and as his year will be out the first of September, the church instructed him to settle in full for the year's work. The janitor stated that there was a deficit of $9.00 on last year's work. This too was quickly paid by a voluntary contribution by those present.

The church presented Bro. Suits with a purse of $14.52, as a slight token of appreciation of his valuable services.

Reporter.

Mt. Zion.—Because the reporter has been negligent in doing her duty in reporting is certainly not because our church and Sunday school is not doing its duty.

Our revival meeting, which was held third week in July was indeed a sweet and reviving meeting which drew us near to our Savior. Rev. H. L. Powell was our helper. He preached many able sermons and found a welcome waiting in more homes than he could possibly visit.

At the close of the meeting nine united with our church, three coming to our church from the Missionary Baptist. Our Sunday school this summer has been good with a very good attendance. The Sunday school convention was held at our church Saturday before first Sunday in August.

The Young People's Sunday School Rally was held at our church Saturday before fourth Sunday in August. This was our first S. S. rally. We hope that much good will be the result of the rallies which we hope will be held on this circuit from year to year. Rev. Mr. Taylor, from Winston, was with us and gave an inspiring and educational address on Sunday school. The rally will meet at Pinnacle next year. We have prayer meeting on Wednesday nights. Ada Jones, Reporter.

Moriah, Tabernacle Ct.—Our special meeting began last Sunday and closed Thursday night. Rev. W. C. Kennett preached Sunday morning and Rev. E. C. Murray, pastor of Alamance Presbyterian church, Sunday afternoon. Two fine sermons. Rev. L. W. Gerringer came on Monday morning and preached two sermons a day till the meeting closed. He gave us some powerful sermons (I heard a man say he had never heard an equal to one of them.) As we had three services a day, Bro. Johnson preached one each day. He gave us something good and practical, a characteristic of Bro. Johnson. One thing especially that showed we had good preaching was our crowds, and they increased from night to night. So many Presbyterians attended these services. We were glad to have them. It was truly a great revival. Some praised God aloud. Fifteen took Christ as their Savior. Four of these joined the church. Others are going to join different churches. Three besides these came to us by letter. There are still others of our loved ones who were not willing to put their lives in God's care. How our feelings go out for them when we realize what may be the outcome. God did his part. Did we do ours? Have we lived so these could tell that we were Christians in life as well as in name? We feel very much indebted to Bro. Gerringer for the many blessings bestowed on us during our revival. It was indeed a treat to have him and Bro. Johnson visit in our homes.

Our third quarterly conference was held at Moriah Wednesday afternoon. Mr. S. M. Brown of Shady Grove was elected delegate to our Annual Conference.

We were glad to have Misses Elma, Lois and Maud Sharp, of Mt. Hermon church, visit our S. S. Sunday.

Lillie Sharpe, Reporter.

Aug. 31, 1915.

ATTENTION, HALIFAX CIRCUIT!

Quarterly Conference:—The third quarterly conference will be held at Lee's Chapel church Tuesday the 7th of Sept. at 2:00 P. M., Pres. C. A. Cecil presiding. It is always important that all official members attend a quarterly conference, but it is unusually important at this time for a matter of very great importance will likely come before this conference. No doubt but this is the most important thing that this Circuit has thought of in many years, and the official brethren will be doing an injustice to their church and to the circuit if they fail to attend.

President's appointments:—

Eden, Monday, Sept. 6th, at 11 A. M.

Ringwood, Mon., Sept. 6th, at 3:30 P. M.

Fosburgh, Mon., Sept. 6th, at 8:00 P. M.

Lee's Chapel, Tues., Sept. 7th, at 11:00 A. M.

Lee's Chapel, Tues., Sept. 7th, at 2:00 P. M., Quarterly Conference.

Bethesda, Tues., Sept. 7th, at 8:00 P. M.

R. A. Swaringen, Pastor.

NOTICE—ROANOKE CT.

The President will not preach at Whitakers Chapel and Enfield as published last week, but the appointments at Speight's Chapel and Whitaker's Temple remain as published. T. E. Davis.

DIED.

In the early morning of Aug. 27, 1915, the death angel visited the home of Mr. and Mrs. S. R. Harris, of Henderson, and took the spirit of little Samuel Harris Yerkes, the four-year-old son of Mr. and Mrs. D. M. Yerkes, of Philadelphia, Pa., and grandson of Mr. and Mrs. S. R. Harris.

Mrs. Yerkes and children had been visiting her parents for the past few weeks and the little boy was taken sick after they came. His illness was of a very serious nature from the beginning, and Mr. Yerkes was notified of the serious illness of his child and he reached his beside several days before the end came. Harris was a bright boy and unusually obedient to his parents.

May the Lord bless the bereaved ones and may they all meet the sweet spirit of little Harris on the other shore.

The funeral was conducted by the writer Saturday, Aug. 28, and interment was in Elmwood cemetery.

J. D. Williams.

—Italy has declared war against Turkey.

—England has declared cotton contraband.

—A preacher that will not eat chicken is said to belong to our Conference. A rare man.

—Editor Slate, of the *Lincolnton Times*, was a recent caller at our office. Sorry to have missed seeing him.

—Miss Bessie Wagner is enjoying her vacation at home with her parents.

—Recently in an address on Flag Day in Washington, President Wilson said: "As I think of the life of this great nation, it seems to me that we sometimes look to the wrong places for its sources. We look to the noisy places, where men are talking in the market places. We look to where men are expressing their individual opinions. We look where partisans are expressing passion, instead of trying to attune our hearts to that voiceless mass of men who merely go about their daily tasks, trying to be honorable, trying to serve the people they love, trying to live worthy of the great communities to which they belong. These are the breath of the nation's nostrils; these are the sinew of its might."

that expresses itself in reeling men, in frightened women and children the land over. It is a strange national honor that expresses itself in smoldering cities, devastated fields, and whole cemeteries. Last but not least, most emphatically, it is a strange, even an unequal, zeal for citizenship that will permit a nation to fill city and country with widows and orphans and bury its thousands to avenge the death of a hundred.

The principle of non-assertion is Christ's rule for national relationship just as truly as that for individuals; and because some nations are not ready to accept it in practice, we must not look upon the principle as hard and impracticable nor upon its advocates as visionary theorists and sentimentalists. Remember, yet again, that we are evolving almost imperceptibly from one system of morals into a higher; and no people as a whole have been able to see the wisdom of, nor to accept, the next higher system when it was first given.

In this connection our day has its men of destiny. President Wilson is such a one. And I have thanked God more than once that he has given to these critical times such a person to be our chief executive.

But God has also made out of men prophets for our age. As such they are living ahead of us and getting us ready for the next higher step. It would seem that Mr. Taft has somewhat of the vision of a prophet in his suggestion for a federation of the nations of the earth and the establishment of an international tribunal and likewise of a council for the settlement of all international disputes and then the joint use of international arms to prevent any signatory power from going to war till the matter of dispute has been submitted either to said council or tribunal. Most certainly it is an axiomatic proposition that no nation has a right to use its arms for the destruction of another reputable nation, any more than one individual has a right to destroy another individual.

In 1896, when Mr. Bryan unexpectedly burst forth from the Chicago convention a national leader, it was declared by more than one reputable journal that he was another Joshua to lead the people into the land of promise. Yes, time has revealed that he was not only a Joshua, but more. He is a prophet and a statesman without an equal. He is going ahead of the people and leaders of his day. As a prophet he has been able to appreciate God's principle of non-assertion. As a great statesman and diplomat he has been able to accomplish a greater victory without arms than Joshua at Jericho. The man that can bind thirty nations of this world—all but four—up with treaties that make war almost a matter of impossibility is no ordinary man.

Neither is Mr. Bryan far wrong when he insists that there should be a thorough and deliberate international investigation of the Lusitania affair and a vote of the people as to their desire for war, and that in the event of a declaration of war only those be required to go that voted for it. We are sure he is right when he says that if regard for personal safety will not deter people from taking passage upon belligerent ships or upon ships carrying ammunition into a prohibited war zone, then a patriotic consideration of the welfare of one's nation ought to deter them.

The final cessation of war in the earth is God's declared purpose, and any great leader that effectively helps toward this end is surely God's servant. Here is God's purpose: "And he shall judge between many peoples, and shall reprove strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (Mic. iv. 3, 4; Isa. ii. 4.)

Beside the above picture, here is still another: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put its hand on the cockatrice's den. They shalll not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. xi. 6-9.)

These are pictures of individual and national peace. Is it worth the faith in, the effort for, and the self-surrender to a principle of personal and national non-assertion that is necessary to make it a reality to us?

Every person and every nation that stands back in doubt as to the feasibilty of such a principle only helps to keep intact, alive, and destructively mighty a brute force that has within itself no such thing as reconciliation to a kingdom of peace.

What the Prince of Peace said to Peter has been reaffirmed for every age since by the voicings of the Holy Spirit. But how slow are even God's own to hear! Stop, every fighter! Stop, O nations of the earth! Does not the Prince say to every one of you, "Put up thy sword"? —Rev. H. C. Allen, in Christian Advocate.

HOLDING TO THE DREAM.

The baccalaureate sermon to the graduating class of Brown University upon its 15th anniversary by President W. H. P. Faunce was a dissertation upon the dreams of youth. Dr. Faunce's sermon is so pertinent to the thought of men and women at this time that we are glad to present the following selections to our readers:

"Never did another graduating class during Brown's 150 years go out into a world so dark as that which the class of 1915 is about to enter. The whole of civilization seems to have been cast into a pit. Into the mire and darkness have tumbled cathedrals, universities, thriving cities, peaceful villages, and waving harvest fields. Into the pit have literaly descended millions of Europe's choicest young men, treated as 'cannon fodder.' Into the pit have gone our dreamers—poets, musicians, statesmen, priests—and have carried with them our fond hopes that the last war had been fought; that the Parliament of Man, the Federation of the World, was about to be established. This is the day of apparent triumph for the cynic and the scoffer. * * *

"The great powers of the modern world seem to mock

our clear-eyed college men and women. Science, misunderstood and perverted, would consign us all to the 'fell clutch of circumstance' and the domination of physical law. Philosophy, interpreted by Nietzsche, would tell us that hatred is a biological necessity and the Christian religion an oriental dream not to be reconciled with occidental progress.

"The world powers seem to conspire to tell the college graduate that he is a chaser of rainbows, and try to fling him and his altruistic dreams down into the pit of pessimism and despair. Will you, men and women of 1915, go there? Or will you die rather than adopt the pit philosophy and surrender your faith in humanity and in God?

"We may grant at once that the dreams of youth seldom come true in their original form. They are only rough sketches of the statue that is some day to be hewn out of the solid marble. But unless we have some kind of rough sketch we shall never carve our statue. If we cannot dream, there is no hope that we can achieve. * * *

"The New Testament is physhologically as well as religiously right when it says: 'If thou canst believe—all things are possible to him that believeth.' But the belief demanded by the Bible is not belief in propositions, but in possibilities. It is faith in human nature, such as Christ had when he saw in fickle Peter the rock, and in Mary Magdalen one worthy to be immortalized. It is belief in the value of human effort, in education, philanthropy, science, and art. It is belief in the educability of the race, in the progress of humanity, in the infinite value of apostle and prophet and martyr. It is belief in the worth of one's own personality, and the refusal to rest in any petty success we have achieved. It is belief that God's tomorrow is to be finer and fairer than all our yesterdays, and that it is "the last of life for which the first was made.'

"The last essential to the realization of a dream is that it shall include the welfare of all humanity. A noble vision is all-inclusive and covers the whole horizon.

"I charge every member of the graduating class to hold steadily before him, the hope and vision of a league of all the nations to maintain an enduring peace. It has been a source of great satisfaction to me during the last tragic year that our Brown students have done nothing tending to inflame racial passion or embroil us in European war. We have let others hurl 'explosive adjectives and forty-two centimeter verbs,' and we have tried to understand before we denounce. But our peace efforts must be more than negative. They must involve something more compelling than abstinence and limitation. They must be contructive and heroic efforts to find a new way of settling the ancient feuds of the world.

"War is old—pathetically old, tragically futile, hopelessly antiquated. Peace—peace heroic and sacrificial—is the new vision which only young men can really believe in. Thousands around us are realizing the biblical description of old age: 'They shall be afraid of that which is high, and fears shall be in the way.' But the policy of fear and force has utterly broken down. Fear has created the conflagration now burning. The nations that have trusted in force are precisely the ones today attacked by the largest number of enemies.

"They that have taken the sword are perishing by the sword. The impossibility that of two nations each shall become stronger than the other on land and sea is now tragically demonstrated. All the world can now see the difference beween the boundary line between Italy and Austria defended on both sides by bristling fortresses erected at incredible expense, and the boundary line between Canada and the United States defended by goodwill and co-operation.

"Will you young men and women hold to the vision of a world-wide pact of peace? Can you stand the ridicule of those whose only hope is in bayonets and howitzers? Can you endure the scorn of those who have no faith in any nation except their own, and no faith in any argument save brute force? * * *

"Be now as resolute and heroic in time of peace as in time of war. Face the scepticism and materialism of the age as unflinchingly as you would face bullets. Stand by your dreams as you would stand by your colors. Then in God's good time, it may be in ten years, it may be in a thousand, the dream you refused to surrender shall come gloriously true."—*Advocate of Peace.*

REMARKABLE INTELLIGENCE OF AN UNTRAINED DOG.

I threw down my axe, stooped over, braced my inclined body by resting hands on my knees and gazed steadfastly into old Pointer's face. Pointer had carried, stick by stick, the wood which I had cut in the barn lot and placed it in the wood-box by the stove in the kitchen.

My host, an old farmer acquaintance, had left me a few minutes; and, while alone, I indulged in a bygone-duty as a boy, chopping wood. As I threw it out stick by stick, Pointer, a bird dog belonging to a relative of my host who lived upon a near-by hill, was standing near, and he carried in the wood until the box was completely filled. I threw out a large unsplit stick to test his sincerity, and with much difficulty he finally dragged it to the house.

With this experiment, I was determined to learn something of my new four-footed friend, whom I had learned to admire in such a short time.

When my host returned I informed him what had happened. "Oh, yes," he said with a solemn smile, "Pointer is our greatest helper," and then he continued, as he looked down at the dog, "he is truly a friend in need, and one of the most accommodating neighbors we have out here."

Pointer was just a common looking white bird dog, with eyes which bore an uncommonly intelligent expression.

After this experience, when I looked into his eyes and talked to him, somehow I felt that he certainly understood at least some of the things which I said to him.

After Pointer had carried in the wood and done a few other chores about the house, he went home. The next day I was anxious to find out something about the dog's training.

Fortunately, the dog's master was an old friend of mine, and, the following day, when I asked about his tutoring, I was rather perplexed when he promptly stated

that the dog had never had any training, but that it was a natural ability.

His discovery of the dog's rare intelligence was purely accidental. While putting on his shoes one morning, one shoe was missing. Pointer was standing by, waching him as he drew on the shoe, and, as he finished, he laughingly said:

"Pointer, I believe you know something about my other shoe. If you know where it is, please get it."

The dog immediately walked out of the door and soon came back with the shoe in his mouth. This was a complete though pleasant surprise to him, and from that moment on the dog was dealt with much the same as if he had been a boy. He was sent daily to the rural mail-box for the mail. He was dispatched a number of times daily a half mile away for butter, sweet milk and other articles. He was the man's servant, who never failed him and never refused to obey.

Pointer was always faithful. He never ate any food which he carried excepting on one occasion. One day he was sent for a pound of butter and when he returned, and the door was closed and he could not bring any one to the door by clawing, concluding that the folks had gone away from home, Pointer, not wishing to see the butter go to waste, sat down and ate it. When his people finally opened the door, he showed evidence of embarrassment, and greasy lips and moustache corroborated his testimony that he had eaten it.

On a Sunday morning as I was out on a walk to the country, when within two miles of my friend's home, he passed by on horseback with Pointer walking. I gave Pointer the morning paper and told him to rush ahead with it so his master's family would have it read by the time I passed. Pointer galloped away and fifty minutes later, as I passed by, the family sent the paper out to me, thanking me for the privilege of reading the morning news. That afternoon Pointer and his master came for a few moment's visit at the same home where I was staying. The dog was given many duties to perform and he did them all with much pleasure. When his master's hat was tossed and lodged on the limb of an ash tree, Pointer yelped because he could not reach it. A little later when I was directly under the bough which held the hat I stooped to pick up something from the ground. Pointer was a keen observer and taking immediate advantage of the occasion, came bounding, leaped upon my back, reared upon his long hind feet, reached the lodged hat in the tree and restored it to the owner. This feat I regarded as wonderful, for the dog had doubtless been contriving all the while some way by which he might reach the lodged hat and return it to the owner.

Later in the day, after he had gone home, he was sent back for something. He encountered a fierce thunderstorm, but came on. Amid the clapping thunder Pointer came to the porch window and knocked. His body was pitiably wet and the heavy raindrops had beaten red mud over his body. He did not dread the storm, and when the note which he carried was read he hastened back.

Pointer was a dog. But even though a dog, he held the esteem of every intelligent man. The discovery of his rare natural intelligence was accidental. When this discovery was made, his master took a greater interest in him. He was ever accorded kind and humane treatment, and this encouraged him. Kindness contributes much to a dog's intelligence and makes him more useful. The absence of it will even transform a human into a brute.—Robert Sparks Walker, in Our Dumb Animals.

OBITUARY.

McKinney.

Gone but not forgotten, little Joseph Shull, son of Mr. J. A. and Mrs. Hattie McKinney, was born January 12, 1915, died August 12, 1915. He leaves a father, mother, two brothers and one sister, and a host of relatives and friends to mourn their loss. He was a sweet child and loved by all who knew him and will be missed in the home. He was sick only three days. All was done for him that loving hands could do, but God said it was enough and took little Shull to be with him in Heaven where there is no suffering. So weep not, dear loved ones, for little Shull will be waiting for you on that bright and happy shore where there will be no parting and we will never say goodby, but we will always live together in that home beyond the sky. His Aunt, Mrs. Ollie Miller.

LO, THE STAR.

We are not left to grope our way.
That star eternal like the rest
Beams forth as bright as on the night
When wise-men journeyed toward the west.

That star still gleams; it lights the way.
It faded not to shine no more,
But nightly glows in the skies of those
Who would the Christ-Child still adore.

And they, whose eyes the Lord hath touched
Behold the star and follow on,
To find their Lord not yet ashamed
To be the lowly Mary's Son.

Beside the oxen still He bides,
And rests Him in the meadow hay.
Where humble tasks and deeds are done,
And humble hearts are, He's alway.

J. H. P.

ONE MOTHER.

"Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by,
Hundreds of bees in sunny weather;
Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn,
But only *one mother* the wide world over."

WARSAW.

Warsaw, the capital of Russian Poland, and which has been captured by the Germans, had 872,478 population in 1911. It has been called the most beautiful city in eastern Europe. It is a great manufacturing center, especially of iron and steel; situated in a fertile plain noted for its immense wheat production; connected by railroad trunk lines with Vienna, Kiev, Moscow, Danzig and Berlin.

The date of its foundation is unknown; possibly in the ninth century. The city is not mentioned in history until 1224. In medieval times it was the chief entrepot for the trade of the valleys of the Polica, Wieprz, Narew and Bug with western Europe.

Warsaw has been many times conquered and reconquered, and has been the scene of many bloody battles and uprisings. It has been held by the Poles, Sweden, Russia, Prussia, the French under Napoleon, Austria, and again, since 1813, by Russia.

The Universiiy of Warsaw has 1,500 students and a library of 500,000 volumes. —Union Republican.

HAVE FAITH IN GOD.

"The Book of Faith in God is a narrative of incidents in the lives of some of those whom God has taught to confide in him; who learned to be calm and serene in circumstances that bring many people to the verge of panic; who knew that they were in God's hands, and so could say with gladness, 'Thy will be done'; who, by constant effort to do their best while they waited for the revelation of God's will, proved that theirs was a living faith; who found their greatest joy in abiding in the presence of him who honors the faith of those who wait for him."

These introductory sentences by Dr. John T. Faris well describes the purpose of the devotional chapters in his new book and maintains the reputation of his two previous volumes, The Book of God's Providence and The Book of Answered Prayer. These three volumes constitute a library of practical religion. They will be very acceptable for private reading, and will furnish stimulating material for use at weekly prayer meetings.

VISITING NURSE.

The town of New Bern has taken the progressive step of employing a visiting tuberculosis nurse. It will be her duty to personally visit, instruct and assist in the care and treatment of all cases of tuberculosis occurring in New Bern. In the North and East where such great inroads have been made on the tuberculosis death rate the visiting tuberculosis nurse has been given credit for a very large share in this reduction. Every town of 5,000 should have a public health nurse to carry the message of good health and right living down into the very homes where it is most needed.—State Board of Health.

WHAT PEGGY LENT.

"Give me the power to labor for mankind.
Make me the mouth of such as cannot speak.
Eyes let me be to groping men and blind."

Peggy watched Mrs. Toomey go away with a look of relief on her tired face.

"Oh, mother," Peggy said, "I wish I could lend something to somebody, too!"

"Well, why not?" said her mother cheerily.

"Truly?"

Peggy hurried to the door, but Mrs. Toomey's calico dress was just a little blur of dingy red in the distance. It was too late to call her back.

"And there isn't anybody else with seven mites o' little children and a landlord," Peggy said, coming back into the kitchen slowly.

"Besides," she added, as a sudden afterthought, "I spent my money yesterday —I forgot."

Mother smiled. "Never mind, dear heart," she said; "there are other people to lend to besides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the veranda steps and eat your luncheon."

It was cool and shady out there, but just outside the reach of the great leafy branches of the lime tree, how sunny and hot! Peggy munched her cake and pitied the people going up and down the street. She made believe the avenue was a desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross from curb to curb. Only, of course—Peggy laughed at the idea—"of course, there wasn't a steady procession of camels going up and down the desert of Sa'ra! On the avenue the cam—, I mean the horses and the cars went back and forth always.

"There goes that blind music teacher—he's going to cross the desert of Sa'ra," mused Peggy, lazily. "He always stops a long time and listens, first. I shouldn't like to cross the desert of Sa'ra in the pitch dark, either."

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy sidewise, and it looked anxious and uncertain. There were so many wheels rumbling by! "He's going to give Tilly music les—"

But Peggy never finished that word. A sudden wave of pity swept over her. The next moment the blind man on the corner felt a little hand slip into his and a shy voice was saying in his ear.

"It's me—I'm Peggy," it said. "I'll lead you 'cross just as soon as that 'lectric car goes by—there now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. On the further curbing she slipped away and ran across again. By and by she remembered the return trip the blind man must take across the avenue.

"I'm going back there and wait for him, so's not to miss him," she decided promptly, and away she flew.

But it was hot on the other side of the avenue. There were no trees, and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Tilly Simons takes pretty long music lessons," she thought, with definite sympathy for Tilly and a general compassion for everybody else who had to wait around on sunny avenues without a hat.

The return trip across the desert of Sahara was made safely, and the blind man plodded his careful way home with a happy spot in his heart. And Peggy—Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mother opened the window and beckoned to Peggy.

"Well, was it as nice as you thought, dear?" she said, smilingly.

"What—was what as nice, mother?" asked puzzled Peggy.

"Lending things to people."

"Why—why, I haven't lent a single thing to anybody, mother."

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What had she lent to anybody? Two things, mother said.

"Oh," cried Peggy, suddenly, laughing up at her mother. Then her face sobered and grew gentle.

"Yes—oh, yes, I liked it," she said.—African's Friend.

—The Area of the Chugach National Forest, Alaska, which is to be crossed by the railroad that the government is building from Seward to Fairbanks, is reduced nearly one-half by a proclamation, signed by President, returning approximately 5,802,000 acres to the public domain. This action follows classification of the land by Forest Service showing that the areas involved are not of high enough timber value to warrant government protection, and means the largest elimination of National Forest land ever made by a single Presidential proclamation.

REV. L. H. HATLEY DEAD.

Rev. Levi H. Hatley was born Aug. 7, 1869, died Aug. 18, 1915, aged 46 years and eleven days.

He professed religion and joined Friendship Methodist Protestant church in early life. He was admitted to the conference class in 1909, and was ordained in the year 1912. On his admittance to the class he was assigned to Richland Ct. To this charge he rendered acceptable service for two years—1910-'11. At the conference of 1911 he was assigned to Lincoln Ct., where he served the year 1912. On this work, he impressed his people, as perhaps no one else ever did, with his business ability, and untiring energy.

During this year he made considerable progress along material lines as well as in the spiritual development of the work. From this work he was assigned to Buncombe Ct., where he served the year 1913 and '14 until about the first of February, at which time, on account of failing health, and at the urgent advice of his physician, he was compelled to surrender the work.

Since that time he has given what time his health would allow to business.

From the time of his surrender of his pastorate until the end came at the Presbyterian Hospital at Charlotte, he has been a great but resigned sufferer. But amid it all he has boldly asserted his faith and trust in his God. As to his future, he never experienced a doubt. Like Job he knew that his Redeemer lived. For months he was conscious of the approaching end, and said he was ready for whatever might come.

Before the end came he called his boys to his bedside and told them that his end was near, and plead with them to be good boys and to obey their mother, and never to speak a cross word to her, and then he said, "All is well and I am ready to go."

Bro. Hatley was a man of an affectionate nature; his devotion to his wife was tender and touching.

As a preacher he was fearless—his convictions were deep. A man of a former pastorate said to me while he yet lived, "He certainly did me good." Another said, "He gave us the pure gospel."

His funeral was conducted by the writer, at Friendship, his home church, assisted by Revs. Coburn and Richardson, of the M. E. Church.

May the God of all grace comfort the wife and children until they shall be brought together again where no more partings will be. W. D. Reed.

Stone.

One of the saddest occurences known to the citizens of this community was the sudden calling of Sister Myrtle Stone from the activities of life here to the life beyond. When out riding with her husband, Bro. Luther Stone, and their two little ones at the crossing just below Union Chapel they were struck by the Seaboard's fast train number three from New York to Jacksonville. The mother's body was mangled beyond recognition, while the infant son died on the train a little later as he was with his father and brother on the way to the hospital in Raleigh. This happened Sunday afternoon, August 22nd.

Sister Stone was 26 years, 4 months and 12 days old at the time of this accident, while the baby was four months old. She had been a member of Union Chapel since a girl of thirteen and so far as the writer knows had lived a consistent Christian life. Since becoming the pastor have looked upon her as one of the good young women of the church. She leaves a father and mother, besides other members of the family who are grieved beyond measure. She and the little one were buried in the same casket. A great throng of people came to pay their last tribute of respect as we laid their bodies to rest in the church cemetery to await the resurrection morning. At this writing it is not known whether the husband and son of four years will recover or not. They are both suffering from internal injuries and the great wonder is that they are living at all as the horse was cut to pieces and the buggy was torn into splinters. So sad that a home should be almost if not altogether blotted out at one stroke. But such is life and we extend to the stricken ones our heart-felt sympathy and prayers and ask the prayers of all who read this that God's sustaining grace may be given, for we know not how to take the dealings of Providence many times; but we know while we may not see, that He doeth all things well. N. G. Bethea.

Thomas Braford died Aug. 6 at a good old age. He leaves behind his companion and a number of children and grandchildren. He joined the M. E. Church some time early in life. He moved some years ago into the community of Bethany M. P. church, but never connected himself with Bethany church. He was a man of most excellent qualities and was held in high esteem by all who knew him. He was sick for a long time and it was our privilege to visit him many times during this time. He testified of his acceptance with Christ. He desired to get well and stated that he did not have business like he wished it to be, but he was resigned to God's will in the matter of life. He said this, "If it is the Lord's will for me to get well, we will let business go."

He was sweet spirited and said, "We always have time for prayer." He seemed to appreciate our visits much, and he was very helpful to us. We do not come in contact with good Christian people without being helped. Those dear ones left behind have our sympathy in the hour of sore trial, and we pray that the children may all learn to love and trust the God of their father. J. B. O'Briant.

Martha M. Wilson, beloved wife of Bro. P. L. Wilson, fell asleep in Jesus August 26th, 1915 at the age of 60 years, five months and 22 days. She and Bro. Wilson had been married about 39 years. To them were born 8 children—four sons and four daughters. One of the daughters died in childhood; all the others survive the mother. Sister Wilson had been a member of Flat Rock Church for some 35 years. As a member of the church she was loyal, faithful and true. She loved the church of God. She was glad when the time came to go into the house of God. She loved her pastor and his family and was always glad to have them go into her home.

She was a faithful wife, a loving mother, a kind neighbor and a true friend. She was pure in heart and she has seen God. She loved Jesus and now she has seen his face and become like him. She will be missed most of all in the home—the loving husband must be very lonely without her; but he too trusts in the "God of all comfort" and God's grace will be sufficient for him. She will be missed in the community and in the church. For years her body has been frail, but her abounding energy has kept her up and she has been true to every interest of life.

On Saturday afternoon, August 28, her funeral was preached in Flat Rock church, by her pastor, and we laid her frail body to rest in the cemetery there to await the resurrection morn.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

Another "blessed" mother has gone home to God. Oh! the thousands of sweet faced mothers already there and other thousands are pressing on. Some sweet day we shall meet them again in our Father's house of many mansions.

W. F. Kennett, Pastor.

SUNDAY SCHOOL ATTENDANCE

Liberty, (Aug. 22, 89) 96
Greensboro 132
High Point, (Aug. 22, 285) 300
Mt. Pleasant, Liberty Ct. (Aug. 1, 103; 8th, 66; 15th, 102; 22d, 90) 104

FROM PASTORS AND PEOPLE.

Mebane Charge.—The special meeting at Hebron began on Sunday, August 15th. Brother Ashburn came on Monday morning in time for the morning service. The meeting continued till Thursday evening. There were a number of conversions and nine united with the church.

The congregations were good from first to last and the people enjoyed the preaching very much. Brother Ashburn seemed to have renewed his zeal and the old-time power was evident in every service.

Among those who joined the church were some of the brightest and most hopeful young lives of the community. It is believed each one attending the services received a blessing. The visiting preacher made for himself a warm place in the hearts of the people and now their doors are wide open to him, with the hope that he will come this way again.

The most enjoyable social event of the season was the entertainment of the two Philathea classes of the Sunday school by the Baraca class. The purpose was to give the entertainment on the church lawn last Friday evening from 7:30 to 10:00, but the rain drove the crowd to the Piedmont warehouse. Some were doubtless kept away by the rain, but notwithstanding the weather there were about seventy-five present and every one seemed to have a good time.

The election for delegate has been held, but as we have not yet held our third quarterly meeting it is not known who is elected. The third quarterly meeting will be held at Hebron, Saturday, September 4th, at 2:30 P. M. Every member of the quarterly conference is pressingly urged to be present. W. E. Swain.

August 30, 1915.

High Point.—Our third quarterly conference was held on Tuesday evening Aug. 24th. The reports were all fairly good. The following are some extracts from the pastor's report. "During this quarter your pastor has endeavored to have several of the representative men of the Methodist Protestant Church preach here. This has been done with very little cost to the church. It also enabled the pastor to get some rest, and at the same time not leave the pulpit vacant but one Sunday.

We have been favored with splendid sermons by the following brethren: Prof. T. C. Amick, Rev. R. C. Stubbins, Rev. L. B. Smith, Rev. J. E. Pritchard, Rev. L. W. Gerringer, Rev. F. T. Tagg, D. D., Rev. C. E. Forlines, D. D., and Rev. Geo. L. Curry.

The average attendance for the quarter at the various services has been as follows: Sunday school, 312; morning preaching services, 243; evning preaching services, 149; prayer meetings, 26. I have preached and made addresses at other places 55 times during the quarter, have made 93 pastoral calls, married one couple, and conducted 3 funerals. There have been 112 conversions in the meetings where I have assisted.

It has been a very busy summer with me, but the Lord has abundantly blessed and I feel in fair shape for the fall campaign.

Our Sunday school has lapsed somewhat during the hot weather, and we need to do a good bit of hustling to get it back in good shape for the fall work. We are hoping that our rally day on Sept. 5th will gather back our scattered forces."

It was found that Bro. A. M. Idol was delegate elect to the next Annual Conference. And Dr. S. S. Coe was elected alternate.

On next Sunday, Sept. 5th, our revival services will begin, and Rev. Leonard B. Smith of Christ Methodist Protestant Church, Baltimore, is to do the preaching. Let every one who is interested in the Lord's work here pray very earnestly for His blessings upon us. We are expecting great things from the Lord. The meetings will continue for two full weeks, and it is our purpose to close the meetings on the 19th of Sept. by celebrating the 20th anniversary of the opening and dedication of this church. Rev. W. R. Lowdermilk, the first pastor of the church, and Rev. C. L. Whitaker, D. D., a former pastor, will preach for us on that day. Rev. Wm. Porter, Rev. J. S. Williams, and Rev. J. D. Williams, all former pastors, are cordially invited to be with us that day, also any others of our prachers or laymen who can come. All those who are now, or who have been members of the church here are invited to come.

Yours in His Name, A. G. Dixon.

Aug. 30, 1915.

Pinnacle and Mt. Zion Ct.—The third quarterly conference for this charge met at Mt. Zion on Saturday before the second Sunday in August. All the churches were represented. The usual business was transacted in a spirit of love.

Bro. K. D. Brown, of Mt. Zion, was declared delegate elect to Annual Conference, and Bro. G. W. Hunt, of Pinnacle alternate.

The first special meeting for this charge was at Mt. Zion the third Sunday in July. Bro. H. L. Powell was our help. He did good preaching which was appreciated by all who attended. The services were interesting. Nine joined the church as a result of this meeting.

Our next meeting was at Pinnacle beginning the 4th Sunday in July. Bro. Ledbetter was our help. He preached and worked faithfully. The church was revived and seven members added. The church was revived and seven members added. The first Sunday in August we began at Pilot. Bro. Burgess was our help. All enjoyed his preaching. The church was revived and seven members received. I think there is a splendid opportunity to build up at this place. There needs to be some work done on the building, which we hope will be done soon. The second Sunday in August we began our meeting at Shoals. Bro. Swain was our help. It is needless for me to say he was good help, all appreciated his work. The church seemed to be revived but there were no accessions. Thanks to Bros. Powell, Ledbetter, Burgess, and Swain for the faithful service they rendered us in these meetings.

The good people of this charge have remembered us with tokens of kindness all through the year. We have not lacked for fruit and melons.

Thanks to all who have been so kind to us. I wish space would allow us to give the name of each one who has remembered so kindly.

Fraternally,

Edw. Suits.

Siler City Circuit.—The union evangelistic meeting in progress at Siler City is proving a great success. Evangelist Ham is laying the axe at the root of the tree, or rather he is using the mattock and is grubbing things up by the roots. So far his artillery has been directed mostly at the church, and his sermons are having a telling effect. Things new and old are being straightened out. There have been several conversions.

The meeting is being held in a tent and large congregations are attending. We are expecting great things from this meeting. J. H. Bowman.

Uwharrie Ct.—We have been moving along very nicely on this work, but feel we have not accomplished what ought to have been. We began our special meetings first Sunday in this month at Mt. Zion, Bro. J. B. O'Briant as help. We were almost rained out at this point and he was called away Wednesday to conduct a funeral service. Bro. Milton Varner, of M. E. Church, preached for us four times. There were not much visible results, but think there was good done. The second Sunday began at Cid with Bro. Younts, from Lexington, as pulpit help. A fairly good meeting, with five converts. We began third Sunday at Canaan, with Bro. O'Briant as pulpit help. We had a great